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The Acceptance That Tames Beings with the Sky-Colored Method of Perfect Conduct

Samyagācāraṅgagaganavarṇavinayakṣānti

འཕགས་པ་ཡང་དག་པར་སྟོད་པའི་ཚུལ་ནམ་མཁའི་མདོག་གིས་འདུལ་བའི་བཟོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།
*'phags pa yang dag par spyod pa'i tshul nam mkha'i mdog gis 'dul ba'i bzod pa zhes bya ba theg
pa chen po'i mdo*

The Noble Great Vehicle Sūtra “The Acceptance That Tames Beings with the Sky-
Colored Method of Perfect Conduct”

Āryasamyagācāraṅvṛttaḡaganavarṇavinayakṣāntināmamahāyānasūtra

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SUMMARY

- s.1 In *The Acceptance That Tames Beings with the Sky-Colored Method of Perfect Conduct*, the Buddha Śākyamuni and several bodhisattvas deliver a series of teachings focusing on the relationship between the understanding of emptiness and the conduct of a bodhisattva, especially the perfection of acceptance or patience. The text describes the implications of the view that all inner and outer formations—that is, all phenomena made up of the five aggregates—are empty. It also provides detailed descriptions of the ascetic practices of non-Buddhists and insists on the importance for bodhisattvas of being reborn in buddha realms inundated with the five impurities for the sake of the beings living there, and of practicing in such realms to fulfill the highest goals of the bodhisattva path.

ac.

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- ac.1 This text was translated by the Dharmachakra Translation Committee under the guidance of Chokyi Nyima Rinpoche. Benjamin Collet-Cassart translated the text from Tibetan into English and wrote the introduction. Adam Krug compared the draft translation with the Tibetan and edited the text.
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i.

INTRODUCTION

i.1

The Acceptance That Tames Beings with the Sky-Colored Method of Perfect Conduct presents a series of teachings, in eleven chapters¹ spanning over 230 Tibetan folios in the Degé Kangyur, that focus on the implications of the view of emptiness on the conduct of a bodhisattva. The text addresses three core issues: How should one teach the hearers and solitary buddhas from the perspective of the Great Vehicle? Why should bodhisattvas choose to teach in unfavorable world systems and to the afflicted beings who are living there? And how should they tame non-Buddhists and direct them toward the Dharma?

i.2

At a mountain hermitage, near a town named Removing Impurities, the Buddha Śākyamuni and the bodhisattva Destroyer of Aggregates explain to the monks and bodhisattvas assembled around them that all things are empty, and that bodhisattvas who gain this realization attain an acceptance with which they tame beings using the method of perfect conduct. This initial discourse ends with a group of hearers leaving the assembly, and the teaching thus introduces the idea that some Buddhist practitioners are not yet ready for the profound teaching of the Great Vehicle.

i.3

At the request of his remaining audience, however, the Buddha agrees to reveal the nature of this acceptance on Mount Gandhamādana, where an immense number of bodhisattvas and divine beings gather from universes in the ten directions. Through his miraculous powers, the Buddha appears there as a non-Buddhist seer performing a huge fire sacrifice, and he transforms many of the other beings present into seers engaging in all kinds of non-Buddhist practices. When he does so, a few of the remaining great hearers are portrayed as being unable to perceive where the Buddha has gone, and at the same time a number of the remaining bodhisattvas, disheartened by the sight, decide to leave and return to their respective realms. This situation prompts a teaching on the necessity for bodhisattvas to remain in impure buddha realms inundated with the five impurities for the

sake of the beings living there and in order to reach the level of “great beings” (*mahāsattvas*) who strive to fulfill the highest goals of the bodhisattva path.

i.4 To the many remaining bodhisattvas and other beings, still appearing in the form of seers, the Buddha, also still in the form of a seer, then delivers an extensive discourse on the correct view that must be adopted so that one may cultivate the acceptance with which one can tame beings through the sky-colored method of perfect conduct. This long teaching, which constitutes the heart of the sūtra, explains and expands at some length on the idea that the nature of all the inner and outer formations, including the aggregates, the elements, the sense fields, and the twelve links of dependent arising, are empty. That all things are empty would also appear to be the implication of the comparison with the color of space or the sky.

i.5 Then, through the power of his meditative absorption, the Buddha attracts a great multitude of deluded beings engaging in improper practices to Mount Gandhamādana to clear away their wrong views and establish them on the correct path. The teaching he delivers to them contains detailed descriptions of non-Buddhist practices and behavior. It insists on the fact that such ascetic practices and observances are directly inspired by the māras, and that none of them leads to liberation. Yet, he also emphasizes the necessity for bodhisattvas to appear among such beings to tame them and direct them toward the practice of the true Dharma. The Buddha provides supporting examples for his instruction by recounting events from two of his former lives. In the first story, he was a king who vowed to free non-Buddhist practitioners from old age and death, and who then realized this acceptance and transmitted his realization to beings in the ten directions. In the second story, he describes the spiritual transformation of a brahmin named Gaṅga whom he met when he was another king. Inspired by another buddha living at that time, that brahmin renounced his devotional practices, took refuge in the Three Jewels, and made a series of aspirations that led him to the realization of this acceptance.

i.6 The sūtra ends with the Buddha Śākyamuni emphasizing the importance and benefits of the acceptance that tames beings with the sky-colored method of perfect conduct. All the beings gathered around him promise to protect and spread this teaching, and all the bodhisattvas take the pledge to engage in bodhisattva conduct in impure realms of the ten directions.

i.7 Regarding the Tibetan translation itself, the text does not provide any information about the translators or the circumstances of the translation, with the exception of the colophons found in the Stok Palace, Ulan Bator, and Shey editions of the Kangyur, which make the following remark: “The eleven sections of this text were translated from Chinese. It seems that the

old translation has not been revised according to the new terminological register.”² No Chinese text that might have served as the source of this translation has yet been found, however, nor do we know of any Sanskrit manuscripts that might be a possible source text for it or of references to it in other works.³ The Tibetan translation was most likely completed during the early translation period, as its title is listed in the early ninth-century Denkarma (*lhan dkar ma*) catalog, but it is not included in the list of those texts described therein as translated from Chinese.⁴ So, there is much still left to determine about this sūtra and its history.

i.8 A few more hints about its history may be evident from the content and framing of the sūtra. For instance, in the conclusion Maitreya refers to the discourse delivered in the sūtra as an instance of the second turning of the wheel of Dharma. It may also be significant that the name of the acceptance described throughout this sūtra is presented alternatively in the colophons of chapters 6–8 as “the acceptance that tames beings with light rays that travel through space.”⁵ This alternate title could perhaps be an indication that those chapters circulated independently or once constituted the core of an earlier text, or perhaps they may have been interpolated from another text, hitherto unknown. More research would be needed before one could confirm or disprove such claims.

i.9 This sūtra has so far received little attention in writing, either in Tibet or elsewhere, and it has not yet been the focus of any sustained scholarship, to the best of our knowledge. One reason, perhaps, could be the challenging nature of the text itself. We have done what we could to render the Tibetan text into English, but many uncertainties remain, as indicated by the large number of notes about tentative translations we have left in the text. Our hope is therefore that this translation will serve to stimulate its further study. For this translation into English, we relied on the Degé xylograph, the Comparative Edition (*dpe bsdur ma*), and the Stok Palace edition of the Kangyur.

The Noble Great Vehicle Sūtra
**The Acceptance That Tames Beings with the Sky-
Colored Method of Perfect Conduct**

1.

The Translation

[B1] [F.90.a]

1.1 Homage to all buddhas and bodhisattvas.

1-3.

CHAPTERS 1–3

1-3.1 Thus did I hear at one time. The Blessed One was residing in the Land of Activity. He was near the market town in the Land of Activity called Removing Impurities,⁶ on a mountain called Increasing Light, at the hermitage of the seer Wind Horse.

1-3.2 He was surrounded by a great saṅgha of 1,250 monks and by bodhisattva great beings who had emanated in the domain of the thus-gone ones by means of their unattached wisdom. All those bodhisattva great beings had developed the transformative power of immeasurable great love. With their immeasurable great compassion, they emanated to sustain the flood of beings. Through the transformative power of immeasurable joy, they showered down thoughts of comfort for all beings, satiating them. Through the wisdom of immeasurable equanimity, they were skilled in engaging with all phenomena being the same as the sky. With the strength of clouds of Dharma, special insight, knowledge, and wisdom, they were skilled in clearing away the dense darkness of ignorance. Through the four means of attracting disciples, they were endowed with the wisdom that can liberate beings from the four floods. Since they considered all beings as equal, they were loving, devoid of hostility,⁷ and had purified the path of the factors of awakening. They were genuinely engaged in the Dharma. They were experts in great wisdom. They revealed the supreme path to the world. They brought prosperity to beings, had dried up⁸ the river of craving with their roots of virtue, and were engaged in the activity of wisdom. Their moon-like supernormal faculties were the play of their knowledge of the great supernormal faculties. In order to bring them happiness, a wish that they know is the intent that all beings share, [F.90.b] they displayed a vast array of skillful means. In order to fill immeasurable vessels with the precious Dharma using dhāraṇīs as vast in number to fill the sky, and because of their bodhisattva practice, they sustained all beings. With the great strength of their own feet, they had followed the profound path of the Dharma, using

the four noble truths. They subjugated all opponents with the Dharma of sameness. They continuously manifested all the infinite qualities of bodhisattva conduct, which are attained after countless hundreds of thousands of eons of practice. Like the wind, their minds were untainted by any mundane or supramundane qualities. They had abandoned the afflictions associated with all the habitual tendencies, and they were experts in reveling in immeasurable and countless absorptions, retentions, and acceptances.

1-3.3 These ten thousand bodhisattvas—which included the bodhisattvas Black Elephant Stallion, All-Illuminating Sumeru, Moon of Sumeru, Gaping Maw, Jñānaśrī, Blue Eyes, Roar of the Saffron Lion, Luminous Heap of Jewels, Boundary of Sumeru, Melody of the Emanated Banner, Mass of Lightning, Guṇatejas, Stainless King, Expansive Power of Sumeru, Powerful Wish for Belonging, and Maitreya—along with thirty thousand seers led by the seer Wind Horse [F.91.a] as well as 1,800,000 temple servants, were sitting together around the Blessed Buddha.

1-3.4 The Blessed One said to Venerable Svāgata, “Svāgata, while sitting on this lion throne that has been provided for the Thus-Gone One, I will deliver a hearer’s discourse to the hearers.”

“Very well, Blessed One!” replied Svāgata, heeding the Blessed One, and then he built a round pavilion for him.

1-3.5 The Blessed One then sat in the round pavilion that had been built for him and he beheld the entire assembly. At that point, the other monks stood up, draped their shawls over one shoulder, prostrated toward the Blessed One with their palms joined, and asked him, “Blessed One, what are these ‘worlds’ you speak of? Respected Blessed One, what are these ‘worlds’ you speak of? How is it that the Thus-Gone One names them by designating them as *worlds*?”

1-3.6 The Blessed One replied, “Monks, are you asking how many worlds there are that are known as *worlds* and how many the Thus-Gone One has named by designating them as *worlds*?”

“Yes, Blessed One.”

“Monks, listen carefully, pay attention, and I will explain.”

“We shall, Venerable One!” replied the monks, and they listened to the Blessed One.

1-3.7 The Blessed One then said to them, “Monks, there are two types of worlds: the world that is a vessel and the world of compounded phenomena. Monks, what is the world that is a vessel, and what is the world of compounded phenomena? All the elements of earth, water, fire, and wind are referred to as *vessels*. [F.91.b] Monks, among those, there is the internal earth element. Monks, what is the internal earth element? Everything internal that has the

characteristic of solidity—bones, nails, teeth, and so forth—is referred to as *the internal earth element*. What is the external earth element? Everything outside the body that is made of the earth element—cowrie shells, gold, jewels, pearls, beryl, conch shells, stones, coral, silver, fine gold, river rocks, pebbles, gravel, trees, grass, medicinal plants, dust, and so forth—is referred to as *the external earth element*. What is the water element? There is an external water element and there is an internal water element. What is the internal water element? Everything related to water and the water element in the body—bile, phlegm, pus, blood, brain, veins, saliva, tears, mucus, snot, marrow, bone fluids, and urine—is referred to as *the internal water element*. What is the external water element? Everything related to water and the water element outside the body—oil, milk, curd, buttermilk, molasses, tree sap, fermented drinks, gruel, sweetened beer, and wine made of flowers—is referred to as *the external water element*. What is the internal fire element? Everything in the body related to heat that lends beings their complexion; that causes the body to be hot, to steam; that causes inflammation, fever, and burning; and that digests what one has eaten, drunk, chewed, and tasted is referred to as *the internal fire element*. What is the external fire element? The heat of a fire, the sun, and precious gems, as well as the heat produced by grains, medicinal plants, trees, grass, dung, and dust, are referred to as *the external fire element*. [F.92.a] What is the internal wind element? The upward-moving winds, the downward-moving winds, the winds related to indigestion, and the winds moving in all the limbs that are possessed by the body are referred to as *the internal wind element*. What is the external wind element? Any external wind that swirls together, that spreads out, or that moves upward; the many harmful cold and hot winds that blow constantly;⁹ the winds that support the earth; and everything else related to the external wind element are referred to as *the external wind element*. In that way, those four external and internal great elements are known as *the world that is a vessel*.

1-3.8 “Of what are they vessels? They are the vessels of the five aggregates that are the basis of grasping. Monks, you should train to abandon all sense of interest in, delight in, love for, attachment to, the greatness of, possession of, and ownership of the four external and internal great elements. You should train in that manner with respect to all the four great elements of the past, present, and future, whether they are external or internal, big, small, bad, good, far, or near. You should regard those four great elements with correct insight and conclude, ‘They do not belong to a self, a self does not belong to them, and they are not a self.’ Monks, any monk who regards the four great elements in that way establishes them using correct insight. A monk who is

extremely focused severs the stream of craving, weakness, and physical fetters, and puts an end to suffering. Monks, this was the world that is a vessel.

1-3.9 “Monks, what is the world of compounded phenomena? The five aggregates that are the basis of grasping are known as *formations*. What are those five? The aggregates of form, feeling, perception, formation, and consciousness. Monks, this is the world of compounded phenomena. Monks, [F.92.b] *the world of compounded phenomena* refers to those beings that possess and are composed of these aggregates, all of whom are included in the category of beings. Monks, you should train to abandon all sense of interest in, delight in, love for, attachment to, the greatness of, possession of, and ownership of the five aggregates that are the basis of grasping. You should regard all the past, present, and future forms—whether they are external or internal, and whether they are big, small, bad, good, far, or near—with correct insight and conclude, ‘They do not belong to a self, a self does not belong to them, and they are not a self.’ Similarly, you should regard all the past, present, and future feelings, perceptions, formations, and consciousnesses—whether they are external or internal, and whether they are big, small, bad, good, far, or near—with correct insight and conclude, ‘They do not belong to a self, a self does not belong to them, and they are not a self.’ Monks, this is what is meant by *the world that is a vessel* and *the world of compounded phenomena*.”

1-3.10 Then the bodhisattva Samantāloka, who was present in the assembly, said to the bodhisattva Destroyer of Aggregates, “Venerable Destroyer of Aggregates, the five aggregates that the Blessed One taught within the world are the aggregates of form, feeling, perception, formation, and consciousness. Venerable One, how is it that those are the five aggregates? What is the aggregate of form? Is there a freedom from attachment related to form associated with the eyes of the desire realm? Is there a cessation of form associated with the ears, nose, tongue, body, and mind, as well as the eyes? [F.93.a] Is there a freedom from attachment related to form that is associated with the eyes of the form and formless realms? Is there a freedom from attachment related to form that is associated with the ears, nose, tongue, body, and mind, as well as the eyes? Is there a freedom from attachment related to form that is associated with the aggregate of form and the eyes of the desire realm? Is there a freedom from attachment related to form that is associated with the ears, nose, tongue, body, and mind, as well as the eyes? Is there a freedom from attachment related to form that is associated with the eyes of the form and formless realms? Is there a freedom from attachment related to form that is associated with the feelings, perceptions, formations,

and consciousnesses, as well as the eyes of the desire realm? Is there a freedom from attachment related to form that is associated with the eyes of the form and formless realms?

1-3.11 “What about the past aggregate of form? Is there a freedom from attachment related to the past aggregate of form that is associated with the eyes? Is there a freedom from attachment related to past forms that is associated with the ears, nose, tongue, body, mind, and eyes, as well as the eyes of the form and formless realms? Is there one that is associated with feeling, perception, formation, and consciousness? What about the present aggregate of form? Is there a freedom from attachment related to present forms that is associated with the eyes? Is there a freedom from attachment related to present forms that is associated with the ears, nose, tongue, body, and mind, as well as with the eyes, up to the mind of the form and formless realms? What about the future aggregate of form? Is there a freedom from attachment related to future forms that is associated with the eyes? Is there one that is associated with everything from the nose and ears up to the mind? How about everything from feeling up to the mind?”

1-3.12 The bodhisattva Destroyer of Aggregates then replied to the bodhisattva Samantāloka, [F.93.b] “Noble son, look at the phenomena arrayed before you! The aggregate of form and freedom from attachment are not transferred to the aperture of the eye. The aggregates of feeling, perception, formation, and consciousness, along with freedom from attachment, are not transferred to the aperture of the eye either. The sense fields are nonconceptual, beyond thought, and nonarising. The aggregates completely transcend language and are beyond voice, sound, and expression. Why is that? Because, noble son, all phenomena are momentary and insubstantial. All phenomena lack a voice and are free from a voice. All phenomena are like a path in the sky—they leave no trace. All phenomena are wordless and without purpose. All phenomena are unborn and empty. All phenomena lack anything to be gained and are wordless. All phenomena are free from concepts and without moments. All phenomena are free from attachment and unconditioned. All phenomena lack sense contact and are without observation. All phenomena are free from views and devoid of characteristics. All phenomena are free from a cognitive basis and lack a self. All phenomena are devoid of self and inexpressible. All phenomena are devoid of words and utterly quiescent. All phenomena have no true nature and do not manifest. All phenomena lack appearance and are utterly without object. All phenomena are devoid of object and utterly rootless. All phenomena are without the sense faculties and utterly devoid of intrinsic nature. All phenomena are without activity and without antidote. All phenomena lack being and are devoid of attachment. All phenomena are utterly extinct and without fulfillment. All

phenomena are without avarice and free from elaboration. [F.94.a] All phenomena are endowed with concentration and free from movement. All phenomena are completely unobscured, free of dust—utterly free of dust. All phenomena are free from affliction and weakness. All phenomena are without beginning and nonexistent. All phenomena lack substance and are devoid of an agent. All phenomena do not exhibit activity and are devoid of feeling. All phenomena are endowed with space and are not heard. All phenomena are devoid of sound and intangible. All phenomena are dissatisfying by nature and insentient. All phenomena lack attachment to feelings and are like a mirage. All phenomena are free from perception and are like an echo. All phenomena have no essential nature and are like a reflection. All phenomena are free from radiant light like the reflection of the moon in water. All phenomena are free from reflected images and dependent upon reflected images. All phenomena are not apprehended as clouds—they are the same as the sky. All phenomena are reflections, invisible, nonexistent, and insubstantial, which includes everything that follows from lacking characteristics, such as lacking characteristics, being free of characteristics, bearing the same characteristic, and bearing a single characteristic up to being devoid of characteristics.¹⁰ All phenomena lack a self. All phenomena are not apprehended as a self, lack pride, are baseless, and are inexpressible. All phenomena are wordless.

1-3.13 “Noble son, in order to eliminate afflictions and disturbances, you should think, ‘All compounded phenomena are momentary and free from destruction,’ as you cultivate the acceptance devoid of elaboration that brings no harm to oneself or others. Noble son, when bodhisattvas cultivate such powerful acceptance, they reach the acceptance that tames beings with the sky-colored method of perfect conduct. [F.94.b] Instantly and at the same time, the bodhisattvas who have attained this acceptance will emanate bodies in all the buddha realms more numerous than all the tiniest particles of dust. They will travel to those buddha realms throughout the ten directions, as numerous as the tiniest particles of dust, that are empty of buddhas and those inundated with the five impurities. They will rain down various things in each of those buddha realms such as a rain of food, drinks, clothes, ornaments, perfumes, flowers, and different precious gems as numerous as all those tiniest particles of dust. The beings who ingest those foods and drinks will achieve joy and happiness that is free from sensual desire; remember that all compounded phenomena are impermanent, are suffering, lack a self, and are empty; and they will develop discipline. They will then renounce the five sense pleasures and all of the trappings of home, leave, and go live without a home in mountain caves and dense, deserted forests. Wearing the clothes of seers,¹¹ they will sustain themselves on

grasses, roots, and fruits. They will develop a sense of horror toward the five aggregates that are the basis of grasping, and enthusiasm for undertaking their task with diligence. They will regard those five aggregates that are the basis of grasping as being like a disease, an abscess, or a splinter, and as impermanent, suffering, empty, and lacking a self. They will attain the five supernormal faculties. They will become inclined toward the world of the Brahmā gods.¹² They will partake of the other rainfalls as well, from clothes to pure gems, and by perceiving them they will attain everything from joy and happiness that is free from sensual desire up to becoming inclined toward the world of the Brahmā gods.

1-3.14 “These bodhisattvas who have attained the acceptance that tames beings with the sky-colored method of perfect conduct will hold flowers with their cupped hands, flowers will be scattered across the sky, and flowers will instantly appear in buddha realms throughout the ten directions that are as numerous as the tiniest particles of dust, no matter if they are empty of buddhas or inundated with the five impurities. [F.95.a] And in each one the melodies of as many gateways to the Dharma as there are minute particles of dust in a buddha realm will resound with the following song: ‘All phenomena lack melody and transcend the domain of the four māras. All phenomena are like a path in the sky, utterly baseless, and wordless. All phenomena associated with attachment do not arise. All phenomena associated with the afflictions do not cease. All phenomena that were not given up in the past lack characteristics. All phenomena devoid of attachment lack conditions. All phenomena that are devoid of fetters are baseless. All phenomena are effortless. All phenomena are without ownership and possession. All phenomena are without isolation or contact. All phenomena lack a self. All phenomena are everything from being free from a self up to being inexpressible. They are quiescent, unmanifest, groundless, objectless, completely rootless, and utterly devoid of intrinsic nature. They are without antidote, without nourishment, without dispersion, and without avarice. They bring about concentration and are utterly devoid of hindrance. They are without coming, weak, insubstantial, devoid of agent, without feeling, without the passions, without clinging, and without consciousness. They are like a mirage, an echo, an optical distortion, the reflection of the moon in water, and a reflection in a mirror. They are like space and insubstantial. They are everything that follows from lacking characteristics, such as lacking characteristics, being free from characteristics, bearing the same characteristic, and bearing a single characteristic, up to being devoid of characteristics. All phenomena lack a self, lack pride, [F.95.b] lack apprehension, and are inexpressible. All phenomena are momentary.’ You should cultivate the thought of accepting

the fact that 'all compounded phenomena are free from destruction.' You should cultivate the thought of peace that 'all phenomena are momentary.' You should cultivate the thought of equanimity, the thought of utter peace, the thought that is devoid of clinging, the thought of nonorigination, the thought of the lack of hindrances, the thought that is uninterrupted, the thought that is not contradictory, the thought of the lack of support, the thought of equipoise, and the thought of suffering. The gateways to the Dharma that express tranquility, emptiness, and internal and external disintegration, as well as countless other gateways to the Dharma, will resound in those flowers.

1-3.15 "When they hear those gateways to the Dharma, beings will attain joy and happiness that is free from sensual desires; they will remember that all compounded phenomena are impermanent, are suffering, lack a self, and are empty; and they will develop discipline. They will then renounce all the fetters related to households and the five sense pleasures, and they will go live far from their homes, in mountain caves and thick, deserted forests. They will dress like seers and survive by feeding on grass, roots, and fruits. Thinking that the five aggregates that are the basis of grasping are terrifying, they will enthusiastically develop their diligence. They will regard those five aggregates that are the basis of grasping as being like diseases and abscesses, painful, impermanent, suffering, empty, and selfless. They will develop the five supernormal faculties, and they will become inclined toward the world of the Brahmā gods.¹³

1-3.16 "Noble son, the bodhisattvas who cultivate this acceptance do not apprehend a name, a being, a life force, a soul, a person, or form. There is no feeling, perception, or formation, and they do not apprehend consciousness. They do not apprehend the eyes, ears, nose, or tongue, they do not apprehend a body, [F.96.a] and they do not apprehend a mind. They do not apprehend form, sound, smell, taste, touch, mental phenomena, the mental faculty, body, names, or the mind. They proclaim the acceptance of the nonaccumulation of emptiness, the absence of marks, the ability to withstand suffering, not abandoning the three realms, not being affected, the unborn, the absence of cultivation, and the absence of training. Nothing has been created and nothing will be created, which means that there is no activity in the past, the past is not present in the future, there is absolutely nothing in the middle of these, there is no basis, and there is no observation. When they cultivate this acceptance of mental nonengagement, bodhisattva great beings attain the acceptance that tames beings with the sky-colored method of perfect conduct. And by attaining this acceptance, they will activate the powers that were described above."

- 1-3.17 When the bodhisattva Destroyer of Aggregates had delivered and proclaimed this teaching, the bodhisattva Absence of Concepts voiced his approval. The crowd of bodhisattvas remained silent, and the Blessed One gave his approval by not saying a word.
- 1-3.18 Sixty monks then thought, “What was the noble son Destroyer of Aggregates thinking when he taught that all compounded phenomena are similar to those types of illusions? If form lacks a self, if there is no appearance, if nothing arises at all, if it is not engaged mentally, if it is without concept and nonconceptual, if there is no basis of observation and no material evolution, wouldn’t it be the case that there would be no being, life force, birth, soul, person, humans, living creatures, agent, individual who feels, others who feel, arising, production, dislike, or lack of nonorigination? On what basis would the thus-gone ones appear? Where would their compassion manifest? [F.96.b] Who would explain the Dharma? Who would know all phenomena? Who would maintain the precepts and vows? If there are no aggregates and if the results of virtuous qualities do not ripen on the basis of the elements and the sense fields, where do the results of wholesome and unwholesome deeds ripen? To whom do the thus-gone ones, the worthy, perfect buddhas, appear? To whom do the objects apprehended by the sense fields such as the bodies of hearers, solitary buddhas, gods and humans, and any other beings appear? We should stand up and leave this place!” And so those sixty monks stood up and left while the other monks remained silent. The bodhisattva Destroyer of Aggregates felt embarrassed, timid, and ashamed before the Blessed One.
- 1-3.19 Then the bodhisattva Lamp in the Hands, who was present in the assembly, inquired of the bodhisattva Destroyer of Aggregates, “Why did you teach such a profound Dharma to this talkative assembly? Noble son, as the Blessed One has said in other sūtras, there are Dharma discourses and lower discourses for five types of individuals: discourses on faith and lower discourses for those who lack faith, discourses on generosity and lower discourses for those who are stingy, discourses on discipline and lower discourses for those who are immoral, discourses on diligence and lower discourses for those who are lazy, and discourses on insight and lower discourses for those with confused insight. The Blessed One has also said in other sūtras that one should not teach the discourse on emptiness to those who have committed the acts with immediate retribution; the application of mindfulness to the body should not be taught to beings with wrong views; the application of mindfulness to feelings should not be taught to those who are greedy; [F.97.a] the application of mindfulness to the mind should not be taught to those who are proud, arrogant, and attached to food; the application of mindfulness to mental phenomena should not be taught to

those who have abandoned the foundational principle of modesty; the qualities of rebirths among the gods should not be taught to those who wish to obtain a human condition; the qualities of rebirths among yakṣas who rob vitality should not be taught to those who are inclined toward rebirth among the gods of the desire realm; the magnificence of the gods who occupy the desire realm should not be taught to those who will take rebirth among the gods of the form realm; the qualities of occupying the form realm should not be taught to those who will take rebirth in the formless realm; the bliss of the gods who occupy the desire realm should not be taught to those who are inclined toward rebirth among the gods who occupy the form realm; the qualities of the solitary buddhas should not be taught to those who are inclined toward the vehicle of the hearers; the qualities of the hearers should not be taught to those who are inclined toward the vehicle of the solitary buddhas; the qualities of the solitary buddhas should not be taught to those who are inclined toward the Great Vehicle; the four means of attracting disciples should not be taught to bodhisattvas who are making real effort toward the perfections; the four special types of knowledge should not be taught to bodhisattvas who are making real effort in practicing the religious life; certain types of discourses on profound peace and emptiness should not be taught to silent assemblies of bodhisattvas; and this profound acceptance that tames beings with the sky-colored method of perfect conduct should not be taught in the presence of such talkative assemblies who follow the vehicles of the hearers and the solitary buddhas.”

1-3.20 All the numerous assemblies of bodhisattvas exclaimed, “Excellent!” in unison and the Blessed One also applauded the bodhisattva Lamp in the Hands with delight:

1-3.21 “Wise one, this is excellent, excellent! [F.97.b]
Through your knowledge, you have outlined what is most important,
And you clearly understand the characteristics, methods,
And the proper occasions related to the Dharma teachings.

1-3.22 “You teach the Dharma in accordance with
The level of understanding of the assemblies,
And you do not proclaim this teaching
To those who follow the vehicles of the hearers and the solitary buddhas.

1-3.23 “When this Dharma was delivered
In the presence of bodhisattvas
For whom all is equal and like space,
They fully understood this method.

1-3.24 “Just as there is no high, no low,

- And no form within space,
There are no characteristics
For bodhisattvas who practice the perfection of insight.
- 1-3.25 “You have heard this teaching
Among silent assemblies
In the presence of previous victors
For countless eons.
- 1-3.26 “Just as this fearlessness,
This greatly renowned acceptance
Revealed by those victors,
Has been taught to beings with steadfast diligence,
- 1-3.27 “This teaching has been delivered
In the presence of fortunate bodhisattvas
Who are completely pure
And endowed with an infinite ocean of qualities.
- 1-3.28 “Since this teaching has been delivered
To those who direct their effort toward the vehicle of the hearers
And who are intent upon the vehicle of the solitary buddhas,
They will not awaken to buddhahood.
- 1-3.29 “They will reject it out of ignorance
And they will have no interest in it,
So they will not generate a lot of merit,
And they will soon be reborn in the lower realms.
- 1-3.30 “If they have purified their bodies
Through absorptions, *dhāraṇīs*, and acceptances,
Yet lack some of the methods
For exerting effort on the path to awakening,
- 1-3.31 “Then even those people in the assemblies
Will not comprehend it with their minds.
If one speaks about emptiness and peace
To those whose insight is confused and who are improper vessels,
- 1-3.32 “Those beings will quickly reject such teachings.
Obscured by dense darkness,
They will quickly proceed
Toward the ten different destinies.
- 1-3.33 “Again and again, they will be reborn

Among hell beings, pretas, animals,
Asuras, kaṭapūtanas,
Yakṣas, rākṣasas, and caṇḍas.

- 1-3.34 “Even if they accomplish the difficult task
Of attaining a human birth,
They will be despised outcasts, [F.98.a]
And be deaf, blind, and crippled.
- 1-3.35 “They will always be sick, weak, and disparaged,
And they will lack material things to offer,
They will lack food and drinks,
And they will be criticized by the wise.
- 1-3.36 “They will have no respect for their parents,
They will constantly engage in negative actions,
They will have no compassion for sentient beings,
And they will then be reborn in the lower realms.
- 1-3.37 “The sixty monks
Who have left this place
With anger in their minds
Will soon go to the lower realms.
- 1-3.38 “Those monks have departed
Because this being who has gained mastery over his body
Has revealed this acceptance
Without having actualized skillful means.
- 1-3.39 “Those who possess the wisdom and skillful means
Of perceiving the thoughts of other beings
Hold aloft the torch that illuminates the world,
And their words are like medicine to all beings.
- 1-3.40 “Those who know what benefits everyone
Should first examine the assembly and then
Explain the Dharma to those present in the assembly
In a way that agrees with their dispositions!”
- 1-3.41 The bodhisattva Ratnapāṇi then said, “Noble son, I have noticed that when the hearers prepare a lion throne for the Blessed One, he will teach in order to tame them. Noble son, since this teaching of the acceptance that tames beings with sky-colored perfect conduct is unprecedented, out of the Blessed One’s love for us, I ask the Blessed One to explain the acceptance

that tames beings with the sky-colored method of perfect conduct in terms of its qualities and its vast focus and application. I think he will accept out of love for me and other beings.”

The bodhisattva Lamp in the Hands replied to the bodhisattva Ratnapāṇi, “Noble son, I know that the time for this has come!”

1-3.42 The bodhisattva Lamp in the Hands then stood up, draped his shawl over one shoulder, prostrated toward the Blessed One with his palms joined, [F.98.b] and praised him with these verses:

1-3.43 “Sage, you bring supreme delight to Brahmā,
You hold the torch for beings whose wisdom is impaired,
And you induce faith in liberation and knowledge—
Please reveal to us this immaculate gateway to the Dharma!

1-3.44 “You teach the path that the sun-like victor
Dīpaṅkara taught when he illuminated
Liberation and the paths to multitudes of beings—
Please reveal to us this supreme gateway to the Dharma!

1-3.45 “Your mind is completely pure like the essence of space,
And your commitment is unwavering like a stable mountain.
Sage, you are like moonlight for the world—
Please reveal to us the virtue of the sky-colored method of acceptance!

1-3.46 “You abide by compassion and demonstrate acceptance toward beings.
Your contentment is supremely vast,
And you pacify old age, death, and sickness—
Please reveal to us the qualities of this supreme acceptance!

1-3.47 “Lion of sages, you scare away non-Buddhists,
You delight beings with a voice like a cuckoo’s call,
And you subjugate many assemblies of non-Buddhists—
Please teach us this lamp-like acceptance!

1-3.48 “Your supreme mind is as patient as the earth,
And you never get angry whether you encounter happiness or suffering.
Today we are neither exalted nor lofty.
Please see that our karma has ripened and teach this acceptance.

1-3.49 “Your supreme wisdom scatters our enemies,
The afflictions that are like storm clouds of pride.
You have achieved this sacred acceptance
And dried up the water of craving with the fire of the path.

- 1-3.50 “You burn the overgrown vines of views and dry up the water of craving.
Like the nāgas bring the rain, you bring forth
A rain of the Dharma that delights the assembly.
Please see that our karma has ripened and teach this acceptance!
- 1-3.51 “Please generate the qualities of liberation in sentient beings.
Reveal to us the qualities of this supreme acceptance,
And the qualities attained by those who develop
This immaculate acceptance in their minds will be infinite.
- 1-3.52 “The acceptance that tames beings with the sky-colored
Range of conduct was taught by the sages of the past,
And this acceptance was taught again today.
Will you please take pity on us and teach this acceptance?” [F.99.a]
- 1-3.53 The Blessed One gave his approval to the bodhisattva Ratnapāṇi by not saying a word. He then thought, “I wonder where those thus-gone ones, those worthy, perfect buddhas of the past, taught the acceptance that tames beings with the sky-colored method of perfect conduct?”
- 1-3.54 The temple servants responded, “The perfect, complete buddhas of the past taught this acceptance that tames beings with sky-colored perfect conduct at Mount Gandhamādana. The perfect, complete buddhas of the past explained this acceptance that tames beings with sky-colored perfect conduct at Mount Gandhamādana.” Thus, they encouraged the Blessed One, the wise one, to teach it.
- 1-3.55 The Blessed One then entered the absorption known as *lord of meteors*. Through that absorption, the Blessed One appeared in the figure of someone with the observances, behaviors, and markings of a seer. The seer was an elderly man, quite old and aged, who had long matted hair and a long beard. He was holding a staff, a small water jug, and a straining cloth, and he was lighting a huge fire offering. From that fire emerged a multicolored light radiating infinite colors, many hundreds of thousands of colors—a vast range of pure and immaculate colors. That light rendered imperceptible and invisible the light emitted by the stars of countless buddha realms throughout the ten directions that are empty of buddhas and inundated with the five impurities, as well as the light emitted by precious gems, lightning, the sun, gods, nāgas, yakṣas, and asuras. The hell realms, the animal realms, and the realms of the pretas also became imperceptible and invisible.
- 1-3.56 At that point, except for those sounds emitted by the seer, no other sounds could be heard in the slightest, including the letters, words, voices, expressions, and calls of beings, and even the sounds of earth, water, fire, and air. [F.99.b] All the sentient beings who followed the Great Vehicle in the

countless buddha realms of the ten directions also appeared in the figure of someone with the observances, body, and markings of a seer. Only the seers who followed the Great Vehicle manifested those appearances, not the seers who followed the vehicles of the hearers and the solitary buddhas. The seers who followed the Great Vehicle could not see the hearers or the solitary buddhas, or those who followed their vehicles. Those who were present in the assembly of the hearers could not see the Thus-Gone One or the bodhisattvas. They could not see even the slightest visible form among those present there or those who had assembled elsewhere, and they did not see that a brilliant light pervaded all of the worlds.

1-3.57 The great hearers then asked Ājñātakauṇḍinya, “Elder Kauṇḍinya, where is the Blessed One?”

Kauṇḍinya replied, “I do not know where the Blessed One is right now. I do not see him.”

1-3.58 The great hearers then said to Mahākāśyapa, “The Blessed One has said that you are foremost among the proponents of ascetic practice, so please concentrate on wherever the Blessed One is right now!”

Mahākāśyapa replied, “I do not know where the Blessed One is right now. I do not see him.”

1-3.59 The great hearers then said to Venerable Śāradvātīputra, “Elder Śāriputra, the Blessed One has said that you are foremost among the wise, so please concentrate on wherever the Blessed One is right now!”

Śāriputra replied, “Venerable ones, the buddha realms are infinite, so I do not know where the Blessed One is right now. I do not see him.”

1-3.60 The great hearers then said to Maudgalyāyana, “Venerable Maudgalyāyana, the Blessed One has said that you are foremost among those endowed with magical powers, [F.100.a] so please concentrate on wherever the Blessed One is right now!”

1-3.61 Maudgalyāyana replied, “When Venerable Mahākāśyapa was talking, I could perceive this great trichiliocosm through my magical powers, but I do not know where the Blessed One is right now, or where he has gone. I do not see him.”

1-3.62 The great hearers then said to Venerable Aniruddha, “The Blessed One has said that you are foremost among those endowed with the divine eye, so please use your divine eye to see where the Blessed One has gone, where he is residing right now, and what kinds of activities he is engaging in!”

1-3.63 Aniruddha replied, “I have scrutinized countless buddha realms with my noble wisdom eye, but I do not know where the Blessed One dwells right now, or where he has gone. I do not see him.” He continued, “It seems the wisdom of the hearers who have achieved the special types of knowledge cannot penetrate wherever he is, but the wisdom of the bodhisattvas who

have reached acceptance can penetrate there. I think you should ask the bodhisattvas where the Blessed One has gone and where he is residing right now.”

1-3.64 As the great hearers could not see a single bodhisattva, Venerable Śāriputra said, “Venerable ones, when another noble son explained the aggregates, a group of sixty monks stood up and left. Venerable ones, this displeased the Blessed One, and he is now in equanimity practicing the conduct of a noble buddha and practicing that conduct in the company of the noble sons. I think we should go back to our huts and practice concentration.” And so, the great hearers went back to their huts and engaged in the practice of concentration. [F.100.b] [B2]

1-3.65 When the beings following the Great Vehicle throughout the countless, infinite buddha realms of the ten directions saw themselves dressed as seers, they thought, “Since we have become seers, we will consider whoever is the most exalted among all the seers our preceptor. We should seek that one out!”

1-3.66 Nearby in the workers’ market town, Removing Impurities, they all saw the elderly and aged great seer Śākyamuni casting various types of incense,¹⁴ flowers, fruits, medicinal plants, food, and drinks into a fire. When they saw this, they thought, “This great seer is extremely adept and extremely powerful, and his power is producing a brilliant light. We should go to the place where this seer resides and train in the conduct and observances of a seer!” At that moment, myriads of bodhisattva seers approached the Blessed One. With single-pointed concentration, those bodhisattva seers who had gained control over the absorptions, acceptances, and dhāraṇīs began to perform an offering rite to the Blessed One.

1-3.67 At that same moment, all of the various gods, nāgas, yakṣas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans in this Sahā world who were following the Great Vehicle approached the seer Śākyamuni dressed themselves as seers. All those present in the assembly knew in their hearts that the Blessed One’s intention was to go to Mount Gandhamādana just as the blessed ones had before, and that he had agreed to turn the Dharma wheel a second time there in order to teach the acceptance that tames beings with the sky-colored method of perfect conduct. They thought, “We shall ornament and clean this path for the Blessed One! [F.101.a] This is the path that the supreme seer will travel on his way to Mount Gandhamādana.”

1-3.68 Then about six hundred million nāga kings who were dressed as seers, including Nanda, Upananda, Sāgara, Jewel Color, Takṣaka, and Valgu,¹⁵ joined together and adorned that path with rows of tāla trees¹⁶ made of the seven precious substances—divine precious gold, silver, beryl, crystal, coral,

emerald, and white coral. The golden trees had silver leaves, flowers, and fruits; the silver trees had golden leaves, flowers, and fruits; and the other types of trees, up to the white coral trees, had leaves, flowers, and fruits made of the other types of precious substances. Many billions of various types of decorative fabrics were hung on those rows of tāla trees.

1-3.69 The gods who were dressed as seers cleared a field ten leagues across for the path leading from the hermitage to Mount Gandhamādana. They manifested platforms on both sides of the path that were made of all of the seven precious substances, from divine precious gold to white coral. Their golden chariots could be described as hung with everything from nuggets of pure silver to white coral, and they were ornamented above and below with vast quantities of everything from pure beryl to white coral.

1-3.70 The cloud deities who were dressed as seers manifested stepwells, with clear water on both sides, along the path with stairs made of the seven precious substances, and they sprinkled the stepwells with gold dust. They manifested a variety of the most fragrant divine flowers in the stepwells such as blue, pink, red, and white lotus flowers, as well as rosewood, magnolia, aśoka, mucukunda, mañjūṣaka, pāṭalī, fragrant dhānuṣkāri, jasmine,¹⁷ mango, and rose-apple flowers.¹⁸

1-3.71 The terrestrial yakṣas¹⁹ who were dressed as seers also cleared the path, [F.101.b] and the gods from the Heaven of Controlling Others' Emanations held supreme banners along both sides of the path that were made of the seven divine precious substances and draped with divine fabrics, necklaces, and other ornaments.

1-3.72 The gods from the Heaven of Enjoying Emanations who were dressed as seers manifested pavilions with four sides that were made of the seven precious substances. A variety of divine necklaces, garments, and other ornaments were hung from those pavilions. They were strewn with different types of flowers and had a beautiful and vast array of celestial instruments on them. The instruments played due to the empowering force of the Buddha and sent forth melodious tunes that pervaded this entire great trichiliocosm.

1-3.73 The 6,800,000 female nāgas who decorated the path had adorned themselves with all of the ornaments of a seer to perform an offering to the Blessed One, and they sent forth a shower of the various precious substances.

1-3.74 Many hundreds of thousands of gods from the heaven of Tuṣita who were dressed as seers decorated the path for the Blessed One and made an offering to the Blessed One with a variety of bright and flawless divine flowers such as mādārava, mahāmādārava, magnolia, pāriyātra, jośa, mahājośaka, roca, mahārocaka, valla, mahāvalla, cakra, and mahācakra

flowers, which all had a hundred, a thousand, or a hundred thousand petals. They were dazzling, fragrant, and their fragrance was everywhere. The flowers were always radiant, their color never faded, and they were delightful and pleasant to behold.

1-3.75 Many hundreds of thousands of gods from the rain clouds who were dressed as seers rained showers of flowers that grow in water and in the fields, [F.102.a] and many hundreds of thousands of nāga kings who were dressed as seers rained various showers of substances such as blue pearls and white sandalwood.

1-3.76 All the gods, lords of the gods, nāgas, nāga lords, yakṣas, rākṣasas, asuras, garuḍas, kinnaras, mahoragas, pretas, piśācas, and kumbhāṇḍas, up to Śakra, Brahmā, and the guardians of the world in this great trichiliocosm who had previously given rise to the mind set on awakening and were dressed as seers, sat down to gaze upon the Blessed One's face with unblinking eyes. They bore various flowers, garlands, perfumes, and ointments, and played musical instruments, beat drums, and sang songs.

1-3.77 All the goddesses, female yakṣas, female garuḍas, female asuras, female kinnaras, and female mahoragas in this great trichiliocosm who were dressed as seers played music, sang songs, and rained gentle showers of red, white, purple, and crystalline garments to make an offering to the Blessed One. Many hundreds of thousands of female kinnaras who were dressed as seers also began to perform various offerings to the Blessed One. Myriads of lords from the world of Brahmā who had previously given rise to the mind set on awakening and were dressed as seers praised the Blessed One and sat before him. Many hundreds of thousands of lords from the world of Śakra dressed as seers prostrated to the Blessed One. Many hundreds of thousands of kinnara lords dressed as seers praised the Blessed One and prostrated to him. [F.102.b] Many hundreds of thousands of gandharva lords dressed as seers gazed upon the face of the Blessed One with clear minds. Many hundreds of thousands of nāga lords dressed as seers rained great showers of yellow sandalwood powder. Many hundreds of thousands of asura lords dressed as seers raised the most gentle, soft-feeling, and fragrant winds in the four directions. Many hundreds of thousands of yakṣa lords dressed as seers held parasols made of flowers. Many hundreds of thousands of other yakṣa lords who had become elderly sages held parasols with golden staffs and sat on the right side of the Blessed One, gazing upon him as was described before. Many hundreds of thousands of kumbhāṇḍas dressed as elderly seers held parasols with golden staffs and sat on the left side of the Blessed One, gazing upon him in the same manner. Many hundreds of thousands of garuḍa lords dressed as seers hung golden garlands in the sky. Many hundreds of thousands of

goddesses dressed as seers rained great showers of flower bouquets. Many hundreds of thousands of female nāgas dressed as seers rained showers of red pearls. Many hundreds of thousands of female gandharvas dressed as seers rained showers of red pearls. Many hundreds of thousands of female yakṣas dressed as seers rained showers of sandalwood powder. Many hundreds of thousands of female asuras dressed as seers rained showers of ornaments. Many hundreds of thousands of female garuḍas dressed as seers rained showers of gold from the Jambu River. Many hundreds of thousands of female mahoragas dressed as seers ornamented the sky. Many hundreds of thousands of terrestrial female yakṣas dressed as seers played melodious tunes. Many hundreds of thousands of female yakṣas of the mid-regions that were dressed as seers roamed²⁰ through space, [F.103.a] and many hundreds of thousands of māras dressed as seers started to lament.

1-3.78 Divine seers numbering 840,000, whose conduct and observances were naturally steadfast, and eighty-four thousand seers whose conduct and observances were naturally steadfast, picked up celestial mahāmāndārava flowers and showered them for the Blessed One at each step of the way between Removing Impurities and Mount Gandhamādāna so that the Blessed One's footsteps would always fall on the center of a flower.

1-3.79 Many hundreds of thousands of solar and lunar gods dressed as seers rained showers of flower bouquets. Myriad gandharvas dressed as seers played music, and a trillion light rays illuminated the body of the sage Seer.

1-3.80 The god Endowed with Qualities, who lived on Mount Gandhamādāna, and 840,000 temple servants dressed as seers prostrated toward the Blessed One with their palms joined and praised him in unison with these verses:

1-3.81 "Liberator of wicked beings, foremost among humans,
Victor, so hard to satisfy, leader of feeble beings,
You grant supreme happiness to those who are tormented by suffering—
Victor, supreme human, please come to this place!

1-3.82 "You have abandoned craving and you reveal the three liberations.
With your wisdom, you teach the three trainings to beings
In the three times and eliminate the three types of defilement—
Sage who has transcended the three realms, please come to this place!

1-3.83 "You liberate beings from the four types of wrong views,
The four assemblies worship at your feet,
And you teach the four noble truths to beings—
You who are superior to the moon, please come to this place!

1-3.84 "Sage, you teach about the five aggregates,
You liberate beings from the five sense desires,

You display the five branches of noble insight, [F.103.b]
And you free beings from the prison of the five destinies.

- 1-3.85 “Your control over the six sense faculties is faultless,
And you know how to liberate the six classes of beings from craving—
Supreme being who teaches the recollection of the thirty-six impure
substances,²¹
Please come here to Mount Gandhamādana!
- 1-3.86 “Victor, your mind is in equipoise and completely under control,
You are fully trained, you have reached supreme, ultimate awakening,
And your wisdom tames millions of beings—
Supreme guide, please come here to Mount Gandhamādana!
- 1-3.87 “Victor, you instruct beings with your wisdom,
Your wisdom illuminates the world,
And you reveal your wisdom to those obscured by darkness—
Sage, please come to this remote place!
- 1-3.88 “You wished for liberation under past buddhas
Who have appeared in Jambudvīpa—
Lord of humans who has reached awakening in this world,
Leader of men, please come here!
- 1-3.89 “You bestow gifts and discipline and your mind is under control.
Leader among beings, supreme among those with the ten powers,
Noble friend to destitute beings,
Please come here to Mount Gandhamādana!
- 1-3.90 “You once practiced austerities for a period of six years,
And then you sat under the Bodhi tree to overcome Māra—
Great hero who reveals the path of the single way,
Sage, please come here and teach this acceptance!
- 1-3.91 “You turned the sacred wheel in Vārāṇasī
And taught a treasure of sacred insight.
You laid down your burden before the entire world—
Please come here to Mount Gandhamādana and teach this acceptance!”
- 1-3.92 The Blessed One then stood up, attended by many gods and surrounded by
many bodhisattvas, and at that moment this great trichiliocosm shook in six
ways. All the beings who were hearers, followers of the vehicle of the
hearers, solitary buddhas, followers of the vehicle of the solitary buddhas,
and all the other beings in this great trichiliocosm living in the sky, on earth,

[F.104.a] and in the water each attained vast recollection. They saw this great trichiliocosm appear in the palms of their hands pervaded by brilliant light, and not a single thing appeared in visible form. All the beings who maintained practices of lowly austerities witnessed this great miracle. This included beings who subscribed to various types of false views such as those who maintain the fire observance, the moon observance, the sun observance, the three worlds observance, and others. All those adherents of mistaken views abandoned their lowly austerities and searched in every direction, wondering, “What kind of causes and conditions made the earth shake like that and this brilliant light radiate in the world?”

1-3.93 The great billowing fire in front of which sat that great seer, the Blessed One, transformed into tiny mustard seeds, and he cast them into the countless, infinite pure and impure buddha realms of the ten directions. The firelights before the head buddhas in those buddha realms where blessed buddhas dwell and thrive took on the shape of a mahāmāndārava flower. All the members of their assemblies that were gathered there and all those who had given rise to the mind set on awakening in the past sat before those blessed buddhas dressed as seers.

1-3.94 In the east, beyond buddha realms as numerous as the grains of sand in the Ganges, there was a world called Endowed with the Banner where the Thus-Gone One Glory of the Powerful Banner lived, thrived, and taught the Dharma. The bodhisattva great beings Jñānaśrī and Glorious Orchard were present in the assembly of the Thus-Gone One Glory of the Powerful Banner [F.104.b] and saw that they had the physical appearances, bodies, and shapes of seers, and that all the noble sons who followed the Great Vehicle also had the physical appearances, bodies, and shapes of seers. When they saw this, they asked the Thus-Gone One Glory of the Powerful Banner, “Blessed One, what causes and conditions have resulted in this firelight-flower with a stem made of beryl that is present in front of the Blessed One, and why are all those noble sons who follow the Great Vehicle dressed as seers?”

1-3.95 The blessed Thus-Gone One Glory of the Powerful Banner replied to those noble sons, “Noble sons, the thus-gone one, the worthy, perfect Buddha Śākyamuni, resides in the Sahā world in the west. He has entered that world inundated with the five impurities where he teaches the Dharma of the three vehicles to the four assemblies: monks, nuns, and male and female lay practitioners. Since that thus-gone one now wishes to teach the acceptance that tames beings with the sky-colored method of perfect conduct, he has entered the absorption known as *bearing the lamp of the thus-gone ones* and has emanated that miraculous display.”

1-3.96 “Blessed One, please describe what this acceptance is like, from beginning to end?”

“This acceptance applies to all the non-Buddhists.²² In this regard, it liberates beings in the Sahā buddha realm from being swept away by the four floods. What are the four floods? It liberates beings from the flood of desire, the flood of views, the flood of existence, and the flood of ignorance. It instills the four types of unwavering faith, it evokes them, and it establishes beings in each one. What are those four? [F.105.a] It instills unwavering faith in the Buddha, it evokes that faith, and it establishes beings in that faith. It provides beings with the four means of attracting disciples, it liberates them from the flood of desire through the aggregation of discipline, it liberates them from the flood of views through the aggregation of absorption, it liberates them from the flood of ignorance through the aggregation of insight, and it liberates them from the flood of existence through the aggregation of liberation. It liberates beings through unwavering faith in the Buddha using the Great Vehicle, through unwavering faith in the Dharma using the vehicle of solitary buddhas, and through unwavering faith in the Saṅgha using the vehicle of the hearers. It teaches beings to abandon all false doctrines through noble and delightful discipline, it liberates beings from the ocean of life through generosity, it liberates them from the ocean of views through pleasant speech, it liberates beings from the ocean of afflictions through altruistic actions, and it liberates beings into the perfection of insight by having a consistent meaning.”

1-3.97 The bodhisattvas said, “Respected Blessed One, please allow us to go behold, pay homage to, and venerate the Thus-Gone One Śākyamuni!”

The Thus-Gone One Glory of the Powerful Banner replied, “Noble sons, the time for this has come!”

1-3.98 Dressed as seers, the noble sons Jñānaśrī and Glorious Orchard, as well as six hundred million bodhisattvas, then prostrated to the feet of the blessed Thus-Gone One Glory of the Powerful Banner, circumambulated him, and sat down. [F.105.b] In a single instant, they were in the buddha realm of Sahā in front of the blessed seer Śākyamuni. They prostrated to him with their palms joined and sat down. Countless other bodhisattvas dressed as seers also arrived in a single instant from the innumerable pure and impure buddha realms in the east.

1-3.99 In the south, beyond buddha realms as numerous as the grains of sand in the Ganges, there was a world called Banner of Sumeru where the Thus-Gone One Great Sumeru lived, thrived, and taught the Dharma. The bodhisattvas Supernormal Faculty and Supreme Lightning who lived in that buddha realm saw that they were dressed as seers and that they had the physical appearances, bodies, and shapes of seers. They also saw that the

great sage was dressed as a seer, which was not how he had appeared before. They then questioned the Thus-Gone One Great Sumeru in the same manner as previously described.

- 1-3.100 Similarly, in the west, far away from this buddha realm, there was a world called Gathering where the Thus-Gone One Glorious Light lived, thrived, and taught the Dharma. The bodhisattva great beings Meaningful Vision and Red Lotus Elephant who lived there [...].²³
- 1-3.101 In the north, beyond buddha realms as numerous as the grains of sand in three Ganges Rivers, there was a world called Single Ornament where the Thus-Gone One Great Ornament lived, thrived, and taught the Dharma. The bodhisattva great beings Immaculate Light and Light of Brahmā who lived there [...]. [F.106.a]
- 1-3.102 Below, beyond buddha realms as numerous as the grains of sand in one Ganges River, there was a world called Great Flower where the Thus-Gone One Great Banner of Wisdom lived, thrived, and taught the Dharma. The bodhisattvas Jñānaśrī and Great Glory who lived there [...].
- 1-3.103 Above, beyond buddha realms as numerous as the grains of sand in seven Ganges Rivers, there was a world called Brilliant Light where the thus-gone one, the worthy, perfect Buddha Sūryagarbha, lived, thrived, and taught the Dharma. The bodhisattvas Dharma Melody and Ambrosia Melody who lived there [...].
- 1-3.104 At that point the entire Sahā buddha realm was completely filled with bodhisattvas who were dressed as seers. They prostrated with their palms joined in the direction of the thus-gone one, the great seer Śākyamuni, and took their seats. The beings in the Sahā buddha realm who did not follow the Great Vehicle were not dressed as seers. Even the hearers, those who followed the vehicle of the hearers, the solitary buddhas, and those who followed the vehicle of the solitary buddhas could not see those ornaments, to say nothing of other beings.
- 1-3.105 Then the Blessed One, the great seer, stood up and departed with the gait of the lord of sages, the gait of lord Brahmā, the gait of the seer Brahmā, the gait in which one looks ahead for a distance of one yoke, the gait of tranquility, the gait of complete peace, the gait of greatly devoted monks, [F.106.b] the gait that pleases the gods, the gait that tames the yakṣas, the gait that pleases the asuras, the gait that tames the nāgas, the gait of the victors devoid of afflictions, the gait of complete liberation, and the gait that represents many other things. His feet rising and falling on the anthers of flowers with the miraculous gait of the great buddhas, the vast gait, and the gait of the buddhas' great empowerments, the Blessed One made his way and arrived at Mount Gandhamādana. He sat on the side of the pure,

stainless, and immaculate hermitage, where the great goddess Variegated Light who cures beings was residing.²⁴ He looked around with the gaze of an elephant and recited the following verses:

1-3.106 “All those who follow the teachings
And have given rise to the mind set on sacred and supreme awakening
Have assembled here before me at this place
Because I am going to teach the perfect conduct.

1-3.107 “I am going to instruct all the bodhisattvas who have come
Who have not yet abandoned their afflictions,
Who still wish for happiness in saṃsāra, and
Who do not understand that phenomena lack a self.

1-3.108 “I am going to instruct all those who have come
Who have not yet abandoned their fetters,
And who see²⁵ that phenomena are like illusory heaps
Yet lack knowledge of skillful means.

1-3.109 “All the diligent ones with large stores of merit
Who tame beings through skillful means,
And who practice the supreme perfection of insight,
Have also come here to hear about this acceptance.

1-3.110 “Those who have served many buddhas in the past,
Who teach that all conditioned phenomena in this world
Are baseless like the moon’s reflection in water and
Have comprehended their true nature, have also come here.

1-3.111 “All those who have set out to practice skillful means,
All whose minds are not attached to material reality,
Who have abandoned marks, who do not entertain concepts,
And who cultivate recollection, have also come here.

1-3.112 “Soon after I reveal this supreme acceptance, [F.107.a]
You will no longer dwell in any state of suffering,
You will turn the wheel of Dharma,
And you will liberate beings from the ocean of existence.

1-3.113 “Though the lords of sages in the ten directions
Turn the Dharma wheel for the sake of beings,
Right now I see before me bodhisattvas
Who desire the vows of this vehicle.

1-3.114 “I will turn the Dharma wheel a second time

And the millions of beings I establish in the state of nonregression
Will manifest signs that their minds have been liberated
And then return to their respective realms.

- 1-3.115 “I will reveal this acceptance so that those who have come
To this buddha realm can engage in the conduct of supreme awakening.
Those who follow the vehicles of the hearers and the solitary buddhas will
see,
And all the non-Buddhists will be tamed.”
- 1-3.116 The blessed Buddha’s melodious waves of verse—the melodious waves of
the Blessed One’s syllables, words, and meaning—spread throughout the
countless buddha realms of the ten directions. All the beings in those realms
who followed the Great Vehicle heard them and gazed into the ten
directions. They gazed out at all of the beings they could see in the four
directions, looking for the being whose melodious waves of verse were so
delightful, pleasing, utterly pleasing, and profound, and to see how one
could utter such melodious waves of verse expressing the meaning, words,
and letters that bring relief to beings, satisfy them, and lead them to the other
shore of saṃsāra. Through the power of the Buddha, they saw myriad seers
not very far away who were prostrating to the Sage on Mount
Gandhamādana. His senses were pacified, his mind was tranquil and under
control, he had reached supreme peace, and he was blazing like a heap of
gold. When they saw him, they thought, “This seer is very powerful, and his
great assembly of seers is endowed with great compassion. [F.107.b] Since he
is compassionate, we should follow him!”
- 1-3.117 When they saw that their bodies had taken on the dress, the physical
appearances, and the shapes of seers, they thought, “Since we have become
seers, we should go serve and pay homage to that great seer!” As soon as
this thought had arisen in their minds, immeasurable, innumerable,
inconceivable, unequaled, and infinite numbers of bodhisattvas dressed as
seers, as numerous as all the grains of sand in the Ganges, arrived in this
buddha realm from immeasurable and countless buddha realms in the ten
directions. The crowd of magical bodhisattva emanations made up of various
types of seers made offerings to the Sage, prostrated to him with their palms
joined, praised him, and took their seats. Through the power of the Buddha,
those who were born in the lower realms, due either to the power of their
aspirations or to the conditions of their negative actions, attained each of the
recollections, were dressed as seers, and took their seats. They all sat down
with their palms together facing the great seer, the lord of sages.

- 1-3.118 Then, through the power of the Buddha, the bodhisattva King of the Infinite Accumulation of Wisdom wondered, “Where will Śākyamuni reside when he teaches this acceptance that tames beings with the sky-colored method of perfect conduct to the gathering that has assembled here?” At that moment, six sextillion magnificent storied mansions filled with the seven precious substances and resembling the mansion of Śakra, lord of the gods, appeared in the sky from the east.
- 1-3.119 When he saw those mansions, the bodhisattva King of the Infinite Accumulation of Wisdom thought, “I will manifest a storied mansion similar to the lord of the Sahā world Brahmā’s mansion, Peaceful Melody. This is where the sage Seer will reside when he teaches us this acceptance.” [F.108.a] At that moment, six sextillion magnificent storied mansions filled with the seven precious substances and resembling the lord of the Sahā world Brahmā’s mansion, Peaceful Melody, appeared in the sky from the south.
- 1-3.120 When he saw those mansions, the bodhisattva King of the Infinite Accumulation of Wisdom thought, “I will manifest a storied mansion similar to Brahmā’s mansion, Flash of Lightning. This is where the Blessed One will reside as he teaches the Dharma.” At that moment, six sextillion magnificent storied mansions filled with the seven precious substances and resembling Brahmā’s mansion, Flash of Lightning, appeared in the sky from the west.
- 1-3.121 The bodhisattva King of the Infinite Accumulation of Wisdom then thought, “I will manifest a storied mansion similar to Brahmā’s mansion, Light of Sumeru. This is where the Blessed One will reside as he teaches the Dharma.” At that moment, six sextillion magnificent storied mansions filled with the seven precious substances and resembling Great Brahmā’s mansion, Light of Sumeru, in its entirety appeared in the sky from the north.
- 1-3.122 At that point myriads of storied mansions were arrayed in the sky. The bodhisattva Maitreya thought, “I have searched those mansions for a lion throne for the Blessed One, and there is one mansion in which a lion throne has been prepared for the Blessed One.” The bodhisattva Maitreya then asked the bodhisattva Immaculate Splendor, “Noble son, where did these storied mansions come from? [F.108.b] Who has manifested them?”
- 1-3.123 The bodhisattva Immaculate Splendor replied, “Noble son, as long as one has not brought about the elimination of all manner of attachment using the gateway of the Dharma, two things bring about the round of saṃsāra. Noble son, the two are *going* and *coming*, and these two are called *origination* and *disintegration*. When there is no arising and no origination, there is also no perception of going and coming. When all forms of disintegration are abandoned, one achieves the acceptance of the unborn nature of

phenomena. This is the gateway to the Dharma of nonduality that cuts off the continuation of saṃsāra. These two are the going and coming to which one refers when they speak of going and coming.

- 1-3.124 “Noble son, when there is nothing imputed as a self and no entertaining notions of a life force, soul, person, humans, living creatures, going, or coming, this is the entrance to the gateway to the Dharma of nonduality.
- 1-3.125 “Noble son, when there are concepts of arising and the absence of arising, this is dualistic. When one has no concept of origination and cessation and there is no observation of going and coming, nothing to be differentiated, and no transformation, this utter purity, noble son, is the entrance to the gateway to the Dharma of nonduality.
- 1-3.126 “Things that are characterized by arising and disintegration such as the aggregates, their affliction, and their purification are dualistic. When one thoroughly understands the aggregates, has abandoned things that are characterized by arising and disintegration, and has overcome all thought, this path that leads to the cessation of form is the entrance to the gateway to the Dharma of nonduality.
- 1-3.127 “Wavering and the knowledge derived from thoughts and reflection are dualistic. When there is no wavering of feelings and no thought, this absence of mental fluctuation and absence of mental engagement is the entrance to the gateway to the Dharma of nonduality.
- 1-3.128 “Noble son, perceiving feelings, the origin of feelings, the cessation of feelings, and the path leading to the cessation of feelings is dualistic. [F.109.a] Noble son, when one does not perceive feelings, their origin, or the path leading to their cessation; when one does not perceive the characteristics of the aggregate of form and the aggregate of feeling as different; and when one does not perceive them as having the same characteristics, lacking characteristics, having different characteristics, having a single characteristic, or having manifold characteristics, this, noble son, is the entrance to the gateway of the Dharma of nonduality.
- 1-3.129 “Furthermore, noble son, when there is attachment among hearers and solitary buddhas to the aggregates, elements, and sense fields, and attachment to the unsurpassed wisdom of the omniscient ones, this is dualistic. When one does not perceive any basis for the vehicles of the hearers and solitary buddhas, omniscient wisdom, or the aggregates, elements, or sense fields, and one understands that all means of verbal expression are baseless, without letters, and without elaboration, this, noble son, is the entrance to the gateway of the Dharma of nonduality.
- 1-3.130 “Noble son, when one perceives perceptions as virtuous and nonvirtuous, this perception in terms of this and that side is dualistic. When one realizes that these virtuous and nonvirtuous perceptions lack traits, are always

arising, and are inexhaustible, this is the entrance to the gate of the Dharma of nonduality.

- 1-3.131 “Noble son, conceiving of, fixating upon, or commenting on this side and that side by saying ‘this side is defiled and that side is wrong’ is dualistic. When there is no fixating on this or that side, no commenting, no analysis²⁶ whatsoever, and no rejection, this is the entrance to the gateway to the Dharma of nonduality.
- 1-3.132 “Noble son, concepts such as the aggregates, elements, and sense fields being defiled or not defiled are dualistic. When there is no concept that the elements and sense fields are defiled, nothing that might be perceived as undefiled, [F.109.b] no perception and no nonperception, and no attainment, this is the entrance to the gateway to the Dharma of nonduality.
- 1-3.133 “Noble son, when the aggregates, the elements, and the sense fields are conceptualized as being conditioned or unconditioned, this is dualistic. But when one does not conceptualize any and all perceptions and there is no conceptual thought, and when one sees correctly that all phenomena are like space, this, noble son, is the entrance to the gateway to the Dharma of nonduality.
- 1-3.134 “Noble son, when one takes pride in mundane and supramundane qualities, this is dualistic. When one does not engage in, move toward, move away from, or overcome mundane and supramundane qualities and there is no going toward and no moving away, this is the entrance to the gate of the Dharma of nonduality.
- 1-3.135 “Furthermore, noble son, understanding the aggregates, the elements, and the sense fields as originating on the basis of name and form is dualistic. Having the view that the aggregates, elements, and sense fields, being devoid of name and form, have the nature of an illusion, and are both all-pervading and not all-pervading, and do not pass into ultimate nirvāṇa,²⁷ is the bodhisattvas’ entrance to the gateway to the Dharma of nonduality.²⁸
- 1-3.136 “Furthermore, noble son, understanding consciousness in terms of origination is dualistic. But when one instantly understands that all compounded phenomena, being unoriginated, are momentary and not momentary, this is an entrance to the gate of the Dharma of nonduality.²⁹
- 1-3.137 “Furthermore, noble son, attachment to ownership, to knowledge based on ordinary consciousness, to possession, and to the sense fields is dualistic. But when one achieves consciousness that is devoid of a self and is free from the two views of the nature of the self, when the sense fields are undefiled, and when one is free from ownership and possession, this is the entrance to the gateway to the Dharma of nonduality.

1-3.138 “Any conceptual thought about knowledge and liberation is dualistic. [F.110.a] Noble son, knowledge lacks mental activity and lacks a self. Knowledge is like a flash of lightning. Liberation is like space, and space is nonconceptual, does not conceptualize, and is free from elaborations. This is the entrance to the gateway to the Dharma of nonconceptuality.

1-3.139 “The enjoyment of consciousness and form is dualistic. Form itself is empty, like space, and space does not disintegrate. Forms that disintegrate, being empty, are manifestations with the characteristic of form and are empty, as they also have the nature of emptiness. The same goes for feelings, perceptions, and formations. The nonmanifestation of consciousness is akin to consciousness that is devoid of darkness and light, like space. The disintegration of consciousness is not emptiness, but the nature of consciousness itself is indeed emptiness. The five aggregates that are the basis of grasping are empty in the same way, like the nature of space. Bodhisattvas who think of them as being like space—lacking attachment, anger, and ignorance, without high and low, without conceptual thought or conceptualization, and without going and ceasing—perfectly understand all phenomena exactly as they are. They realize that the aggregates, the elements, and the sense fields lack desire, anger, and ignorance, high and low, conceptual thought and conceptualization, and going and ceasing, and that the awakening of the hearers and the solitary buddhas, as well as unsurpassed and perfect awakening, also lack conceptual thought and conceptualization, going and ceasing. Noble son, this is the bodhisattvas’ entrance to the gateway to the Dharma of nonduality.”

1-3.140 As this teaching was being delivered by the bodhisattva Immaculate Splendor, 9,200,000,000 bodhisattvas achieved the acceptance of the unborn nature of phenomena and 4,600,000,000 of them reached the entrance to the gateway to the Dharma of nonduality.

1-3.141 The Blessed One then arose from the absorption called *endowed with light*, [F.110.b] no longer appeared to be dressed as a seer, and sat there with his body adorned with the thirty-two supreme physical marks of a buddha. All of the other beings also no longer appeared to be dressed as seers and their previous bodies were restored. The Blessed One expressed his approval to the bodhisattva Immaculate Splendor, saying, “Noble son, the way that you have taught this is exactly the way that one should teach the gateway of nonduality. Well done! Noble son, you have borne witness yourself to this gateway to the Dharma,³⁰ and so you have established countless beings in unsurpassed and perfect awakening!”

The gods, nāgas, yakṣas, asuras, garuḍas, kinnaras, humans, and nonhumans who were present then made various offerings to the Blessed One. [B3]

1-3.142 At that moment Mañjuśrīkumārabhūta draped his shawl over one shoulder, prostrated toward the Blessed One with his palms joined, and praised the Blessed One with the following verses, requesting him to teach the Dharma:

1-3.143 “Peerless victor, you pervade many realms

And you have subdued and pacified the enemies: the afflictions.

Liberated sage, please enter this place

And reveal this supreme acceptance to beings!

1-3.144 “Your mind is at peace and your observances are immaculate.

Sage who has performed the sacrifice, please teach this virtuous acceptance!

Provider of happiness to beings, seer who upholds insight,

Destroyer of delusion, please shower a rain of ambrosia on this place!

1-3.145 “Many gods, nāgas, and humans with clear minds

Have quickly filled this realm.

All these beings are sitting here gazing upon you.

Having abandoned defilements, teach them the sacred Dharma!

1-3.146 “Victor, in the past you have displayed your conduct.

You gave away your eyes, your feet, your hands, and your tongue.

You gave your skin, [F.111.a] your head, your blood, and your limbs,

And large amounts of grain, jewels, elephants, horses, sons, cities, and precious steeds.

1-3.147 “You gave away food, drinks, your bed, and male and female servants.

You constantly liberate your relatives and other beings from their suffering;

You fulfill all wishes, and you bring joy to beings.

You performed one hundred sacrifices for beings,

1-3.148 “And offered the virtue you accumulated in the past to the many buddhas.

You are always loving and delight in constant generosity.

You are steadfast in observances and blaze like Mount Sumeru.

Please teach this acceptance to bring stability to beings!

1-3.149 “In the past, you continually made the aspiration to show beings

How to abandon the three lower realms and to lead them to the higher realms.

You cause beings to reach³¹ awakening—the supreme pacification of suffering.

Victor, you achieved genuine awakening in the past

- 1-3.150 “And you saturate the entire earth with the glorious water of your compassion.
You pacify the afflictions, the three stains, and all doubts,
And by pacifying these, you show the path that leads to awakening.
Just like when you realized the Dharma,
- 1-3.151 “Please shower a rain of Dharma on beings whose minds are parched!
Please quench their thirst with ambrosia and reveal the right qualities!
Beings reach awakening through the path of peace,
And the beings who have come from numerous realms to this one
- 1-3.152 “Are here to be liberated from old age and death.
Great sage, please teach them this Dharma.
Teach the acceptance that tames beings with the sky-colored method of perfect conduct!
This will lead them to understand elaborations as illusions and mirages.”³²
- 1-3.153 The Blessed One gave his consent to Mañjuśrikumārabhūta by not saying a word and thought, “I will enter into that type of absorption, and, through that absorption, I will emanate bodies that will sit in all those storied mansions. I will then please those assemblies and make them grow weary of saṃsāra.”
- 1-3.154 The Blessed One entered the absorption known as *the array of light*. With his mind in meditative equipoise, the blessed Buddha entered each and every one of those storied mansions and took a seat. [F.111.b] The bodhisattva Filled with Amazement then asked the bodhisattva Uncovering the Enemies, “Noble son, which of these innumerable storied mansions is the storied mansion in which the Thus-Gone One is sitting? Through the empowering force of the Buddha, we see his body residing in all those mansions. What is this all about?”
- 1-3.155 The bodhisattva Uncovering the Enemies replied, “Noble son, the term *thus-gone one* is inexpressible. Even ignorance is without elaborations in the teachings of the Buddha. Noble son, does the past mind achieve awakening?”
“No, noble son.”
“Does the future mind achieve awakening?”
“No, noble son.”
“Is there a dwelling place for the present mind and thoughts?”
“No, noble son.”
“If the mind and thoughts lack a present dwelling place, how could something that does not dwell anywhere achieve awakening?”

1-3.156 “Noble son, once all the phenomena of the three times are abandoned, is it not the case that there is no comprehension of phenomena?”

“Permanence and impermanence are completely abandoned. There is no transmigration, no birth, no cessation, and no contact. Conditioned and unconditioned phenomena are baseless. All things are like space and lack awakening and transmigration. Just as space has no past, present, or future, and no conceit, awakening also has no past, present, or future. Just as space lacks concepts and conceptualization, the awakening of the buddhas also lacks concepts and conceptualization. Just as space lacks darkness and light, the qualities of the buddhas also lack darkness and light. [F.112.a] Just as space lacks forms and is undefinable, the qualities of the buddhas also lack forms and are undefinable. Just as space is unborn and unceasing, the qualities of the buddhas are also unborn and unceasing. Just as space lacks going, the qualities of the buddhas also lack the apprehension of going. Just as space is groundless, the qualities of the buddhas are also groundless. Just as space lacks contact, the qualities of the buddhas also lack contact. Just as space lacks the apprehension of a path, the qualities of the buddhas also lack the apprehension of a path. Just as space is insubstantial and devoid of characteristics, the qualities of the buddhas are also insubstantial and devoid of characteristics. Just as space is inexpressible and lacks words, the awakening of the buddhas is also inexpressible and lacks words. Just as space lacks permanence and impermanence, the qualities of the buddhas also lack permanence and impermanence. Just as space lacks a body and lacks origination, the qualities of the buddhas also lack a body and lack origination. Just as space lacks apprehended objects and lacks abiding, the qualities of the buddhas also lack apprehended objects and lack abiding. Just as space has no support, is baseless, lacks observation, and lacks conceptualization, ascending, knowledge, going, coming, origin, limit, disturbance, torment, examination, commenting, vision, concepts, darkness, entities, marks, and manifestation, noble son, the qualities of the buddhas also lack everything from having no support up to lacking marks.

1-3.157 “Noble son, [F.112.b] the qualities of the buddhas are said to be unborn. The qualities of the buddhas have the characteristic of being nondual and they dwell in the realm of phenomena. The qualities of the buddhas are contained in the realm of sentient beings, and the qualities of the buddhas are contained in the realm of space. Noble son, the qualities of the buddhas are contained in thoughts and concepts. The qualities of the buddhas are contained in the realms, various places, and superior places.³³ The qualities of the buddhas are contained in knowing, not knowing, advanced knowledge, thorough knowledge, and complete knowledge. The qualities of the buddhas are contained in the absence of marks, in correct characteristics,

in partial characteristics, in complete characteristics, and in subsequent characteristics. The qualities of the buddhas are contained in the absence of transcendence, in thorough transcendence, in transcendence, and in subsequent transcendence. The qualities of the buddhas are contained in accepting, rejecting, clinging, and appropriation. The characteristics of the buddhas are contained in light, total illumination, subsequent illumination, the absence of illumination, and the absence of absolute illumination. The qualities of the buddhas are contained in what is genuine, completely genuine, subsequently genuine, not fully genuine, and not absolutely genuine. The qualities of the buddhas are contained in statements, thorough statements, full statements, subsequent statements, absolute statements, and complete statements. The qualities of the buddhas are contained in full knowledge, complete knowledge, identical knowledge, and subsequent knowledge. The qualities of the buddhas are contained in forms, full forms, identical forms, [F.113.a] true forms, and complete forms. Noble son, the awakening of the buddhas is contained in conduct, thorough conduct, identical conduct, subsequent conduct, and complete conduct. Noble son, awakening is contained in expressions, thorough expressions, subsequent expressions, identical expressions, and complete expressions. Noble son, awakening is contained in enumeration, thorough enumeration, identical enumeration, subsequent enumeration, and complete enumeration. Awakening is contained in existence, thorough existence, subsequent existence, and complete existence. Noble son, awakening is contained in elaboration, thorough elaboration, freedom from elaboration, subsequent elaboration, and complete elaboration.

1-3.158 “Noble son, one should regard the awakening of the buddhas as devoid of apprehension, like space. Noble son, is anyone able to expand, measure, rival, ornament, or depict space?”

“No, noble son, no one is able to do so.”

1-3.159 “Noble son, the qualities of the buddhas are like space. Just as space cannot be expanded in any way, the qualities of the buddhas cannot be expanded in any way. Noble son, why do you inquire about those storied mansions where the Blessed One is sitting and where the body of the Buddha manifests?”

1-3.160 As the bodhisattva Uncovering the Enemies gave this elaborate explanation of the gateway to the Dharma of nonduality, 5,700,000,000 bodhisattvas achieved the acceptance of the unborn nature of phenomena and 4,200,000,000 of them reached the gateway to the Dharma of nonduality that sets forth the secrets of the thus-gone ones. This entire buddha realm flourished, and [F.113.b] the beings living on earth and in the sky applauded

and exclaimed, "This holy being's excellent teaching revealing the gateway to the Dharma of nonduality that sets forth the secrets of the thus-gone ones is excellent, excellent!"

1-3.161 At that moment, the Blessed One rose from his absorption known as *mastery over the emergence of light*. To the entire assembly's amazement, all of the buddha bodies and storied mansions disappeared except for the one storied mansion in which they saw the Blessed One sitting.

1-3.162 The bodhisattva Foremost Among Many Kings then asked the bodhisattva Elucidating Seer, "Noble son, where did those storied mansions come from? Where have they gone?"

The bodhisattva Elucidating Seer replied, "Noble son, you still entertain the perceptions of going and coming."

The bodhisattva Foremost Among Many Kings said, "Noble son, *coming* is a term for transience, and *going* is a term for the lack of self."

1-3.163 The bodhisattva Elucidating Seer replied, "Noble son, terms for transience and terms for the lack of self are terms that imply possession and ownership. People who are attached to possession and ownership adhere to the following four mistaken views: they engage in practice (1) while perceiving what is impermanent as permanent, and (2) perceiving suffering as happiness, and they engage in practice (3) while perceiving what is impure as pure, and (4) perceiving what lacks a self as having a self. People who engage in those mental errors will incur the following five hindrances: they will not abandon the hindrances of (1) craving sense pleasures, (2) ill will, (3) sloth and torpor [F.114.a] or laziness, (4) agitation and regret, and (5) doubt.³⁴

1-3.164 "Noble son, whoever incurs these five hindrances will engage in the five acts with immediate retribution. People who have not abandoned the five acts with immediate retribution will not see rebirth among gods or humans, to say nothing of the awakening of the hearers! And if that is the case for those who lack the awakening of the hearers, what need is there to mention those who lack the awakening of the solitary buddhas and the awakening of the buddhas? One who has not abandoned possession and ownership has also not abandoned permanence and annihilation. How could people who adhere to annihilationist views engage in virtuous actions and observe virtuous conduct? How could people who adhere to views of permanence engage in virtuous practices and in practices aimed at liberation? People who adhere to views of permanence and annihilation will not see rebirth among gods or humans, to say nothing of the awakening of the hearers or the solitary buddhas! How could they reach unsurpassed and perfect awakening? Since the silent members of this gathering who have assembled

here are not contaminated by the vehicles of the hearers or the solitary buddhas because they do not adhere to wrong views such as ownership and possession, noble son, see to it that you do not say such things.”

1-3.165 The bodhisattva Subāhu then asked, “Noble son, should one not focus on the perceptions of going and coming? And if one does not focus on those, how should one provide bodhisattvas who are worthy recipients of gifts with the requisite belongings and provisions? How should one honor one’s parents? How should one care for the sick?”

1-3.166 “Noble son, the following things lack mental elaboration: objects, close objects, supreme objects, other objects, objects of reverence, going, fully going, completely going, subsequent going, and going elsewhere. All of those terms lack mental elaboration. How can that be? [F.114.b] Noble son, concepts, thoughts, subsequent thoughts, complete thoughts, and supreme thoughts lead to, lend strength to, and establish one in saṃsāra. The flower may be birth among the gods or humans, but the fruit is dying and being reborn over and over in the three lower realms. All such thoughts related to the eight fleeting concerns have faults. All things that are related to conduct, thorough conduct, complete conduct, and subsequent conduct lead to the abandonment of noble acceptance.”

1-3.167 “Noble son, are those who practice virtue in order to accomplish the qualities of the buddhas in conflict with this noble acceptance?”

1-3.168 “Noble son, those who have little desire for noble qualities and great desire for negative deeds are in conflict with this noble acceptance. They destroy it, toss it aside, and delude themselves about it. It is said that those who have completely rejected virtuous qualities indulge in desirous thoughts, and those who indulge in desirous thoughts are in conflict with and destroy the acceptance of proper conduct. Those who lack the group of qualities related to that acceptance reject it. Noble son, the group of qualities related to the noble acceptance includes the vows related to speech, the mind, and the six sense fields; not accumulating karma; the inexpressible; the effortless; the nonconceptual; and the absence of thoughts, the absence of an object of observation, and the absence of observation by the mind or the mental faculty. All their mental, physical, and verbal actions lead to delusion about this noble acceptance, because they lack this group of qualities. All their concepts related to the notion that phenomena are to be undertaken, are immovable, and have characteristics also lead to delusion about this noble acceptance, because they lack this group of qualities.

1-3.169 “Someone who cultivates this group of qualities of the noble acceptance, such as the lack of physical, verbal, and mental activity; immutability; the absence of characteristics; and the absence of concepts, pursues the ultimate nature of the Dharma of nonduality and realizes the ultimate truth. [F.115.a]

Anyone with the slightest understanding of the ultimate nature of all afflictions and the ultimate nature of all phenomena cultivates this acceptance. Those who do not argue about words, who have subdued all the afflictions, who do not waver from the inexpressible, who are not attached to any philosophical doctrine, and who understand that phenomena are known to be unborn and unarisen cultivate this acceptance. Those who dwell in the realm of phenomena while devoting themselves to the realm of beings, who consider the realm of phenomena and the realm of beings to be identical, who do not differentiate between them, and who are not in conflict with the realm of characteristics cultivate this acceptance.

1-3.170 “Those for whom all phenomena lack a cognitive basis, are devoid of self and other, and lack appearances because they are unborn, and who understand that all phenomena lack apprehension lack arising, lack a body, and lack cultivation; are unborn; lack death and transmigration; lack support; are unwavering, immutable, and free from the concepts of existence and nonexistence; are not a vessel; lack thoughts; are free from attachment; are undefiled, bereft of class, intrinsically pure, unstained, and devoid of afflictions; lack superimpositions; do not occur anywhere; and lack conflict cultivate this acceptance.

1-3.171 “Those who focus on things such as freedom from conditions; pacifying all wandering; completely transcending all wicked paths; nonorigination, nonengagement, and not delaying; not apprehending any objects; completely transcending consciousness; lacking imputation, not commenting, the lack of coming, the lack of basis, nonabiding, the absence of seed, and rootlessness; stabilizing, pacifying, and completely pacifying the mind; the complete absence of torment; reaching the ultimate goal; not giving rise to rebirth; [F.115.b] and delighting in nirvāṇa will perfect this acceptance. Those who focus on concepts, thoughts, ideas, reflections, imagination, going, departing, advancing, and approaching will not cultivate this acceptance.

1-3.172 “Noble son, *coming* is a term that signifies *leading toward*. Noble son, when there is no leading and leading toward there is no going and no coming. One should cultivate the acceptance of the gateway to the Dharma of nonduality in order to completely destroy the basis of going and coming. Noble son, the observation of the characteristics of actions expressed by the term *coming* comes to pass because one has abandoned the cultivation of this acceptance. Noble son, the primary cause of the characteristics of actions expressed by the term *going* is the absence of characteristics. This is called cultivating acceptance of freedom from characteristics.

- 1-3.173 “The primary cause of the characteristics of purpose expressed by the term *coming* comes about due to a rejection of acceptance and is not the cultivation of acceptance. Noble son, the expression *going* refers to the cultivation of the acceptance of the destruction, nonexistence, and pacification of purpose.
- 1-3.174 “Noble son, the characteristics of origination expressed by the term *coming* are delusions about acceptance, not the cultivation of acceptance. Noble son, the characteristics of nonobservation and refutation expressed by the term *going* refer to the cultivation of this acceptance.
- 1-3.175 “Noble son, the characteristics of the gateway of observation expressed by the term *coming* are not cultivated for this acceptance and are in conflict with this acceptance. Pacification and the characteristics of the destruction of apprehension expressed by the term *going* refer to the cultivation of this acceptance.
- 1-3.176 “Noble son, the characteristics of the basis expressed by the term *coming* are destructive³⁵ to this acceptance and are not the cultivation of acceptance. Noble son, the disappearance and the pacification of the basis expressed by the term *going* refer to the cultivation of this acceptance. [F.116.a]
- 1-3.177 “Noble son, the characteristics of origination expressed by the term *coming* are an abandonment of acceptance and are not the cultivation of this acceptance. Pacification and the characteristics of the destruction of causes expressed by the term *going* refer to the cultivation of this acceptance.
- 1-3.178 “Noble son, the characteristics of words and conventional terms expressed by the term *coming* are not the cultivation of this acceptance. The state in which conventional terms are pacified expressed by the term *going* refers to the cultivation of this acceptance.
- 1-3.179 “Noble son, drowning in the river of ignorance in the past and the future expressed by the term *coming* is delusion about this acceptance and is not the cultivation of this acceptance. When the term *going* refers to vast peace and abandoning knowledge and ignorance of the past and future, it expresses the cultivation of this acceptance.
- 1-3.180 “Noble son, the characteristics of physical, verbal, and mental conduct expressed by the term *coming* are not the cultivation of this acceptance. When the term *going* refers to the pacification of formations such as craving, it expresses the cultivation of this acceptance.
- 1-3.181 “Noble son, when the term *coming* refers to the characteristics of the terms for the pacification of consciousness and dispassionate conduct, this is not the cultivation of this acceptance. When the term *going* refers to the disappearance of consciousness, cognition, and analysis, it expresses the cultivation of this acceptance.

- 1-3.182 “When the term *coming* refers to the characteristics of the arising of name and form, it is not the cultivation of this acceptance. When the term *going* refers to the pacification of name and form, it expresses the cultivation of this acceptance.
- 1-3.183 “When the term *coming* refers to the characteristics of discipline, involvement, and sense pleasures, this is not the cultivation of this acceptance. When the term *going* refers to the pacification and disappearance of the six sense faculties, it expresses the cultivation of this acceptance.
- 1-3.184 “When the term *coming* refers to the characteristics of other terms for meditation on the stream of contact, this is not the cultivation of this acceptance. When the term *going* refers to flowing down the river of contact, it expresses the cultivation of this acceptance.
- 1-3.185 “When *going* refers to cutting off the stream of the three types of feeling, it expresses the cultivation of this acceptance.
- 1-3.186 “When *coming* refers to engaging the basis of craving, this is not the cultivation of this acceptance. [F.116.b] When *going* refers to the abandonment and disappearance of craving, it expresses the cultivation of this acceptance.
- 1-3.187 “Noble son, when *coming* refers to the characteristics of terms for engaging in grasping, this is not the cultivation of this acceptance. When the term *going* refers to the elimination of grasping, it is the cultivation of this acceptance.
- 1-3.188 “When the term *coming* refers to the characteristics of the term for strong attachment to cultivation, this is not the cultivation of this acceptance. When the term *going* refers to the way in which something produced is thoroughly comprehended, it is the cultivation of this acceptance.³⁶
- 1-3.189 “Noble son, when the term *coming* refers to the characteristics of a term for entering a womb once again, this is not the cultivation of this acceptance. When the term *going* refers to the destruction of birth, it expresses the cultivation of this acceptance.
- 1-3.190 “When the term *coming* refers to a term for pursuing happiness over and over, this is not the cultivation of this acceptance. When the term *going* refers to the abandonment and extinction of old age, it expresses the cultivation of this acceptance.
- 1-3.191 “Noble son, when the term *coming* refers to the characteristics of the state of repeatedly falling into the waters of the river of death, this is not the cultivation of this acceptance. When the term *going* refers to crossing over the river of death, it expresses the cultivation of this acceptance.
- 1-3.192 “Noble son, when the term *coming* refers to the characteristics of the state of pursuing misery, lamentation, unhappiness, and distress, this is not the cultivation of this acceptance. When the term *going* refers to the pacification

of all forms of suffering and distress, it expresses the cultivation of this acceptance.

- 1-3.193 “Noble son, when the term *coming* refers to the characteristics of the state of the arising of all manner of suffering associated with formations; the arising of old age, death, and transmigration; and the arising of the suffering associated with meeting and parting, this is not the cultivation of this acceptance. When the term *going* refers to the pacification of all forms of suffering associated with formations, this is the cultivation of this acceptance.
- 1-3.194 “Noble son, when the term *coming* refers to the arising of all manner of suffering and the nature of the generation of the four mistaken views, it hinders the cultivation of all manner of virtues. Noble son, the term *going* refers to complete pacification and is the antidote to the mistaken views associated with suffering. Therefore, noble son, the term *coming* is an expression of something that leads to all forms of affliction, [F.117.a] while the term *going* is a term that expresses something that does not lead to any association with the habitual tendencies of the afflictions.
- 1-3.195 “Therefore, noble son, bodhisattvas do not waver from the inexpressible. They are not attached to any expression. They do not argue about the realm of phenomena of words.³⁷ A bodhisattva for whom there are no apprehended objects, no arising, no body, and no origination, who has cut the stream of observing all manner of perceptions and is free from the concepts of existence and nonexistence, perfects this acceptance.”
- 1-3.196 As this teaching was being delivered by the bodhisattva Uncovering the Enemies, 99 sextillion bodhisattvas led by Subāhu achieved the acceptance of the unborn nature of phenomena. All the beings who dwelt on land and in the sky in the entire buddha realm applauded in unison, exclaiming, “Noble son, the way that you have set forth this profound method of Dharma and showered us with such a rain of Dharma so that we are filled with eloquence regarding reveling in the complete qualities of a bodhisattva, the supernatural faculties, and nonattachment is excellent!”
- 1-3.197 At that moment the many gods, nāgas, yakṣas, asuras, garuḍas, kinnaras, and mahoragas who had gathered from the ten directions yearned and were determined to perform an offering to the bodhisattva Uncovering the Enemies with divine flowers, garlands, perfumes, and ointments. As they scattered flowers, garlands, perfumes, and ointments on his body, that noble son used the power of his absorption to magically transform them into the various precious substances. The pile fell to one side and transformed into a lion throne for the Blessed One made of the seven precious gems that was a thousand leagues high and ten leagues wide, covered with divine fabrics, and delightful to behold. [F.117.b]

1-3.198 All of the followers of lowly ascetic practices—the non-Buddhists and followers of other ascetic orders in this buddha realm who had resolved to exert themselves in observances, rules of conduct, and the four modes of conduct, as well as the non-Buddhists and followers of other ascetic orders who had resolved to exert themselves in observances, rules of conduct, and the four positions in countless realms throughout the ten directions that are empty of buddhas or inundated with the five impurities—gazed upon this lion throne made of the seven precious substances. Some who were engaging in the five-fires ascetic practice could be seen prostrating to the sun and the moon; some were carrying water, some were carrying mud, and some were carrying water and mud; some had long hair, some had beards, and some had long hair and beards; some were standing on one foot or raising one arm; some were feeding on forest roots and leaves; some were lying on nails; some had smeared their bodies with ashes from bones; some wore garlands of human skulls; and some were seen holding skulls in the palms of their hands. There were other non-Buddhists there as well who practiced the staff observance, the dog observance, the pig observance, the deer observance, the bird observance,³⁸ the fire observance, the moon observance, the sun observance, the water observance, the ladder observance, and various ascetic healing practices, and even more who had mastered exerting themselves in ascetic practices, observances, rules of conduct, and the four positions. At that time all of those various practitioners of lowly ascetic practices were seen there at the lion throne.

1-3.199 A parasol made of the seven precious substances that was ten thousand leagues wide hung in the sky above the lion throne, and on that parasol one could see various types of ornaments made of celestial gems. Various conventional names of wrong views resounded from those ornaments. For instance, they emitted the sounds of the conventional names of the sixty-two wrong views, such as the view of annihilation; the view of permanence; the view of the transitory collection; the view that holds extreme beliefs; the view that regards discipline and observances as superior; [F.118.a] the view that happiness arises on the basis of desire; the view of disputing and finding fault with one another, cutting off heads, and gouging out the eyes; and the view by which one abandons the view regarding the path of the ten virtuous actions.

1-3.200 All the bodhisattvas who had arrived in this buddha realm from the infinite, countless pure buddha realms in the ten directions heard those sounds and saw those beings at the lion throne who were engaged in those various types of unwholesome customs and observances. They became

utterly disheartened and thought, “Alas! Who are those beings holding afflicted views that we see in this Sahā buddha realm, which is inundated with the five impurities? We should return to our respective buddha realms!”

1-3.201 Although they wanted to leave this buddha realm, they did not know which way to go to their respective realms, so they prostrated to the bodhisattva Uncovering the Enemies with their palms together and said, “Noble son, we want to leave this buddha realm and return to our respective buddha realms. Noble son, since this buddha realm is utterly obscured by inexplicable views and elicits doubt, even the slightest of our bodily, verbal, and mental actions will be misunderstood,³⁹ so we want to leave immediately. But we have lost our sense of direction and we do not know which way to go to our respective realms. Noble son, please enable us to return to our respective buddha realms!”

1-3.202 The bodhisattva Uncovering the Enemies replied to those bodhisattvas who had come from the buddha realms of the ten directions, “Noble sons, are you not followers of the Great Vehicle?”

“Noble son, we entered the path of unsurpassed, perfect, complete awakening a long time ago!” [F.118.b]

1-3.203 “Noble sons, because of their aspiration to ripen beings who must be tamed, those who are intent upon awakening are steadfast and do not hesitate to take birth among the hell beings. The same goes for taking birth in the animal realm, the preta realm, buddha realms inundated with the five impurities, and among poor yakṣas, poor humans, demons, and non-Buddhists who have fallen into different types of wrong views and are filled with doubts. The fact that they take birth in those places due to their aspiration to tame beings is referred to as the bravery of the bodhisattvas. They go to places like that with firm diligence and great courage. There are beings with the root of ignorance who congregate together, live in the forest their entire lives, and defile the path of perfect peace.⁴⁰ These beings kill living creatures and diligently engage in the ten nonvirtuous actions. They perfect inferior views and are not afraid of the afterlife. Bodhisattvas should resolve to undergo mental and physical suffering themselves out of pity for beings who perfect views of permanence and annihilation. A single being can be devoted to the six perfections in order to ripen all beings, a single action can cause one to plant the seed and remain on the path of the ten virtuous actions, and a single excellent statement can lead to comprehension. Therefore, for the sake of every being, bodhisattvas diligently undergo many types of suffering for myriads of eons.

1-3.204 “Noble sons, bodhisattvas have two types of armor, and the armor that bodhisattvas wear is what allows them to seize the four māras and be known as bodhisattvas. What are those two? The armor of beings and the armor of

the qualities of the buddha realms. Noble sons, what is the bodhisattvas' *armor of beings*? [F.119.a] Noble sons, bodhisattvas develop resolve and are courageous because of their steadfast diligence, and by exerting themselves in the six perfections and cultivating love, they ripen beings who are destitute, who involve themselves with the roots of nonvirtue, who commit the acts with immediate retribution, who reject the sacred Dharma, who denigrate the noble ones, and who are separated⁴¹ from the pure buddha realms. Bodhisattvas liberate beings from the sixty-two types of wrong views out of great compassion, so one should train to be a refuge for afflicted beings! You should gain their favor using the four means of attracting disciples—generosity, pleasant speech, altruistic actions, and consistency with the meaning!

1-3.205 “Winning the favor of beings by using generosity as a means for attracting disciples refers to bodhisattvas who give some gift, from food and drink up to their own head, out of generosity and dedicate it using skillful means and thus master the six perfections. When bodhisattvas who give a gift have given up on marks, this is the perfection of generosity. When they have pacified the observation of entities, this is the perfection of discipline. When they are not impatient toward any object, this is the bodhisattva's perfection of patience. When they give away their possessions and set out to practice in the wilderness, this is a bodhisattva's perfection of diligence. When they give away their possessions and stop engaging in any activity, this is the bodhisattva's perfection of concentration. When there is no sense of ownership due to giving something as a gift, and when no desire for anything in return for that thing occurs to one's mind in solitude, this nonorigination, nonconceptual thought, nonarising, nonexistence, and lack of anything to be eliminated regarding both receiving and giving is a bodhisattva's perfection of insight into the acceptance of the nonarising nature of phenomena. [F.119.b]

1-3.206 “How can the skillful means of a bodhisattva bring about mastery of the six perfections just by giving away a single coin? Noble sons, someone with the characteristics of a bodhisattva trains in the following way. They do not fixate on gifts that bring great pleasure because there is no body. They do not reject a gift because it causes great pleasure.⁴² They do not perceive a gift that brings great pleasure. Naturally possessing this power is the perfection of generosity.

1-3.207 “Since they do not wish for anything related to the desire realm in return, they cut the stream related to giving a gift. Likewise, they cut the stream related to generosity because they do not wish for anything in return related

to the form or the formless realms. Giving a gift while diligently avoiding engaging characteristics and focusing on the unborn and unceasing power of recollection is the perfection of discipline.⁴³

1-3.208 “Generosity that is devoid of conceit and focuses continuously on its object—the natural absence of the characteristics of distraction, of elaboration with respect to the object of recollection, and of acceptance and rejection—is the perfection of patience.

1-3.209 “Generosity that is the wisdom that applies mindfulness of the continual arising of all forms of apprehension; the wisdom that abandons practices that are in disharmony with the path; the wisdom that is disconnected from the paths of the hearers and the solitary buddhas; entirely out of compassion, protecting those who follow inferior and corrupted paths and are tormented by anger and establishing them on the path of peace; and giving a gift so that they may embrace the Great Vehicle because it brings one joy while practicing in the wilderness is a bodhisattva’s perfection of diligence.

1-3.210 “Such generosity leads to everything having the same characteristic, and by attaining absorption on all objects one realizes that they are like an empty city. One realizes that the mind is devoid of all marks and that it is nonexistent. One realizes that all desires depend upon conditions and that they are unsurpassed,⁴⁴ that all concepts are bodiless and have the characteristic of instantly disintegrating, [F.120.a] and that all bases are nonexistent and have the characteristic of not going, not departing, and not arising. This is the bodhisattva’s perfection of concentration.

1-3.211 “Generosity that is not based upon the aggregates of the desire realm due to thoughts about the self, thoughts about the wilderness, thoughts about desiring something in return, or thoughts based on a concept of receiving; generosity that is free from acceptance and rejection with respect to the earth element; generosity that is free from acceptance and rejection with respect to the water, fire, air, space, and consciousness elements; generosity that does not entertain thoughts or concepts in order to tame the hearers and the solitary buddhas; generosity that is the arising of space in the aggregates and the elements, the nonobservation of an inherent nature of form, and complete nonobservation of an inherent nature in the ear, the nose, the tongue, the body, the mind, consciousness, and mental phenomena; generosity through the power of recollection; giving a gift without severing the stream of marks by cultivating the lack of conceptual thought with diligence; generosity that does not observe any type of liberation; and giving the gift of being unadulterated because everything is unarisen and unborn while transmigrating and being reborn—this is said to be the bodhisattva’s perfection of insight.

- 1-3.212 “Furthermore, generosity that does not conceive of a self and undeniably provides all types of enjoyment; that leads to acceptance with respect to the arising of all forms of happiness; that has unlimited diligence regarding beings and that lacks acceptance and rejection regarding all marks; that lacks abiding in concentration; that is insight into the three realms; and that is free from all observation is the method by which bodhisattvas give the gift of a single coin. By giving rise to the appropriate attitude and dedicating the merit, they are established in all six perfections. [F.120.b]
- 1-3.213 “They develop a firm conviction to tame the hearers and solitary buddhas, but they do not give rise to desire for the vehicles of hearers and solitary buddhas. They associate with all beings in order to tame non-Buddhists, but they do not adhere to their mistaken views. They dedicate all their acts of generosity and their roots of the ten virtues that lead to the accomplishment of omniscience in order to sustain all beings. They inspire those who have developed views of ownership to persistently observe discipline and to engage in genuine ascetic practices and observances. They dedicate their roots of virtue to ripen beings in the hell realms, in the animal realms, and in the world of the Lord of Death, and to liberate them from their suffering. They think, ‘I am not afraid of the suffering of the hell realms, the animal realms, or the world of the Lord of Death, and also I intentionally take rebirth in those very places through the power of firm and compassionate diligence and courageous aspirations.’ They are endowed with all forms of patience for the sake of ripening all beings. They investigate all momentary formations. They watch over the entire homeland. Their courage and diligence are founded on all the roots of virtue so that they can ripen all beings. They associate with all teachers and with those who are not teachers in order to ripen all beings, and they exert themselves in the practice of entering into concentration and absorption.
- 1-3.214 “After examining the absence of formations, they generate the view of a self by practicing the paths of the māras that belong to every land, and give rise to insight in order to tame beings. All the practices in the lands of foolish beings generate the view of a self. In order to ripen beings, bodhisattvas transcend all worldly domains and practice concentration. [F.121.a] They look at the practices related to the paths of all worldly domains. They give everything away in order to ripen all beings. Noble sons, in order to please all beings, you should liberate destitute beings from their state of poverty with the armor of beings, the ornament that ripens beings, and the means of attracting disciples of the bodhisattvas!
- 1-3.215 “Furthermore, noble sons, ripening beings and giving gifts to beings is the perfection of generosity. It grants beings whatever they wish. It ripens those who wish for material things using gifts of material things, and it

satisfies and ripens those who wish for the Dharma with Dharma teachings that take whatever form is appropriate for those beings. This is the bodhisattva's perfection of generosity.

1-3.216 “Furthermore, noble sons, as they ripen beings, the material gifts they give ripen the recipients of their generosity by generating in them a loving attitude. They ripen them by generating an attitude of joy in their minds, and those beings will develop the virtuous attitude that consists of diligently cultivating all forms of compassion. The bodhisattvas ripen those beings by generating in them the virtuous attitude of equanimity and of not committing negative deeds. They ripen them by generating states of absorption in their minds and by generating in them the attitudes of relying on the meaning and of the lack of self.

1-3.217 “Furthermore, they ripen them by generating the initial thought of awakening in the minds and thoughts of those who receive the gifts they give. They ripen some recipients by making those who practice conduct for awakening grow weary of cyclic existence. [F.121.b] The bodhisattvas ripen those among them who have been practicing bodhisattva conduct for a long time by teaching and explaining the Dharma to them so they will stop practicing the vehicles of the hearers and the solitary buddhas and reach the level of nonregression from unsurpassed and perfect awakening. The holy beings who have attained the absorptions, dhāraṇīs, and acceptances ripen those who have reached the level of nonregression by teaching and explaining to them the Dharma related to the aspects of impermanence, suffering, emptiness, and the lack of self. Those bodhisattvas also make aspirations to some bodhisattvas to avoid rebirth in the pure buddha realms and to teach and explain the Dharma related to generating great compassion in buddha realms that are afflicted and inundated with the five impurities.

1-3.218 “In those places, those bodhisattvas will awaken to unsurpassed, complete, perfect buddhahood, cause those who hold wrong views and entertain doubts to practice the three vehicles, and lead them to nirvāṇa. Through such skillful means, they ripen myriad beings. Noble sons, they ripen beings with gifts that are equal to the number of pores on a bodhisattva's body, whether they be material gifts or gifts of the Dharma. [B4]

1-3.219 “Noble sons, bodhisattvas also ripen beings using pleasant speech as a means of attracting disciples. Noble sons, bodhisattva look upon others with joyful eyes, delight them with pleasant words, and with gentle words motivate beggars and those attending Dharma teachings to listen. They turn beings away from behaviors that lead to negative actions, turn them away from all manner of wrong views, and establish those who lack them with the four qualities. [F.122.a] What are those four? With pleasant and gentle words,

(1) they establish discipline in beings who lack discipline; (2) they establish the correct view in beings who lack the correct view; (3) they purify the intention of beings who lack the appropriate intention; and (4) they establish the correct rituals in beings who lack rituals.

1-3.220 “Noble sons, bodhisattvas establish noble discipline in those who lack discipline by using pleasant speech as a means of attracting disciples. They completely fulfill the wishes of beings such as beggars who come before them by pronouncing true and gentle words, and they also converse with them and tame them with their pleasant speech. By using pleasant speech, they place and establish all beings who follow the path of the ten virtuous actions on the path of the ten virtuous actions. They convert those who observe unwholesome discipline, and they establish discipline in them. They convert those who are lazy, and they establish them in the vehicle of the hearers. They convert those who wish for their own happiness, and they establish them in the vehicle of the solitary buddhas.

1-3.221 “Furthermore, they establish the cultivation of diligence in those who are lazy, and they establish faithful diligence in those who lack faith. They provide those with little learning with extensive learning, those with confused insight with excellent insight, and those who have no friends with friends. They also cause those beings who are estranged from and disrespectful toward their parents to become respectful toward them, to serve the sick, and they convert them and establish them as seers. They cause abusive beings to develop love and beings who lack compassion to develop compassion. [F.122.b] They bring joy to those who are depressed and equanimity to those who are passionate. They cause beings in the three lower realms to proceed to a blissful rebirth among the gods by establishing discipline in them. They provide the gods of the desire realm with the blissful concentrations of the gods of the form realm by establishing the concentrations in them. They provide those who are attached to the concentrations with the meditative absorptions of the form realm. They provide those who are attached to the meditative absorptions of the formless realms with teachings on impermanence, suffering, emptiness, and the lack of self. They teach those who are attached to the perception of a self not to fear the five aggregates that are the basis of grasping and that they are like water bubbles and mirages, and they teach beings who shoot arrows, wield swords, and kill.⁴⁵ They establish beings in the result of the stream enterers, and in the other results up to the level of the worthy ones.

1-3.222 “Furthermore, they reveal the qualities of the buddhas to those beings who are devoted to inferior teachings and are not devoted to the Buddha, the Dharma, and the Saṅgha. They instill and establish in them unwavering devotion toward the Buddha, the Dharma, and the Saṅgha. They teach

beings who hold mistaken views that they are mistaken, and encourage beings who maintain the discipline of rival non-Buddhists to take the threefold refuge. They provide them with and establish in them the vows of lay practitioners and ordained monks and the mundane and supramundane disciplines of the noble ones. They establish in those beings who will take birth in the three lower realms because of the discipline of non-Buddhists the state of a worldly being who will attain birth in the human and god realms through mundane forms of discipline, such as the path of the ten virtuous actions and supramundane forms of discipline such as the vows for the noble training. [F.123.a] They ripen the gods of the desire realm the same way. They establish beings who observe mundane discipline in the discipline of the vows of the noble training. They ripen beings who have achieved the result of the path of being devoid of the passions. They ripen those who follow the vehicle of the hearers by motivating them to join the vehicle of the solitary buddhas. They ripen those who follow the vehicle of the solitary buddhas by establishing in them and motivating them to take on the discipline of the six perfections that is the domain of the bodhisattvas' qualities. Through their skillful means, the bodhisattvas thus motivate those who follow the vehicles of the hearers and the solitary buddhas to adopt the discipline of the noble bodhisattvas.

1-3.223 “Noble sons, what is the discipline of the noble bodhisattvas? Bodhisattvas live among beings who harm others, without harming anyone. Bodhisattvas live among beings who take what is not given, without thinking of stealing others' wealth, without engaging in sexual misconduct with others' wives, and without deceiving others with lies. They do not use divisive speech and do not use harsh speech toward any beings. They have abandoned idle gossip, they have abandoned the desire and intent to do harm, they have abandoned covetousness, and they have abandoned the teachings of non-Buddhists since they have eliminated mental impurity. They are unfailing in showing interest in and dedication to the qualities of the Buddha, the Dharma, and the Saṅgha, and they are eager to hear about them. They give rise to unfailing devotion to the trainings and they are afraid of committing even the slightest misdeed. Since they have no interest in other vehicles, their discipline remains unbroken. Since they are weary of the dreadful realms of rebirth, their discipline is not ruined. [F.123.b] Since they have abandoned the habitual tendencies of the afflictions, their discipline is uncorrupted. Since they propagate the pure Dharma, they are not criticized by the wise. They speak mindfully, their absorptions are free from wrongdoing, and they guard their six senses. Since they have completely abandoned desire and lust, their attitude is praised. In order to pique the interest of gods and humans, they ripen them by giving up the distractions

of arguing and fighting. In order to protect beings, they practice love while residing among beings who lack compassion. Their minds can withstand all forms of suffering and they do not hesitate to take birth in the lower realms. They eliminate their own mistaken views and ripen beings by arguing against and rejecting the mistaken views of others.

1-3.224 “Bodhisattvas exercise virtuous diligence among the beings in this buddha realm inundated with afflictions and the five impurities who do limitless deeds, who reject the sacred Dharma, who denigrate the noble ones, who are lazy, and who involve themselves with roots of nonvirtue. In order to purify their body, speech, and mind, they exercise diligence in discipline, learning, generosity, concentration, the immeasurable activities, and the roots of virtue associated with the formless realm. They endeavor to purify and eliminate the fetters of the views associated with the latent afflicted tendencies and the aggregates of the desire realm, the form realm, and the formless realm; the marks of hypocrisy and flattery; the marks of the transitory collection; and extreme views, and they ripen beings by providing them with and establishing them in their roots of virtue. Noble sons, the exertion with which the bodhisattvas don the armor of diligence and discipline in order to ripen beings is the mundane means of using pleasant speech to attract disciples. [F.124.a]

1-3.225 “With the skillful means of such an armor, the power of the bodhisattvas, who are the greatest people in this afflicted buddha realm inundated with the five impurities, ripens beings who commit the acts of immediate retribution, who reject the sacred Dharma, who denigrate the noble ones, and who involve themselves with roots of nonvirtue. Such is the kind of power that people who are bodhisattvas in the impure buddha realms possess. Noble sons, those bodhisattvas who possess great compassion and engage in the practices of the six perfections in buddha realms inundated with the afflictions and the five impurities at that time are thus the ones who are to be known by this teaching *as* bodhisattvas.⁴⁶ They ripen beings as numerous as the pores on their bodies with pleasant speech as a means of attracting disciples.⁴⁷

1-3.226 “Noble sons, what is the supramundane discipline of the bodhisattvas, how do they ripen beings, and what is using altruistic actions as a means of attracting disciples? Noble sons, bodhisattvas are bound to this buddha realm inundated with the afflictions and the five impurities out of steadfast great compassion and because of their own extraordinary aspirations. For example, when they experience suffering, then fear, terror, and feelings of being threatened will not arise in their minds and thoughts, just like when a domesticated animal is tied to a tree. If these feelings do arise a little, they train themselves to cultivate great compassion from one momentary thought

to the next in order to ripen beings, thinking, '*Being* is a mere label, a mere mistaken concept, a mere delusion, a mere convention, an incorrect idea. Primordial purity is referred to as *being*, but that establishes nothing but a false delusion. [F.124.b] When the various mistaken views of compounded phenomena multiply, one experiences suffering and mental distress. All conditioned things are like an actor's stage, like a dream, and have the nature of a mirage. Those who are attached to saṃsāra wish for happiness, and as that develops, they experience various forms of suffering. Since they do not understand that all phenomena have the nature of space, they are deluded by the fetters and experience the diseases of the different types of suffering generated by their intoxication. I shall eliminate the four mistaken views of those who cycle like a solid wheel through the five realms of saṃsāra driven by suffering! I will establish them on the path leading to peace, and ripen them with all types of genuine suffering!'

1-3.227 "They understand beings as they are, without observing any beings whatsoever. They do not observe any life force, soul, person, human, or living creature at all. They never give up their great compassion in order to ripen beings. Their devotion to the teachings causes beings to adopt supramundane discipline, and their skillful means establishes them in it. They wander so that they may live in forests and remote places. While exercising diligence in order to eliminate all distractions they adopt the practice of mindful attention toward the five aggregates that are the basis of grasping so that they may fulfill the desires of gods and humans. They approach beings and teach them the Dharma to ensure that they engage in acts of homage and reverence, and that they abandon distractions. In order to eliminate their latent tendencies, they have them adopt the approach of purifying their attachment to and desire for the five destinies. In order to eliminate all the numerous faulty views, the senses of ownership and possession, and the views of permanence and annihilation, they generate respect for those who dwell in solitude and establish beings in the twelve ascetic practices. [F.125.a] The Buddha has authorized them to teach the supramundane discipline, and all the beings endowed with this supramundane discipline destroy all desires associated with the desire realm and all desires associated with the form realm and formless realm. They destroy all their latent tendencies and all senses of ownership and possession. They will quickly achieve the acceptance of the words of the profound Dharma that is hard to fathom, and they will swiftly awaken to unsurpassed and perfect buddhahood.

1-3.228 "Beings who observe mundane discipline are continually overwhelmed by suffering, and those who dwell in the wheel of the five destinies and dwell on notions of ownership and possession do not know the path of

awakening. Likewise, for beings who are free from needs due to the great miraculous power that is the supramundane discipline, the self has no basis at all. Being, the life force, the soul, the person, humans, and living creatures have no basis. Forms have no basis. Feelings, perceptions, formations, and consciousnesses have no basis. The earth element has no basis, nor does the water, fire, or air element. Their thoughts do not dwell on the eye and the attributes of form. They do not dwell on the ear and the attributes of sound. They do not dwell on the nose and the attributes of smell. They do not dwell on the tongue and the attributes of taste. They do not dwell on the body and the attributes of tactile objects. They do not dwell on the mind and the attributes of mental phenomena. They do not dwell on the attributes of body, speech, and mind. They do not dwell on the attributes of the nature of possession. They do not dwell on the attributes of permanence and annihilation. They do not dwell on the view of the transitory collection or on extreme views. They do not dwell on concepts, thoughts, ideas, discursiveness, or imagination. They do not dwell on misery, grief, sorrow, or on the distress associated with destruction and duality. [F.125.b] They do not dwell on emptiness, the absence of purpose, the absence of marks, or the continuum of the three realms. They do not dwell on the absence of development, the absence of arising, the absence of origination, the absence of creation, or the absence of actualization. They do not dwell on the three times. They do not dwell on the characteristics of the mind and the mental faculty. They do not dwell on affliction, purification, anger, rage, or on the smallest particles that instantly disintegrate. They do not dwell on the supernatural perceptions and the like. They do not dwell on the vows of the vehicle of the hearers. They do not dwell on the vehicle of the solitary buddhas. They do not dwell on any marks, and they do not dwell on conceit regarding the six perfections. The outward movement of the mental consciousness abides like space and abides in that way based on distinguishing what is true and what is false.

1-3.229 “They ascertain the nonduality of clinging, they ascertain the nonduality of attachment, they ascertain the nonduality of wisdom, they ascertain the nonduality of yoga, they ascertain the nonduality of the perfections, they ascertain the nonduality of concepts, they ascertain the nonduality of the defilements, they ascertain the nonduality of the path, and they ascertain the nonduality that leads to the absence of afflictions.

1-3.230 “Noble sons, a noble son achieves the acceptance of the profound Dharma by having that kind of discipline and will become an expert in the wisdom that discerns beginningless emptiness. The light of insight will completely clarify the path of awakening. It will no longer be polluted by worldly dharmas, it will no longer be polluted by the deeds of Māra, and it will no

longer be polluted by the afflictions associated with habitual tendencies. They will be endowed with the light of insight that illuminates the ten directions, and by giving rise to the power of insight they will fully understand all objects, and all of the qualities of a buddha will shine forth. They will understand the affliction and purification related to the cycle of attachment, nirvāṇa, [F.126.a] existence, and nonexistence, and they will completely transcend all forms of attachment. They will reach the domain that leads to nirvāṇa while appearing in the domain of saṃsāra. They will reach the domain of isolation while appearing attached to all forms of distraction. They will reach the domain of concentration while appearing in the women's quarters. They will reach the domain of uncompounded phenomena while appearing in the domain of all compounded phenomena. They will reach the domain of the unborn while appearing in the domain of the four māras. They will reach the domain of noble ones while appearing in what is not the domain of noble ones. They will completely transcend the domain of the world while appearing in the domain of the entire world. They will reach the domain of wisdom while appearing in the domain of foolish beings. They will actually reach the ultimate realm of reality and engage in the conduct of the bodhisattvas' domain while enjoying the conduct of the domains of the hearers and the solitary buddhas.

1-3.231 “They will practice and cultivate the perfection of insight within the domain of the absence of characteristics of all objects. They will strive to perceive the assembly in the realm of the buddhas with their major and minor marks while discerning and understanding the domain of the four māras. They will worship the thus-gone ones, strive to travel to all of the buddha realms to be in their presence, and will practice all of the thus-gone ones' teachings. They will perfect all the buddha realms and enter the domain of omniscient wisdom. They will ripen beings in virtuous practices related to everything one observes. They will turn the mountain of afflictions into dust, [F.126.b] eliminate all mental elaborations, destroy all views, and establish beings in the qualities of the buddhas.

1-3.232 “Noble sons, when bodhisattvas engage in the practice of the six perfections in that manner among beings who involve themselves with roots of nonvirtue in buddha realms inundated with the afflictions and the five impurities, they motivate those beings to adopt the supramundane discipline using altruistic actions as a means of attracting disciples and they establish them in that discipline. Because they have this quality, those who establish beings in the altruistic action that is the quality of a buddha take on the great burden of a bodhisattva. They assemble beings, they gather beings, and they ripen beings. They liberate beings from their state of great poverty, and they

establish them in the three doors of liberation. This is how some bodhisattvas exert their strength in impure buddha realms and ripen beings with altruistic actions as numerous as the pores on a bodhisattva's body.

1-3.233 “Furthermore, noble sons, what is consistency with the meaning, the great strength used by the bodhisattvas to ripen beings? Noble sons, as the bodhisattvas engage in the practice of the six perfections in this buddha realm inundated with the afflictions and the five impurities, whenever they exert themselves in the perfections of generosity, discipline, patience, diligence, concentration, and insight, they motivate beings to adopt those practices. When bodhisattvas who practice generosity give away anything from food and drinks to their head, the most important limb, they demonstrate the qualities of the perfection of generosity and motivate beings to adopt it. When bodhisattvas abandon killing and give rise to compassion toward beings, [F.127.a] they also turn them away from killing and motivate them to adopt a compassionate attitude toward all beings. They talk about everything from establishing beings in supramundane discipline to the correct view.

1-3.234 “Bodhisattvas who develop the five qualities of acceptance themselves, who do everything from cultivating acceptance in order to abandon latent tendencies to achieving the acceptance of the unborn nature of phenomena, motivate beings to adopt those qualities and establish them in everything up to the acceptance of the unborn nature of phenomena. Bodhisattvas who exercise diligence themselves display virtuous physical, verbal, and mental actions in order to ripen beings, motivate beings to adopt and not to abandon perceptions that are the causes of virtue and mental formations, which are themselves the causes of great peace and compassion, and establish them in this attitude.

1-3.235 “Bodhisattvas abide in the vehicles of hearers and solitary buddhas in order to tame the hearers and the solitary buddhas and meditate on the concentrations. They meditate on the concentrations that are disconnected from those of the hearers and the solitary buddhas in order to perfect the absorptions of the thus-gone ones. Bodhisattvas meditate on the concentration of the lack of self until they achieve the concentrations of winding up and unraveling,⁴⁸ and motivate beings to adopt those concentrations and establish them in their qualities.

1-3.236 “When bodhisattvas strive for the perfection of insight themselves, they bring about insight with a variety of skillful means. They motivate beings to have the same direct perception as themselves. The qualities that arise in order to cause beings to achieve wisdom regarding all phenomena and understand the condition of being unparalleled are the wisdom of skillful means that is employed to ripen beings. [F.127.b] They have absolutely no

attachment so that they become empowered to the extent of being able to produce roots of virtue in beings.⁴⁹ The bodhisattvas motivate beings who follow the vehicle of the hearers to adopt the vehicle of the hearers. They motivate beings who follow the vehicle of the solitary buddhas to adopt the vehicle of the solitary buddhas. They motivate beings to adopt the profound conduct of awakening so that the wisdom regarding the subtle Dharma will be apparent for them as well. Not relinquishing mindfulness that is endowed with the wisdom of understanding karmic ripening is the bodhisattvas' skillful means that accomplishes discriminating wisdom.

1-3.237 "Bodhisattvas who know how to control phenomena and the mind understand that they have the characteristic of momentary disintegration and never forsake their great compassion for beings. These are the bodhisattvas' skillful means that accomplish the ripening of beings.

1-3.238 "Bodhisattvas do not apprehend the emptiness of beings or the emptiness that is the ultimate truth in terms of the characteristic of all forms of conduct; they motivate beings to adopt the three vehicles, and they continuously engage in ripening beings. These are the bodhisattvas' skillful means that accomplish the ripening of beings.

1-3.239 "Since bodhisattvas realize that physical, verbal, and mental formations lack a self, they do not apprehend a Dharma teacher,⁵⁰ they do not apprehend listeners, sounds, or a voice, and they do not apprehend the karmic fruition of actions. Out of compassion for beings, they teach in accordance with beings' characteristics, both those beings who have mistaken views and those beings who do not hold mistaken views. These are the bodhisattvas' skillful means that accomplish the purification of beings.

1-3.240 "Naturally, the bodhisattvas do not apprehend formations, giving, receiving, or [F.128.a] karmic fruition. They practice generosity out of compassion for beings, teach beings about the karmic fruition of generosity, and motivate them to acquire wealth with which they can perform the meritorious deeds of a benefactor. These are the bodhisattvas' skillful means that accomplish the ripening of beings.

1-3.241 "Bodhisattvas know that the bodies of beings lack activity, lack existence, and are like impure reflections. They understand that thoughts are like echoes, and they know that formations are like an illusion. They never give up practicing great compassion for beings, they motivate beings to use physical, verbal, and mental formations, and they use that to give the correct teaching on cause and effect. These are the bodhisattvas' skillful means that accomplish the ripening of beings.

- 1-3.242 “Bodhisattvas lead beings to understand the discipline related to the lack of self and nonaccumulation. They know the characteristics of conduct, they do not engage in this world with the indifference of beings, and they motivate beings to adopt the three types of phenomena. This is how they motivate them to adopt the higher trainings of discipline, thought, and insight. These are the bodhisattvas’ skillful means that accomplish the ripening of beings.
- 1-3.243 “Bodhisattvas know that physical, verbal, and mental formations have the characteristic of momentary disintegration, they see that they are separate from the unconditioned state, they teach beings that the cause of absorption and acceptance is the same as the result, and they motivate beings to adopt that teaching. These are the bodhisattvas’ skillful means that accomplish the ripening of beings. [F.128.b]
- 1-3.244 “Bodhisattvas know that all formations lack acceptance and rejection, and they also understand them in terms of cause and effect. They do not apprehend any phenomena in terms of arising and cessation, and they do not think that phenomena are without the karmic fruition of causes and conditions. They ripen beings, they continually practice great compassion, they completely abandon the afflictions of beings, they fully understand the aggregates, they exercise diligence in order to actualize wisdom, they teach about the fruition of causes, and they inspire lazy beings to embrace the suffering involved in focusing on diligence. These are the bodhisattvas’ skillful means that actualize the ripening of beings.
- 1-3.245 “Bodhisattvas practice concentration and see that all formations are impermanent. They perceive all formations, which they understand as the wisdom related to suffering—without self, unexperienced, uncreated, inactive, unarising, and without momentary destruction. They teach beings about the causes and effects related to attaining the concentrations, the abodes of Brahmā, and the supernormal faculties that are based on the aggregates. They motivate beings to practice the concentrations by saying nothing more than ‘abandon the afflictions through the concentrations!’ They motivate them to apply their minds to the concentrations by saying ‘achieve the great attainment!’ These are the bodhisattvas’ skillful means that actualize the ripening of beings.
- 1-3.246 “Since bodhisattvas are without acceptance and rejection and are free from both attachment and aversion, they do not conceptualize or think about the mental formations related to the development of impartiality toward everyone, persistence, the perception of a self, the acceptance of the unborn nature of phenomena, and the power of concentration. [F.129.a] Since they do not give up practicing great compassion toward beings and are diligent in the cultivation of insight, they show beings how to become free from the

prison of saṃsāra. They inspire beings to be diligent in study and meditation and to cultivate an analytical mind, and since bodhisattvas understand which particular qualities are virtuous, they place and establish beings in those qualities that lead to traversing the swamp of saṃsāra. These are the skillful means of the bodhisattvas' wisdom that accomplish consistency in meaning as a means for attracting disciples in order to ripen beings. Noble sons, this the consistency in meaning as a means of attracting disciples that ripens as many beings as the pores on a bodhisattva's body.

1-3.247 "Furthermore, because of the three lower realms, the harmful behaviors of the lower realms, afflicted beings, and the impurities of lifespan, views, and the eon in this buddha realm inundated with the afflictions and the five impurities, bodhisattvas make continual aspirations about this buddha realm inundated with the five impurities. They do not wish for the accumulation of qualities of the buddha realms, and they do not make aspirations to go to purify buddha realms. When bodhisattvas practice the conduct of awakening by means of the six perfections in this buddha realm inundated with the afflictions and the five impurities, they use the four means of attracting disciples to ripen beings who commit the acts with immediate retribution, who reject the sacred Dharma, who denigrate the noble ones, and who involve themselves with the roots of nonvirtue. They motivate them to practice the three vehicles and establish them in the six perfections. That is how they practice the conduct of awakening here and ripen beings. They do everything here from upholding the Vinaya to becoming a perfect, completely awakened buddha. [F.129.b] Even when they attain awakening, they will continue to ripen those who commit the acts with immediate retribution up to those who involve themselves with the roots of nonvirtue. They will ripen beings in the three vehicles and liberate them from all their afflicted views. Noble sons, this is the armor of the great, powerful bodhisattvas who ripen beings in this buddha realm inundated with the afflictions and the five impurities. The type of armor of beings that some bodhisattvas use in completely pure buddha realms is not able to ripen beings in the same way, noble sons, but bodhisattva great beings who have an armor such as this ripen beings.

1-3.248 *This is the third chapter of the Great Vehicle sūtra entitled "The Acceptance of Training Beings with the Sky-Colored Method of Perfect Conduct."*

4.

CHAPTER 4

- 4.1 “Noble sons, what is the bodhisattvas’ *accumulation of the qualities of the buddha realms*? Noble sons, whenever compassionate bodhisattva great beings are born in this buddha realm inundated with the afflictions and the five impurities, they ripen beings who commit the acts with immediate retribution, who reject the sacred Dharma, who denigrate the noble ones, and who involve themselves with the roots of nonvirtue. They motivate them to adopt all the virtuous qualities, and they completely ripen beings from their habitual tendencies pertaining to the afflictions and views. They withstand the many types of suffering of the eon in order to benefit each and every being, they liberate those beings from the swamp of saṃsāra, and they make offerings to one buddha up to myriads of buddhas.
- 4.2 “When beings who rely on roots of virtue have accomplished deeds on behalf of the blessed buddhas and perfected the powers of miraculous transformation, [F.130.a] supernormal faculty, and absorption, their miraculous powers will enable them to travel to buddha realms in the ten directions as numerous as all the grains of sand in the Ganges. They will serve the blessed buddhas there, they will behold the multitude of buddha realm qualities, and they will perceive the great multitude of qualities of those pure buddha realms just as they are. Then those noble sons will develop intense craving for those qualities.
- 4.3 “Those noble sons will ask the thus-gone ones, ‘Which actions will lead bodhisattvas to be reborn in pure buddha realms? Which actions will lead them never to stop beholding the buddhas, listening to the Dharma, and serving the saṅgha? Which actions will prevent them from mingling with the followers of the vehicles of the hearers and the solitary buddhas? Which actions will prevent them from being contaminated by afflictions? Which actions will prevent them from being disconnected from all of the absorptions and retentions?’

- 4.4 “As long as they do not take rebirth in buddha realms that are inundated with the afflictions and the five impurities, they will not awaken to unsurpassed and perfect buddhahood. Those buddha realms where one attains awakening are vast, and they abound with a multitude of qualities of the buddha realms. Those buddha realms are pervaded by bodhisattvas who follow the Great Vehicle, and they are devoid of beings who follow the vehicles of the hearers and the solitary buddhas.
- 4.5 “The blessed buddhas will teach those noble sons accordingly about the actions, conduct, and efforts that will lead them to attain those qualities, and those noble sons will exert themselves in pursuit of those qualities and endeavors in their successive lives until they are reborn there. They will perfect all those qualities, and the buddha realm will be pervaded with the entire vast multitude of qualities of the buddha realms. [F.130.b] The place where those noble sons awaken to unsurpassed and perfect buddhahood will be completely devoid of the vehicles of the hearers and the solitary buddhas. Only the pure discourses of the Great Vehicle are delivered among the pure bodhisattva great beings—not the discourses of the hearers and the solitary buddhas. The Dharma is taught to beings who have created roots of virtue, who have purified themselves, who have the many qualities of a bodhisattva, and who are experts in the wisdom that penetrates the unfathomable qualities of a buddha. All those who teach the Dharma to them teach them so that they may be reborn in the pure buddha realms and not in the impure buddha realms. In order to perfect the six perfections, they praise the conduct of awakening in the pure buddha realms, not in the impure buddha realms. Beings who have a pure motivation praise associating with and having the support of those virtuous friends, being established in the vows, and making pure offerings, but those with an impure motivation do not.
- 4.6 “Noble sons, all of the thus-gone ones—the worthy, perfect buddhas of the past in pure buddha realms—first planted the seeds and gave rise to the mind set on unsurpassed and perfect awakening in impure buddha realms inundated with the five impurities long ago. The blessed buddhas of the present who reside in infinite, countless pure buddha realms in all directions and watch over them—all those thus-gone ones who deliver pure discourses of the Great Vehicle to bodhisattvas who follow the Great Vehicle—first planted the seeds and gave rise to the mind set on unsurpassed and perfect awakening in this buddha realm inundated with the afflictions and the five impurities long ago. They relied upon the roots of virtue here in the past, [F.131.a] purified the buddha realm with their supernormal faculties, and developed the supernormal faculty of traveling to other buddha realms. When they understood and realized the extent of the multitude of good

qualities of those buddha fields, they aspired to take rebirth there from that point forward for as long as it might take to actually attain unsurpassed, perfect, complete buddhahood. All those in the pure realms of the ten directions who will awaken to unsurpassed and perfect buddhahood in the future will first plant the seeds of roots of virtue and give rise to the mind set on unsurpassed and perfect awakening in impure buddha realms that are inundated with the five impurities. When those who have given rise to the mind set on awakening have attained the supernormal faculties, they reside in pure buddha realms from the point that they attain the highest level until they awaken to unsurpassed, perfect, complete buddhahood. All the bodhisattvas who have now been freed from the various afflictions by the various sounds of the Dharma, who are experts in the wisdom that comprehends the way of the profound Dharma, who have reached the level of nonregression, and who have achieved the acceptance of the profound Dharma will experience joy and happiness in the pure buddha realms of the ten directions.

4.7 “All of you from pure buddha realms who have assembled here today in Śākyamuni’s buddha realm, the Sahā buddha realm that is inundated with the five impurities, first planted the seeds of roots of virtue and gave rise to the mind set on unsurpassed and perfect awakening in buddha realms inundated with the afflictions and the five impurities long ago. All of you exerted yourselves in the six perfections first and then developed the supernormal faculties that led you to attain the supernormal faculty of traveling to the different pure buddha realms of the ten directions. When with that supernormal faculty you completely understood and realized the multitude of good qualities of those buddha realms, you made aspirations to be reborn there in the future, and you fulfilled your wish by diligently pursuing those qualities. [F.131.b] Since other buddhas and those who have taken birth in pure buddha realms are flourishing, this impure buddha realm that is inundated with the five impurities is undesirable to them. Those who denigrate it for being hindered by afflictions and filled with wrong views and doubts, and who do not give rise to great compassion here, might be referred to as ‘bodhisattvas,’ but they cannot be referred to as ‘great beings.’

4.8 “Here is an analogy, noble sons. A skilled surgeon partially alleviates the eye diseases of people with only one eye or those who are blind by using extremely foul-smelling medicines. Thinking that they are cured, those persons will tell each other, ‘We have started to see physical forms. We should leave the house of this physician who is like a lamp and go!’ Thinking in that way, many of them will leave that physician’s house, never to return. Since they have not been completely cured, they will notice that their eye diseases are continuing for a long time and come back. They will

stay at the physician's house, and before long their diseases will be completely cured. Similarly, noble sons, those bodhisattvas in afflicted buddha realms inundated with the five impurities who are beings that have been continually plagued by desire, anger, ignorance, pride, conceit, and wrong views will be accepted by a virtuous friend, correctly understand those good qualities, and then want to leave that buddha realm inundated with the five impurities. Those who leave and set off for the pure buddha realms will then undoubtedly want to return to those buddha realms inundated with the afflictions and the five impurities. They will traverse infinite, countless buddha realms more numerous than all the tiniest particles of dust and be willing to suffer for a long time. It is when bodhisattvas do not become awakened to unsurpassed, perfect, complete buddhahood [F.132.a] that they purify the multitude of qualities of the buddha realms.

4.9 “Why is that, noble sons? In a single morning spent in those buddha realms inundated with the afflictions and the five impurities, bodhisattvas will have maintained and cultivated discipline, practiced generosity, practiced concentration, exercised diligence, cultivated patience, and developed the qualities of insight, whereas bodhisattvas do not practice the six perfections with such diligence in the pure buddha realms even after spending a hundred thousand eons there. Why is that, noble sons? It is because they initially planted the seeds of unsurpassed and perfect awakening in buddha realms inundated with the afflictions and the five impurities. By just going to those buddha realms inundated with the afflictions and the five impurities and making an effort to exercise the slightest diligence there, they maintain constant effort in the pursuit of virtuous qualities. The light of wisdom they achieve in such realms will become the unwavering wisdom that investigates all philosophical positions, and they will rise above all worldly concerns. Visions of the realms of all of the buddhas will appear to them, and they will gain mastery over the wisdom that perceives the ineffable modes of conduct of beings. They will not make gifts to those with unsuitable bodies or those who involve themselves with the roots of nonvirtue. When they encounter beings whose bodies are troubled by afflictions, they will show them the appropriate medicines to improve and completely cure their minds of mental illness. When they encounter beings whose afflictions have led them to engage in negative behaviors, they will develop compassion for them and eliminate their afflictions.

4.10 “They will tame beings by striving to eliminate the afflictions. Thinking, ‘How shall I liberate them from their afflictions?’ [F.132.b] they will pacify those who indulge in desire with practices that focus on what is repulsive.

They will pacify those who indulge in anger with practices that focus on love. They will pacify those who indulge in ignorance with practices that focus on dependent arising. They will pacify those who indulge in their good fortune with practices that focus on being mindful of the movements of inhalation and exhalation. They will pacify those who indulge what is connected to desire with practices that focus on love and the unpleasant.⁵¹ They will pacify those who indulge in what is connected to anger with practices that focus on love and what is repulsive. They will pacify those who indulge in what is connected to ignorance with practices that focus on what is repulsive and dependent arising. They will pacify those who adhere to wrong views with practices that focus on the realization of emptiness and maintaining powerful conducive circumstances. They will pacify those who understand nonapprehension, insubstantiality, and the absence of utterance with practices that focus on profound peace. They will pacify those who understand conceptual elaboration with elaborate discourses and practices that focus on special insight. They will pacify those who wish for certainty with practices that bring together and focus on gradually ceasing all speech and verbal expression,⁵² and with practices that focus on tranquility and special insight. They will pacify those who are devoted to special insight with practices that focus on the sphere of infinite space, and they will pacify those who are devoted to the sphere of infinite space with practices that focus on the sphere of infinite consciousness. They will pacify those who are devoted to the sphere of infinite consciousness with practices that focus on the sphere of nothing whatsoever. They will pacify those who are devoted to the sphere of nothing whatsoever with practices that focus on the absence of marks. They will pacify those who are devoted to having a purpose with practices propounding the view that there is no purpose. They will pacify those who are devoted to discipline with practices that focus on complete liberation from the three lower realms. They will pacify those who are conceited about their erudition with practices that focus on the nonorigination of all forms of craving. They will pacify those who are diligent and proud about their isolation and who are diligent and proud about having the qualities of a pure ascetic with practices that focus on the immeasurables.⁵³ They will pacify those who perceive the aggregates as permanent with practices that focus on origination and destruction. [F.133.a] They will pacify those who have completely abandoned the idea of possession with respect to the elements with practices that focus on the metaphor of a mirage. They will pacify those who have completely abandoned the sense fields with practices that focus on the metaphor of a clump of foaming bubbles. They will pacify those who have completely abandoned the desire realm with practices that focus on the metaphor of the

hollowness of plantain trees. They will pacify those who have completely abandoned the form realm with practices that focus on the impermanence of compounded phenomena. They will pacify those who have completely abandoned the formless realm with practices that focus on the suffering associated with all compounded phenomena. They will pacify those who have completely abandoned the joy and bliss of concentration with practices that focus on the fact that all phenomena lack a self. They will pacify those who desire the suffering of saṃsāra with practices that focus on the peace of nirvāṇa. They will pacify the views of those who have completely abandoned unwholesome paths with practices that focus on the path of the ten virtuous actions. They will pacify those who have completely abandoned attractive beings with practices that focus on what is repulsive. They will pacify those who have completely abandoned their attachment to the body with practices that focus on blue corpses. They will pacify those who have completely abandoned their attachment to sounds with practices that focus on the origination and destruction of echoes. They will pacify those who have completely abandoned their attachment to smells with practices that focus on understanding the breath. They will pacify those who have completely abandoned their attachment to tastes with practices that focus on various unpleasant tastes. They will pacify those who have completely abandoned their attachment to tactile objects with practices that focus on the thirty-six impure substances. They will pacify those who lack compassion with practices that focus on love. They will pacify those who lack generosity with practices that focus on the five great forms of generosity. They will pacify those who are obscured by ignorance with practices that focus on recitation. They will pacify those who are disciplined with practices that focus on delighting the family of the noble ones. They will pacify those who have tamed their suffering with practices that focus on gradually concentrating their minds one-pointedly. And they will pacify those for whom mental formations lead to conceptual elaborations with practices that focus on the metaphor of being like an illusion. Those are the ways that they will pacify the afflictions of beings. [B5]

4.11 “Furthermore, they will motivate those who want to be reborn as gods and humans to practice the ten pure virtuous actions. [F.133.b] They will motivate those who are intent upon the vehicle of the hearers to contemplate the four noble truths. They will motivate those who are intent upon the vehicle of the solitary buddhas to contemplate the discourses on dependent arising. They will motivate beings who follow the Great Vehicle to practice the six perfections. They will motivate those who have given rise to the mind set on awakening for the first time to practice higher motivation and the intent to reach the level of nonregression. They will motivate beings who are

engaging in practicing the six perfections to never grow weary in their pursuit of great compassion and thus practice so that they can ripen beings. They will motivate the bodhisattvas who have reached the level of nonregression to adopt the practice of purifying the multitude of qualities of the buddha realms.

4.12 “As bodhisattvas travel to other pure buddha realms, they will display miracles using the supernormal faculties for those below who have adopted the practice of purifying the multitude of qualities of the buddha realms. As bodhisattvas travel to other pure buddha realms, all of the beings below who want to be among the multitude of their buddha field and wish to take birth in a place where there are such supernormal faculties and miraculous transformations will be reborn there. Even when they do not travel to afflicted buddha realms, the beings who want to be born there but have no desire to purify the multitude of qualities of a buddha realm will be born there. And those who do not want to be reborn in buddha realms that are inundated with afflictions will remain there until they become a fully manifest buddha who has attained unsurpassed, perfect, complete awakening.

4.13 “In buddha realms inundated with the five impurities, bodhisattvas will put an end to beings who hold on to views and are filled with doubts, who commit the acts with immediate retribution, who reject the sacred Dharma, who denigrate the noble ones, and who involve themselves with the roots of nonvirtue. They will perform the deeds of the buddhas for beings in pure buddha realms who have pure intentions, and they will teach the Dharma to bodhisattvas who are experts in the wisdom that comprehends the immeasurable and innumerable buddha qualities. [F.134.a]

4.14 “In the pure buddha realms, bodhisattvas are unable to exert the same level of strength as the level of strength exerted by bodhisattvas in buddha realms inundated with the five impurities. In this buddha realm inundated with the five impurities, if bodhisattvas recognize the 21,000 different expressions of desire in a single being, they will accordingly apply 21,000 different skillful means to pacify that being’s desires. If they recognize the 21,000 different expressions of anger in a single being, they will accordingly apply 21,000 different skillful means to pacify that being’s anger. If bodhisattvas recognize the 21,000 different expressions of a single fortunate being, they will accordingly apply 21,000 different skillful means to pacify that being. That is how bodhisattvas who are able to pacify the continual arising of the afflicted behaviors of a single fortunate being exercise great strength. When bodhisattvas who recognize the 84,000 different types of behavior that generate afflictions in a single being are brave and committed to steadfast effort, they apply the 84,000 skillful means. Look at the great

strength of those bodhisattvas and what they overcome with their bravery! Just as they are able to pacify the afflictions of a single being, they can also pacify the 84,000 characteristics of the afflicted behavior of anywhere from two, three, or four beings up to all the beings living in an entire continent. Similarly, they can liberate all the beings from all their afflictions living on two and even four continents, up to all the beings living in buddha realms in the ten directions as numerous as all the grains of sand in the Ganges. This is why it is said that bodhisattvas achieve acceptance in buddha realms inundated with the five impurities. [F.134.b]

4.15 “They engage the afflicted faculties of each being with 84,000 types of conduct and also recognize the 84,000 different interests of a single being. They also know everything from the characteristics of decrease and increase, the characteristic of abiding, the characteristic of realization, the characteristic of impermanence, the characteristic of suffering, the characteristic of the absence of self, the characteristic of being, the characteristic of emptiness, and the characteristic of isolation, up to the absence of characteristics. They know the characteristic of nirvāṇa, and the 84,000 various characteristics of the attachment of every being. This is why the bodhisattvas actually know the characteristics of beings’ behavior. Since they know the way they think, they are able to liberate beings who are bound by the shackles of the afflictions. This is how bodhisattvas ripen beings in buddha realms inundated with the afflictions and the five impurities. They remain in those places to ripen them, continuously manifesting their great compassion for those who involve themselves with roots of nonvirtue. This is the great strength of the bodhisattvas!”

4.16 As the bodhisattva Uncovering the Enemies delivered this teaching, the bodhisattvas who had arrived from countless buddha realms in the ten directions and other bodhisattvas as numerous as all the grains of sand in thirty Ganges Rivers achieved the acceptance of the unborn nature of phenomena. Bodhisattvas as numerous as all the grains of sand in the Ganges achieved the absorption known as *giving joy*. All of them prostrated to the Thus-Gone One Śākyamuni with their palms together and uttered the following verses in unison: [F.135.a]

4.17 “Pride and actions within the sphere of excessive pride
Are known as being submerged in a river and carried off by a river.⁵⁴
Since there is no end to the ocean of afflictions,
We will stay on the path.

4.18 “Beings in afflicted buddha realms are
Tormented by severe afflictions, are always intoxicated,
Are born in the lower realms, and incur perpetual suffering.

We teachers will teach them the vehicle of the ultimate truth!

- 4.19 “We will aspire to be born in those buddha realms
For the sake of those afflicted beings!
We will practice the conduct in those afflicted realms
That liberates beings who are bound by the shackles of the afflictions!
- 4.20 “We will turn those who have lost the path and commit wicked deeds
Out of attachment, anger, pride, conceit, and ignorance
Away from all of those wicked deeds and
Free them from the fear of the wasteland of saṃsāra.
- 4.21 “We will free all those who constantly experience
Unwanted suffering in the hell realms, the animal realm,
And the preta realm from all manner of suffering,
And practice the conduct of awakening in afflicted buddha realms!”
- 4.22 All of those present in that assembly that pervaded this entire buddha realm
applauded, saying, “Good man, you are extremely eloquent and this
teaching on courage and exerting oneself in steadfast, supreme, vast effort, a
gateway to the Dharma that liberates beings, is excellent, excellent! All these
good men as numerous as all the grains of sand in the Ganges have left
behind their practice of the conduct of awakening in the pure buddha realms
and will now diligently practice that conduct in buddha realms that are
inundated with the five impurities. They will generate great compassion to
ripen beings who commit the five acts with immediate retribution, who reject
the sacred Dharma, who denigrate the noble ones, whose bodies are
burning, and who involve themselves with the roots of nonvirtue. They will
teach afflicted buddha realms about unsurpassed buddha realms. They will
teach the ultimate position of the body’s nonexistence and abandoning the
aggregates. If the world with its gods makes vast and supreme offerings to
beings who express their diligence with mere words, [F.135.b] there is no
need to mention those who possess steadfast effort and courage, and direct
their efforts to these realms! All their goals will be fulfilled just as promised.”
- 4.23 At that point, the Thus-Gone One Śākyamuni gave his approval, saying,
“Excellent, my good man, excellent! Noble son, if the world with its gods
makes vast and supreme offerings to those who undertake such things
using mere words, there is no need to mention the great strength they will
exert through their wisdom in this buddha realm inundated with the
afflictions and the five impurities! They will ripen all beings from those who
commit the acts with immediate retribution, up to those who involve
themselves with the roots of nonvirtue, through the appropriate skillful
means of steadfast effort and courage.”

4.24 As soon as the bodhisattva Uncovering the Enemies had finished teaching the gateway to the Dharma of the skillful means of insight that ripens beings, and the Blessed One had said those words, the great earth of this trichiliocosm shook in six ways. A rain of divine flowers fell from the sky, divine music resounded everywhere, and all the assemblies of gods, gandharvas, and humans began to worship the bodhisattva Uncovering the Enemies and those bodhisattvas as numerous as all the grains of sand in the Ganges with magnificent offerings, while reciting the following verses:

4.25 “Please reveal the treasury of omniscient wisdom.
Please deliver this teaching for the sake of wisdom.
Wise one, teach us what you have learned.
Sage, begin this insightful discourse.⁵⁵

4.26 “Wise one, begin this teaching on the wisdom
You attained in the many millions of realms.
Please show us the path of wisdom that leads the way,
So we may swiftly dwell in the meadows of wisdom.⁵⁶

4.27 “Victor, please raise the banner of wisdom
So we may understand the conduct of awakening. [F.136.a]
Please give a teaching that is appropriate for us
On space-like, stainless, empty phenomena.

4.28 “Teacher, supreme among the highest human beings,
You display utter beauty and splendor,
You overpower the enemy of the afflictions with emptiness,
And you pulverize the views of permanence and annihilation.

4.29 “True and good man, you are brave and heroic.
True and good man, you have pacified craving.⁵⁷
You demonstrate tranquility and the pacification of craving.
Victor, teach us this supreme peace.

4.30 “Victor, please teach us about emptiness and peace!
Victor, please teach us about emptiness.
Please teach us about emptiness that is adorned with peace
Just as color adorns a conch shell or snow.

4.31 “The multitudes of hearers have left this place,
And the highest beings illuminate and adorn it
Like the sun and moon in autumn.
Now, please teach about the path, peace, and emptiness.

- 4.32 “Your voice is sweet and melodious like the voice of Śakra and Brahmā.
Sage, out of your great love for inferior beings,
Please teach us about emptiness.
Free these beings from mental anguish and bring them relief.
- 4.33 “Since you constantly bless those who engage in inferior forms of conduct,
Gaze upon the multitude with your insight and tell us about emptiness and
peace.
The beings here have conquered evil, are not stained by the multitude of
faults,
And have given up the inferior vehicles.
- 4.34 “Alas, since the range of your virtuous characteristics will one day be gone,
Please tell us now about emptiness and peace.
With your voice as melodious as a peacock, swan, and parrot,⁵⁸
Please destroy the sounds of those who hold corrupt points of view.”
- 4.35 After they praised him with these verses, they tossed blue, pink, red, and
white lotus flowers.
- 4.36 *This was the fourth chapter of the Great Vehicle sūtra entitled “The Acceptance That
Tames Beings with the Sky-Colored Method of Perfect Conduct.”*

5.

CHAPTER 5

5.1 Then the bodhisattva King of the Infinite Accumulation of Wisdom manifested staircases made of divine gold and divine blue beryl for the Blessed One that equaled the number of storied mansions in which he was not residing. [F.136.b] He manifested 84,000 young brahmins on both sides of those staircases. They were about thirty years old, had voices as melodious as Brahmā, held parasols with poles made out of gold, and practiced the religious life. Those young brahmins prostrated to the Blessed One with their palms together and praised him with the following verses:

5.2 “Long ago in this thoroughly afflicted realm, you generated the thought of
awakening,
The primary cause that helps one attain awakening in the course of the
afflictions.
You served past victors in order to pacify your afflictions,
And you used afflictions as skillful means. Victor, please come to this place!

5.3 “You have abandoned all forms of afflicted conduct,
You always act as a friend for afflicted beings,
And you turn them away from karma and afflictions.
Since you overcome afflictions,

5.4 “You pacify their ever-intoxicating vicious afflictions.
You severed the web of afflictions with your own intellect
And permanently liberate beings from the river of the afflictions.
Victor who eradicates the afflictions, please come to this place!

5.5 “You reached supreme awakening in this afflicted realm.
You hold the torch of wisdom and reveal liberation
To all beings with diminished understanding.
Please come to this place to pacify afflictions and suffering!

- 5.6 “The light rays of your wisdom reveal liberation,
Your love pervades beings with diminished understanding,
And your wisdom grants beings sight.⁵⁹
Victor, sun of wisdom, please come to this place!
- 5.7 “You liberate many gods and humans with your knowledge,
Though your wisdom contains neither a life force nor persons.
Sage, wise hero, please enter this place,
Practice generosity in this afflicted realm, and teach mindfulness!
- 5.8 “Your supremely beautiful eyes are like the sun and the moon;
Victor, please teach those beings who join their palms toward you!
Sage, please teach so we can attain supreme awakening!
Noble sage, please enter this place and teach!
- 5.9 “Victor, you possess the primary cause of awakening and your vision is
magnificent.
Please explain the knowledge and conduct related to emptiness and
acceptance
To those many beings who have arrived here from the four directions!
Victor who grants courage, please remain in this place!” [F.137.a]
- 5.10 The Blessed One expressed his consent as soon as the young brahmins had
recounted the Blessed One’s qualities. The sage Seer rose from his seat and
at that very moment this entire great buddha realm shook in six ways. Many
gods, nāgas, yakṣas, asuras, kinnaras, and mahoragas rained down showers
of divine flowers everywhere in this Sahā buddha realm. They rained down
showers of divine aloeswood, crape jasmine, and yellow sandalwood, as
well as a rain of divine clothes, ornaments, wish-fulfilling garments, precious
gems, pearl necklaces, and precious substances. They played divine music
and exclaimed in a melodious stream, “We shall listen to this Dharma that
has never been taught before! We shall overcome the domain of the māras!
We shall conquer the domain of the afflictions! We shall comprehend the
domain of wisdom! We shall comprehend the path of profound emptiness!”
- 5.11 Then the Blessed One climbed the stairways leading to those storied
mansions and sat on the lion throne that had been arranged for him. All the
assemblies that filled the earth and the sky of this entire Sahā buddha realm
fell silent and gazed at the sage Seer one-pointedly with their palms joined.
When he saw those assemblies filling the earth and the sky of this entire
buddha realm, the Blessed One uttered the following verses:
- 5.12 “Since all the beings who have assembled here
Wish for awakening and seek the Dharma,

I will teach the supreme conduct of awakening;
Listen to all these teachings with single-pointed focus!

- 5.13 “Some beings are obscured by delusion and craving
And do not give up the views related to the aggregates.
Furthermore, some strive for the supreme conduct of awakening [F.137.b]
And experience just a few qualities for their persistent efforts.
- 5.14 “Those who do not regard the six sense faculties as empty,
And cling to the apprehender that lacks characteristics as a self,
May make some effort to attain awakening,
But they will never experience all the qualities of insight.
- 5.15 “Just as those who want to have a fire in their house
Will not find flames merely by searching for them,
Beings who wish for awakening
Will not gain insight without meditating on emptiness.
- 5.16 “Therefore, all of you who wish for beloved awakening
Must view all the aggregates, the elements, the sense fields,
And marks as similar to dreams and mirages.
This is the supreme path to ultimate awakening!”
- 5.17 The Blessed One then said to the bodhisattva Bhadrapāla, “Noble son, the bodhisattvas who abide in this acceptance of taming beings with the sky-colored method of perfect conduct will completely overcome all the domains of the māras, abandoning all the latent tendencies of craving⁶⁰ associated with the notions of ownership and possession and the views related to ignorance and the absence of marks. They will know that all world systems are uncontaminated, they will understand the armor of beings, and they will know that the mind is like an illusion and that feelings are similar to smoke, particles of dust, space, and clouds. They will know that all marks and characteristics are space-like elaborations, and they will transcend all roots of virtue. Their karma will be completely extinguished, they will look after beings, and they will act as friends for both those who have created roots of virtue and those who have not. They will deliver all the teachings of the Buddha without obstruction, and they will pulverize all their opponents as numerous as the sky is vast. They will spread all the teachings of the Buddha like lions and send forth torrents of great Dharma teachings like a great ocean. They will have undeluded supernormal faculties and eloquence without attachment, and they will be praised and glorified. Noble son, from

the moment that they have cultivated this acceptance until their body is brought under control,⁶¹ [F.138.a] and after this, they will achieve inconceivable buddha qualities.

5.18 “Noble son, there are two aspects to this acceptance: the acceptance as a method of perfect conduct, and the acceptance that tames through being sky-colored. Noble son, what is the acceptance that is a method of perfect conduct? There are five aspects to this. What are those five aspects of the acceptance that is a method of perfect conduct? Forms, feelings, perceptions, formations, and consciousnesses. Noble son, what is the aggregate of form? Noble son, it has eight aspects that a bodhisattva should think about and analyze correctly. What are those eight aspects, noble son? Forms are made of the four great elements; forms are diseases; desires have the characteristic of phenomena that disintegrate; whatever has the nature of disintegrating is impermanent; it has the nature of insubstantiality, emptiness, and annihilation; and both inner and outer severe, middling, and minor afflictions are eliminated. Bodhisattvas cultivate acceptance that has the characteristics of being impermanent, suffering, lacking a self, and being as empty as the whole of space. This should be regarded as the bodhisattvas’ acceptance that ripens and looks after beings.

5.19 “Furthermore, noble son, forms are made of the four great elements. Noble son, whether the four great elements are internal, external, big, small, inferior, blissful, far, or near, they should all be analyzed as not going, not leaving, not arising, not originating, lacking a self, and without ownership. They should be analyzed as being extinguished, having the characteristic of tranquility, and being devoid of concepts, without purpose, without origination, and without marks.

5.20 “Since it is the source of extremely subtle particles as well as the body, [F.138.b] one should analyze the solid inner element of earth. When bodhisattvas analyze a single extremely subtle particle with subtle special insight, they understand that this single subtle particle has the same behavior as all the afflictions, which are devoid of characteristics. They understand that it lacks a self and is free from aspects. They understand that it is insubstantial, free from words, without apprehension, and free from all spoken sounds. They understand that it is free from the lack of self, and that it has the characteristics of Māra. They understand that it is wordless and free from causes and conditions. They understand that it is insubstantial and free from causes and conditions. They understand this extremely subtle particle as devoid of characteristics. Just as they analyze the pacification of all formations in the context of a single extremely subtle particle using those eight aspects, in the same way they analyze two of those particles, then three, all the way up to the entire internal body, using each one of those

eight aspects in the same way that they analyze that single extremely subtle particle. They analyze the earth element of the external body in the same way that they analyze the internal body in terms of that single extremely subtle particle using these eight aspects. Proceeding from their lack of characteristics to their lack of marks,⁶² they correctly see all earth elements, whether they be internal, external, big, small, inferior, blissful, far, or near, as having the quality of perishing. Whatever perishes is impermanent. Whatever is impermanent is suffering. Whatever does not arise lacks a self. Whatever is compounded is free from all language and empty. Since they correctly understand that the external and internal earth elements are empty, they pacify the severe, middling, and minor afflictions. The earth element lacks perception and lacks feeling in the same way that space lacks perception and lacks feeling. This cultivation of the acceptance that it has the characteristics of being impermanent, suffering, lacking a self, and being empty should also be regarded as the bodhisattvas' acceptance that ripens and looks after all beings.⁶³ [F.139.a]

5.21 “Furthermore, noble son, with respect to the body, water is anything that has the characteristic of being moist. Bodhisattvas use special insight to analyze each and every water element of the internal body in terms of the most minute characteristics of water in a mere droplet measuring a fraction of the point of one strand of hair. From the point that they correctly understand that this drop is devoid of the characteristics of being big, small, inferior, or blissful, and that it is free from all afflictions up to being without characteristics, and they understand that all formations are completely pacified in a mere drop, this is how they correctly analyze a single drop of water using those eight aspects. They correctly analyze each and every drop using those eight aspects, from one, then two, and up to all of the water elements of the internal body. Progressing from their lack of characteristics to their lack of marks, they correctly see the external water elements, whether they be big, small, inferior, blissful, far, or near, as having the quality of perishing just like the internal water elements. Whatever has the quality of perishing is impermanent, and it is also not conceptual. Whatever is not conceptual is also suffering. Whatever does not arise lacks a self. Whatever is compounded is free from all language and empty. Since they correctly understand that the external and internal water elements are empty, they pacify the severe, middling, and minor afflictions. The inner and outer water elements lack abiding and lack elaboration in the same way that space lacks abiding and lacks elaboration. This cultivation of the acceptance that they have the characteristic of being impermanent, suffering, empty, and without a self is the bodhisattvas' nurturing and ripening of beings. The

elaborate discussions presented here in the contexts of the earth and water elements should also be applied to the contexts of the fire and air elements. [F.139.b]

5.22 “Furthermore, noble son, the fact that forms are based on the four elements means there is reason to doubt them too. Whether they are internal, external, big, small, inferior, blissful, far, or near, they are all insubstantial, they are all like reflections, and they are all subject to the power of the six sense fields, from the earth element up to the cause of consciousness. The sense faculties have the quality of arising and perishing from moment to moment, and bodhisattvas analyze things that perish and cease as having the nature of arising and perishing.⁶⁴ The forms that bodhisattvas observe to be insubstantial and without a self should be analyzed from the perspective of the lack of verbal expression, the lack of going, the lack of arising, the lack of origination, the lack of a self, and the lack of ownership; from the perspective of the characteristic of tranquility; from the perspective of the lack of concept, the lack of purpose, and the lack of signs; and from the perspective of special insight. Bodhisattvas understand that they lack characteristics, that they are free from all afflictions, that they are free from aspects, that they lack a self, that they are free from mental formations, that they are devoid of words, and that they are free from causes and conditions. They understand that they are insubstantial and free from momentariness. They understand that all formations are without marks and without duration and conclusion. They understand that all formations are groundless and utterly pacified. They use these aspects to analyze forms as being insubstantial like a mass of foam. They see that everything is without characteristics up to being without marks, and everything has the quality of being perishable. Whatever has the quality of perishing is impermanent. Whatever is impermanent is also not conceptual. Whatever is not conceptual is also suffering. Whatever lacks origination lacks a self. Whatever is compounded is free from all paths and is empty. Since they correctly understand that those inner and outer forms are insubstantial like water foam and empty like reflections, their severe, middling, and minor afflictions will be pacified. [F.140.a] Just as space is not apprehended and is unconditioned, forms that are like water foam are also not perceived and are unchanging. They lack feelings, they are impermanent, they are suffering, they lack a self, and they are empty. The cultivation of the acceptance that is free from those characteristics should be regarded as the bodhisattvas’ acceptance that ripens and looks after beings.

5.23 “Furthermore, noble son, they analyze forms—whether they be anywhere from internal to external, up to or those that are near—to have the nature of being unchanging in the same way as the cause of a mirror image, to be like

an illusion, and as having the characteristics of a visible body.⁶⁵ They understand forms without any attachment whatsoever, without conceit, without accepting, and without rejecting, so they know that forms are nondual. Since they know that all phenomena are included within the realm of phenomena, they understand that all forms made of the four great elements are completely indivisible, and that all language is baseless. They analyze forms as not going anywhere else, as not having a location, as adventitious suffering, as free from the two bonds of continuity and discontinuity, as like reflections, and as groundless. They analyze the characteristics of all forms as being like a mass of foam, without apprehension, without origin, and utterly devoid of intrinsic nature. They analyze the four great elements as being completely pure, without concepts, not originating, not fully established, and without engaging in any form of discontinuity related to the proliferation of all manner of qualities. They analyze the characteristics of the aggregate of forms that are made of the four great elements as being without conceit, without giving, without darkness, without light, without mental engagement, without duality, without accumulation, without elaboration, indivisible, like a reflection, indivisible, and insubstantial. They analyze the four great elements that constitute form as being completely nonconceptual, and as perishable like water foam. [F.140.b] They use these aspects to analyze forms as being insubstantial like reflections. They see that all formations are lacking characteristics up to lacking marks, and that they have the quality of being perishable. Whatever has the quality of perishing is impermanent. Whatever is impermanent is also not conceptual. Whatever is not conceptual is also suffering. Whatever lacks origination lacks a self. Whatever is compounded is devoid of all linguistic expression and empty. Since they correctly understand that those inner and outer forms are empty like water foam, their severe, middling, and minor afflictions will be pacified. Just as space is inexhaustible, formless, and undefinable, forms also have the characteristics of being inexhaustible, formless, undefinable, impermanent like water foam, suffering, devoid of self, and empty. The cultivation of the acceptance that is free from those apprehended characteristics should be regarded as the bodhisattvas' acceptance that ripens and looks after beings.

5.24 "Furthermore, noble son, they understand that, whether the characteristics of the four elements that constitute form are internal, up to being near, any characteristic of form that one might mention is like an optical illusion, like a shadow, baseless like water foam, devoid of attachment like space, inexpressible, and without accumulation. They understand that the three realms of saṃsāra and the three times have the same characteristic of lacking a self and that they are not apprehended and

are wordless, and they understand the position of nonduality, of permanence, of nonapprehension, of inexhaustible conduct, of the absence of afflictions, of the nonexistence of objects, of the absence of movement, and of inexpressibility, and that forms have the characteristic of being like a reflection.⁶⁶ They analyze the appearances of forms of both the desire and the form realms as being like space. They have the characteristics of optical illusions, they are like space, and they are not apprehended as existent entities. [F.141.a] Just as space is devoid of apprehension, without arising, and insubstantial, forms also have the characteristic of being like optical illusions and are baseless in the sense of being free from this or that side. Forms have the characteristic of sameness. They are like echoes, water foam, and the realm of phenomena. The echoes of forms of the element of space lack the elements, lack difference, lack sameness, and lack disturbance. In that way, these phenomena are similar to space.

5.25 “Physical appearances are not apprehended, noncomposite, unborn, unoriginated, unwavering, unchanging, undying, nonabiding, not acquired by oneself or others,⁶⁷ utterly nonconceptual, without attachment, and unfabricated. In that way, they transcend all formations as they continually appear to the eye consciousness. Like a mass of foam, even those physical appearances are empty of the eye consciousness, as is their basis, the four elements that make up the eye. Because they lack a self, the four great elements are empty as well. As it was explained before, they not apprehended as a self. The eyes are like a bunch of grapes in that each eye is made of countless tiny particles, and those tiny particles are conglomerations of the four great elements. Since those four great elements are not apprehended as a self and not apprehended as existent, what need is there to mention perceiving them as the abode of consciousness or the way that things arise? Bodhisattvas correctly analyze elements that constitute the eye as conglomerations of various tiny particles like a bunch of grapes. By that thorough analysis, there is no basis or path of the eye consciousness. Bodhisattvas analyze the eyes of beings using that correct analysis. [F.141.b] Those who correctly understand that the eye consciousness is empty will be free from attachment. Just as they correctly understand that the eye consciousness is empty, they should correctly understand that the eyes of the three realms are empty of the eye consciousness. All of the apparent characteristics of form from those that are external and internal to those that are near are like a mass of foam, in the same way that the physical appearances perceived by the eye are like a mass of foam, and the elements that constitute physical appearances are as baseless as space. Physical appearances are empty of characteristics in the same way that space is insubstantial and lacks characteristics, and they all appear like a mass of

foam. All of them, from the appearance of internal and external characteristics of the body that are empty of other forms, just like space, up to those that are near, appear as the characteristics of form but are empty.

5.26 “The ears, nose, tongue, and body are empty of their respective consciousnesses in the same way that the eyes are empty of the eye consciousness. Bodhisattvas correctly understand that all eyes of the desire and form realms are empty of the eye and the eye consciousness. Thus, they correctly understand the others too as empty based on the emptiness of the ears, nose, tongue, body, and their respective consciousnesses. They do not entertain thoughts or concepts such as *the four great elements*, and they do not view them as apprehended. They do not see a being, a life force, a soul, a person, a human being, a living creature, a doer, an agent, one who feels, anything that causes feeling, or anything that is born, that is emerging, or that is fully arisen. Since the characteristics of form are the marks that appear, there is also no apprehension of marks.⁶⁸ Bodhisattvas correctly understand that they are empty through the nonapprehension and the emptiness of mental apprehensions, giving, actualization, comprehension, the basis, the fully arisen basis, [F.142.a] and the apparent characteristics of forms on which they focus. They do not consider the aggregate of form, space, and mental consciousness to be different, and they understand that they are empty due to the emptiness of everything in the three realms. They realize that all of the apparent characteristics of forms, from those that are internal and external up to those that are near, are like a mass of foam from the perspective of emptiness and destruction. They realize the lack of distress in tranquility, the absence of concepts, the absence of arising, the absence of cessation, the absence of origination, and the absence of marks. They know that they are free from space, groundless, and free from linguistic expression. They correctly understand that all the characteristics of formations that are internal and external, up to those that are near, have the quality of disintegrating and perishing, that things are empty and come to an end, and that disturbances come to an end. All the characteristics of form have the quality of perishing and are impermanent. Whatever is impermanent is suffering. Whatever lacks origination lacks a self. Anything that is a formation is free from all manner of linguistic characteristics and is empty.

5.27 “As they correctly understand, all the empty characteristics of form, from those that are internal and external up to those that are near, their severe, middling, and minor afflictions will be pacified. This is the acceptance of not bringing an end to the characteristics of formations. This acceptance is free from latent tendencies in the same way that space is without wind. This acceptance lacks the apparent characteristics of form in the same way that space is unchanging. This acceptance is without injury and lacks the torment

caused by the mind, conceptual thought, and discrimination in the same way that space is without torment and without injury. This acceptance is free from the latent tendencies of all linguistic expression just as space is free of all latent tendencies. [F.142.b] They have accomplished the acceptance that all characteristics have not arisen before and are unoriginated, just as space is unborn and unoriginated. This acceptance lacks the elaboration of all latent tendencies of the three realms in the same way that space lacks elaborations. The apparent characteristics of forms are included in the three realms in the same way that space is included in the three realms, but they have the characteristic of being impermanent, suffering, empty, and lacking a self. The cultivation of the acceptance of nonapprehension that is free from characteristics should be regarded as the bodhisattvas' acceptance that ripens and looks after beings.

5.28 *This was the fifth chapter of the Great Vehicle sūtra entitled "The Acceptance That Tames Beings with the Sky-Colored Method of Perfect Conduct."*

6.

CHAPTER 6

- 6.1 “Furthermore, noble son, bodhisattvas should correctly analyze the aggregate of feeling. What is the aggregate of feeling? The groups of feelings are of six types: feelings that arise through eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact. These are known as *the aggregate of feeling*. The aggregate of feeling is understood in terms of three types of feelings. What are those three? Pleasant feelings, unpleasant feelings, and feelings that are neither pleasant nor unpleasant. Those three types of feelings are referred to as *the aggregate of feeling*. Noble son, bodhisattvas should correctly analyze the aggregate of feeling using these eight aspects. What are the eight aspects? Noble son, there are three root afflictions—desire, anger, and delusion. Afflicted beings are not free from desires and their defilements have not been extinguished. The three root afflictions enter into the three types of feelings and then different kinds of afflictions emerge. [F.143.a] A bodhisattva should correctly analyze the three types of feelings using the six groups of feelings. They should use the three types of feeling to correctly analyze the arising of the root afflictions, the root of karma, the root of their destruction, and their disappearance.⁶⁹
- 6.2 “Feelings arise when the characteristics of form—whether inferior, blissful, big, small, near, or far—are perceived through the eyes. When one perceives forms that are blissful, big, small, near, or far away, the feeling that is the basis for craving is like a water bubble. That is the way that one should correctly analyze feeling when pleasure arises. Just as before, when it was said that the eye is empty of the eye, those feelings that arise like water bubbles are fleeting, devoid of a body, groundless, without form, undefinable, insubstantial, and wordless. Hindrances arise everywhere because of attachment. Bodhisattvas do not perceive feelings as causing arousal, establishment, movement, or accumulation.⁷⁰ The characteristic of arising has no owner, its cessation has no owner, and thus characteristics and feelings have no owner. All those phenomena that are without

characteristics are without a life force and devoid of a life force, without being and devoid of being, without a soul and devoid of a soul, without a person and devoid of a person, and without desire, insubstantial, devoid of characteristics, and without an owner. They have the characteristic of disintegrating, and the suffering associated with perishable formations is insubstantial. Thus, they are empty in the sense that they are free from attachment related to the three times. They are empty in the sense that attachment is inexpressible. They are empty in the sense that attachment is nondual. They are empty in the sense that attachment is unending. They are empty in the sense that attachment is impermanent. They are empty in the sense that attachment is without marks. They are empty in the sense that attachment is without purpose. [F.143.b] They are empty in the sense that attachment lacks feeling. They are empty in the sense that attachment has no agent. They are empty in the sense that attachment has no perceiver. They are empty in the sense that attachment has no receiver. They are empty in the sense that attachment is without liberation. They are empty in the sense that attachment is insubstantial. They are empty in the sense that attachment is without darkness. They are empty in the sense that attachment is devoid of light.

6.3 “Bodhisattvas accumulate this apprehension of attachment related to the three times.⁷¹ They do not perceive a basis, an agent, or accumulation. They do not conceive of the illusory mind or the desires of the three times as existent or nonexistent or annihilated. They are not attached to any kind of correct understanding, and they do not perceive dualistically that which is completely unsupported, nonabiding, not received, and not transferred. Since they know that all phenomena are included within the realm of phenomena, they do not create any division whatsoever. They understand that the forms to which one is attracted are the mind,⁷² and they are free from both forms and feelings.

6.4 “When one analyzes feelings related to attractive forms as being like water bubbles, and whatever arises as perishing and disintegrating, there is no analysis of formations. Whatever manifests in the three realms is without purpose and is the gateway to liberation. When one cultivates an inexpressible feeling toward attachment across the three times, it becomes a gateway to the creation of the suffering associated with formations.⁷³ The fundamental ground of attachment related to the three realms is without someone who feels and has no afflictions. This lack of marks is the gateway to liberation. The feelings that are the fundamental ground of desire are without acceptance and rejection, without language, without a self, and lack apprehension of letters. When feelings related to the three realms have no object and there is no optical illusion, since formations are pacified, [F.144.a]

this lack of self and emptiness is the gateway to complete liberation. When feelings related to all three realms are insubstantial, unmanifested, wordless, inexpressible, and inexhaustible, there is no attachment to anything, so the severe, middling, and minor afflictions are cut off. Just as space has no exertion, the arising of attachment and feelings also have no exertion, are inexpressible, and are nondual. Bodhisattvas have no attachment to feelings related to the three realms in the mind or mental consciousness. They do not apprehend the characteristics of feelings, which are impermanent, suffering, empty, without a self, and the fundamental ground of attachment. This cultivation of acceptance of freedom from characteristics should be viewed as the bodhisattvas' acceptance that looks after beings.

6.5 "The same applies to the sounds in the ears, smells in the nose, tastes on the tongue, tactile sensations of the body, and mental phenomena in the mind. When the mind cognizes a fully arisen pleasant phenomenon that is the fundamental ground of attachment arising in the past, future, and present, and reflects upon that delightful form, sound, smell, taste, or tactile sensation, the mental consciousness has arisen. Feeling is generated by the fundamental ground of attachment. That is how bodhisattvas correctly analyze the mental consciousness and that feelings are the fundamental ground of attachment.

6.6 "The objective basis of form is the mind, which is illusory by nature. The term *mental consciousness* refers to the mind, and it is expressed by the term *mental faculty*.⁷⁴ The past mind has ceased, the future mind has not yet arisen, and the present mind and mental consciousness do not abide. They immediately disintegrate and are impermanent, devoid of a body, without essence, wordless, without characteristics, without activity, unchanging, without accepting, without rejecting, without darkness, [F.144.b] and without light. They lack sameness and difference, they are nondual, they are not like two things, and they are insubstantial, without conceit, without elaboration, without addition, without removal, free from all fundamental bases, and like the moon's reflection in water. Anything remaining that arises in the past, future, or present, any pleasing external perceptual basis, the mind, and the mental consciousness all appear when the conditions are right. Just as the sky and the sun and moon lack the characteristics of both a sky that is not illuminated or illuminating and are mere verbal designations, so too the appearance of a basis of desire to the mind and mental consciousness is inexpressible and nondual, yet verbally designated as having the characteristic of being two things. They are everything from groundless, formless, undefinable, without essence, wordless, and without arousal up to not being displayed,⁷⁵ and they are all empty from the perspective of desire. The desires of the three times possess a fundamental

basis that is composite.⁷⁶ Thus, when bodhisattvas realize everything from their being baseless up to having absolutely no attachment, their severe, middling, and minor afflictions will be pacified. Just as the sky is without darkness, without light, and lacks characteristics, so, too, the mental consciousness that is the ground of desires also is without darkness, is without light, lacks characteristics, and has no essence. Bodhisattvas are thus not attached in any way to the mind and the mental consciousness. One should cultivate acceptance that the feelings that form the ground of the desires related to the three realms are impermanent, suffering, and empty, lack a self, and are free from characteristics.⁷⁷ This should be regarded as the bodhisattvas' acceptance that ripens and looks after beings. That is how one ends the stream of desire.

6.7 “Furthermore, noble son, bodhisattvas should carry out a correct analysis that is able to eliminate the arising of anger at the root of the afflictions.⁷⁸ [F.145.a] Whether they are attractive or inferior, up to those that are near, feelings about the characteristics of forms that appear to the eye are like water bubbles. A bodhisattva correctly analyzes feelings that arise as neither unpleasant nor pleasant. The eye is empty of the eye, and the eye is empty of everything from the consciousness of forms up to all that was mentioned before. Formations that instantly perish are everything from empty from the perspective of anger related to the three times up to being without light. They are empty from the perspective of anger, and the apprehension of the anger of the three times is composite. Anger is everything from baseless up to being free from both the mind that settles on the appearance of a form that elicits anger and the feeling of anger. When the feelings and fundamental bases of anger that arise toward a form that elicits anger are analyzed as arising, perishing, and disintegrating, this should be viewed as the acceptance up to the point expressed in the phrase ‘formations are impermanent.’

6.8 “The same applies to the sounds perceived by the ears up to the mental phenomena perceived by the mind. When the mind cognizes an unpleasant and unattractive phenomenon, the source is the fully arisen feeling that is the fundamental basis of anger. Bodhisattvas should thoroughly analyze the way in which the fundamental basis of anger is like the mind. These feelings are everything from without form up to what was explained before. The ground of anger is just like space—without aggression and abuse. When the mental consciousness is pacified, there is no anger, there is no abuse, and there is no attachment whatsoever. The feelings that are the fundamental basis of all anger related to the three realms are impermanent, suffering,

empty, and lack a self. This cultivation of acceptance that is free from those characteristics should be brought to complete fruition as the bodhisattvas' acceptance that ripens and looks after all beings. [B6]

6.9 “Furthermore, noble son, bodhisattvas see all outer and inner forms with their eyes and understand that whatever forms appear in the past, [F.145.b] future, or present that are mistakenly imputed and shrouded in darkness are the basis of attachment and the basis of anger. When they are apprehended as formations that are blissful,⁷⁹ eternal, a self, and unwavering, the thief that is the afflictions that apprehend the three realms is born, increases, and subsumes the entire threefold world. Then they approach them dualistically, appropriate them, empower them, and become strongly attached to them. They apprehend countless, infinite causes and conditions and cling to them. They do not reveal that they are impermanent by nature, suffering, empty, and lack a self. They do not analyze their arising, cessation, and disintegration. They apprehend them as a self, a life force, a soul, and a person and they adhere to views of permanence and annihilation. The aggregates, elements, and sense fields are correctly understood as internal and external conditions. They are apprehended as the complete arising of cause, effect, action, and the ripening of action. They are subjected to analysis and then they are not subjected to analysis. They are agitated, then they are not agitated, and then they are pacified. They are correctly realized and correctly understood. Even a conceptual thought about phenomena from someone who has not given rise to the faculty of insight is free from feelings of happiness and pertains to a feeling that is utterly devoid of happiness and suffering.⁸⁰

6.10 “Bodhisattvas should analyze everything that appears as an internal and external characteristic—everything that appears as a characteristic of form in terms of the true state of things and suchness. They should analyze⁸¹ them in the same way that the basis of attachment and the bases of anger were taught previously. They should analyze⁸² them from the perspective of momentary disintegration. They should analyze them from the perspective of impermanence, from the perspective of happiness and suffering, from the perspective of self and lack of self, from the perspective of the formations of the entire threefold world, from the perspective of pacifying the unceasing stream of afflictions, from the perspective of pacifying the continual stream that lacks a primary cause and has no master, [F.146.a] and from the perspective of having no attachment to something that is free from duality and unborn. They should understand feelings that are devoid of the suffering and happiness of the entire threefold world and the three times according to an ultimate position that does not give rise to duality. They should understand them according to the position that they are

impermanent, the position that they are unceasing, the position that they are an inexpressible continuity, the position that they lack a body, and the position that they are groundless. They should analyze the mind, mental faculty, and consciousness associated with latent tendencies that are devoid of language individually without fixating on those feelings that are neither pleasant nor unpleasant.

6.11 “Thus, from the perspective of tranquility there are twelve types of special insight that are related to the cause, the lack of causes and conditions, and the lack of conditions, and this correct insight sees through the darkness of ignorance. What is mental engagement that is improper and a state of ignorance? At what point does one apprehend improper mental engagement? When one apprehends physical, verbal, and mental formations, even the body is based upon the four great elements. As previously stated, those four great elements are unwavering, unchanging, lack a self, and have no sense of ownership. One does not apprehend language in them, and they have no words, and since one does not apprehend them as a self, they are groundless. The mental consciousness is also groundless, does not abide, and is a mere verbal designation. It has no self, no body, and no person. The apprehension of body, speech, and mind is also empty of duality. Therefore, even ignorance is empty. The indeterminate stream of thought does not go away. What appears to have characteristics is inexpressible. Ignorance, craving existence, the mind, the mental consciousness, the three realms, and the apprehension of the three times are not apprehended from the perspective of ultimate truth, and virtue and nonvirtue do not exist in terms of the characteristics of virtue. Therefore, ignorance is empty.

6.12 “Then, after ignorance is thoroughly purified, one analyzes formations. The very moment that ignorance arises it does not remain even for a moment and ceases. [F.146.b] In the second moment it is no longer present. Ignorance, which lacks both arising and ceasing, ceases in the first moment and formations arise in the second moment. Therefore, ignorance is empty; its essence has no self. The moment that formations arise, they cease, whether they are physical, verbal, or mental formations. Once physical formations have arisen, verbal formations arise in the ultimate state that is free from attachment. Even from the ultimate perspective of liberation, the continuous stream of mental formations then follows verbal formations. If physical formations do not arise, the activity of the verbal and mental formations will not develop. One investigates the correct understanding of formations, grasping, and the feelings related to physical formations and does not become attached. If mental formations do not arise, the activity of the physical and verbal formations in the three times will neither develop

nor be eliminated. If verbal formations do not arise, the activity of the physical and mental formations in the three times will also neither develop nor be eliminated. Since the basis of the characteristics of the three formations is like that, the bases of consciousness and the appearances one experiences in the three realms are neither acquired nor eliminated. Therefore, those formations are empty.

6.13 “Since whatever arises naturally ceases according to the final analysis of formations, they accord with utter purity, nonduality, and are without purpose. The definition of formations is that they are empty like space. Physical formations have the ultimate nature of lacking a self. Since they do not arise before, after, or anywhere in between and do not abide, they are empty. Verbal formations also accord with the freedom from language, are like space, and are imputations. Since they are free from the three realms and from duality, they are empty. Mental formations are also not obtained, not actualized, free from all the characteristics of the three times, and without existence, up to being without a person, and are without an agent. They are fabricated by deluded concepts; [F.147.a] they are without darkness, without light, without adoption, without elaboration, wordless, empty, and like space.

6.14 “Bodhisattvas analyze the fact that consciousness is conditioned by formations in the following way. Formations arise and cease, but they do not produce the stream of consciousness. The group of six consciousnesses does not abide in terms of having the characteristics of sameness, difference, not having an owner, momentariness, or being established. Consciousness does not apprehend analytical characteristics, internal or external, virtue or nonvirtue, defilement or absence of defilement, conditioned or unconditioned, causes or conditions, feelings related to the three realms and to the three times, the five corrupted sense pleasures, the four great elements, the six realms, cultivation, proper mental engagement, the unhindered path, or consciousness with or without remainder of the aggregates. Therefore, it is not produced by a form, and it is not produced by anything else, up to the mind. Being like an illusory appearance, it is devoid of inherent nature. It is devoid of a body. It is baseless. Since consciousness has not ultimately arisen before, after, or anywhere in between, whenever a characteristic of form appears as a basis of analysis, it is not able to engage it or perceive it. Therefore, consciousness is empty.

6.15 “Bodhisattvas analyze the fact that name and form are conditioned by consciousness in the following way. Consciousness arises and ceases in a single instant, and it is followed by the arising of name and form. *Name* refers to the formless aggregates—feeling, perception, formation, and consciousness. Those aggregates are insubstantial objects. Since they are not

involved with the characteristics of forms or the appearances of shapes, they are referred to as *name*. [F.147.b] *Form* refers to the forms made of the four great elements. The four formless aggregates are immaterial, groundless, insubstantial, without characteristics, and free from characteristics.

6.16 “Bodhisattvas do not perceive characteristics of the ripening of feelings. They also do not perceive the apprehension of their causes and conditions and their final result. They do not understand these phenomena as mutually intertwined or separate bases. They do not perceive anything from the ripening of the aggregates of perception, formation, and consciousness up to their full blossoming. Why? Because all these phenomena are free from the three realms. They completely transcend the three times. They have no sameness, they are without clinging, they are not nourishment, they are insubstantial, and they lack attachment and concepts, sound, origination, duality, cause, a fundamental basis, control, death, conditions, and characteristics. They are uncreated, causeless, without possession, inexpressible, not impermanent, not permanent, inactive, and nameless. Since they are baseless, they lack form, mind, concepts, ripening, consciousness, and comparison. They are not truly established and lack the forms related to the three times and the three realms. These four aggregates are like space. They lack characteristics, they are like wind, and they are without concepts. They have the characteristic of being nominal designations,⁸³ and they do not enter into ultimate reality because they are not separate from the three times and lack going. They lack engagement, darkness, light, inherent existence, and they are essentially rootless and wordless. There is no cultivation, arising, nonarising, going, coming, or accumulating at any point. [F.148.a] There is no engagement of characteristics that are imputed on things that describe the entire threefold world. There is no acceptance and no rejection. These four formless aggregates are not involved with characteristics. They do not abide in anything from the image of the objects of the eye, up to the image of the object of the body. They do not abide in the image of the object of the body consciousness. The excluded marks and signs that are the object of the mind, mental faculty, and consciousness are not posited as something that is established.⁸⁴ These four formless aggregates remain as images, but they do not remain as the images that are the objects of the aggregate of form. These four formless aggregates that are related to the subtle analysis of the characteristics of actions of the three worlds do not abide as object images. They are everything from being devoid of self to being without person. They are inexpressible, and they are wordless. Since these four formless aggregates have the characteristic of being empty, they instantly disintegrate and are not eternal. Since they do not apprehend an object, they

are without marks. Since they instantly arise and decrease, they have no purpose. Since they do not cease, they activate insight that is devoid of attachment. Therefore, these four aggregates are empty.

6.17 “As explained before, the four great elements that constitute the aggregate of form are empty. The five aggregates that are the basis of grasping do not arise as a stream of moments. Some say that they overlap and they are not nonabiding, but just as the afflictions do not overlap, the five aggregates do not overlap.⁸⁵ In the first moment, name does not arise without form, and form does not arise without name during the second moment. Instead, all five aggregates that are the basis of grasping arise and cease during the first moment and are no longer present during the two remaining moments. Why? [F.148.b] It is easy to prove that phenomena that are mental factors immediately change. They are insubstantial, disintegrate instantly, and do not remain.

6.18 “Bodhisattvas realize that the six sense fields are conditioned by name and form in the following way. The six sense fields arise at the second moment, after name and form have arisen and ceased. The six sense fields are the eye, ear, nose, tongue, body, and mind. The eye consciousness is not mixed with and is not connected to the ear consciousness, and so forth. Those consciousnesses are not mutually related or exclusive. The apprehension of the activity of the eye consciousness that has arisen cannot act as a moment of ear consciousness, and the apprehension of the ear consciousness cannot produce the cause of the apprehension of the eye consciousness. The same can be said about the other consciousnesses, up to the mental consciousness.

6.19 “The eye consciousness is not contaminated by impermanence or permanence—it does not arise. It is not contaminated by the extremes of annihilation and permanence associated with the threefold world—it does not arise. It does not perpetuate the extreme view that all phenomena and the three times are not differentiated,⁸⁶ and the same can be said about the other consciousnesses, up to the mental consciousness.

6.20 “The eye consciousness is not contaminated by the view of an existent self that is happy or suffering—it does not arise. It neither has a self nor lacks a self. It is not attractive or repulsive. It is not conditioned or unconditioned. It neither ends nor is eternal. It is not a mark and is not devoid of marks. It is neither dual nor nondual. It does not apprehend ultimate reality. The same can be said about the other consciousnesses, up to the mental consciousness.

6.21 “The eye consciousness is not attached to the characteristics of forms being empty or not empty. It lacks exclusion and difference. It is not contaminated by happiness, suffering, or inner and outer objects that are like

mirages—it does not arise. It does not exclude the position on the three vehicles and inopportune births or the view of the transitory collection. It does not act in accord with threefold devotion, and it does not stray toward the position of inexhaustibility.⁸⁷ [F.149.a] Therefore, the moment of feeling in the mental consciousness is neither true nor false, and it is not produced. The same can be said about the other consciousnesses, up to the mental consciousness.

6.22 “The nonexistent and illusion-like eye consciousness lacks momentary experiences, lacks knowledge, lacks appearances, and is wordless. It does not arise in a moment and then it ceases.⁸⁸ Such phenomena arise and cease in a single moment. They are devoid of agents, something that wills them to act, a feeling subject, an agent of feeling, something that produces, something that causes production, something that brings them forth, something that causes them to be brought forth, something that establishes them, and something that destroys them. They arise in the first moment and do not remain for a second moment. They are not made into separate things after they are produced and they do not arise without causes. Since those phenomena have the characteristic of instantly disintegrating, they are empty. They arise and cease based on incorrect imputation, and therefore they are empty.

6.23 “Bodhisattvas realize that contact is conditioned by the six sense fields in the following way. The group of six sense fields arise and cease, and in the second moment there is no cause of the arising of the group of six types of contact, from eye contact to mental contact. Eye contact is the eye consciousness contacting the object and acting as a basis. Since it can cause attachment, that arises in the second moment. Both are insubstantial, like something imputed upon space. Contact with the object of the eye does not arise in the second moment to cause attachment to the object present in the eye consciousness. The same can be said about the ear, the nose, the tongue, the body, and the mind.

6.24 “The cause of the eye consciousness is also not something that arises in the second moment so that it would bring about attachment to the nature of the characteristics present in the observation of the form contact.⁸⁹ Both are insubstantial, like something imputed upon space. [F.149.b] The same can be said about feeling, perception, formation, and consciousness.

6.25 “The eye and what the eye sees are nondual because both are insubstantial.⁹⁰ The eye and what the eye consciousness perceives are nondual because both are insubstantial. The eye consciousness and contact with its object are nondual because both are insubstantial. Similarly, what acts as a basis and what remains by causing attachment are nondual and insubstantial because they are like characteristics imputed upon space.⁹¹

These things should be analyzed as being devoid of characteristics. They lack activity, they have the characteristic of being devoid of attachment, and they lack clinging. As for the entirety of the three times and the three realms, if the nonconceptual realm of phenomena and the profound contemplation of phenomena lack knowledge, are free from exertion, and are without hardship, without name just like a young child,⁹² without conditions, without colors and marks, without basis, without apprehension, and inexpressible, then phenomena and the realm of phenomena are classified into two things that have the same nature as space. By analyzing our own minds, we find that the realm of phenomena that is singular is thus differentiated in a variety of ways, and that it is imputed in terms of names, conditions, colors, marks, and shapes. The five sense pleasures are unborn, without arising, without characteristics, and without definition. The threefold liberation is the innate nature of a single element, the nonconceptual realm of phenomena in all of the three times, and discrimination that is like a path in the sky. Therefore, the object of the eye and the contact that is the object of the eye consciousness are free from engaging the three realms, marks, colors, and shapes, like characteristics that are imputed upon space, and everything one engages is the realm of phenomena. Similarly, their coming together with the ear, nose, tongue, body, [F.150.a] and mental consciousnesses is contact that is nondual as well because both are insubstantial. Therefore, everything included in consciousness, all the instances when contact arises, comprehending everything in the three realms, and comprehending colors, marks, and shapes that lead one to impute upon space is the realm of phenomena.

6.26 “When one examines the six sense fields related to contact and understands that examination as evoking origination, all such forms of attachment are bound by language, under the influence of Māra, and accomplish exactly what Māra wants. When the six sense fields related to contact are not examined and they evoke the unborn, exclude all things such as color and shape, instantly disintegrate, and are characteristics that are imputed upon space, this is the comprehension of transcendent, ineffable wisdom. When one relishes forms and analyzes and comprehends the six sense fields and the five sense pleasures related to contact as either permanent or impermanent, all such forms of attachment, up to their verbal expressions, accomplish exactly what Māra wants. But when examination of relishing forms, the five sensual pleasures, and the six sense fields related to contact in terms of permanent or impermanent falls away,⁹³ focusing on the characteristics they evoke and all such forms of attachment are completely severed. That is purifying the path to awakening that leads to understanding what is supramundane and inexpressible. Similarly, when one examines and

understands feelings, perceptions, formations, and consciousnesses, and the six sense fields related to contact in terms of permanent or impermanent, all such forms of attachment, up to their expression, accomplish what Māra wants. But when one does not relish the five sense pleasures with respect to the mental consciousness and the six sense fields related to contact, they are without darkness, without light, and like space. And when one does not make them into two things, this is the purification of the path to awakening that leads to understanding what is supramundane and inexpressible. [F.150.b] These phenomena are not involved with the momentary stream of thought and perception. Being a combination of separate things, contact is not something that is brought into being. It is also not something that causes the arising of separate things through a stream of moments. It is also not something that causes their cessation. These phenomena arise in one moment and disintegrate in the same moment. They do not abide for a second moment.

6.27 “They cease, and then feeling arises in a second moment when the sense fields related to contact, perception, and volition have disintegrated. What are the feelings? The six kinds of feelings consist of feelings that arise through eye contact, through ear contact, through nose contact, through tongue contact, through body contact, and through mind contact. The feelings arise from the arising of contact, but not in a single moment, and not in the moment of apprehending a single action. There are three types of feelings: pleasant feelings, unpleasant feelings, and feelings that are neither pleasant nor unpleasant. As was explained before, one should understand that the three types of feelings associated with the six sense fields related to contact with everything in the three times and three realms are empty. Some say, ‘When the three types of feelings arise from the six sense fields related to contact, they are established through analyzing them just like the aggregates, and that is the view of permanence.’ Others say, ‘When the three types of feelings arise from the six sense fields related to contact, they are established in terms of the nonexistence of the aggregates, and that is annihilation.’ Both those views should be abandoned. Why? The aggregates are nonconceptual, and acceptance is abiding in a state that turns away from both views.

6.28 “As an analogy, light illuminates forms, whether they are produced or not produced, of the inanimate realm outside the body made of the four great elements, but it does not illuminate the inside of the body. This light does not arise from the condition of form. It does not apprehend form. It is not the basis of form. [F.151.a] It does not cause one to experience form. Light and form do not interact with each other, and the light does not grasp the marks of those forms. Form, being abandoned, is not something that causes

illumination. Light is related to what conforms to the level of form, and it does not arise. Forms and the like are not things that arise. In the same way as with regard to the six sense fields of immediate sense contact with the external, light illuminates the four aggregates that are not form. The three feelings, perceptions, formations, and consciousnesses connect with them. Perceptions, formations, and cognition of the consciousnesses do not produce the suffering associated with formations. They do not abide in feelings, they do not accomplish feelings, they do not follow feelings, they do not increase feelings, they are not based on the experience of feelings, they are not based on clinging to marks related to feelings, and they are not based on apprehending feelings. They do not produce the suffering associated with formations among the aggregates that are similar and comparable to the experience of feeling, and they do not produce the suffering of suffering.

6.29 “When feelings arise, formations do not cease. When feelings cease, formations do not accumulate. As an analogy, light is cast into space and does not illuminate forms because space and light are both immaterial and inexpressible. In the same way, phenomena, name and form, and feelings cannot be differentiated from each other. The three realms are immaterial, inexpressible, and wordless. They do not abide as a stream of moments. The realm of phenomena cannot be differentiated in terms of mutual accumulation and increase. Therefore, those phenomena are empty. They cease the very moment they arise, and they do not abide in the stream of moments. Therefore, all the three realms, the three times, the aggregates, the elements, and the sense fields lack origination, lack activity, are inexpressible, and are empty. This adornment of flowers by light is known as the mode of abiding in the gateway to the Dharma that illuminates the inexhaustible ocean seal. [F.151.b]

6.30 “Feelings arise and cease in the first moment, and craving arises in the second moment. What is craving? The group of six types of craving includes craving that arises through eye contact up to mind contact. When one delights in forms it establishes the stain of ignorance. The dense forest of engagement in the objects of contact such as the body, form, sound, smell, and taste is like space. Feelings that do not conceptualize forms are like a flash of lightning and space. Perceptions are like wind and space. Formations are like a cloudless sky. Consciousnesses are similar to optical illusions and to space. Not understanding forms and imagining them to be eternal, and thus not understanding their impermanent nature, is known as *craving*.⁹⁴ Furthermore, not understanding that forms are suffering, not understanding that sounds and smells arise and cease, not understanding

this with respect to taste, and not understanding that tactile objects arise and cease and are inexpressible is known as *attachment to the basis of craving*,⁹⁵ *the proliferation of the three realms*, and *the state of craving the objects of the three times*.

6.31 “While ignoble, foolish ordinary beings put great efforts into perpetuating the powerful waterfall of saṃsāra, bodhisattvas should analyze forms in each and every detail, from the ground up, as follows: Forms made of the four great elements have the characteristics of being diseased⁹⁶ and ceasing.⁹⁷ Whatever has the characteristic of disintegrating is impermanent. Bodhisattvas should analyze each and every detail in the same way as analyzing the great elements described before. They should analyze each of the five sense pleasures as one would analyze a pillar. Just as a pillar might stand in the sky but is not based there because it is supported by the earth, so too the basis, forms, are like a mass of foam. By apprehending forms and the absence of forms, [F.152.a] one becomes involved with forms and the absence of forms, and one is not free from forms and the absence of forms. However, if one discards the activity of forms and the absence of forms, as well as the forms and the absence of forms themselves, and considers those forms to have no essence, like a mass of foam, one will find that they are empty. Whether they apply or they do not apply, words come forth from the mouth based on the condition of the breath. They are wordless and inexpressible, and one should understand that the sounds of the three realms are empty in the same way. One should understand the smells of the three realms in the same way that the breath contained in the body, the wind that courses through space, and space itself are without smells and empty. One should understand the quality of taste that oneself and the three realms possess is empty in the same way that a pot fills with drops of rain but there is no one who places the drops inside of it. No one accomplishes this. No one does this or causes it to be done. So, it is entirely without anyone who takes hold of it and attends to it. One should understand that the sense of touch related to the three realms is empty in the same way that a pot is not established as being conjoined with space. It is not in space, and space and the pot are free from contact with one another and are inanimate. The wheel of delusion regarding the five sense pleasures leads to craving some desire and craving some form just like a bee drawn to the smell of flowers. One should realize that things are empty of the five sense pleasures.

6.32 “Craving for the four formless aggregates has no form, is wordless, and has no intrinsic nature. One should understand that it is empty in the same way that not even the slightest thing exists, as was explained before. The formless aggregates are established upon and possess a mutual insubstantiality just as the movement of the wind depends on space, but the wind does not mix together with or have attachment to space, the wind does

not possess anything from space, and both are inexpressible and wordless. They do not harm each other, they do not connect with each other, they do not mix with each other, they are not attached to each other, and they do cause each other harm. [F.152.b] In the same way, one should understand that these aggregates do not arrive at and do not produce real characteristics because all phenomena are unborn. Just as space, wind, and light lack words, are inexpressible, and move together without being attached to each other, so too nirvāṇa is inexhaustible. All phenomena are equal to nirvāṇa in the same way that nirvāṇa is neither an extinction nor not an extinction. One should not apprehend opposing factors in terms of lack of sameness and lack of difference. One should not create duality; after one understands that all phenomena behave in the same way as the realm of phenomena, one does not think that the realm of phenomena and ultimate reality arise or cease in the least. Thus, the nature of the realm of phenomena is groundless, and this is the ultimate reality. What is ultimately real is the nature of all phenomena. This is the position that circumscribes the three fields. It is the position that is without boundary or division. It is the position that is without annihilation and permanence. It is the position of things as they truly are. With this position one encompasses all phenomena. The extent of this position and absence of this position are not two things, because one does not apprehend the craving for existence. The position regarding all things, such as the life force, the being, the soul, and the person, is one of nonduality. The position regarding ultimate reality, the position of the transitory collection, and the elimination of craving are also nondual. And in that way, the position of the transitory collection is what eliminates desire. When one understands in that way, there will be twenty aspects to this view of the transitory collection. Ultimate reality is not the same as involvement with craving. Ultimate reality is without going. It comes to an end in the sense that when it has gone it is not extinguished and is not established, and so craving is the gateway to the inexhaustible because all phenomena are inexhaustible and have no inherent nature.

6.33 “Bodhisattvas who understand the unborn nature of all phenomena and cut away all of them in their entirety attain the treasure dhāraṇī of the gateway to acceptance that accomplishes the inexpressible meaning and the manifestation of infinite buddha bodies. [F.153.a] Once they have attained that dhāraṇī, those bodhisattvas display the manifestation of buddha bodies in the ten directions. Without wavering from the equanimity of their vision, they also demonstrate birth and death for beings, even though for them there is no death, no birth, nowhere that one goes, and no coming. For them, formations are devoid of concepts.

6.34 “Bodhisattvas who strive in that way and gain such realization know that grasping comes into being in the second moment after one engages the moment of craving. What is grasping? There are four types of grasping: grasping related to desire, grasping related to views, grasping related to discipline, and grasping related to the view of a self. What is grasping that is related to desire? *Grasping related to desire* refers to attachment that relishes desires, delights in pleasure, and becomes strongly attached. What is grasping that is related to views? *Grasping related to views* refers to everything from permanence and annihilation up to the sixty-two types of wrong views. What is grasping that is related to discipline? *Grasping related to discipline* refers to the disciplines, the observances, the austerities, the state of living a religious life, the ascetic qualities, and the strict abstinence taught by the noble ones, as well as the disciplines, the observances, the austerities, the state of living a religious life, the ascetic qualities, and the strict abstinence of the ninety-five nirgranthas. *Grasping related to the view of a self* refers to thinking, ‘The self, being, the life force, migrators, human beings, living creatures, agents, inducers of action, emerging, something that induces emergence, and the subject that feels, produces, and causes production arise and exist.’ Those are the four types of grasping. Bodhisattvas understand that those are inexpressible and therefore not real and unarisen. [F.153.b] They understand that all phenomena have a single characteristic. That characteristic is understood as lacking any differentiation and as therefore insubstantial, inexpressible, beyond the realm of words, like the reflection of the moon in water, and like space, and the realm of phenomena is understood to lack any differentiation.

6.35 “When one delights in and relishes desires, one delights in suffering. That is the basis of desire, and that is clinging. When bodhisattvas see pleasing, beautiful, and attractive forms with their eyes, they understand them in the right way as being like a mass of fire before the eye consciousness. They understand that those aggregates that are not discerned by the eye consciousness are also immaterial, inexpressible, wordless, and not apprehended as real things. Since the eye consciousness is also not apprehended as a real thing, it is immaterial and without characteristics too. Since space, fire, and the eyes are also not apprehended as real things, they are inexpressible and wordless too. Thus, when they perceive an attractive form, up to having a desire for it, they do not apprehend the eye consciousness or the form or even the intervening space as a real thing. The eye consciousness that perceives fire arises and ceases, and is no longer present in the second moment. Feelings arise in the second moment, and bodhisattvas perceive them as masses of radiating light. Those feelings are inexpressible, beyond words, and free from marks. Feelings arise and cease

and then perceptions arise as the basis of the next moment. These are perceived like the radiating light of a blazing tongue of flame. After those perceptions have arisen and ceased, formations arise as the basis of the second moment. Bodhisattvas perceive these as radiating lights that are either small or immeasurably large and either far or near. Then, once those formations have arisen and ceased, consciousness arises in the next moment. Bodhisattvas perceive that as a mass of radiating light that arises and disintegrates. [F.154.a] This consciousness is inexpressible and a wordless state. It instantly disintegrates. It is like something imputed upon space. The space around the fire is also insubstantial, inexpressible, and wordless. All those masses of radiating light that they see arise, blaze forth, and cease have the characteristic of being just like space. They are inexpressible and insubstantial. They are innumerable, and each of their light rays is without conditions. Bodhisattvas should analyze the five sense pleasures that arise and cease in the same way that they analyze all of the phenomena that arise and cease—that they are like imputations in space, inexpressible, and insubstantial. They should cultivate the acceptance of this fact.”

The Blessed One then expressed this point in the following verses:

- 6.36 “Forms are like a mass of fire.
Those who see the nature of desires
Know that the eye consciousness is unconditioned,
And that the eye is like radiating light.
- 6.37 “Both are immaterial,
Inexpressible, and wordless,
Like radiating lights or optical illusions.
Thus consciousness is like an illusion.
- 6.38 “It arises and disintegrates instantly.
Both are insubstantial, because
The heat of that radiating light in the second moment
Is not understood as something separate from it.
- 6.39 “The feelings that arise and disintegrate in a moment
Are like water bubbles.
Perceptions are understood as being like
A tongue of flame and lack characteristics.
- 6.40 “Perceptions and formations
Cease in the second moment.
They are understood as being like masses of radiating light
That are either immeasurably large or small.

- 6.41 "As formations cease,
They are followed by consciousness.
It arises after they have ceased,
And it is perceived as a mass of radiating light.
- 6.42 "Since it is an immaterial radiating light,
The forms it perceives are like an illusion
That is instantaneous and unmoving.
The same applies to the five aggregates.
- 6.43 "Everything that moves through space
Is like a blazing mass of fire.
It is immaterial and inexpressible.
Everything is insubstantial.
- 6.44 "*Grasping that is related to desires*
Refers to fondness for the five sense pleasures;
The streams of moments that instantly disintegrate
Are all empty and insubstantial. [F.154.b]
- 6.45 "Bodhisattvas are fearless.
So, they analyze desire,
Put a stop to thoughts of desire,
And cultivate acceptance in the correct way.
- 6.46 "They teach humans who relish desires
That desires are like fire.
Because they are like an illusion,
Feelings are like water bubbles.
- 6.47 "The consciousness that cognizes desires
Is also like an illusion
And everything is like space.
That is how they cultivate acceptance.
- 6.48 "Noble son, what is the *grasping related to views*? Noble son, there are views that analyze the five aggregates in which one takes pride in the object, engages in false conceptual thought, conceptualizes form because one is overcome by delusion, develops strong attachment to forms, relishes forms, thinks about them as pleasant or unpleasant, becomes arrogant, and does the same—from conceptualizing them up to becoming arrogant—with respect to feelings, perceptions, formations, and consciousness. This is called the view of permanence.

6.49 “Noble son, the view of annihilation refers to the denial of the causes, conditions, and fruition of positive and negative actions. In short, the view of annihilation consists of taking any pride whatsoever in this understanding of the actions, activities, fruition, and conduct that are apprehended as the causes of mundane, supramundane, defiled, and undefiled phenomena. All in all, there are sixty-two types of wrong views.

6.50 “Thoughts that are based in all of these views of the mundane, supramundane, defiled, and undefiled are understood to have a basis that is endless due to momentariness, similar due to momentariness, and unrelated to anything real. Whatever is groundless is insubstantial and does not go anywhere. Whatever does not go anywhere is neither wholly afflicted nor purified. It does not originate and it does not begin. Whatever does not originate and does not begin is immaterial, does not appear, is devoid of thought, is without going, and is without coming. [F.155.a] It is understood to be momentary in all three times. It is without activity, empty, and inexpressible. Since moments that are related to all three times are empty as a result of being completely momentary, and since anything about a view that is noble, ignoble, worldly, or supramundane—and all types of conceit related to views about nonconceptual thought, conceptual thought, conceptualization, causes, production, the body, and the vessel—are moments, then, noble son, views related to the three times are entirely empty. They are inexpressible and they are not something in which one should train or train perfectly. They are also not something in which one should not train.⁹⁸ Discipline, learning, effort, joy, and laziness are not things in which one trains perfectly. The elimination of attachment is not insight, nor is it faulty insight. It is not a moral downfall. Wavering and the absence of moral downfall are neither things in which one trains perfectly nor things that are attained. Nothing is attained and there is no wavering. Worldly and supramundane views, thorough analysis,⁹⁹ and wavering are not things in which one trains perfectly. That is not the way one should think about objects. The five sense pleasures, the form and formless realms, and the aggregates are also without adoption, and they do not have the characteristic marks of multiplicity.¹⁰⁰ Wavering and the views related to the aggregates, the elements, and the sense fields are not things in which one perfectly trains. All views are nondual, empty, immaterial, and inexpressible.

6.51 “As an analogy, when someone’s face is reflected in a round mirror, the likeness of that face is not produced by the aggregates, by the elements, or by the sense fields. It is wordless and inexpressible. The same pertains to views that are noble, ignoble, worldly, and supramundane. None of them are produced by the aggregates, [F.155.b] by the elements, or by the sense fields. All those views are inexpressible and wordless.

6.52 “As another analogy, noble son, the sun can provide the conditions for a mirage to appear, but the mirage does not abide in the aggregates, the elements, or the sense fields. Similarly, noble son, anything that pertains to noble, ignoble, mundane, or supramundane views is inexpressible and wordless because it is conditioned by something established through delusion, along with grasping.”

Then the Blessed One expressed these points in the following verses:

6.53 “*Being conditioned* refers to ten types of conditions
That are understood to give rise to views.
Not understanding phenomena as empty
Is the domain of wrong views.

6.54 “Since views are inexpressible
And they are wordless,
They are the same across the three times.
They are not views related to visible forms.¹⁰¹

6.55 “Something that depends on the thirteen conditions
Is not separate from the nature of things.
Views about sameness and noncontradiction
Are generated and conceptualized.

6.56 “Grasping views is like an optical illusion.
It is undifferentiated and wordless.
The austerities foolish beings practice
Are founded upon conceptual thoughts.

6.57 “The thirteen types of conditions are the same.
The wise do not make them contradictory
Because they have cultivated the threefold liberation
That is devoid of annihilation and permanence.

6.58 “All views are produced because
They lack movement and marks,
And the true nature of phenomena
Is just like forms reflected in a mirror.

6.59 “All phenomena are a likeness.¹⁰²
They are solitary and abide in emptiness.
The wise are not understood as
Giving rise to any views at all.

6.60 “Noble son, what is *grasping related to discipline*? When someone is the least bit arrogant about or fixated on discipline, austerities, observances, and practicing a religious life, they engage in particular forms of penances, restrictions, and practices that bring harm to their bodies in order to destroy all the strong attachments to objects that lead to physical, verbal, and mental actions; [F.156.a] to attain liberation from *samsāra*; and to transcend the three realms. This is grasping that is related to discipline. Noble son, when those who engage in doing harm to the body think, ‘Being affected by the three types of feeling is ignoble. It is pointless, false, and delusion,’ this is conceit about physical discipline. Why? Because the body is unwavering, unchanging, and not affected by any affliction. As an analogy, noble son, although the grains of sand in the Ganges are unwavering and unchanging, they roll down through the natural force of the river’s current. Similarly, although the body made of the four great elements is unwavering and unchanging, the condition of sudden contact is accompanied by grasping, and the body can be submitted to a variety of injuries, such as those practiced among highly advanced ascetics—beings belonging to the ninety-five *nirgrantha* orders and the like. When there is conceit about the physical, verbal, and mental formations of the three times, when one does not understand that they are the same thing as a likeness, and when one does not become tired of physical, verbal, and mental penances, this discipline is contaminated and conflicts with the acceptance of the suffering related to formations that are accompanied by grasping.

6.61 “Noble son, what is the cultivation of the acceptance of likeness and sameness? When one does not generate the three vows in the least, this is the cultivation of the acceptance of sameness and likeness. When one develops conceit about the perception of the three vows that is accompanied by grasping, it is contaminated and conflicts with the acceptance of suffering related to formations that are accompanied by grasping. When one understands that the three times have a single taste and are inseparable, that the generation of the three vows is unmoving, that there are no afflictions, and that formations are not purified, this is cultivating likeness and sameness. [F.156.b] Apprehending the nondual objects of the six perfections as lasting and real, conceiving of wisdom in terms of increase, and becoming arrogant about the notion that the three times are truly established is defiled and conflicts with the acceptance of suffering related to formations that are accompanied by grasping. When pride occurs in regard to the nonduality of the six perfections; the fact that the three times are inseparable, unborn, and unceasing; and there being no discontinuation, no permanence, and no increase, this is the cultivation of the acceptance of likeness and sameness. [B7]

6.62 “It is defilement when one abandons the vehicles of the hearers and solitary buddhas and develops strong attachment to the good qualities one experiences through pursuing the Great Vehicle, and when one releases a rain of Dharma on beings who are proper vessels and beings who are not proper vessels upon meeting them, and when one thinks about penances and restrictions; apprehends a being, a life force, production, a soul, a person, an agent, and something that causes action in terms of causes and conditions; and dwells on and is arrogant about the fruition of virtuous and nonvirtuous actions. This destroys the acceptance of the suffering associated with formations related to grasping. When one does not think about the vows of the three times related to the vehicles of the hearers and the solitary buddhas, does not conceptualize them, does not cling to them, does not give them up, does not generate them, and does not discard those vows—and when one does not think about the vows of the three times related to the unsurpassed Great Vehicle, does not conceptualize them, does not cling to them, does not give them up, does not generate them, and does not discard them; when one does not apprehend them as the true essence of living a religious life; and when one does not apprehend them as having the characteristic of not developing conceit regarding the language related to all manner of formations—this is the perfection of the acceptance of the teaching that all phenomena that are alike and the same actually do not arise and are empty. This, too, is seeing the grasping on to discipline as without origination and cessation.” [F.157.a]

The Blessed One then uttered these verses for cultivating this acceptance:

6.63 “Those who engage in traditional or untraditional practices
With the mindset that formations are permanent
Stray from the authorized practices and observances
And therefore experience extreme suffering.

6.64 “The insubstantial aggregates
Are empty phenomena devoid of an agent.
Those who understand the selflessness of phenomena
See that they are like grains of sand.

6.65 “When yoga practitioners who practice observances
See such conceit about formations,
They generate compassion and then
Tame tens of millions of beings.

6.66 “They teach to beings the Dharma
That teaches that the aggregates
Are bodiless, baseless, and without self,

- Like an illusion, a mirage, or a dream.
- 6.67 “They teach acceptance to beings of the fact that
All phenomena are a likeness that lacks a self,
And since they are empty, they neither arise nor cease.
When that is understood, it eliminates all concepts and doubts.
- 6.68 “This acceptance is unmistakable suchness.
It severs all the bonds created by
Beings who take pride in practices and observances.
Just as all manner of bonds become visible
- 6.69 “When a lamp appears in the dark
And eliminates that darkness entirely,
This acceptance eliminates the twenty views,
So that even those who set out in complete darkness
- 6.70 “No longer give rise to craving.
Those who courageously cultivate this acceptance
Bring an end to all forms of craving.
Even people who have been circling
- 6.71 “In saṃsāra for a long time
Are liberated from craving.
Those among them who have passed into nirvāṇa
Are uncountable.
- 6.72 “A well-trained swordsman
Fears no enemy at all.
Those who have thoroughly cultivated this acceptance
Overcome all of the afflictions.
- 6.73 “Noble son, what is *grasping related to the view of a self*? Even though the self lacks intrinsic nature, nevertheless, out of delusion, the proponents of a self produce a self among the five sense pleasures. From understanding the eye in terms of a self, engaging pleasant or unpleasant states of the eye consciousness, and developing a strong attachment toward what arises, up to understanding the mind in terms of a self, engaging pleasant or unpleasant states of the mental consciousness, [F.157.b] and developing strong attachment toward what arises—one should consider all of this as false and delusional. Why? The truth of the six sense fields comes from their respective objects. Noble son, the eye and what conforms to it are not a self. Since there is no self and no ownership, what is conformable to the eye would be self-produced and would not change, if a self or an owner were to

exist, so the eye is the self and the owner.¹⁰³ That is how one should understand everything from the production of consciousness with respect to the eye that is the self, up to bodily contact.

6.74 “However, forms are not produced by the eyes, the ear is not produced by sound either,¹⁰⁴ and this is the case all the way up to tactile objects not being produced by the body. The body is not produced by touch, forms are not produced by the eyes, and forms, feelings, perceptions, and formations are not produced by the eyes. The eye consciousness is not produced by the eyes, and the eyes are not produced by the eye consciousness. The eyes do not perceive the objects of the ear, the ears do not perceive the object of the eyes, and this is the case up to the fact that the mind does not perceive the objects of mental phenomena and mental phenomena do not perceive the objects of mind. Since the essential nature of all of the six sense fields is that they are apprehended as the causes and conditions of the five sense pleasures and the five aggregates, the internal and external aggregates and the sense fields are all empty of a cause that can be conceived as being mutual. The five sense pleasures and the five aggregates are apprehended as the mutual causes and conditions of one another, but since they have the nature of conceptualization, they are mutually empty. The internal aggregates and sense fields do not have one and the same object either. Since they are neither internally nor externally existent, the internal and external aggregates and sense fields are not objects. In that way, all those inner and outer things are not objects for one another. Although they are apprehended in terms of being each other’s causes and conditions and are not conceptual objects, they reveal the mode of existence¹⁰⁵ and the mode of illusion. The mode of illusion is [F.158.a] anything that is not suchness. Whatever is not suchness is nonexistent, whatever is nonexistent is unborn, and whatever is unborn does not cease.

6.75 “Noble son, all phenomena lack birth and cessation. Nevertheless, there are foolish ordinary beings who practice austerities, and when they generate what lacks a self and then apprehend it as the cause and condition of nonvirtue they give rise to forms, stray away from liberation, and experience undesirable results in the lower realms for a long time. As an analogy, noble son, wood is not fire, wood does not possess fire, and wood is not mixed with fire. Nevertheless, when a person who wants fire rubs a piece of wood against another piece of wood with their two hands a fire will start and the wood will be consumed by fire. Similarly, noble son, all those external and internal things are empty of each other, and they are not each other’s objects. They are a likeness and lack a self. But even though they are empty, foolish ordinary beings who practice austerities become attached to these empty phenomena that lack a self, and when they congregate they produce the

causes and conditions for improper conduct. Those causes and conditions lead them to experience undesirable results in the three lower realms and to circle in saṃsāra for a long time. However, those who understand that all external and internal phenomena have the nature of lacking a self and being empty perfect this acceptance through perfect conduct and they will quickly awaken to unsurpassed, perfect, complete awakening.”

Then the Blessed One spoke the following verses to summarize this point:

6.76 “Beings who are controlled by a sense of ‘me’ and ‘mine’
Are attached to the five sense pleasures.
They understand the eye as a self,
And the ear, the nose, and the mind in the same way:

6.77 “In terms of happiness and suffering.
Since they develop conceit toward all formations,
They will be reborn in the lower realms,
And they will therefore undergo great hardships.

6.78 “Those phenomena are inactive,
Without elaborations, and wordless,
But since beings pass through the terrible fire
And take rebirth in the lower realms, [F.158.b]

6.79 “I will now proclaim what is virtuous
To all of you who have assembled in this place.
Meditate on the true nature of all phenomena,
And realize this acceptance!

6.80 “Since formations have no cause
And lack the intrinsic nature of a self,
Do not perceive the causes and conditions of actions
As being connected to each other!

6.81 “All external and internal
Phenomena lack a self.
Childish beings do not understand
The profound and peaceful nature of phenomena.

6.82 “Cultivate acceptance of the fact that
Phenomena, being like space,
Are entirely devoid of designations
And lack characteristics and marks!

6.83 “Regarding the internal and external,

There is no conceit for what is in space.
One who has cultivated acceptance of emptiness
Should view formations just like that!

- 6.84 “Those who behold all the buddhas
Have no delusions at all with respect to phenomena;
Cultivate acceptance in the same way as
Those who recollect their virtuous qualities.
- 6.85 “One cannot grasp and one cannot see
Even the slightest gift of Dharma at all.
The acceptance of that and its cultivation
Should be known as dwelling in the core.
- 6.86 “Existence that is conditioned by grasping is understood as follows. The four types of grasping are momentary. The second moment that follows the arising and cessation of grasping gives rise to becoming. There are three types of existence: existence related to the desire realm, existence related to the form realm, and existence related to the formless realm. Existence related to the desire realm completely deceives beings. The eight great hell realms, the animal realms, the realms of the pretas, the four great continents, and the six abodes of the gods who live in the desire realm are referred to as the *existence of the desire realm of the four-continent world*. Existence related to the form realm consists of the sixteen abodes of the gods living in the form realm. This is referred to as the *existence related to the form realm*. Existence related to the formless realm consists of the four abodes of the gods living in the formless realm. This is referred to as the *existence related to the formless realm*.
- 6.87 “Noble son, when one apprehends it in terms of causes and conditions, one finds that existence in the three lower realms occurs based on utterly improper mental engagement and conceit with respect to the defiled five sense pleasures. [F.159.a] The states of existence of the eleven other abodes of the form realm are existences that are caused by defilements and virtue. The cause of the states of existence of the five other abodes of the form realm are the objects of apprehending acceptance and the cause of apprehending virtue, which becomes the cause of rebirth on the first to the seventh bodhisattva levels.¹⁰⁶ The perfection of acceptance by cultivating emptiness as the single cause of virtue leads to the eighth, ninth, and tenth bodhisattva levels that are states of existence for which it is the single cause of virtue. The states of existence of afflicted buddha realms that are inundated with the five impurities and those states of existence that are related to the

singular cause of virtue, such as the perfectly pure buddha realms, arise in the same way that the material objects of the form realms manifest based on virtuous and nonvirtuous causes.

6.88 “Becoming free of everything classified as material and immaterial is the cultivation of acceptance. Why? Because both material and immaterial things have the nature of being devoid of concepts, thoughts, and activity, and what is apprehended in terms of causes and conditions is unadulterated, without origination, and without cessation. The bodhisattvas’ cultivation of the acceptance that the activity of all material things, and all formations that are distinct from them, across all three times have the nature of space is referred to as *all material and immaterial things*. Seeing all the different buddha realms as like reflections of the moon in water or a flash of lightning from out of nowhere, they gain mastery over knowledge of the future related to all the roots of virtue of the three times.

6.89 “Noble son, the bodhisattva Puṇḍarīka will be born in this afflicted buddha realm. Adorned by great compassion and steadfast in diligence, he will not apprehend all the aggregates that are the basis of grasping. He will turn away from all forms, he will not dwell on the origination and destruction of all phenomena, and he will not act. [F.159.b] No thoughts or marks related to any formation will arise in him. He will manifest the ultimate reality that is the realm of phenomena, which is without duality and devoid of the afflictions and of the apprehension of everything across the three times. He will not conceptualize anything in terms of increase or decrease. He will not engage in a separation from limitless apprehension of the duality of mind and thought, and he will understand that the realm of phenomena across all three times is a likeness. Noble son, he will not dwell upon or apprehend the qualities related to having the form of a bodhisattva, and he will understand all phenomena as lacking a self and being devoid of persons. The cries and melodious tunes that arise in the three realms and across the three times, and which are devoid of an owner, will not remain and they will not arise. He will know that everything is insubstantial and groundless, since it exists as a likeness, and that everything is devoid of causes and conditions, always free from all manner of formations, and also without concepts, without thoughts, not arising, and not ceasing, and he will not reify anything. That bodhisattva will not conceive of or think about the vehicles of the hearers or the solitary buddhas, and he will not apprehend the cycle of existence and death of beings. He will neither apprehend nor discard great compassion or the mind of awakening that is devoid of permanence and annihilation, and he will cultivate acceptance by comprehending as empty all conduct that arises without a cause. He will then cast off the thick darkness of wandering through every type of

existence. He will have a vision like the reflection of the moon in water of the other locations of all of the buddha realms. It will be like a flash of lightning from out of nowhere, and he will master knowledge of the future related to all roots of virtue of the three times.

6.90 “As an analogy, noble son, the banks of the flowing waters that surround Lake Anavatapta are filled with large, supremely sweet-smelling flowers called *the eyes of perfect recovery*. [F.160.a] When the few gods, nāgas, and yakṣas who suffer from severe physical disorders go to Anavatapta and inhale the medicinal fragrance of those great flowers called *the eyes of perfect recovery*, all the diseases associated with severe eye disorders and all the diseases associated with severe bodily disorders are completely cured. They are not weakened or strengthened by the medicinal fragrance of those great flowers, and they do not take joy in them since they have no concepts, no thoughts, no joy, and no anger. Likewise, since they possess good qualities that cure the illness of beings, noble son, bodhisattvas with great compassion will seek out opportunities to practice the acceptance of emptiness that is wisdom devoid of the hindrances. They will remain in the essence of phenomena of all types of existence and develop a strong desire to engage in wandering from death to rebirth. They will be allured by birth. When they are allured by birth, they will be allured by all phenomena. When they are allured by all phenomena, they will be allured by the attainment of powers related to engaging in the path of the practices of the three vehicles. Why? In regard to their power to proceed in a succession, the aggregates lack such power and they do not unfold in a succession.¹⁰⁷ They do not abide in their own spheres; they do not remain in a succession of places. They are momentary and also inactive. They do not abide in a stream of moments.

6.91 “Forms across the three times are without form, without size, and devoid of numerous qualities. When one grasps at one thing after another there is manifestation, engagement, clinging, concealment, deterioration, and illumination. As an analogy, noble son, wind does not arise in space, and it lacks everything from manifestation up to thought. Space also does not arise in wind, and so on, up to lacking thought. [F.160.b] Noble son, everything from not arising in the least up to the lack of thought is also like that with respect to all phenomena. Since all phenomena lack movement and lack behavior, distinction, appearance, arising, cessation, annihilation, permanence, concepts, and thoughts, none of them can be understood in terms of arising, nor can they be understood in terms of origination, subsequent arising, or ownership. The aggregates should be understood to arise and disintegrate in the same way that wind neither arises nor ceases in space. They should be understood as entirely devoid of arising, words, and objects. They are not observed to follow all phenomena, encounter them,

pass beyond them, or move in succession with them. They are completely without attachment, imputation, and abandoning. Phenomena are not perceived as distinct. They are not perceived in terms of the arising of gateways that dwell in all the phenomena of the three times.

6.92 “When bodhisattvas are free from birth and views in that way, and possess the Dharma of the treasury of wisdom that all phenomena do not depend on something else, that things do not manifest dualistically, they overcome the four māras, and they no longer perceive the entire collection of phenomena. Since they are free from all phenomena, they have completely transcended the arising of all three realms and there is no arising, no cessation,¹⁰⁸ no death, and no origination. They perceive all realms as like quickly moving clouds and they visit them in order to ripen all beings. Noble son, that is the way that bodhisattvas should cultivate the acceptance of proper conduct in order to completely transcend birth.

6.93 “Noble son, it is delusion to think that old age and death are conditioned by birth. Momentary birth feeds¹⁰⁹ old age.¹¹⁰ Deluded people are deceived by these external and internal formations. [F.161.a] Moreover, since everything from feelings to consciousness is nondual,¹¹¹ people are everything from being free from old age and death up to being free from conflict, and are devoid of concepts, devoid of thought, and without deception. In the same way, the life breath¹¹² and consciousness are like space, and thus have the same quality of being without conceptual thought. Not being deceived about that fact leads to being free from the two falsehoods of ignoble beings. Just as the realm of all phenomena is by nature devoid of affliction and unadulterated by old age and death, the eye consciousness is also unadulterated by everything from old age and death, deception, and desire, up to distress. Everything from the ear consciousness to the mental consciousness is also unadulterated by everything from old age and death, deception, and desire up to distress. Furthermore, the eye consciousness is also unadulterated by everything from old age and death, deception, and desire, up to distress. Feelings, perceptions, formations, and consciousnesses are also unadulterated, so they are devoid of everything from old age and death and deception, up to distress. Furthermore, the eye, from its aging up to its distress, lacks any connection. When observed as it really is, everything related to the ear, the nose, the tongue, the body, and the mind, from old age and death up to distress, lacks any connection. When observed as it really is, everything related to forms, from old age and death up to distress, lacks any connection. When observed as it really is, everything related to consciousness, from old age and death up to distress, is no different from the point¹¹³ of being free from attachment that is the state

of annihilation. Everything related to the life breath and consciousness, from old age and death up to distress, is annihilated to the point of being free from attachment.

6.94 “Noble son, bodhisattvas should meditate on the aggregate of feeling in the same way as the aggregates related to feeling. Cultivating this acceptance of the fact that the feelings associated with the three times do not exist in the three realms and arise and disintegrate, and are impermanent, suffering, and empty, should be regarded as the bodhisattva’s acceptance that ripens and looks after all beings. [F.161.b]

6.95 “Furthermore, noble son, bodhisattvas should cultivate this acceptance in order to properly analyze the aggregate of perception. What is the aggregate of perception? The six groups of perceptions consist of perceptions generated through eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact. Eye contact is contact that includes the following three things: the eye, consciousness, and generation of the perception of forms. All perceptions originate through the condition of contact that includes those three. It is said that the correct application of the emptiness of formations across the three times to visible forms is that they are not created, are devoid of aspects, and are like a mass of foam. One should not understand the eye consciousness in terms of conceit about it coming and going somewhere. One should understand that the three realms are without location and groundless and that they are everything from being empty of the eye consciousness up to being empty of the mental consciousness. When perceptions of the six sense fields arise, there is feeling. When there is feeling, there are concepts. When there are concepts, there is conceit. When there is conceit, there is grasping. When grasping arises, everything up to distress fully arises. Therefore, bodhisattvas should cultivate acceptance in order to properly analyze perception.

6.96 “Bodhisattvas fully understand perception based on their complete understanding of contact that is related to the cultivation of acceptance. They completely understand cultivating that acceptance of the six groups of perception by cultivating the acceptance of everything up to mental perception, and that understanding has no concepts, no thoughts, and no approaching, grasping, manifestation, or attachment to things as real. They are not attached at all to the correct understanding that arises after cultivating the acceptance of the fact that all perceptions lack intrinsic nature and are completely annihilated. They understand that all perceptions related to the three realms and the three times are included in the realm of phenomena, which is groundless, baseless, without confusion, without disintegration, [F.162.a] without adoption, without rejection, and without dualistic activity, and their understanding is completely indestructible.

When one does not even apprehend the mind that does not grasp at any perceptions, this is referred to as *cultivating acceptance related to the method of pure conduct*. Cultivating acceptance of the fact that all perceptions are impermanent, suffering, and empty should be regarded as the bodhisattvas' acceptance that ripens and looks after all beings.

6.97 "Noble son, bodhisattvas should also cultivate acceptance that completely understands formations. What are formations? There are three types of formations: bodily formations, verbal formations, and mental formations. Bodily formations are the movements of inhalation and exhalation. Verbal formations are concepts and discrimination. Mental formations are perceptions and volition.

6.98 "Noble son, bodhisattvas should properly analyze the physical formations that are the movements of inhalation and exhalation. The entire body contains 92,000 or more than ninety-nine quintillion pores. Additionally, the entire body has openings the size of the most subtle particles numbering between 99,000 and 110,000. Since satiating a single pore of a flawless person is just like the movement of the breath through the 99,000 openings of all the pores of the entire body, it should be known as the entire movement of inhalation and exhalation called *the breath moving through every pore*. Bodhisattvas should cultivate acceptance in order to analyze the arising and destruction of the five aggregates related to the inhalation and exhalation through every opening.

6.99 "What are verbal formations? Concepts and discriminations arise and cease in a single moment, and for any moment on any given day 6,500,000 people will momentarily arise.¹¹⁴ Concepts, discriminations, and all of the five aggregates that arise for a moment, arise and cease for each of them. [F.162.b] Three types of feelings arise for each of the aggregates. Twelve limbs of origination arise for each feeling. Ninety-eight latent tendencies arise for each of those limbs of origination. Since all three realms arise for each of those latent tendencies, bodhisattvas should view conduct as the origin of the afflictions. These are the verbal formations.

6.100 "What are perceptions? Perceptions are the concepts, afflictions, and the afflictions caused by the marks associated with all the wrong views that are related to the movement of inhalation and exhalation.

6.101 "What is volition? Volitions, feelings, the aggregates, discriminations, the six sense faculties, and augmentations that surpass the one hundred powers of the afflictions that form the ground of attachment manifest in the time it takes to snap the fingers. More than one hundred that are the basis of anger manifest, more than one hundred that are the basis of delusion manifest, and more than one hundred afflictions related to particular types of behavior manifest. These, noble son, are physical, verbal, and mental volitions.

Formations, examination, discrimination, and the movement of inhalation and exhalation are perceived by conceptual thought, and they are the foundation for the passing of thoughts and volitions with respect to perceptions. Thus, the nature of a bodhisattva's existence and the three times is the body, speech, and mind.¹¹⁵

6.102 "Formations are insubstantial and inexhaustible, and the realm of phenomena is devoid of afflictions, so what need is there to arrive at the thorough understanding that the realm of phenomena is utterly pure? The fact that the characteristics of phenomena are completely pure means that one does not find characteristics, does not apprehend them, and they do not arise in the realm of phenomena. They do not accumulate in ultimate reality. The end of formations is the same in that one does not find or apprehend an end of formations and they do not cease. This is the ultimate reality of conceit toward the realm of phenomena.¹¹⁶ It is the end of all phenomena, [F.163.a] and what is the end for all phenomena is the end of the elimination of the three types of formation and the three times. This end is the end of the infinite and endless, the end of what does not follow afterward, and the end of impermanence. Such an end is the end of the equality of the three times; it is the end of the nonduality of the three times, of going to the end, and of the body, speech, and mind.¹¹⁷ The end of all three times is the end of the nonduality in ultimate reality of the three formations. It is the end of nothing whatsoever. It is the end of the nonduality of the complete understanding of contact. It is the end of being free from disintegration. In the same way, it is the end of the understanding of the movement of inhalation and exhalation. It is likewise the end of the twenty views, the end of concepts and discrimination, which are like a tala tree with the top cut off.¹¹⁸ It is the end of volitions that end in a moment and volitions in regard to nonattachment to perceptions. Understanding in this way is an understanding about the end of continuity in regard to the three formations, and it is in regard to this that there is arising with respect to objects and the nonexistence of objects.¹¹⁹ Furthermore, what is called *transcending objects* refers to the fact that all formations lack consciousness, and the fact that in regard to all formations duality and nonduality are free from engagement, accumulation, and increase in the realm of phenomena that is ultimate reality. In this respect, perfect understanding is the end of all formations' lack of foundation, and it is free from reverence for the three times. This is the complete understanding of ultimate reality known as *completely understanding all phenomena*. This eliminates the three types of formations that make one circle in saṃsāra.

6.103 "Noble son, a bodhisattva who apprehends the sign that the three formations related to the three times are not eliminated grasps the cultivation of acceptance. Noble son, a bodhisattva who has abandoned the

apprehension that the sign of the three types of formations is not eliminated cultivates the acceptance of nonduality. Therefore, noble son, [F.163.b] a bodhisattva should cultivate this acceptance that grasps the three times and the threefold formations as the acceptance by means of the method of perfect conduct for each being. Noble son, one should cultivate acceptance of the fact that formations are impermanent, suffering, empty, and lack a self. This should be regarded as the bodhisattvas' cultivation of the acceptance that ripens and looks after beings.

6.104 "Noble son, what is the aggregate of the arising of consciousness? This refers to the consciousnesses of contact, such as those of the eye and the body, as they pertain to the six consciousnesses.¹²⁰ Furthermore, those six consciousnesses, such as that of the body, give rise to their respective conceptions and conceptualizations of what is established through contact in the three times, the consciousness that is due to arising in the three times, and what is established through consciousness related to the three times.¹²¹ When one apprehends and thinks about craving related to objects it leads to arguments over the doctrine of acceptance. Conceptualizing craving for the objects related to the eyes and forms leads to arguing over and completely abandoning acceptance. The torment that follows contact and feelings leads to destroying and completely abandoning acceptance in regard to the craving for objects. Fixating on the mental faculty leads to confusion and completely abandoning the acceptance in regard to the craving for the realm of perceptions. There is discord and one completely abandons the acceptance in regard to the craving for objects, which brings an end to the three times and the three types of formations. One holds fast to the marks of the three types of formations, completely abandons the acceptance related to craving for objects, and gets into arguments. Apprehending formations that have completely arisen, and completely abandoning the acceptance related to craving for objects, is the complete abandonment of any form of acceptance of the fact that there are no afflictions whatsoever in the realm of phenomena. Noble son, bodhisattvas cultivate the acceptance of the realm of phenomena devoid of afflictions and do not focus on the objects of the six collections of consciousness. This is the nature of cultivating acceptance, and it leads one to think about all objects as the coming together in the sphere of thought of entities that are like illusions.¹²² [F.164.a]

6.105 "In this way, those who cultivate acceptance through individual methods of perfect conduct should exert themselves in the previous actions of the bodhisattvas. When bodhisattvas have carried out a detailed analysis and the root of supreme virtue has completely arisen, they move throughout space and do not focus their attention on, or become conceited about, the three times or all manner of formations. In this way, their cultivation of

acceptance of discipline will expand. One may practice the mental consciousness correctly on any path in which the three times and all of the formations have fully arisen. Suchness is insubstantial. Bodhisattvas understand that they should not engage with the three times and formations or cultivate any and all such phenomena. They know that they are free from cultivation and are without tone, without language, and wordless. They know that they do not arise, do not cease, and have no characteristics. They know that they are not the different vehicles, they are not apprehended, they are without marks, and they are not completely isolated. They know that they are inexpressible, without avarice, utterly peaceful, free from momentary apprehension, utterly extinguished, groundless, utterly tranquil, utterly devoid of object, utterly without beneficence, and completely rootless. They know that they are not the sense faculties, they are utterly impure, and they are completely separate, utterly without antidote, devoid of marks and insubstantial, not at all stolen, utterly diffuse, and utterly insubstantial with respect to all phenomena. On this understanding, there is no agent, no subject who feels, no hearing, and there is no apprehender. Individual appearances are like a mirage, like the moon's reflection in water, and like a reflected image; they have the nature of space and are utterly nonexistent. [F.164.b] All phenomena lack a self. This is the basis of their defining characteristic, the characteristic they have in common, their single characteristic, and bodhisattvas regard all things as grounded in the absence of a defining characteristic. They regard all phenomena, including all the formations and everything that is experienced in the three times, as grounded in suchness. Moreover, since the nourishment given by the bodhisattvas spreads to all beings, this should be regarded as the acceptance that tames beings with light that travels throughout space.

6.106 "Noble son, bodhisattvas clear away afflictions in that way in order to cultivate the acceptance related to forms whenever they gently breathe in and out,¹²³ and their thoughts and wishes for all beings reach full bloom. All those acceptances completely transcend the qualities of the hearers and solitary buddhas. All those acceptances perfect the qualities of bodhisattva conduct. All those acceptances gather all the qualities of the teachings of the buddhas. All those acceptances are understood along with the teachings for which other traditions argue. All those acceptances are mindsets that destroy the dense darkness of ignorance. They induce delight in the teachings of the buddhas, they eliminate all obscurations and hindrances, they illuminate all the buddha realms, they instill faith in all the buddhas, they are the perfection of all the perfections, they revel in all the supernormal

faculties, and they make one achieve the acceptance of absorptions and dhāraṇīs. This is the acceptance that tames beings with light that travels throughout space by means of various methods of perfect conduct.”

6.107 As the acceptance that tames beings with light that travels throughout space using each method of perfect conduct was being proclaimed and explained before the sage Seer, that bodhisattva’s repeated instruction led each and every being equal to the number of pores of all the beings in the ten directions, who are as numerous as all the grains of sand in 6,800,000 Ganges Rivers, to achieve the acceptances of taming beings with light that travels throughout space using each method of perfect conduct. [F.165.a] Thirty-one myriads¹²⁴ of bodhisattvas each attained the *lord of meteors* absorption;¹²⁵ 92,000,000 bodhisattvas each achieved the *proceeding as a hero* absorption. In short, as many bodhisattvas as there are grains of sand in the Ganges each achieved the gateway to the Dharma of acceptance of all manner of various and distinct dhāraṇīs and absorptions.

6.108 The Blessed One then uttered the words of this mantra:

pramadate¹²⁶ vijṛmbha utpatate utpatata utmatate jaḥ samvijṛmbha svāhā |

6.109 Ninety-eight sextillion gods each achieved the acceptance taming beings with light that travels through space using the perfect method of conduct for each one, and gods as numerous as all the grains of sand in the Ganges each attained irreversible awakening.

6.110 The Blessed One then uttered the words of this mantra:

tadyathā | samudravate maruvate napini napini gauraveṣa deniṣadēni iviṣasoha jabhiibheda saṅskarābhra svāhā |

6.111 As those words were being uttered, 77,000,000 nāgas each achieved this acceptance, and nāgas as numerous as all the grains of sand in the Ganges attained irreversible awakening.

6.112 The Blessed One then uttered the words of this mantra:

tadyathā | janami bhāva subhāva subhāva subhāvo bhavavo bravovavakha gavākha gava vibhajayabhyo svāhā |

6.113 As those words were being uttered, 22,000,000,000 yakṣas entered the level of nonregression. One hundred thousand yakṣas reached the level of immeasurable nonregression, myriads of asuras entered the level of immeasurable nonregression, and a hundred billion garuḍas, kinnaras, and mahoragas also entered the level of immeasurable nonregression. [F.165.b]

6.114 After the Blessed One had uttered those words, the boundless great earths of the ten directions shook in six ways, and countless myriads of divine beings rained showers of divine flowers from the sky. All the assemblies of gods, nāgas, yakṣas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans who had arrived in this buddha realm from countless myriads of buddha realms in the ten directions applauded in unison, and exclaimed, “Excellent, excellent! Blessed One, this explanation of acceptance of the fact that all bodies disintegrate and all sense objects disintegrate, and this exceptional exposition of the acceptance of the fact that the qualities of the four māras do not depend on anything else, is a great wonder that has never been heard of before! It leads to the conduct of the bodhisattva great beings and the accumulation of surpassingly excellent deeds at the places they are to be done. It reveals the acceptance that makes one obtain the entire precious treasure of the thirty-seven factors of awakening. It makes one realize all forms of omniscient wisdom. Explaining this cultivation of the acceptance of all aspects causes beings to attain great compassion—the inexpressible goal of the bodhisattva great beings. It reveals the acceptance related to diligence and power by which one accumulates skillful means and great wisdom that ripens all beings.”

6.115 *This was the sixth chapter of the Great Vehicle sūtra entitled “The Acceptance That Tames Beings with Light Rays That Travel through Space and the Method of Perfect Conduct for Each One.”*

7.

CHAPTER 7

7.1

At that moment, the thus-gone one, the worthy, perfect, and completely awakened Buddha Śākyamuni, interrupted his absorption of *the twenty meteors*, [F.166.a] adopted the form of a thus-gone one, and taught the Dharma to the beings. All the assemblies of gods, gandharvas, and humans also recovered their previous physical appearances. The Blessed One then entered the absorption known as *the circle of saṃsāra*, and as soon as he entered the *circle of saṃsāra* absorption, multicolored light rays radiated from the coil of hair between his eyebrows. The light rays illuminated the followers of the vehicle of the solitary buddhas in the buddha realms of the ten directions, numerous as all the grains of sand in the Ganges and inundated with the five impurities. As the bodies of those beings were touched by those light rays, they abandoned the fundamental ground of attachment, anger, and delusion, and their bodies became filled with bliss. Because of that light illuminating the four directions, they experienced the same levels of bliss and the same feelings as monks who have entered the second level of concentration. Through the power of the Buddha, they saw that the Thus-Gone One Śākyamuni and his assembly were not far away from them—approximately half a league away. They had intense faith, and solely through the power of the Buddha, they came before the Blessed One. The buddha fields of the ten directions that are inundated with the five impurities emptied, and eighty-four thousand myriads¹²⁷ of beings following the vehicle of the solitary buddhas arrived before Śākyamuni, prostrated at the Blessed One's feet, and sat before him to listen to the Dharma. The Blessed One then summoned the bodhisattvas who were hard to tame:

7.2

“Noble sons, foolish beings attached to objects
Constantly engage in activities of pleasure,
Are completely without understanding,
And do not know the path leading to happiness.

- 7.3 “They are covered by dense darkness, [F.166.b]
They do not cast off saṃsāra,
And they cling to the realm of lesser formations
And the five sense pleasures.
- 7.4 “Their life is one of intense craving,
And they drink from its poisoned waters.
They experience the reeling of suffering
Yet they have an intense craving for saṃsāra.
- 7.5 “They feed on flesh and blood
And remain within that wheel,
Circling again and again,
Without understanding its inexhaustible quality.¹²⁸
- 7.6 “Here, wealth is neither gained nor exhausted,
And treasures have no limit.
Abandoning nonvirtuous friends
Completely pacifies the suffering associated with marks.¹²⁹
- 7.7 “Those who are skilled in cultivating acceptance
Completely pacify all the afflictions,
Tame millions of living beings,
And obtain the four treasures.
- 7.8 “They establish suffering beings in happiness,
And they are like reflections of the moon in water.
Foremost among beings, they pass into nirvāṇa.”
- 7.9 The bodhisattva Skilled in Fragrances then asked the Blessed One, “Blessed One, will each of those noble sons and daughters obtain an abundance of fearlessness, and will each of them obtain the merit of fearlessness, inexhaustible insight, and inexhaustible eloquence?”
- 7.10 The Blessed One replied to the bodhisattva Skilled in Fragrances, “Noble sons and daughters who understand not to pursue or cling to any formations regard all formations as without an owner, without causes and conditions, unestablished, and devoid of an agent.¹³⁰ They do not cling to the thoughts, concepts, or marks of all those formations, which are insubstantial, or to the excellent minor marks.¹³¹ They do not cling to the world in any way whatsoever. They do not cling to forms, sounds, smells, tastes, or tactile objects, and they do not grasp at the five sense pleasures. They will not be reborn in any state of existence. All those who are free from attachment will not be reborn. They are insubstantial and lack mental engagement. [F.167.a] Those who are insubstantial and lack mental

engagement are devoid of attachment. Those who are devoid of attachment are free from words. Those who are free from words are non-returners. Their minds are free from the countless formations associated with the three times and the three realms. Those who have attained the state in which phenomena do not arise and do not return understand the way in which phenomena are likenesses. They do not go, they do not come, and they are not attained. They do not cause any attachment whatsoever. They are not bound, they are not liberated, they do not remain, and they do not abide. They understand each and every phenomenon as the gateway to nonabiding, and they understand each and every phenomenon as the gateway to abiding. They know that freedom from death and rebirth depends on the realization of the Dharma. Since they do not depend on any phenomena, they are free from all the various types of phenomena. Since they are free from all the various types of phenomena, they are free from life forces, souls, persons, human beings, and individuals. Since they are free from life forces, souls, persons, human beings, and individuals, they never stray from voidness and emptiness. They regard all formations as limitless emptiness.

7.11 “Those noble sons meditate upon the mind because it is limitless emptiness, and each of them achieves the four inexhaustible armors. They become resources that one grasps as equal due to their inexhaustible nature.¹³² Since they ripen beings, their merit will be inexhaustible. They will teach the Dharma with inexhaustible eloquence. They will master wisdom through inexhaustible means. They reveal ultimate reality by accumulating the gateways to liberating beings in order to ripen beings. They understand that all phenomena lack a self, and they never give up ripening beings with the armor of great compassion. In every buddha realm they carry out the goal of ripening beings who are like the reflection of the moon in water. Since all phenomena lack a self, [F.167.b] those skilled ones ripen beings by accomplishing the taming of beings while in a state of absorption. They will ford the river that permanently eliminates views regarding the life force, transmigration, souls, and persons. Since formations such as the physical, verbal, and mental formations of the three times are nonexistent, they will cross over the ocean of beings’ existence. This is known as *demonstrating the unobstructed wisdom of the bodhisattvas*.”

7.12 As this teaching was being delivered, 6,800,000,000,000 bodhisattvas attained further acceptance of phenomena, and 84,000,000,000,000 followers of the vehicle of the solitary buddhas gave rise to the mind set on unsurpassed and perfect awakening, the mind set on the stage of nonregression, and each abided in that stage of nonregression.

- 7.13 The Blessed One then addressed the bodhisattva Regarded as a Friend, saying, “Noble son, whether or not the thus-gone ones appear in this world, the abiding nature of reality, the realm of phenomena, and phenomena themselves remain as follows: From what arises with ignorance as the condition up to the formations is nothing but a great mass of suffering. Furthermore, with the ceasing of ignorance up to the ceasing of formations, this great mass of suffering also ceases. In this way, by following the thus-gone ones, beings have realized this and attained awakening by means of the Dharma, and they will no longer propagate or proclaim other types of Dharma. When the thus-gone ones appear in the world, those worthy, perfect buddhas propagate and proclaim and teach the Dharma to beings. Those beings for whom there is no other truth then cross over the river of saṃsāra, and they each remain on the path that leads to peace, happiness, and nirvāṇa.”
- 7.14 As this proclamation was being delivered, myriads¹³³ of beings attained the immaculate absorption of the solitary buddhas and reached the vehicle of the solitary buddhas. [B2] [F.168.a]
- 7.15 *This was the seventh chapter of the Great Vehicle sūtra entitled “The Acceptance That Tames Beings with Light Rays That Travel through Space.”*

8.

CHAPTER 8

- 8.1 The Blessed One then entered the *invisible ornament* absorption. After the Thus-Gone One entered that absorption, multicolored light radiated from the Blessed One's mouth and illuminated buddha realms of the ten directions inundated with the five impurities as numerous as all the grains of sand in the Ganges. As the hearers and beings who followed the vehicle of the hearers in those places were touched by that light, they experienced blissful feelings in their bodies. When the monks who did not experience such joy because they had entered the absorption of the third concentration level scanned the four directions, they saw that the blessed Śākyamuni was half a league away from them and saw all the ornaments that adorned Mount Gandhamādana just as they were described before. They saw Mount Gandhamādana in its natural state, in which it is made of the seven precious substances, and saw that it was filled with bodhisattvas. Through the power of the Blessed One, they departed for the place where the blessed Śākyamuni was residing and assembled before the Blessed One as soon as they were given the opportunity. The hearers and beings following the vehicle of the hearers also departed for the place where the blessed Śākyamuni was residing and assembled before Śākyamuni to listen to the Dharma.
- 8.2 Some followers of the vehicle of the great hearers were holding their own assembly in the town of Kuru where they were dwelling in a state of repose.¹³⁴ After they perceived that light and had been sated by the joy and happiness of being detached from material things, [F.168.b] all of them awoke at the same time and saw the Blessed One residing at Mount Gandhamādana. They saw that he was surrounded and attended by assemblies of bodhisattvas and hearers, saw the great array, and understood perfectly. "Look, venerable monks," they said, "right now the Thus-Gone One is residing on Mount Gandhamādana surrounded by a great array and those great assemblies. We should leave and go to where the Blessed One is

residing so that we can listen to the Dharma!" All the great hearers of this Sahā buddha realm, as well as all the other hearers and followers of the vehicle of the hearers, then assembled before the Blessed One to listen to the Dharma. Immeasurable, countless, infinite hearers, and immeasurable, countless, infinite beings following the vehicle of the hearers, were assembled before the Blessed One to listen to the Dharma.

8.3 The Blessed One then addressed Venerable Subhūti, saying, "Subhūti, this circumstance is known as *ripening* and *complete ripening*. Subhūti, to what extent is there complete ripening?"

8.4 Subhūti replied, "Blessed One, if your fully ripened characteristics were present, not a single being would enter nirvāṇa, since the Thus-Gone One's fully ripened characteristics are a treasury as vast as space. Why not? It would frighten all of those beings and since they would be afraid, not a single one among them would give rise to the mind set on unsurpassed and perfect awakening. Each one of the immeasurable characteristics of a thus-gone one and their fully ripened characteristics are without form and devoid of characteristics. All of their insubstantial bodies are free from characteristics. All of the qualities of the Buddha are like space, formless, and each of them is not established. Everything up to the qualities of a buddha is established in consciousness. The qualities of a buddha are fully ripened, since everything up to the fully ripened qualities of a buddha is not established in the mind element, and the eye element is not established in the qualities of a buddha. [F.169.a] Since there is nothing established in the form element, tactile sensation is not established in anything up to the fully ripened qualities of a buddha. Since the earth element is not established in anything, and since wind is not established in anything up to the fully ripened qualities of a buddha, the realm of a buddha is fully ripened. Since the desire realm is not established in anything and the form realm is not established in anything, up to the fully ripened qualities of a buddha, the qualities of a buddha are fully ripened. The qualities of a buddha are fully ripened by not relying on self and other, on pride, on mental engagement, on permanence, or on annihilation. The qualities of a buddha are fully ripened by not relying on enumerative lists and marks. Why? Since the Blessed One lacks characteristics, all of the qualities that the Blessed One has mentioned are free from characteristics and are the domain of the mode of emptiness."

8.5 The Blessed One then said, "Excellent Subhūti, excellent! Just as you have said, the accomplishment of the thus-gone ones' ripening is without characteristics. Furthermore, there is clinging to the thus-gone one as a being, clinging to a life force, clinging to a soul, and clinging to a person. Furthermore, Subhūti, there are the characteristics related to clinging to the thus-gone one as a being up to the characteristics related to clinging to a

person. But these are not the highly exalted state of the thus-gone ones, the hearers, and the solitary buddhas. They have gained mastery over wisdom. Subhūti, after a bodhisattva gives rise to the mind set on awakening for the first time, the bodhisattva expresses the conception of the characteristics of fully ripening the roots of virtue and the characteristics of detachment. Why? Because, Subhūti, they have a perception of the characteristics of a bodhisattva, and they have a perception that clings to elaborations about this. Due to that perception that clings to elaborations, there is a perception of pride and a perception of impermanence. They have the perception of wanting all beings to be happy, [F.169.b] and the perception they have of wishing for happiness will not give rise to great love and great compassion. Subhūti, those bodhisattvas will not conceive of or think about great love and great compassion. By dedicating them to liberation, one is also free of not giving rise to roots of virtue.¹³⁵ Therefore, Subhūti, one should proclaim that the roots of virtue are dedicated to liberation in a way that does not contradict the purity of the three fields and the six perfections.

8.6 “Just as there are no thoughts or concepts in space, bodhisattvas claim to have abandoned all thoughts and concepts. For example, Subhūti, the king of medicines called *waxing moon* cures all sicknesses and diseases, and it does so without thinking. It cures all our diseases without thinking about the one who has the illness. The medicine heals this body of ours without conceiving of or thinking about reciprocation and it pacifies all diseases. Subhūti, that is how even bodhisattvas at the lowest stage should practice the six perfections. When they cultivate all manner of generosity and insight, they do not conceive of or grasp at entities. As a result, they do not think about complete ripening. They do not rely upon or conduct themselves according to forms, and they do not rely upon or conduct themselves according to anything up to consciousness. Since they do not rely upon or conduct themselves according to forms, they do not rely upon and do not conduct themselves according to anything up to tactile sensations. They do not cling to names, and they do not cling to anything up to persons. They practice the six perfections knowing that the entirety of the three realms is without object, unstable, and lowly. When bodhisattvas have no thoughts and no concepts, they have an immeasurable amount of insight that is just like space. They will abandon the afflictions in all three realms and swiftly awaken to unsurpassed and perfect buddhahood. [F.170.a]

8.7 “Therefore, Subhūti, those who wish for the path of liberation should not do anything from practicing virtue based on the perception of a being up to practicing virtue based on the perception of a person. They should not practice virtue based on the perception of the aggregates, or the perception of the elements, or of the sense fields. They should not practice virtue based

- on the perception of possession and ownership. They should not practice virtue based on the perception of the desire realm, the perception of the form realm, or the perception of the formless realm. Why? Because, Subhūti, the characteristics of beings, space, liberation, and ripening are said to lack a self, and what is referred to as nirvāṇa is inseparably and completely empty.”
- 8.8 When the Blessed One had delivered this instruction, 92,000,000,000,000¹³⁶ hearers and beings who follow the vehicle of the hearers gave rise to the mind set on unsurpassed and perfect awakening and each reached the level of nonregression.
- 8.9 The Blessed One then said to Venerable Subhūti, “Subhūti, all phenomena are understood to be just like the perception of conditions. Those who perceive worldly beings with the insight that arises based on the gathering of concordant conditions will transcend the ocean of existence and the mass of darkness will be cleared away just as new moons bring an end to dark lunar phases. Light is conditioned by the moon, perceptions are conditioned by light, formations are conditioned by perceptions, and consciousnesses are conditioned by formations. At that point a mass of suffering has arisen. Space is not understood to be light. Space is not light. Perceptions are not perceived in the absence of light. Perception is not understood to be light. When light ceases, perceptions cease. When perceptions cease, formations cease, and at that point the great mass of suffering will also cease.”
- 8.10 At that moment when the Blessed One had delivered these instructions, [F.170.b] eight trillion beings following the vehicle of the hearers gave rise to the mind set on the vehicle of the solitary buddhas. They attained the *free from dust* absorption and reached the level of not regressing from the vehicle of the solitary buddhas.
- 8.11 The Blessed One then asked Venerable Subhūti, “Subhūti, when one speaks of ‘the Dharma of mendicants,’ what is the meaning of those words?”
- Subhūti replied, “Blessed One, *the Dharma of mendicants* refers to the three trainings. Blessed One, that is the Dharma of mendicants.”
- 8.12 The Blessed One continued, “Thus it is, Subhūti! The trainings of higher discipline, mind, and insight are referred to as *the Dharma of mendicants*. What is the training of higher discipline? Being bound by a mendicant’s vows of individual liberation, excelling in the domain of conduct,¹³⁷ fearing the slightest wrongdoing, and training in the correct conduct—these terms for training, Subhūti, are known as the training in higher discipline. The training of higher mind consists of everything from abiding in the four abodes of Brahmā up to having a loving intention that satiates the entire world. The extensive explanations on this are known as the training of higher mind.¹³⁸ What is the training of higher insight? This refers to the four noble truths. What are those four truths? They are the noble truths of suffering, the origin

of suffering, the cessation of suffering, and the noble truth of the path that leads to the cessation of suffering. What is the noble truth of suffering? It is the suffering of birth, the suffering of old age, the suffering of sickness, the suffering of death, the suffering of encountering something one dislikes, the suffering of being separated from what one does like, and the suffering of not getting what one wants. In short, it is the suffering associated with the aggregates that are the basis of grasping. This is referred to as the truth of suffering. [F.171.a] What is the origin of suffering? Those who possess strong desire will experience those different types of suffering. What is the cessation of suffering? It is said to be the abandonment of each and every manifestation of strong desire, the absence of origination, the absence of destruction, the freedom from desires, and complete peace. What is the noble truth of the path that leads to the cessation of suffering? This refers to the branches of the noble path: correct view, correct thought, correct speech, correct action, correct livelihood, correct effort, correct mindfulness, and correct absorption. Those are known as *the eight true topics*.

8.13 “In the recent past, the thus-gone ones, the worthy, perfect buddhas, have explained that these four noble truths are such that they are the correct offering for the hearers and as the correct offering, too, of the Thus-Gone One. For that reason, some of the thus-gone ones, the worthy, perfect buddhas who currently reside in, thrive in, and care for the immeasurable, countless buddha realms of the ten directions also explain this Dharma to beings living in buddha realms inundated with the five impurities. The four noble truths that those thus-gone ones explain as a Dharma that is the correct offering for hearers takes the same form. As in the recent past, the thus-gone ones, the worthy, perfect buddhas, will also explain the four noble truths as the correct offering for hearers and the Dharma of the thus-gone ones, the worthy, perfect buddhas, in the future. The teachings of all the thus-gone ones, the worthy, perfect buddhas of the past, present, and future, are words of truth.” [F.171.b]

8.14 As the Blessed One delivered this instruction on the higher training of insight, including the four noble truths, countless and immeasurable hundreds of thousands of myriads of beings following the vehicle of the hearers reached the level of not arising. Some understood the summit, some understood acceptance, and some understood the highest worldly dharmas. Some attained the fruition of the stream enterers, some attained the fruition of the once-returners, some attained the fruition of the non-returners, and some attained the fruition of the worthy ones who are free from all afflictions.

8.15 *This was the eighth chapter of the Great Vehicle sūtra entitled “The Acceptance That Tames Beings with Light Rays That Travel through Space.”*

9.

CHAPTER 9

- 9.1 Then the Blessed One entered the absorption known as *the absorption of complete discernment*, and from within that absorption a multitude of multicolored light rays displaying hundreds of thousands of colors radiated from every pore of the Blessed One's body. The Blessed One then looked at those beings dressed like seers who were engaging in all kinds of unwholesome austerities and observances. His radiating light illuminated buddha realms of the ten directions inundated with the five impurities that were as numerous as all the grains of sand in the Ganges. The members of other non-Buddhist sects in those buddha realms inundated with the five impurities that were as numerous as all the grains of sand in the Ganges, who were engaging in unwholesome austerities and observances, faithfully followed brahmins, so the Buddha manifested himself as a brahmin. With faith in that brahmin, those beings said, "Since we trust this teacher as a brahmin, let us look to this brahmin!"
- 9.2 Filled with joy and delight, they quickly stood up, prostrated at the brahmin's feet, and bowed to the brahmin with their palms together as they said, "After a very long time, our assembly has been drawn to become your disciples so that we might look upon, pay homage to, and serve the Blessed One." [F.172.a]
- 9.3 The emanated brahmin replied, "There is a great brahmā, superior to me, who is my master," and he gestured with his hand to show the direction. "He is the blessed Śākyamuni, and he resides not far from here."¹³⁹
- 9.4 Through the power of the Blessed One, those beings saw the great brahmin—the blessed Śākyamuni—who was residing on Mount Gandhamādana about half a league away from them. Filled with intense joy and delight, they instantly arrived at Mount Gandhamādana, prostrated at the feet of the great brahmin Śākyamuni, and sat before the Blessed One to listen to the Dharma.

9.5 As everyone was gathering—from those who had faith in Īśvara, to those who had faith in Śakra, those who had faith in the Four Great Kings, those who had faith in the Sun and Moon, those who had faith in the Dark One and Youthful Mahākāla, and those who had faith in Agni—a mass of radiating light appeared before them. A god with a white body and white clothes, who was handsome, had a superior complexion, and was in the full bloom of his youth, appeared out of the mass of radiating light. The god of fire declared, “You are definitely my disciples!”

“That is correct, Blessed One!” they replied.

9.6 The god then said, “There is another lord of fire who acts as my master,” and he pointed his arm to show the direction.

9.7 Through the power of the Blessed One, those beings also saw the blessed Śākyamuni, who was residing not far away from them—about half a league away—on Mount Gandhamādana. Everyone from that great bonfire took their place before that handsome and attractive deity who had appeared out of the great ball of fire with a white body, clothes, and hair, and who had a supreme complexion and was in the full bloom of his youth. At that point, immeasurable, countless non-Buddhists who were engaged in improper practices and observances, as numerous as all the grains of sand in the Ganges, had taken their places before the Blessed One to listen to the Dharma. Those beings who had faith in brahmins saw the Blessed One in the form of a brahmin. [F.172.b] The thought occurred to them, “We should converse with that great brahmin! We should ask that blessed great brahmin about our doubts and hesitations. How is it that everyone in this entire assembly has faith in that great brahmin? Look at everyone, from those beings who practice the fire observance up to that handsome and attractive god who has manifested from that great fireball with a white body, hair, and clothes, a perfect complexion, and who is in the full bloom of his youth!” Then they wondered, “How could everyone in this entire assembly have become practitioners of the fire observance?”

9.8 Then, Immaculately Clothed Youth spoke to the entire assembly with a melodious voice, saying, “Good people, all you great brahmins who have come here, please listen! The great seer Śākyamuni, the thus-gone one, the worthy, perfect buddha, is learned and venerable. He is the well-gone one, the unsurpassed knower of the world, the trainer who tames beings, the teacher of both gods and humans, the blessed buddha for whom one longs. He surpasses all beings and all qualities. He is the father of the bodhisattvas and the teacher of all who practice austerities and observances, and who lead the religious life. He has completely eliminated all defilements, he is the king of noble people, he does not think of himself before all beings,¹⁴⁰ he is the captain who leads beings to nirvāṇa, and he knows all the buddhas of

the three times. He knows the wishes of all beings with his immeasurable wisdom that is a storehouse of merit and a path to merit. His immeasurable eloquence clears away the darkness of ignorance in its entirety. His roar and melodious voice are completely pure, he is adorned with patience, he has the characteristic of a flower, and his body is ornamented by the excellent minor marks. He displays a form that cannot turn away beings and he teaches the various classes of beings. [F.173.a] He brings joy to beings of all forms.¹⁴¹ He delights those who are inclined toward virtue. He does not oppose insight, and he dries up all the destinies of cyclic existence. He does not pay fidelity to any of the fields of learning.¹⁴² His body is unequalled. He is not veiled by desire, nor is he veiled by forms, by marks, or by characteristics. He transcends the formless realm, he is free from all forms of suffering, he has given up the bonds, and he has reversed the course of all death and rebirth. He is a physician to all beings, causing them to cast off suffering, and he is liberated from the aggregates of the three times. He has extinguished the sense fields and craving, and he does not have attachment. He has crossed over the four rivers, his wisdom is insatiable, and he abides in ultimate reality. Since he has accomplished knowledge, he has achieved complete understanding. He is generous, he is endowed with great compassion, he establishes beings on the path leading to nirvāṇa, and he completely transcends the domain of the four māras.

9.9 “All of you great beings who comprehend the inexpressible should rejoice and show him your love.¹⁴³ A human body is difficult to obtain, and it is difficult to obtain at the right moment in time. It is difficult to find those who are inclined toward virtue, and it is difficult to find virtuous companions. It is difficult to maintain the religious life, and it is difficult to obtain fully functioning faculties. It is difficult to find an assembly like this that is intent upon the Dharma, it is difficult to find a place of retreat like this where one can observe virtuous companions, and it is difficult to find beings like this who listen to and focus on the Dharma. Now that you have obtained those circumstances, listen to this Dharma teaching that has never been heard before! May those who lack understanding gain understanding and comprehend the path that they did not comprehend before. May the aggregates, elements, and sense fields that were not apparent to you before become apparent. May those of you who have not cultivated the noble eightfold path before cultivate that intention now. [F.173.b] May you eliminate the defilements that are not yet eliminated and be endowed with the light of great insight that illuminates those who circle in the dense obscurity of darkness! Listen at once to the fully ripened result of all your austerities, observances, and religious conduct. The blessed great sage will now teach to you one-pointedly!”

- 9.10 Pleased, delighted, and thrilled, all those non-Buddhists joined their palms with one-pointed attention and gazed at the Blessed One without blinking.
- 9.11 The Blessed One then asked Immaculately Clothed Youth, “Noble son, how will each of these beings obtain acceptance? What sacred Dharma will lead these beings to liberation at the seat of awakening? Can any method lead them to the other shore of extinction? Does matted hair cause beings to be liberated? Do bones, smearing with dung, or making one’s bed in ashes lead to complete liberation? Do the practices that rely on Śakra, Brahmā, the Moon, the Sun, or Agni lead to liberation at the seat of awakening? Can any type of fear lead them to the other shore of extinction?”
- 9.12 Youthful Immaculately Clothed Youth replied, “Respected Blessed One, beings who adhere to wrong views will not reach the seat of awakening. When they analyze the process of death, birth, and existence they will not overcome the fetters of existence. Due to the two extremes, those beings will completely corrupt this acceptance of taming beings with the perfect method of conduct and light rays that travel through space. Those who strive for a lowly human birth because their nature is to pursue their desires and pleasures, and those who inflict harm upon themselves through the pointless, ignoble, and inferior practices and observances of the ninety-five nirgranthas, these two types of people are led to ruin because they lack acceptance. [F.174.a] They give rise to a great mass of afflictions. Respected Blessed One, such people who cultivate this acceptance do not know how to attain acceptance.
- 9.13 “When one harbors attachment,
Anger, pride, and jealousy,
And thinks and acts as if one does not
Consist of the five aggregates, one will not be liberated.
- 9.14 “They will be liberated who rely upon the fact that
One’s parents and the worthy ones are empty,
And phenomena are empty, because they are
Insubstantial, unadulterated, and a likeness.
- 9.15 “Those who are not tainted by the three types of feelings,
And are not arrogant regarding the three types of formations,
Exhaust existence and attain liberation
Through their supreme knowledge.
- 9.16 “They have no conceit related to the three realms,
They have thoroughly trained in the three types of knowledge,
They understand the three types of feelings,
And they are not attached to the three times.

- 9.17 “Their desires are extinguished,
And they will attain inexpressible liberation.
Just as the sun and the moon
Move within space without attachment,
- 9.18 “Those who completely abandon the two extremes
Will attain liberation that is the extinction of birth.
The great compassionate ones who abandon the two extremes
Will become free from all suffering.
- 9.19 “Those who have abandoned intellect and concepts
Will attain liberation at the seat of awakening.
Those who have abandoned thoughts and concepts
Are free from misdeeds related to attachment to merit.
- 9.20 “They act out of loving compassion
And liberate all beings from attachment:
Gods, gandharvas, and humans
Who do not know the right path.
- 9.21 “They conduct themselves according to
Their realization and liberate them from attachment.
One cannot fathom the conduct
Of those compassionate and wise beings.
- 9.22 “Since they are endowed with supreme wisdom,
They will liberate beings into the state of buddhahood.”
- 9.23 When Immaculately Clothed Youth delivered this teaching, 9,800,000,000 non-Buddhists who had purified themselves in the past achieved the acceptance of taming beings with the perfect method of conduct and light rays that travel through space. [F.174.b] One thousand myriads¹⁴⁴ of other non-Buddhists gave rise to the mind set on unsurpassed and perfect awakening and reached the level of nonregression. The entire assembly of gods, gandharvas, and humans applauded Immaculately Clothed Youth and exclaimed, “Holy being, your explanations are excellent, excellent!”
The Blessed One also gave his approval to Immaculately Clothed Youth, saying, “Holy being, you have ripened many beings and explained this perfectly!”
- 9.24 The Blessed One then said to the observant ājīvikas who maintain the fire observance, “Observant ājīvikas, the absence of attachment to mental activity related to the ripening of actions is known as *completely purifying karmic hindrances*. All phenomena are without conceit. The end of attachment lacks accumulation. The end of anger and ignorance also lacks accumulation,

conceit, approaching, and grasping. Ultimate reality is not made manifest. Whatever is not made manifest is without thoughts and volition. Whatever lacks thoughts and volition lacks apprehension. Whatever lacks apprehension lacks attachment. Whatever lacks attachment is insubstantial. Whatever is insubstantial lacks knowledge. Whatever lacks knowledge tends toward this side or that side. Whatever tends toward this side or that side is inexpressible. Whatever is inexpressible is immaterial. Whatever is immaterial does not arise. Whatever does not arise does not cease. Whatever does not cease is wordless. Whatever is wordless is free from the three times and from momentariness. Whatever is free from the three times and from momentariness causes bodhisattvas endowed with the acceptance that tames beings with the method of perfect conduct and light rays that travel through space to purify¹⁴⁵ the path of all of the māras. Furthermore, observant ājīvikas, those bodhisattvas do not come into contact with the vehicles of the hearers or the solitary buddhas. [F.175.a] They are not arrogant about conditioned phenomena, and they do not come into contact with them. Analogously, just as space and all phenomena have no conceit and lack contact, in the same way there is no conceit and no contact with respect to the qualities of the bodhisattvas, and so they completely purify karmic hindrances.”

9.25 As this teaching was being delivered, non-Buddhists as numerous as all the grains of sand in the Ganges who had performed deeds in their past lives each attained this acceptance of taming beings with the method of perfect conduct and light that travels through space. Other non-Buddhists as numerous as all the grains of sand in seven Ganges Rivers gave rise to the mind set on unsurpassed and perfect awakening and reached the level of nonregression.

9.26 The Blessed One then said to the parivrājakas who renounce Māra, “Renouncers of Māra who renounce their households and strive for liberation will not, through those circumstances, completely understand phenomena and their true nature, and they will not be liberated. They will not be liberated from birth, old age and death, misery, lamentation, suffering, unhappiness, and distress. In the future, they will always be endowed with the aggregates, the elements, and the sense fields, and the rivers of saṃsāra will flow continuously. Without the appropriate mindset, they will not gain understanding through those circumstances.¹⁴⁶

9.27 “Your physical austerities, observances, and practice of the religious life are fruitless and they are condemned by the noble ones. Some among you are naked, some cast off their clothes, some smear their bodies with ashes from bones, some smear their bodies with dust, some smear their bodies with soot, some smear their bodies with saliva, some smear their bodies with

phlegm, and some smear their bodies with garbage. Some wear clothes made of hair, some wear woolen clothes, some wear clothes made of bamboo, some wear clothes made of blades of grass, some wear clothes from the charnel grounds, some wear clothes that only convey a name,¹⁴⁷ some dress like a bird, some join a herd of cows,¹⁴⁸ some wear rubbish, [F.175.b] some wear hides, and some wear worn-out clothes. Some eat vegetable broth, some eat barley, some eat food derived from barley, some eat grain chaffs, some eat fowl, some eat deer, some eat poison, some eat butter, some eat fruit, some eat roots, some eat bark,¹⁴⁹ some eat leaves, some eat flowers, some feed on fruit juices, some eat pieces of lotus root, some feed on air, some eat skin, some feed on blood, and some spend the entire day eating dried vomit. Some do not accept food to eat that has touched the ground or has been touched by someone's hand or by someone's mouth. Some do not accept food to eat that comes from a begging bowl, from a leather vessel, from a pestle, or food that is made with herbs.¹⁵⁰ Some do not accept food that comes from the hands of a member of the vaiśya caste. Some do not accept food that comes from the hands of brahmins, food that comes from undetermined hands, food that comes from the mouth of animals, food that has been thrown in water, food that has been left on the ground, food that is found on mountain passes, two different types of food that are mixed in a single pot, or food from the hands of someone who is eating. Some do not eat food made with fat, some do not eat in the presence of pregnant women, some do not eat food inside households, some do not eat food during a ritual, and some do not eat food in places where flies are flying around.

9.28 "Venerable ones, when someone holds a feast in your honor, you acknowledge that they did so, but do not eat those offerings.¹⁵¹ Some do not eat butter, meat, garlic, or food made purposefully. Some do not drink alcohol. Some only drink liquors made with honey, molasses, or grapes, as well as butter, and they do not accept any other food or drinks. Some eat everything in a single household. Some eat a single lump of food in a whole day. Some eat two to seven lumps of food in a whole day. Some eat a single lump of food in a whole day, and others do so in three, four, five, six, [F.176.a] or up to seven days and nights. Some beg for food once in a whole day, and some beg two, three, or up to seven times in a whole day. Some undergo suffering by sleeping on beds covered with thorns, in the furrow of a field, on bones, on heaps of dust, on pebbles, on stones, or on pestles. Some surround themselves with mats. Some spend both day and night with one arm raised. Some spend both day and night with their hand holding a tree branch. Some spend both day and night hanging from a branch by their hair, beards, or feet. Some spend both day and night in water. Some spend both day and night praising the moon while standing on one foot. Some can

spend five full days drying up under the sun. Some spend both day and night plucking out their hair and beards. Some wear matted hair, carry water, and perform the conduct of the triple restraint. Some throw themselves from mountains, some throw themselves into fire, and some plunge into the water. Some spend both day and night revering divine beings living in mountains, forests, and ponds, and some spend both day and night engaged in the observances of animals. Renouncers of misdeeds, the physical austerities, observances, and religious lifestyles you maintain do not lead to nirvāṇa because they contradict it and are most certainly condemned by the noble ones!”

“Respected Blessed One, it is so.”¹⁵²

9.29 The Blessed One continued, “Renouncers of misdeeds, you are condemned by the noble ones because nirvāṇa stands in opposition to your liberation. Just as beings who try to clean dirt with filth, who try to remove red stains by applying red substances, who try to clear away darkness with obscurity, who try to cure poison by eating poison, and who throw themselves into fires when they are burned, [F.176.b] you strive in that same way for the liberation that transcends suffering and misery. Thus, you engage in practices that are extremely difficult on your physical body and harm yourself to become free from afflictions, but you will become increasingly bound and tied by severe afflictions.

9.30 “Renouncers of misdeeds, I remember clearly that, countless eons ago, so long ago that the amount of time cannot be measured or fathomed, I was born as a king named Treasury of Light Rays of Merit in a buddha realm inundated with the five impurities. I ruled for a thousand years over the four central continents and over Jambudvīpa. At that time, beings were extremely troubled by old age and death. A buddha had not appeared in the world, and there were no teachings of a buddha. There weren’t even any solitary buddhas, and there were no sages. One day, I went to the jungle and saw many myriads of beings, some of them sitting cross-legged and displaying the four colors of the divine birds as well as physical strength. I asked those beings who were praising the Sun and the Moon, ‘What afflicts you and what are you trying to get rid of? Who is the teacher that told you to go live in the jungle?’¹⁵³

9.31 “They replied, ‘We are troubled by old age and death. We are afflicted by abscesses, diseases, and sharp pains, and we spend our days and nights in this forest, without knowing how to get rid of all those afflictions, or how to gain freedom.’

9.32 “I asked them again, ‘Who is your teacher?’

“They replied, ‘The sun and the moon are both our teachers, but we do not know any refuge against the arising of old age and death.’¹⁵⁴

9.33 “I thought, ‘I will ripen these beings and become an unsurpassed, perfect, completely awakened buddha, but I will not observe the path these beings follow. [F.177.a] In the future, I will be free from the karmic hindrances to the unobstructed wisdom of liberation.’

9.34 “I then came back to my royal palace, completely renounced frolicking with girls, and gave up all my royal functions. I then remained for seven days and nights in a state of repose without eating any food. I made this aspiration: ‘I dedicate the roots of virtue I have generated before myriads of buddhas to unsurpassed and perfect awakening. May those buddhas consider me, and may I live in, thrive in, and sustain innumerable, countless world systems throughout the ten directions and teach the Dharma to beings out of great compassion. May I teach the unobscured wisdom of the blessed buddhas and fulfill my every wish! May whatever method I might find related to such grasping be helpful for beings, and may those beings see the path that liberates from old age and death! Since I do not have the realization of the blessed buddhas, if I do not consume any food or drinks until I die from hunger and thirst I will then experience unbearable, intense, and scorching feelings of suffering in the great Hell of Endless Torment. In the future, all beings will remain in saṃsāra, not a single being will be liberated in the least, and I will not be liberated from the hell realms. May all past and future beings born into affliction and born into suffering cast off the hindrances of beings, the hindrances of the afflictions, the hindrances of action, and hindrances to the Dharma. May they be free from karmic ripening and from harm, and may all of the karmic ripening of the qualities of the three lower realms that make things difficult for beings ripen in my body when I am born in the hell realms! [F.177.b] May beings in the future cast off the karma of their negative actions, and may it ripen in my body when I am born in the Hell of Endless Torment! I dedicate the virtue I have accumulated so that beings may bring about virtuous karma. Until all beings reside in a house that is free from fear, may I not be free from the great Hell of Endless Torment!’ Renouncers of misdeeds, I made this special aspiration for seven days and nights without eating any food.

9.35 “In the northern direction, renouncers of misdeeds, beyond more than ten million buddha realms, there is a buddha realm inundated with the five impurities called Virtue, where the blessed buddha King of the Glorious Heap of Supreme Acceptance resides, thrives, offers sustenance, and expounds the Dharma teachings of the three vehicles. [B9]

9.36 “The blessed thus-gone one King of the Glorious Heap of Supreme Acceptance said to the bodhisattva Light of Immaculate Splendor and to the other bodhisattvas, ‘Noble sons, you should go to the south, beyond 920,000,000 buddha realms. There, in the buddha realm called Apportioned,

in the middle of the four-continent world, there is a king named Treasury of Light Rays of Merit. Offer him these two bouquets of pentapetes flowers, and explain to him this Dharma scripture on acceptance. Tell him the words of this sky-colored mantra. That king will attain the acceptance of discipline through taming beings with the sky-colored method of perfect conduct using that mantra. This acceptance will completely exhaust the arising of afflictions, the arising of suffering, and all the severe, middling, and lesser hindrances of beings, the hindrances of the afflictions, [F.178.a] the hindrances to the Dharma, and the hindrances of action and of the afflictions belonging to that king and all beings. That king will then act as a virtuous friend and show the path to myriads of beings. He will ripen myriads of beings through the three vehicles, and he will swiftly awaken to unsurpassed and perfect buddhahood.'

9.37 "As the bodhisattva Great Light of Immaculate Splendor, the other bodhisattvas, and the entire assembly of gods and gandharvas listened to the Thus-Gone One King of the Glorious Heap of Supreme Acceptance, he continued, 'Noble sons, say to King Treasure of the Light Rays of Merit, "Just as the realm of phenomena that is naturally devoid of affliction should be understood through the gateway to the Dharma of nonduality, Great King, the gateway of the forms perceived by the eyes can reveal nonduality, the absence of passing away, and the absence of being reborn. Furthermore, the gateway of those phenomena up to the mental consciousness can likewise reveal nonduality, the absence of passing away, and the absence of being reborn. Why? Because all phenomena are devoid of sentient beings and are free from sentient beings. All phenomena that are devoid of life force are referred to with the label *life force*. All phenomena that are devoid of a soul are imagined with the label *soul*. All phenomena that are devoid of person are referred to with the label *person*. All phenomena that are inconceivable are free from inconceivability. All phenomena that are ultimately known to be free from desires are insubstantial. All phenomena are faultless and free from diseases. All phenomena are without delusion and incorporeal. All phenomena are groundless and lack the apprehension of a ground. All phenomena are groundless and like the nature of space. All phenomena are unreal and lack the apprehension of objects. All phenomena are hollow and free from afflictions. [F.178.b] All phenomena lack going and are without an agent. All phenomena lack adoption and are without volition. All phenomena are without thoughts and free from illusions. All phenomena lack elaboration and are free from physical, verbal, and mental formations.

9.38 *tadyathā | vedini vedini vedini paṇḍini paṇḍini paṇḍini trijñāni trijñāni trijñāni upadāni upadāni upadāni napīni napīni napīni mujini mujini mujini ariṣṭha variṣṭha hetanḡrama mahūśoca dhari dhari dhaṣṭe pradhaṣṭe urukānte gambhiri*

*avartani vartanim eva avartani iha nivartani kānte sarvakānte hṛdayakānte¹⁵⁵ viraje
varaje varaviraje skandhavame ayatanarahe bhatusare darvaphalgu dharmarājer
prekṣite svāhā*

“ ‘ ‘Go now to tame the views of all those corrupted beings.” ’¹⁵⁶

9.39 “The Blessed One then said, ‘Noble sons, the time has come for you to leave.’ He tied the two bouquets of pentapetes flowers around locks of hair of the bodhisattva Light of Immaculate Splendor and the other bodhisattvas. Together with 95,000 noble sons, they knelt on both knees, prostrated to the feet of the Thus-Gone One Glorious Heap, and then circumambulated him three times clockwise. Then, they instantly set out for the buddha realm called Apportioned and came upon the city in the middle of the four-continent world where the king was residing. After seven days had passed, he was finally present before them. As he looked at them, they said, “Great King, please come here! Great King, this is excellent! In the north, beyond 920,000,000 buddha realms, there is a universe called Acceptance¹⁵⁷ where the thus-gone one, the worthy, perfect Buddha King of the Glorious Heap of Supreme Acceptance, resides, [F.179.a] thrives, offers sustenance, and teaches the Dharma. That thus-gone one has sent us here to teach you this Dharma scripture. Great King, just as the entire realm of phenomena that is naturally devoid of affliction should be understood through the gateway of nonduality, the elements related to the self and the elements related to sentient beings are just like the realm of phenomena in that they too should be understood through the gateway of nonduality. Similarly, the gateway of the forms perceived by the eyes will reveal nonduality, the absence of passing away, and the absence of being reborn, up to the gateway of mental consciousness revealing nonduality, the absence of passing away, and the absence of being reborn. Why? Because, great King, all phenomena lack being and are free from being, all phenomena that lack a life force are referred to with the label *life force*, right up to the fact that all phenomena are without elaboration and free from physical, verbal, and mental formations.” ’

9.40 *tadyathā | vedini vedini vedini paṇḍini paṇḍini paṇḍini trijñani trijñani trijñani
upadāni upadāni upadāni napīni napīni napīni mujini mujini mujini ariṣṭha
variṣṭha hetani grama mahuśoca dhari dhari dhaṣṭe pradhaṣṭe urukānte gambhire
avartani vartanim eva avartani iha nivartani kānte sarvakānte hṛdayakānte viraje
varaje varaje¹⁵⁸ varaviraje skandhavame ayatanarahe bhatusare darpaphalgu¹⁵⁹
dharmarājer prekṣite svāhā*

9.41 “As soon as those beings had uttered the words of this mantra to King Treasury of Light Rays of Merit, the buddha realm Apportioned shook in six ways. The tunes of myriads of cymbals resounded without anyone playing

them, and showers of divine flowers and incense powders fell from the sky. All the gods and humans living in that buddha realm were delighted, their hair stood on end, and they thought they were liberated from old age and death. [F.179.b]

9.42 “The bodhisattvas then let loose their crowns of pentapetes flowers from their bodies, and they offered those flowers to King Treasury of Light Rays of Merit, saying, ‘The Thus-Gone One sends you these flowers. He also sends those words of the mantra of the acceptance of taming beings with the sky-colored method for non-Buddhists who are hindered. Great King, meditate on the words of this mantra! Great King, through the words of this mantra, you will achieve the acceptance of taming beings with the sky-colored method of perfect conduct. With this acceptance, Great King, you will completely eliminate the hindrances and distresses of beings and all severe, middling, and lesser afflictive hindrances, karmic hindrances, hindrances to the Dharma, and hindrances of karma and of the afflictions. Great King, you will also act as a virtuous friend and show the path to many myriads of beings. Great King, you will ripen countless myriads of beings through the three vehicles, and you will swiftly awaken to unsurpassed and perfect buddhahood.’

9.43 “When I heard those words, I became utterly elated, thrilled, and delighted, and I made an offering to those bodhisattvas with a variety of the most magnificent flowers, garlands, perfumes, incense, ointments, parasols, banners, flags, and music. I knelt on both knees and prostrated to their feet. As I took the two bouquets of pentapetes flowers and tied them up to my locks of hair, I attained the power, ability, and recollection of that type of diligence that has a supremely vast nature. All the hungry and thirsty beings also interrupted their practices, sat in front of those bodhisattvas to listen to the Dharma, and were filled with intense joy. [F.180.a] I asked them how with that type of diligence one could cultivate the acceptance of taming beings with the sky-colored method of perfect conduct.

9.44 “The bodhisattvas replied, ‘Great King, if noble sons are endowed with four qualities, they cultivate this acceptance. What are those four qualities? Not relying upon the aggregates, the elements, or the sense fields; not interrupting the skillful means of great compassion; not seeking permanence or annihilation or the vehicles of the hearers or the solitary buddhas; and understanding that all phenomena are a likeness that has the nature of space. The noble sons who are endowed with those four qualities will attain this acceptance of taming beings with the sky-colored method of perfect conduct.’

- 9.45 “As this instruction was being delivered, the king attained the acceptance of the arising of light rays through those very same means right where he sat. He knelt on both knees, prostrated at those bodhisattvas’ feet, made various offerings to them, circumambulated them three times clockwise, and sat down. The bodhisattvas then returned to their buddha realm.
- 9.46 “I then informed my ministers, my government officials, and my retinues of attendants that, in seven days, I would renounce my ruling power, my wealth, my possessions, my duties, and all the attributes of a householder. ‘My friends,’ I told them, ‘I want to let you know that I will go to the forest of ascetics to reach the other shore of old age and death.’ My ministers, my government officials, and my retinues of attendants replied to me, ‘This is not a fortunate time to become a renunciant. Why? Because many myriads of beings have left for the forest of ascetics motivated by their fear of old age and death, but they have not yet found such teachings. Not a single one among them has even comprehended the full extent of the highest noble Dharma of human beings.’
- 9.47 “ ‘I will become all of those beings’ teacher,’ I replied, ‘and I will show them the path that leads to the other shore of old age and death.’
- 9.48 “As soon as I uttered the words ‘all those beings,’ [F.180.b] the ground of this great trichiliocosm shook repeatedly. Many myriads of gods applauded, played myriads of musical instruments, and rained various showers of divine flowers, incense, perfumes, powders, and ointments. They exclaimed in unison, ‘Holy being, your ability to manifest this great strength and your statements are excellent, excellent! Holy being, you and we will be friends bound by love! Holy being, will you please show us the path that leads to the other shore of old age and death?’
- 9.49 “Renouncers of misdeeds, I reflected and resided in solitude for a total of two weeks. In seven days, I reached the acceptance of discipline through taming beings with the sky-colored method of perfect conduct. After those seven days had passed, many millions of yakṣas started to shout, and their voices resounded everywhere in this buddha realm. AppORTioned, instilling weariness in beings. They said, ‘Get up beings! Go to the middle of this four-continent world, to the place where King Treasury of Light Rays of Merit is residing. In seven days, he will emerge, go to the forest of the ascetics, and show to beings the path of peace that leads to the other shore of old age and death.’
- 9.50 “After those seven days had passed, I came out together with sixty-four rulers of forts and their sons, the 920,000,000 sons of the fort rulers, and countless other beings. I renounced all my home possessions, all my duties, and all my attributes of a householder. I shaved my hair and facial hair, tied all the pentapetes flowers to my locks, donned the monastic robes, and went

to the forest of ascetics. [F.181.a] While residing there, I demonstrated to countless beings the path of cultivating this acceptance of taming beings with the sky-colored method of perfect conduct. Before long, many myriads of beings achieved this acceptance of taming beings with the sky-colored method of perfect conduct. I also connected countless beings to the vehicle of the hearers, the vehicle of the solitary buddhas, and the vehicle of gods and humans. As a consequence, countless beings started to venerate the blessed buddhas of the ten directions.

9.51 “Then I made this aspiration in the presence of those blessed buddhas: ‘Today, I will show the beings in this buddha realm Apportioned the path of acceptance that leads to the other shore of old age and death. I will also show this path of acceptance that leads to the other shore of old age and death to beings in the afflicted buddha realms of the ten directions inundated with the five impurities that are as numerous as all the grains of sand in the Ganges.’ Renouncers of misdeeds, I put forth great strength through my efforts in this activity. For more than seven intermediate eons, I put forth great strength while dressed as a parivrājaka in all the afflicted buddha realms of the ten directions inundated with the five impurities that are as numerous as all the grains of sand in the Ganges. In each buddha realm, I established countless beings in the acceptance of taming beings with the sky-colored method of perfect conduct, I connected countless beings to the mind set on awakening, and I also connected some among them to the vehicle of the hearers, the vehicle of the solitary buddhas, and the vehicle of gods and humans. Renouncers of misdeeds, for seven intermediate eons [F.181.b] I put forth great strength dressed as a parivrājaka in all the empty realms of the ten directions inundated with the five impurities that are as numerous as all the grains of sand in the Ganges.

9.52 “Later on, those four-continent worlds will fall under the influence of māras, and at that point I will sit before the beings in those worlds in the form of Brahmā and liberate them from holding the wrong view of permanence. I will sit before them in any form from Śakra, Moon, Sun, and Īśvara, up to a mass of radiating light. Just as I taught the cultivation of this acceptance of taming beings with the sky-colored method of perfect conduct in the past while taking the form of a parivrājaka, I will make them understand the realm of afflicted phenomena through the method of nonduality, and I will make them understand the elements that pertain to a self and the elements that pertain to a being through the method of nonduality. And thus the gateway of the forms perceived by the eyes will reveal nonduality, the absence of passing away, and the absence of being

reborn. Why? Because all phenomena are everything from being devoid of a being and free of a being, up to all phenomena being without elaboration and free of physical, verbal, and mental formations.

9.53 “When I, the great king Treasury of Light Rays of Merit, cultivated the path of happiness while dressed as a parivrājaka in such a way that I gave rise to views in order to ripen beings, later on, some māras who had taken on the appearance of anyone from Brahmā to Agni approached those beings who were not attached to that four-continent world and taught paths such as those that follow to those beings who adhered to utterly deceitful views:

9.54 “They said to some of them, ‘Come here, beings! Excellent, beings! You must strive to create roots of virtue to reach the other shore of saṃsāra and be liberated from old age and death. I will show you the path that leads to nirvāṇa so that you alone may perfect that path leading to nirvāṇa: [F.182.a] spend both day and night naked, and you will reach liberation.’

9.55 “To others, they said, ‘In order to reach liberation, do anything from being naked to wearing clothes made of hides.’

“To others, they said, ‘Come here! Feed on anything from leaves to undigested food and vomit.’

“To others, they said, ‘Come here! None of you should accept or eat food that comes from pots.’

“To others, they said, ‘Come here! Sustain yourselves for a whole day and night with the food you received by begging a single time.’

“To others, they said, ‘You should do everything from sitting on beds and seats made of thorns to sleeping while sitting up.’

“To others, they said, ‘You should do everything from giving up cushions to spending both day and night with your legs tied to the branches of a tree.’

“To others, they said, ‘Come here! You should do everything from immersing yourself in water to spending day and night drying yourself out while surrounded by the five suns.’¹⁶⁰

“To others, they said, ‘Come here! Train by doing everything from spending both day and night shaving your hair and facial hair to living in swamps. You should do everything from throwing yourself from mountain cliffs to jumping into rivers.’

9.56 “They encouraged others to train by saying, ‘All of you come here! Prostrate to the goddesses of mountains, trees, and ponds.’

“To others, they said, ‘Do everything from the yakṣa observance to the animal observances and you will reach liberation.’

“To others, they said, ‘Come here. Kill many of those beings living around you and you will reach liberation.’

“They instructed others by saying, ‘By killing various beings, you will reach liberation.’

- 9.57 “To others, they said, [F.182.b] ‘The path to realizing nirvāṇa is the destruction of all karma. This is liberation. How does this happen? It happens when someone’s nonvirtuous actions and merit both become extinguished. After that person’s merit and negative actions are both completely extinguished, they will reach awakening.’
- 9.58 “They trained others by saying, ‘Both exertion and emergence are liberation.’¹⁶¹
- “They inspired others to train by saying, ‘The two forms of nothing do not exist as something. What are the two? Phenomena and the lack of phenomena are verbal remnants. Liberation is thus the emergence of wisdom that is not attached to either this body or another body.’¹⁶²
- 9.59 “They inspired others to train by saying, ‘You should do everything from killing and taking what is not given to maintaining wrong views,’ without saying anything else.
- 9.60 “And in the past the māras encouraged beings to train, saying everything from, ‘The worthy ones are not in the world. I know that because I can actually perceive when beings have left this world and entered the next world, and I have attained a state in which I directly perceive it happening,’¹⁶³ and, ‘When my life comes to an end, I will have practiced the religious life, accomplished the goal, and the fetters of existence will be extinguished,’ up to ‘According to adherents of Sāṃkhya, who say that the correct instruction that the mind is utterly liberated is how liberation will be attained, you will attain liberation through knowledge of prakṛti and puruṣa.’ In this respect, the term *prakṛti* refers to the causes of saṃsāra, and *puruṣa* is none other than the self. In this respect, when prakṛti is viewed as the self and prakṛti becomes the self, then one will attain liberation. In this way, according to adherents of Sāṃkhya, you will attain liberation. Those of you who renounce the life of a householder and understand Dharma and non-Dharma in that manner will never reach liberation!”
- 9.61 When the Blessed One said that to the parivrājakas who renounce misdeeds, the parivrājakas replied, [F.183.a] “Thus it is, Blessed One! Thus it is, Well-Gone One!”
- 9.62 The Blessed One then said, “Renouncers of misdeeds, those who seek liberation while adhering to wrong views will be hung by the māras’ noose. They will be hung by the noose of the māra of the afflictions, the māra of the aggregates, the māra of death, and the māra of being under their control. Renouncers of misdeeds, those who are attached to these four māras have contaminated their observance of the religious life. Those whose observance of the religious life is adulterated always bring about their own demise and

are carried away by the four floods that lead to old age and death. Your observance of the religious life is therefore useless, and it is disparaged by the noble ones. You make false claims of liberation!

9.63 “Renouncers of misdeeds, this is what is true and what is not true. There is no permanence and there is no annihilation. The body is like space. There is no internal and no external. All formations lack apprehension. ‘Mind’ is just a label. The conceptual characteristics one engages are space. Virtuous and nonvirtuous qualities lack apprehension of the mind, and the mind lacks apprehension of virtuous and nonvirtuous qualities. Just as a tree is devoid of concepts, so too the flowers and fruits are devoid of concepts. One who does not generate concepts about flowers, fruits, and trees should not say these things are existent or nonexistent. Since they are mutually devoid of thought and lack concepts, all phenomena are inaccessible. All phenomena are nondual, not like two things, without thoughts, and without concepts. One should meditate in accordance with the fact that the life force, breath, and consciousness are like a mirage and without apprehension, and in accordance with the fact that one cannot say anything about what is inexpressible. One who has been introduced to the idea that all phenomena are inactive should meditate in accordance with the nonapprehension of an agent and the nonapprehension of an action.¹⁶⁴ One who does not perceive any phenomena should meditate using the nonconceptual method based on not apprehending a life force. [F.183.b] One who does not apprehend any phenomena should meditate by applying that to all one apprehends. One who is free from recollecting all phenomena should meditate by focusing on recollection. One who engages the nature of all phenomena should cultivate this acceptance by abandoning all the views related to internal and external apprehension.

9.64 “This is the acceptance of emptiness, of the absence of marks, and of the absence of wishes. This is the acceptance that calms physical, verbal, and mental formations. This is the acceptance that calms the severe, middling, and lesser influences of the afflictions. This is the acceptance in which one’s aspiration puts an end to all mistaken views and paths. This is the acceptance that ripens those who have encountered wrong views and narrow paths, set out on unwholesome paths, and adopted unwholesome teachings. This is the acceptance that causes one to master the perfections of the noble ones. This is the acceptance that causes one to revel in the supernormal faculties. This is the acceptance that makes one travel to countless buddha realms. This is the acceptance that causes one to venerate countless blessed ones. This is the acceptance that causes one to ask countless questions of each blessed buddha. This is the acceptance that causes one to manifest immeasurable eloquence devoid of attachment. This

is the acceptance that makes one attain the unobstructed wisdom related to the thirty-seven factors of awakening. This is the acceptance that completely destroys the four māras. This is the acceptance that causes one to turn the wheel of the Dharma. This is the acceptance that harms the teachings associated with non-Buddhists. This is the acceptance that makes one attain all the realizations of a buddha. This is the great acceptance that causes one to pass into nirvāṇa. This is the acceptance that crushes the body into dust. Noble sons, this is the acceptance that makes you listen without any doubt.”

9.65 As that teaching about the past methods was being delivered, [F.184.a] twenty-four non-Buddhists who had firmly given rise to the mind set on unsurpassed and perfect awakening achieved this acceptance. Ninety-two of them who had not yet given rise to the mind set on unsurpassed and perfect awakening gave rise to that mind and would no longer regress from it, and eighty-four trillion of them achieved the same type of acceptance.

9.66 Then, the ājīvika Flower Light asked the Blessed One, “Respected Blessed One, what kind of recollection should one practice and how does someone with that recollection achieve the vehicle of the solitary buddhas?”

9.67 The Blessed One replied, “O ājīvika, don’t you know about the conditioned phenomena and the consequences of phenomena?”¹⁶⁵

“Respected Blessed One, please explain this to me!”

9.68 The Blessed One then asked, “Do you recognize that the eye is attached to the eye and that the eye consciousness is attached to the eye? Moreover, do you recognize that the eye is attached to the eye consciousness all the way up to the fact that mental phenomena are attached to the mind and the mind is attached to mental phenomena?”

“Respected Blessed One, I acknowledge that the eye is not attached to the eye all the way up to the fact that mental phenomena are not attached to the mind.”

9.69 “This view you are attached to is an annihilationist view, and those who hold annihilationist views about persons will not reach the other shore of old age and death. From the perspective of the twelve links, those are related to each other through conditions.”

9.70 “Respected Blessed One, is the one named ‘Flower Light’ and the eye present in the object of the eye consciousness? Blessed One, is the same the case up to mental phenomena being present in the object of mental consciousness?”¹⁶⁶

9.71 “ ‘Flower Light’ is a conventional designation for a person that becomes the view that it is permanent. Flower Light, the view of permanence related to persons does not lead to the other shore of old age and death. Flower Light, [F.184.b] the inclination to make such an inquiry after hearing about this true condition of phenomena is the middle way related to permanence

and annihilation. Concerning the arising of the appearances of forms that are the basis for the eye, when the eye, the eye consciousness, and forms interact, they exist in that interaction in the three times. When the eye and the eye consciousness interact, they also do not exist in that interaction in the three times. The eye consciousness does not come from or go anywhere. However, since the characteristic of disintegration follows the condition of arising, the cessation that follows arising—the cessation of conditions—brings forth the eye consciousness.¹⁶⁷

9.72 “O Flower Light, those mental images depend on the eye and forms. The threefold condition of consciousness coming together with the conditions of the eye and forms leads to contact. Everything from feelings to the entire great mass of suffering arises due to the condition of contact. When the eye has ceased, forms will cease. When the eye and forms have ceased, the eye consciousness will cease. When the eye consciousness has ceased, everything up to this great mass of suffering will also cease. In the same way, contact occurs when three factors come together after the mental consciousness has arisen conditioned by the ear, nose, tongue, body, mind, and mental phenomena. Everything from feelings to this great mass of suffering arises due to the condition of contact. When the mind has ceased, mental phenomena will cease, and the mental consciousness will cease. When the mental consciousness has ceased, contact will cease, and everything up to the great mass of suffering will cease. Flower Light, you should inquire about ‘the middle way’ so that you may comprehend the wisdom of those who possess the factors of awakening.”

9.73 As this teaching was being delivered by the Blessed One, the ājīvika Flower Light together with 9,200,000,000 non-Buddhists gave rise to the mind set on the vehicle of the solitary buddhas. Since they achieved the wisdom of the vehicle of the solitary buddhas, they reached the level of nonregression. [F.185.a]

9.74 The Blessed One then got the attention of all the assemblies filling the earth and the sky of this whole buddha realm with the thought, “All of you respectable ones who have assembled in this place, listen!”

9.75 Then all those assemblies filling the earth and the sky of this whole buddha realm, and the world with its gods, gandharvas, humans, and asuras, joined their palms and gazed at the blessed great seer while displaying their various complexions, physical appearances, and shapes, and engaging in their ascetic practices and observances. The entire assembly filling the earth and the sky of this whole buddha realm saw him in the physical form of a buddha as he had been before, circumambulated him three times, and exclaimed in unison, “We pay homage to the thus-gone one, the worthy, perfect Buddha! We pay homage to the thus-gone one, the worthy,

perfect Buddha! Homage to you! You have ripened the beings in this assembly with the three vehicles!' They had never heard or seen a teaching on that great tradition before."

9.76 *This was the ninth chapter of the Great Vehicle sūtra entitled "The Acceptance of Taming Beings with the Sky-Colored Method of Perfect Conduct."*

10.

CHAPTER 10

- 10.1 The Blessed One said, “All of the blessed buddhas who became the thus-gone, worthy, perfect buddhas in the past, arose in afflicted buddha realms inundated with the five impurities, and performed deeds in those buddha realms have taught to beings this acceptance that tames beings with the sky-colored method of perfect conduct. [F.185.b] All of the blessed buddhas who will arise in afflicted buddha realms inundated with the five impurities and perform the deeds of a buddha there in the future will teach this acceptance that tames beings with the sky-colored method of perfect conduct in order to ripen all beings. All the blessed buddhas of the present who reside, offer sustenance, and teach the Dharma to beings in the countless, immeasurable afflicted buddha realms of the ten directions that are inundated with the five impurities are teaching this acceptance of taming beings with the sky-colored method of perfect conduct in order to ripen beings.
- 10.2 “Respectable ones, bodhisattvas generate this acceptance in abundance in order to multiply their roots of virtue. Bodhisattvas who have completely purified great roots of virtue are known as *great beings* and will also completely transcend all formations. In order to ripen beings, they will be active in the domain of all formations while also appearing to have gone to the domain of nirvāṇa. They know the sameness of phenomena that completely transcends the three realms and that is devoid of an essential nature, without language, emptiness, insubstantial, without marks, without characteristics, and without wishes. They will be in the domain of dispassionate isolation while appearing in the domain of distractions. They will be drawn to the domain of the concentrations while also appearing to have gone inside the women’s quarters. They will be in the domain that is utterly unconditioned while appearing in the domain of all objects. They will transcend objects while appearing in the domain of the path of the four māras. They will be in the domain of the noble beings while appearing in the domain of beings who are not noble. [F.186.a] They will completely

transcend worldly objects while appearing in the domain of the entire world. They will be in the domain of clear knowledge while appearing in the domain of all the foolish beings.

10.3 “In that way, this is an acceptance that reveals all the many qualities. After bodhisattvas attain liberation from all manner of rebirths there is no birth, no old age, no death, and no origination, and they become like the nature of mind. By taking on bodies in all of the buddha realms they appear as reflections of the moon in water. They take on various physical forms, complexions, marks, and shapes to teach the Dharma to beings and to ripen beings. That is how this acceptance amplifies their good qualities and their aspirations so that bodhisattva great beings can acquire the profound qualities of a buddha. If only this acceptance becomes completely clear to the ears of the bodhisattvas, their minds will dwell on the momentariness of all formations. When they apply this acceptance to themselves and others, they will not apprehend a self, all the way up to not apprehending persons. They will act in accordance with what they have said and be benevolent. Since they completely understand all phenomena, their minds will no longer regress. Since they do not commit any negative actions, their minds will be virtuous. Since they carry the burden of all beings, they have a vast intention. Since they satiate all the beings in the lower realms, they have an attitude of great love. Since they do not wish for other vehicles, their minds are at peace. Since they clear away the stains of the afflictions, their minds will be devoid of afflictions. Since they are naturally luminous, their minds will be luminous. Since they pursue the illusory mind knowing it is insubstantial, their mind is insubstantial.¹⁶⁸ Since they do not tremble before the hostility of all the māras who oppose them, their minds will remain steadfast. Respectable ones, if bodhisattvas amplify this acceptance only by hearing about it, [F.186.b] what more needs to be said about those who take on the practice of cultivating it and those whose thorough cultivation of it has been completed and perfected!”¹⁶⁹

10.4 As this teaching was being delivered, myriads¹⁷⁰ of beings gave rise to the mind set on unsurpassed and perfect awakening, and an innumerable number of them gave rise to the mind set on the vehicles of the hearers and the solitary buddhas.

10.5 Many beings then wondered, “What kind of pentapetes flowers did the Thus-Gone One King of the Glorious Heap of Supreme Acceptance send to King Light Rays of Merit so long ago?”

10.6 Knowing every thought that had arisen in the minds of those beings, the Blessed One asked Mañjuśrikumārabhūta, “Mañjuśrī, since your divine eye is unobstructed and you display such wisdom, can you see all the blessed buddhas of the eastern direction? I was the one who appeared in the world

as King Treasury of Light Rays of Merit so long ago and ripened beings while dressed as a parivrājaka. I led them to give rise to the mind set on unsurpassed and perfect awakening for the first time. I also led them to practice generosity through insight for the very first time.”

10.7 Mañjuśrī replied, “Blessed One, why do you ask this question?”

“So that you can see for yourself, Mañjuśrī.”

10.8 Mañjuśrī then said, “Respected Blessed One, it is not easy at all to grasp their number! There are a hundred, a thousand, ten million, a hundred million, a billion,¹⁷¹ a trillion,¹⁷² a sextillion¹⁷³ blessed buddhas residing, offering sustenance, and teaching the Dharma to beings in the eastern direction. [F.187.a] You caused those buddhas who reside and teach the Dharma in all those pure and impure buddha realms to give rise to the mind set on unsurpassed and perfect awakening for the very first time, and you led them to practice generosity through insight for the very first time. Respected Blessed One, it is equally not possible to grasp with ease all the hundreds of millions of buddhas in the southern, western, or northern directions, or in the directions above and below, for whom you have done everything from straightening out their moral conduct to encouraging them to cultivate insight for the very first time!”

10.9 “Mañjuśrī,” said the Blessed One, “my divine eye sees all the blessed buddhas in the pure and impure buddha realms of the eastern direction whom I encouraged and inspired to generate the mind set on awakening for the very first time, and whom I established in that attitude, so that they could actualize insight. Mañjuśrī, you cannot easily grasp the number of beings that I, as that king Treasury of Light Rays of Merit, about whom you have asked, ripened while dressed as a parivrājaka. There are also present buddhas who reside in and offer sustenance in different pure and impure buddha realms of the ten directions. I, as King Treasury of Light Rays of Merit, inspired them to generate the mind set on unsurpassed and perfect awakening for the very first time, and I established them in that attitude, while dressed as a parivrājaka. I also inspired them to cultivate everything from generosity to insight and established them in those practices. May all those blessed buddhas remember my past attributes and appear before this whole assembly, and may each of them send me pentapetes flowers!”

10.10 As soon as the Blessed One had said those words, the beings gathered in the assembly saw great clouds of flowers in the sky that were neither red nor white,¹⁷⁴ coming from all the ten directions. The crowd wondered, “What will happen now that a great marvel such as this has occurred?” Showers of flowers then started to fall. The flowers appeared to be neither red nor white.

[F.187.b] They were extremely smooth and soft to the touch like silk. The rain of flowers the color of bees and kiṃśuka blossoms fell across all four continents and covered everything up to the height of a person.

10.11 The Blessed One then said, “Respectable ones, there are as many blessed buddhas who now reside, offer sustenance, and teach the Dharma in the different buddha realms of the ten directions as there are all those pentapetes flowers. At that time, I, as King Treasury of Light Rays of Merit, led them to give rise to the mind set on unsurpassed and perfect awakening for the very first time while dressed as a parivrājaka. I also established them, encouraged them, and placed them in the perfections from generosity to insight for the very first time. All those blessed buddhas now remember their former brahmin priest, and each of them has sent me one of those pentapetes flowers. Now that you have all witnessed this directly, cultivate this acceptance of taming beings with the sky-colored method of perfect conduct!

10.12 “In the past, through the power of this acceptance, the bodhisattvas in different buddha realms of the ten directions have awakened to unsurpassed and perfect buddhahood. They turned the wheel of the Dharma for beings, fulfilled all the purposes of a buddha, and settled into the realm of nirvāṇa that is without origination. I ripened as many beings in a single lifetime as all the pentapetes flowers that fell in rain showers. In the past, when I was King Treasury of Light Rays of Merit, I caused as many bodhisattvas as there are pentapetes flowers in rain showers, who would later awaken to unsurpassed and perfect buddhahood, to give rise to the aspiration for unsurpassed and perfect awakening for the very first time. I did everything from causing them to practice and establishing them in generosity for the first time to causing them to practice and establishing them in insight. [F.188.a] Respectable ones, look at the great power of this acceptance of taming beings with the sky-colored method of perfect conduct! The noble sons and daughters who wish for awakening and want to swiftly awaken to unsurpassed and perfect buddhahood should genuinely cultivate this acceptance of taming beings with the sky-colored method of perfect conduct!”

10.13 *This was the tenth chapter of the Great Vehicle sūtra entitled “The Acceptance That Tames Beings with the Sky-Colored Method of Perfect Conduct.” [B10]*

11.

CHAPTER 11

- 11.1 Then, the parivrājaka named Holder of Manifold Light Rays prostrated to the Blessed One with his palms together and addressed these verses to the Blessed One:
- 11.2 “Supreme human, you bestow happiness,
You hold the torch for beings with mistaken views,
And you initiate the sound of the Dharma’s wheels
In a way that severs the net of wrong views.
- 11.3 “Having abandoned the three stains, you can bestow the three eyes,
And you satisfy all beings with the Dharma.
You hold the torch for beings in the three realms
And tear down the net of wrong views.
- 11.4 “You are like gold and the moon to beings,
Your eyes are beautiful and your face resplendent,
And you teach the conduct that leads to attaining acceptance
And eradicating the roots of all wrong views.
- 11.5 “You turn beings away from negative paths,
You free them from negative thoughts, you establish them in virtuous views,
You eliminate the misdeeds from the streams of their lives,
And you free them from the three types of unwholesome views.
- 11.6 “Great Sage, your senses are restrained.
You dwell among others like a faithful devotee
So that they will abandon the roots of their conduct
And you loosen the knot of wrong views.
- 11.7 “Wisest among all beings,
You teach the path of the supreme acceptances,
And all your thoughts please beings

- And annihilate unwholesome views.
- 11.8 “King of the noble ones, you burn away the enemies—the afflictions—
And you teach the eightfold path. [F.188.b]
You are like a god and the moon to beings, great renunciant,
And you clear away the darkness of their views.
- 11.9 “Trainer who tames human beings and brings delight,
Supreme human, king, bringer of good fortune,
Beings who do not adopt virtuous views
Do not put an end to their unwholesome views.
- 11.10 “Well-Gone One, you delight in discipline, patience, and restraint.
You see the various doubts of beings,
Offer them the moon of the Dharma that is the true moon,
And it is as if all their unwholesome views cease to exist.
- 11.11 “Being singular in conduct and always delighting in concentration,
Please explain to all the countless beings present here in this assembly
The meaning of the victory banner of being unattached
And having no contact with unwholesome views such as those.
- 11.12 “You completely pacified the suffering of saṃsāra,
You turned the virtuous wheel in Vārāṇasī,
And you have liberated many millions of beings from wrong views.
Please teach us the Dharma that liberates from mistaken views!
- 11.13 “There are hundreds of billions of beings living here
Whose intellects are corrupted and who put wrong views into practice.
Well-Gone One, please dedicate those teachings
So that all their unwholesome views cease to exist!”
- 11.14 The Blessed One then said to the bodhisattva Nature of Space, “Noble son,
during the time of the teacher who lived countless eons ago past twenty
thousand buddha realms in the southern direction, there was a buddha
realm called Melody of the Intellect that was inundated with the five
impurities. The beings there had found impassible paths related to different
wrong views and suffered great torment. At that time lived a blessed thus-
gone one called Lord of the Brahmā Realm. Do you remember the great
assembly of three thousand hearers of that worthy, perfect buddha? Just as
King Bimbisāra is my great benefactor today, I was the great king Light
Holder at that time, and I was the benefactor of the Thus-Gone One Lord of
the Brahmā Realm. [F.189.a] Each day, I worshiped the Thus-Gone One Lord
of the Brahmā Realm and his retinue with various offerings of flowers,

perfumes, jeweled parasols, and music. I hosted that blessed one and his saṅgha of hearers and provided them with provisions for three months. I issued this proclamation on the road: ‘All people present on the road must demonstrate faultless conduct.’

11.15 “I knew that there was a brahmin named Gaṅga on that road who was a devotee of the sun and expressed his devotion to the sun by standing on one leg. He performed this conduct day and night and did not want to take refuge in the Blessed One, so I summoned him. Since that brahmin did not follow my command, I declared that he should be punished with severe forms of torture for seven days. My attendants caught him and threw him into jail. For seven days and nights, that brahmin continuously made this aspiration: ‘May this Lord of the Brahmā Realm, who is renowned among all the monks with shaved heads and wearing red robes, come to me in this hidden place! Then, if he enters this jail and frees me from prison along with everyone who is known to be a devotee of the sun, then I will take refuge in the one who saved my life through that power!’

11.16 “In the morning, after seven days and nights had passed, the blessed thus-gone one Lord of the Brahmā Realm entered his jail. The gods of the sun and the moon were sitting on his right and left sides, paying homage to him. Śakra and Brahmā were also sitting in front of him, paying homage to him. The Thus-Gone One said to the brahmin who was devoted to the sun, ‘Brahmin, I am renowned among all humans. I teach all of them, and all the gods have their attention focused upon me. I manifest love and compassion for all beings, and I liberate everyone from the prison of saṃsāra and from old age and death. Brahmin, get rid of your mistaken views, make aspirations to reach unsurpassed and perfect awakening, [F.189.b] and summon all beings with the taste of the Dharma! Liberate gods, humans, and other living beings who have acquired dangerous views!’

11.17 “Filled with joy, delight, and pleasure, the brahmin then prostrated to the feet of the Thus-Gone One Lord of the Brahmā Realm and exclaimed, ‘Respected Blessed One, I give up the error of following unwholesome, mistaken views, and I take refuge in the Blessed One, the Dharma, and the Saṅgha!’

11.18 “The Blessed One replied, ‘Brahmin, it is excellent, truly excellent, that you have perfected all your thoughts for unsurpassed and perfect awakening! For this reason, by wanting to perfect all of the qualities of a brahmin, wanting to make all beings happy, wanting to surpass all three realms, wanting to make offerings to all of the buddhas, wanting to surpass all living beings, wanting to liberate all beings from old age and death, and by giving rise to the mind set on unsurpassed and perfect awakening in this way, you will become endowed with illustrious qualities.’

- “The brahmin then said, ‘Respected Blessed One, until I become a blessed one, I shall give rise to the mind set on unsurpassed and perfect awakening!’
- 11.19 “When I heard about this, I summoned the brahmin to provide him with all the necessary provisions. For seven days, that brahmin then stayed in the wilderness and contemplated the aspirations he had made. When those seven days had passed, he went before the blessed thus-gone one Lord of the Brahmā Realm and made aspirations in front of him.”
- 11.20 The Blessed One then asked, “Nature of Space, who was that brahmin devoted to the sun whom I threw into jail?”
- The bodhisattva Nature of Space replied, “Blessed One, I was that brahmin devoted to the sun. [F.190.a] I am the one who made those aspirations in front of the blessed thus-gone one Lord of the Brahmā Realm.”
- The Blessed One then said, “Noble son, speak those aspirations that you made in the past in the presence of the blessed thus-gone one Lord of the Brahmā Realm!”
- 11.21 “Respected Blessed One, these were my aspirations when I wished to rise from my seat to worship the Buddha, to listen to the Dharma, and to serve the Saṅgha. When I rose from my seat, I made the following aspiration: ‘May all the views of all beings as numerous as all the tiniest particles of the earth element present in my body, including the view of permanence, the view of annihilation, the views that are overwhelmed by the four errors, the view of existence, the view of freedom from existence, the view of the transitory collection, the views of the extremes, and all the other views related to grasping that are related to worldly defilements, all the views that each of those beings has formed since the beginnings of time, and all the views that all those beings have adhered to in saṃsāra since those myriads of eons—may all of them fade away!’¹⁷⁵ This was my aspiration. I said, ‘May all those views never arise within any of those beings’ minds or in their thoughts for as long as it takes for them to awaken to unsurpassed and perfect buddhahood! May all those views to which I have adhered in the past, including those of the noble ones, never enter my mind or thoughts for as long as it takes for me to attain unsurpassed nirvāṇa!’¹⁷⁶ Blessed One, when I awaken to unsurpassed and perfect buddhahood, I will clear away all the views of each of those beings!’ Those were my aspirations, Blessed One. [F.190.b]
- 11.22 “When I stood up from my seat to gaze upon the Buddha and to serve the Saṅgha, I gave rise to these thoughts: ‘May all the karmic hindrances of all beings as numerous as all the particles of sprinkled water that are as tiny as a fraction of the point of one hair on my body be completely extinguished! Throughout my entire past, I have promoted the hindrances to the six perfections, karmic hindrances, hindrances related to beings, and hindrances

related to virtue, and I have not relinquished them. In the future, I will cast aside everything that creates hindrances related to the perfections for as long as it takes to pass into complete nirvāṇa. Due to my past conduct, I have created hindrances related to the six perfections, and hindrances related to the Dharma, mental hindrances, and hindrances to virtue. In the future, in order to ripen all beings, from the moment of my renunciation until I pass into complete nirvāṇa, all of those hindrances will disappear.¹⁷⁷ When I awaken to unsurpassed and perfect buddhahood, I will cast off teachings related to all those types of hindrances, which are as numerous as all beings, and I will swiftly establish each and every being in just as many absorptions and dhāraṇīs! I will liberate all beings from rebirths, and I will free them all from the ocean of old age and death!’ Respected Blessed One, those are the aspirations I made when I stood up from my seat to serve the Saṅgha.

11.23 “When I abandoned my possessions and the comfort of my seat, I made these aspirations: ‘From beginningless time until each being’s present birth, beings as numerous as all the fire particles that are as tiny as a fraction of the point of one hair on my body have all accumulated karma in relation to others.¹⁷⁸ [F.191.a] In the future, I will relinquish it for as long as it takes to attain unsurpassed nirvāṇa, and from the moment that all of the karma that leads each being to lower rebirth is used up to when I attain unsurpassed nirvāṇa I shall not be separated from them. From the moment I reach the level of a noble one until I reach the seat of awakening, I shall not be separated from them. I have also completed and accumulated such karma in the past. From the moment this karma is fully formed until I pass into unsurpassed nirvāṇa, all forms of birth will gradually be extinguished.¹⁷⁹ When I have awakened to unsurpassed and perfect awakening, I will do everything from liberating beings from the evil domains and the lower realms up to establishing them in the six perfections!’ Respected Blessed One, those were my aspirations.

11.24 “When I rose from my seat to gaze upon the Buddha and to serve the Saṅgha, I made these aspirations: “Since the beginning of time, all beings as numerous as all the particles of air that are as tiny as a fraction of the point of one hair on my body have accumulated all kinds of karma related to acting on an incomparably violent impulse toward others. From one life to the next and for as long as it takes for them to pass into unsurpassed, complete nirvāṇa, may those beings never suffer from the illness of a violent disposition! From the moment that I accumulated all of the karma related to acting on a violent disposition toward others in the past, for as long as it takes to pass into unsurpassed, complete nirvāṇa, I will relinquish this karma. When I awaken to unsurpassed and perfect buddhahood, I will clear away all the violent dispositions of each and every being by accomplishing

just as many absorptions. [F.191.b] I will train each of those beings in the wisdom of skillful means, which is supported by diligence,¹⁸⁰ and I will teach them a thousand gateways to the Dharma. I will do everything from making them practice the perfection of generosity up to making them practice the perfection of insight, and I will establish them at the level of nonregression. I will encourage and instruct all those beings as numerous as all those blessed buddhas!’ Respected Blessed One, those were my aspirations.

11.25 “When I rose from my seat to gaze upon the Buddha, and made those aspirations, I placed both my hands and feet on the ground and made these aspirations: “When I course through space without attachment for as long as I am not afflicted by all manner of latent tendencies, due to which one is bound by afflictions as boundless and infinite as the space element, may all of the inexpressible, innumerable latent tendencies, due to which each and every being is bound by the afflictions, be extinguished!¹⁸¹ May they understand the space-like nature of all phenomena, and may they not be contaminated by any afflictions for as long as it takes for them to pass into unsurpassed, complete nirvāṇa. May they accomplish everything from not lacking recollection of all phenomena¹⁸² to not being afflicted by the latent tendencies that cause one to be bound by afflictions as boundless and infinite as space, and may all those latent tendencies that cause one to be bound by afflictions be purified! I will instill in them everything from understanding the space-like nature of all phenomena to passing into unsurpassed, complete nirvāṇa! By thinking things are like space, I will practice the conduct of awakening so that I can attain unsurpassed wisdom in saṃsāra. I will do everything from purifying the afflicted defilements of all beings to causing them to awaken to unsurpassed and perfect buddhahood. I will teach each and every being boundless, limitless virtuous teachings. [F.192.a] I will train and establish them in the six perfections that have the same nature as space. For as long as it takes until they pass into unsurpassed, complete nirvāṇa, may those beings’ recollection of the myriads of gateways to the Dharma, which are related to the perfections that have the nature of space, never decline!’ Respected Blessed One, those were my aspirations.

11.26 “When I approached to gaze upon Buddha, listen to the Dharma, and serve the Saṅgha, I made these aspirations: ‘In the future may each and every one of the beings, as numerous as all the tiniest particles of dust that the soles of my feet touch while walking and all the tiniest particles of dust in this four-continent world, who do not want to have a deformed body in the next life and have been cast aside because of that karmic hindrance, completely exhaust that karma! From one life to the next, for as long as it

takes them to pass into unsurpassed, complete nirvāṇa, may they never be reborn with a deformed body! May I cast off all of the karmic hindrances from the past related to having a deformed body in the next life and may all of them be completely extinguished! Since I have created the cause to attain unsurpassed great wisdom, I will not part from the five limbs of power. When I awaken to unsurpassed and perfect buddhahood, I will teach the method of absorption to all beings so that I may completely fill them with the powers, strengths, and factors of awakening. I will teach the three vehicles to all beings, and I will establish them at the level of nonregression!' Respected Blessed One, those were my aspirations. [F.192.b]

11.27 "After I saw the Buddha and saw the Dharma reciters and the Saṅgha of monks, I made these aspirations: 'May all of the actions toward others that are related to the six sense faculties being impaired be completely cast off by each and every one of the beings, as numerous as the elements of consciousness in the five destinies, three abodes, and four modes of rebirth, who have accumulated such actions in the past! In the future, after they have been cast off, may the sense faculties of those who have obtained the most far-reaching, delightful, and perfect sense faculties remain intact for as long as it takes for them to pass into unsurpassed, complete nirvāṇa! May all the actions toward others related to diminished faculties that I have accumulated in the past be cast off, be completely discarded, and be negated! In order to make beings attain unsurpassed great wisdom, may I never part from the most far-reaching, attractive, delightful, and complete sense faculties! When I awaken to unsurpassed and perfect buddhahood, I will then crush all the karmic hindrances of every being into dust!' Respected Blessed One, those were my aspirations.

11.28 "When I knelt on my right knee before the Buddha, the Dharma reciters, and the Saṅgha of monks, I gave rise to these thoughts: 'May all the beings as numerous as all the shortest instants that I have lived through in the past never experience the karmic ripening of the path of the ten nonvirtuous actions they and I have followed in the past! May all those actions not be made to ripen and not ripen for as long as it takes for them to be discarded and no longer exist! In order for all those beings to master the six perfections, [F.193.a] may all their physical, verbal, and mental formations accumulate virtue! May the path of the ten virtuous actions that I have carried out in the past be made to ripen and may those that have not been discarded fully ripen! May I never part from the path of the ten virtuous actions! For as long as it takes for me to awaken to unsurpassed and perfect buddhahood, I will teach the Dharma related to accumulating virtue and nonvirtue to all those beings, and I will instruct them through the three vehicles!' Respected Blessed One, those were my aspirations.

11.29 “When I knelt on my right knee before the Buddha, and knelt on my right knee before the Dharma reciters, I made these aspirations: ‘May all the karmic hindrances that bring about the three lower realms be extinguished for each and every being as numerous as all the countless days and nights that I have lived throughout the past! May those beings be reborn devoid of afflictions in the three higher realms and may they never be born again in the lower realms for as long as it takes them to pass into unsurpassed, complete nirvāṇa! May all the actions that bring about the three lower realms that I have accumulated and not discarded in the past be extinguished! In order to ripen beings, may I, through the power of those different aspirations, never be born in the three lower realms for as long as it takes for me to pass into unsurpassed complete, nirvāṇa! Once I awaken to unsurpassed and perfect buddhahood, I will establish beings in the threefold refuge in order to liberate them from the three lower realms!’ Respected Blessed One, those were my aspirations.

11.30 “When I did a full-length prostration to the Buddha, the Dharma, and the Saṅgha, [F.193.b] I made these aspirations: ‘May all karmic formations from the causal factors of ignorance up to old age and death, which each and every being as numerous as the tiniest boundless and infinite particles of the earth element throughout the ten directions as well as the elements of water, fire, wind, and consciousness has accumulated in the past, be extinguished! For as long as it takes them to pass into unsurpassed, complete nirvāṇa, may none of those who know the manner of the gateway to the Dharma of dependent arising ever forget that Dharma teaching! May all the karmic formations from the causal factor of ignorance up to the causal factor of old age and death that I have accumulated in the past be completely extinguished! I will remember this Dharma topic that is dependent arising in order to attain unsurpassed great wisdom. Once I awaken to unsurpassed and perfect buddhahood, I will then introduce all those beings to this teaching on dependent arising!’ Respected Blessed One, those were my aspirations.

11.31 “After I knelt on my right knee before the Buddha and the Dharma reciters, I placed my palms together and approached those worthy recipients of generosity with my eyes and face expressing supreme joy. With all my senses focused on worshipping them, I made the following aspiration: ‘May all the karmic results of all beings as numerous as all the pores on my body and on the bodies of all beings be extinguished! May they abandon all the stains of their afflictions! May they abandon all the stains of their delusion! [F.194.a] May they clear away all the stains that hinder their wisdom! May every being be perfectly adorned with merit! May they turn away from the countless hundreds of thousands of existences in saṃsāra! May they revel in

the accomplishment of the gateway to the absorptions that are the domain of miraculous power! May they serve the blessed buddhas! May they enter a hundred thousand gateways to the Dharma of the buddhas! May they hold on to their aspirations to amass the virtuous qualities of the buddha realms made in the presence of each buddha! May each and every being come to possess the roots of virtue! May they experience joy and happiness in relation to each other! May their buddha realms be perfected due to amassing the virtuous qualities of the buddha realms! May all beings abandon all rebirths in cyclic existence, and may they swiftly awaken to unsurpassed and perfect buddhahood! May the power of my karma also be extinguished! May the stains of my afflictions be purified! May the power of the floods decline! May the power of my wisdom never decline! May my merit become a treasury of merit! May I turn away from the countless hundreds of thousands of existences in saṃsāra! May I accomplish and open the gateway to absorption that is the domain of miraculous power! Every moment, I will serve the blessed buddhas who reside in and preside over the ten directions. I will enter the thousands of gateways to the Dharma of each of those buddhas. [F.194.b] I will adorn all beings with roots of virtue. In order to ripen all beings, may I also be adorned with roots of virtue that cause me to have delightful and pleasing physical, verbal, and mental qualities! When I and all beings practice the conduct of awakening together, I will, through mere words, bring an end to all those beings' rebirths. I will calm the turbid waters of their mistaken views, and I will heal the diseases of their afflictions. My words will cure the lack of affection of beings whose bodies, concentrations, and faculties are impaired. With a single word, I will establish them in everything from the roots of virtue related to generosity to the roots of virtue related to insight. With a single word, I will establish all the beings as numerous as all the pores on my body and on the bodies of everyone else in the roots of virtue related to generosity.' Respected Blessed One, those were my aspirations.

11.32 "At that time, I also made the following aspiration to have the power to be the person who serves food and drinks to the Buddha, the Dharma reciters, the Saṅgha of monks, the solitary monks, the solitary nuns, the male and female lay practitioners, the men, the women, the sages of other traditions, and all human beings from all castes, and even to distribute food and drinks to all the beings born in the animal realm: 'I will continue to circle in saṃsāra in order to tame and ripen beings! I will only accept food and drinks in amounts as small as the size of a single hair! The entire assembly of hundreds of thousands of beings—those as numerous as all the grains of sand in the Ganges—who come to me and want food and drink will enjoy in abundance all the food and drink of any color or flavor they want. [F.195.a]

Whether they want anything from a single red color or two pale colors to eighty thousand different colors, each of them will enjoy exactly what they wish for in abundance, and those colors and flavors will not weaken one another.¹⁸³ I will distribute inexhaustible amounts of any food and drink those beings want. The food and drink that they take from my hand will completely cure all of their physical illnesses. The food and drink they consume will completely cure their mental illnesses. It will pacify all their unwholesome views, and accomplish everything including ending the stream of rebirths for all those beings. May anyone who consumes my food and drink, or accepts any clothes, bedding, flowers, garlands, ointments, medicine, dwelling places, servants, or even a single piece of the point of one of my hairs that I offer to them, be completely liberated from rebirth for as long as it takes for them to pass into unsurpassed nirvāṇa! May I cause all disciples to pass into nirvāṇa!’ Respected Blessed One, those were my aspirations.

11.33 “ ‘As I cycle through afflicted buddha realms inundated with the five impurities, I will practice the conduct of awakening and liberate beings from inferior forms of conduct. At that time, I will practice in each of those afflicted buddha realms inundated with the five impurities, and I will train in and perform ascetic practices and observances. I will spend one life in the palace of the heaven of Tuṣita, where I will practice with a firm commitment to diligence while engaging in intense physical activities, observances, and austerities. In that buddha realm there is ‘earth infused with delicious morsels’ and the ground is devoid of and lacking even the smallest holes. [F.195.b] The beings who eat meat and are marked by sores dig the earth in that buddha realm.¹⁸⁴ After they give up meat, they eat that earth infused with delicious morsels and enjoy a thousand delicious flavors and aromas. In that way, they obtain it however they want, whenever they want, and in any quantity they want. All the physical, verbal, and mental negative tendencies, as well as all the latent patterns of the afflictions, of all those who eat that earth infused with delicious morsels, even those of the smallest birds and the wild animals who eat it, are completely eliminated. There are trees called Victorious Rohiṇī that grow in all of the buddha fields where beings do not eat meat and even the smallest birds and wild animals do not drink blood. When the leaves, twigs, and branches of those trees are cut, colorful, fragrant, and tasty blood flows out, and even when the small birds and wild animals drink that blood, all their physical, verbal, and mental negative tendencies, as well as all the habitual tendencies of their afflictions are completely eliminated. But since no one drinks blood in that entire buddha realm, even the smallest birds and the wild animals do not drink it. Immaculate trees grow in that buddha realm for those who want to drink

milk. When their leaves, twigs, and branches are cut, extremely clear, colorful, fragrant, and tasty milk flows out for those who want to drink milk. When beings, including birds and wild animals, drink that milk, all their physical, verbal, and mental negative tendencies, [F.196.a] as well as all the habitual tendencies of their afflictions, are completely eliminated. There is no milk in that entire buddha realm aside from the milk of those trees. In that buddha realm, beings are born in water ponds and there are no womb births. In that buddha realm, beings are free from all the hell realms and the world of the Lord of Death.

11.34 “ ‘At that time, I will make it my personal commitment to practice intense observances and perfect conduct in Tuṣita. Since the women in that buddha realm have developed completely pure attitudes, all their envy, stinginess, and deception are completely extinguished. In that buddha realm, those who are born with female bodies do not engage in sexual activity, and that buddha realm is free from quarrels, conflicts, lies, falsehood, slander, harsh words, idle gossip, ill will, attachment, wrong views, famine, drought, thieves, iron and wooden shackles, leg chains, improper pursuits, and actions that cause permanent damage to others. It is completely peaceful in that buddha realm. When I enter the Tuṣita palace and reside in my mother’s womb for ten months,¹⁸⁵ beings will revel in the supernormal faculties everywhere in that buddha realm, and they will all remember the roots of virtue they have created before. After ten months have passed and I have emerged from my mother’s womb, I will engage in activities for seven weeks and ripen all the beings of that buddha realm. All the beings including the birds and the wild animals will become weary of old age and death, so they will engage in intense observances and practice virtue, and their minds will be drawn to the forest of the ascetics. [F.196.b] After those seven weeks have passed, on the day I attain unsurpassed and perfect buddhahood, I will turn the wheel of Dharma. When I turn the wheel of Dharma, I will ripen countless myriads of beings using the three vehicles. I will display the turning of the wheel of Dharma to all the gods throughout that entire buddha realm. I will cause beings on every continent to be adorned with acceptances, absorptions, and dhāraṇīs. I will teach the Dharma to the beings on every continent for seven weeks. I will free the animals in that buddha realm from their animal births and make them reach the human world. I will teach the beings in that buddha realm the absorptions, dhāraṇīs, and acceptances for seven weeks, so none of them will be reborn in the animal realms or in the world of the Lord of Death anymore. After they die, they will all be reborn in this buddha realm. Even the smallest one of those beings living in the lower realms will be reborn in this buddha realm after they die. Even the smallest one of those beings will not be cast into a buddha

realm that is not perfectly adorned with these qualities. After those seven weeks have passed, I will reach the realm of nirvāṇa and pass into nirvāṇa without remainder of aggregates.’ Those were the aspirations I made in the presence of the Lord of the Brahmā Realm.

11.35 “I then said, ‘Respected Blessed One, in the future when I have fulfilled those aspirations, it will enable me to generate various great skills. Respected Blessed One, I eliminated those wrong views long ago. Please issue your prophesy about my unsurpassed and perfect awakening so that it will be evident to this entire assembly!’

11.36 “The Thus-Gone One Lord of the Brahmā Realm replied, [F.197.a] ‘This is extremely profound! This is amazing! Those vast aspirations you have made are like a thunderclap in the sky that brings rain to satiate beings, fills lakes and ponds, and satiates the beings, medicinal plants, leaves, forests, and thickets that are tormented by scorching heat. Noble son, those extremely profound aspirations that are like a thunderclap resounding in the sky nourish this entire assembly. Noble son, those who make aspirations with intense enthusiasm will fulfill all of their aspirations. In the future, you will appear in the buddha realm Utterly Magnificent during the eon Great Light. Noble son, you will take birth as the buddha in that world, and you will be the wise and venerable thus-gone one, the worthy, perfect buddha, the unsurpassed guide who tames beings, and teacher of both gods and humans known as the blessed thus-gone one Sovereign King of all Melodies.’

11.37 “As soon as I did a full-length prostration at the feet of the thus-gone one Lord of the Brahmā Realm, right when I touched the ground with the top of my head, the ground of ten thousand buddha realms started to tremble like the reflection of the moon in water.”

11.38 Then, all the assemblies of gods, gandharvas, asuras, and humans applauded, saying, “Holy being endowed with the excellent Dharma and great compassion, those extremely difficult aspirations you made with firm diligence, strong enthusiasm, and great power are excellent, excellent!”

11.39 “Respected Blessed One, just as you served the thus-gone one Lord of the Brahmā Realm and his saṅgha of hearers in that place for three months by offering them all kinds of provisions, I also treated that Blessed One as an object of worship every day by offering him various types of flowers, perfumes, garlands, and incense. [F.197.b] Respected Blessed One, I too became a renunciant in the same way that you renounced all your royal possessions and duties after those three months had passed and shaved your head and facial hair, donned the saffron robes, and became a renunciant out of sincere faith in the presence of the thus-gone one Lord of the Brahmā Realm together with ten thousand beings. From that point until the blessed Thus-Gone One wandered and went to another land, I went

begging for alms in another town where a great sacrifice was taking place. There, great compassion arose in me toward those who wanted to kill living beings. I thought, 'If I don't prevent them from killing those beings, I will not awaken to unsurpassed and perfect buddhahood, and I will not traverse the rivers of old age and death, and I will not be able to ripen beings.'¹⁸⁶ I approached them and said, 'Hey! Why are you performing this sacrifice?'

11.40 "They replied, 'No rain is falling in this land, there is a famine, and many beings here are struck by diseases, blind, or crippled. There is internal conflict and the king's attendants, ministers, villages, districts, and leaders are fighting with each other. We are going to perform this sacrifice to dispel those bad omens, to cure diseases, and to reconcile everyone.'

11.41 "I then said to them, 'Good people, you can prevent those beings from being killed! Do not kill in this sacrificial enclosure! I shall completely pacify all your famines, droughts, diseases, and internal wars!'

11.42 "They asked, 'Are shaven-headed monks capable of such things?'

"I then made the sacrificial enclosure disappear before those beings [F.198.a] and made the following aspiration: 'Since the Blessed One speaks the truth, may the prophecy he made about my awakening to unsurpassed and perfect buddhahood be fulfilled! If I am killed for this sacrifice with a completely pure aspiration, I will offer this body to as many local protector gods, nāgas, and yakṣas as there are pores on my entire body. As my abundant, fresh blood spills, may those local protectors drink the blood! By drinking it, may each of those local protectors pacify the bad omens of this land! May they provide happiness, good harvests, and good health to this land! May that bring about prosperity as an antidote to fighting, bondage, harm, and disputes! May all the beings living in this place be happy and satisfied! May they have no physical, verbal, or mental negative tendencies! May all beings in this entire land be fulfilled with the most supreme forms of happiness! When I awaken to unsurpassed and perfect buddhahood, I will liberate all these beings from old age and death! May I be sacrificed in the sacrificial enclosures in each of the four-continent worlds of this great eon, as numerous as all the pores of all beings. May I be killed for the sake of the people in those sacrificial enclosures and may I be killed for the sake of the animals in those sacrificial enclosures! May my body then disappear from this land, and may things in this land such as killings, diseases, famines, droughts, conflicts, [F.198.b] extreme cold, extreme heat, poisons, curses, untimely winds, untimely rain showers, untimely swarms of flies, biting flies, mosquitoes, killer locusts, unrestrained pursuits of material possessions, attachment to unlawfulness, deceit, slander, harsh speech, idle gossip, covetousness, ill will, and wrong views be completely pacified! May all the beings there be pleasant, gentle, accommodating, detached, and generous

toward each other, and may they never wish to be separated from each other, like the ground!¹⁸⁷ May they have an attitude of renunciation, discipline, tranquility, diligence, patience, concentration, and one that is devoted to the cultivation of insight! May the preceding good omens arise from the moment that I am killed for the sacrifice and for as long as it takes for me to act with great skill in all the empty buddha realms and buddha realms that are inundated with the five impurities of the ten directions as numerous as all the grains of sand in the Ganges! May rain fall from the sky!’

11.43 “As soon as I had said those words, milk flowed from all the pores of my body and rain started to fall from the sky. The beings holding the sacrifice did not kill me and then asked to be under the Blessed One’s power.¹⁸⁸ Everyone in that land prospered, flourished, and was well provisioned and harmonious. Diseases, fights, famines, and droughts disappeared. I also asked the Blessed One to witness my confession¹⁸⁹ of all the sacrifices I had performed as a human in sacrificial enclosures as numerous as all the grains of sand in the Ganges. I took rebirth as each of the 84,000 different animal births where I offered myself in sacrifices as numerous as all the grains of sand in the Ganges while assuming the physical appearances of animals such as horses, yaks, [F.199.a] bulls, pigs, wolves, cows, rhinoceroses, buffaloes, and foxes. I demonstrated my great skill and satisfied beings in afflicted buddha realms of the ten directions that are inundated with the five impurities by providing them with all manner of necessities. [B11]

11.44 “Furthermore, respected Blessed One, during that difficult time when the pure meat of a goat was requested for some sick people but that country had no goats, I made the following aspiration: ‘So long as I have not attained unsurpassed great insight, may this aspiration be fulfilled: I will climb this big tree, jump from it, and be miraculously reborn as a goat. The gods will then tell those humans that the goat’s meat is the medicine that will cure their diseases, and that they should therefore eat that meat. It will cure their diseases. When I appear in the world as a buddha, may the beings in my buddha realm not eat meat! May there be nothing that is not medicine for those who contract diseases! May no cries of distress be heard! May beings in that buddha realm never hear cries of being destitute of resources and possessions! Just as I serve those sick beings today by assuming the form of a goat, for as long as beings in saṃsāra who have contracted diseases can be cured by meat, blood, milk, or butter, may I be reborn as an animal to cure their diseases!’

11.45 “I climbed the tree and jumped from it, [F.199.b] and this entire great trichiliocosm shook in six ways. Śakra, Brahmā, and myriads of gods rained showers of divine flowers, incense, garlands, and powders of aloeswood, takara, and yellow sandalwood. They sat before me with their palms joined

and said, 'Holy being, may no beings be slaughtered!¹⁹⁰ We will liberate sick beings in every buddha realm from all their diseases, and we will liberate them from everything from droughts, famines, sicknesses, deaths, fights, and disputes to the path of the ten nonvirtuous actions! We will cause beings to practice the path of the ten virtuous actions!' When I jumped from that tree, the gods caught me in the air. Then I instructed those beings in a way that caused them to practice the Dharma and caused fifty trillion of them to develop the supernormal faculties. Because of what I had said, the gods led and placed the beings in all those buddha realms on the path of the ten virtuous actions. Respected Blessed One, those were my aspirations."

11.46 The Blessed One gave his approval to the bodhisattva Melody of Space,¹⁹¹ saying, "Noble son, it is as though your aspirations about conduct that is difficult to perform are resounding like a lion's roar. This is excellent, excellent! Noble son, in the past when you were called Gaṅga and were devoted to the sun, did I not exhort you to give rise to the mind set on awakening for the first time?"

11.47 "Respected Blessed One, I never gave rise to the mind set on unsurpassed and perfect awakening in the past. Respected Blessed One, [F.200.a] the first time I became a bodhisattva was when I was before the Thus-Gone One Lord of the Brahmā Realm and made the aspirations I have just mentioned."

11.48 "Noble son," asked the Blessed One, "if you had not previously given rise to the mind set on awakening, then who taught you those aspirations?"

"At that time, I went to the wilderness. I sat on the ground and reflected about the aspirations I might make. Then the Thus-Gone One Lord of the Brahmā Realm instructed me to make those aspirations in a dream, so I made them before that thus-gone one. I developed compassion for beings and I realized the defects of saṃsāra. After that, because of that consideration, I performed these acts of generosity for the proponents of sacrificial rituals, and I made those aspirations."

11.49 "Did you adhere to mistaken views?" asked the Blessed One.

"No, I did not."

11.50 "Whose power prevented this?"

"Respected Blessed One, it was the power of those extraordinary aspirations."

11.51 The Blessed One then said, "Thus it is, noble son! Your aspirations will liberate beings from all manner of paths to wrong views, and no other power can liberate beings from all manner of paths to wrong views. Noble son, to whose aggregates of form up to consciousness in the three times is this prophecy of awakening related? To whose six sense fields associated with

feelings of the three times, which are pleasant, unpleasant, or neither pleasant nor unpleasant, is it related? To whose absence of feeling is it related? Whose prophecy of awakening is this?"

11.52 "Respected Blessed One, my request for this prophecy, the prophecy I made, and the prophecy of my unsurpassed and perfect awakening do not exist. [F.200.b] Why do I say this? Just as space is immaterial, insubstantial, without intrinsic nature, utterly nonexistent, wordless, without attainment, and inexpressible, those phenomena are also everything from immaterial and insubstantial to inexpressible and unborn. Respected Blessed One, everything from form to consciousness does not arise across the three times. They are free from visible characteristics and are unborn. Respected Blessed One, everything from the eyes to the internal mental faculty of the three times does not arise and is free from visible characteristics. Feelings that are pleasant, unpleasant, and neither pleasant nor unpleasant are everything from unborn to free from visible characteristics. Respected Blessed One, I do not apprehend an ultimate nature of forms related to the three times, or arising, abiding, and disintegrating in the nature of reality. I do not apprehend anything that dwells in the realm of phenomena. I do not see name and form. I cannot see the characteristics of form, which are mere labels. The same goes for feelings, perceptions, and formations. Respected Blessed One, I do not see the characteristics of consciousness, which are mere labels, in the ultimate reality of the consciousnesses of the three times. Blessed One, I do not see the ultimate reality of the eye related to the three times; the characteristics of the eye, which are mere verbal designations; the collection of the internal mental faculty related to the three times; or contact that is pleasant, unpleasant, or neither pleasant nor unpleasant. Respected Blessed One, I do not apprehend arising, abiding, and disintegrating as being related to ultimate reality, the true nature of phenomena, or the faultlessness of phenomena. I do not apprehend the elements related to mind and mental phenomena. [F.201.a] I do not see the abiding characteristics of the mind. Why? Because all phenomena are like echoes. Like characteristics superimposed on space, they are without coming and going, and they are not apprehended in any way. All phenomena are like optical illusions, mirages, dreams, and reflections of the moon in water. Like characteristics superimposed upon space, they do not come and go, and they cannot be apprehended anywhere in any way.

11.53 "Respected Blessed One, bodhisattva great beings have an absorption called *the nonexistence of apprehended objects and freedom from characteristics*,¹⁹² which is not shared with any of the hearers or solitary buddhas. What is this absorption that is free from the characteristics of forms and lacks apprehended objects? Apprehending the emptiness of the inner, the

emptiness of the outer, the emptiness of both the inner and the outer, the emptiness of emptiness, great emptiness, the emptiness of the ultimate truth, the emptiness of conditioned phenomena, the emptiness of unconditioned phenomena, supreme emptiness, the emptiness that is devoid of beginning and end, immutable emptiness, the emptiness of intrinsic nature, the emptiness of inherent characteristics, the emptiness of all phenomena, the emptiness of nonapprehension, the emptiness of insubstantiality, the emptiness of essential nature, and the emptiness of insubstantial essential nature is the absorption known as *freedom from characteristics and absence of an apprehended object*, which is not shared with any of the hearers or solitary buddhas. Respected Blessed One, it should be explained in the following way: It is a verbal designation for what does not exist in that I do not think, ‘That prophecy of unsurpassed, perfect awakening was directed at me, the prophecy will come to pass, or the prophecy has come to pass.’ Why? [F.201.b] Because I do not see any prophecy. I do not see any expression, prophecy, or saṃsāra. I do not see nirvāṇa, yoga practice, what is not yoga practice, the path, or what is not the path. Just as the path of suchness is nonexistent and I do not see the path of unmistaken suchness, the realm of phenomena, the true nature of phenomena, or the faultlessness of phenomena, so too I do not see anything from form to consciousness. I do not see anything from the eyes to mental consciousness. I do not see a specific occasion or opportunity wherein this prophecy was proclaimed. I do not see this prophecy in relation to anything from form to consciousness, or in relation to anything from the eyes to the mind, or as a prophecy of someone’s awakening.”

11.54 As this teaching of the bodhisattvas was being delivered by the Blessed One,¹⁹³ the parivrājaka Allotted Ground saw him and attained the acceptance that tames beings with the sky-colored method of perfect conduct. Thirteen thousand non-Buddhists who had conquered their pride gave rise to the mind set on unsurpassed and perfect awakening and reached the level of nonregression.

11.55 *This was the eleventh chapter of the Great Vehicle sūtra entitled “The Acceptance That Tames Beings with the Sky-Colored Method of Perfect Conduct.”*

12.

CONCLUSION

12.1 The Blessed One then entered the absorption known as *entering all sounds*. Through that absorption, he brought satisfaction to all the beings living in the different places of birth by using that absorption to speak in the 84,000 languages and dialects of those 84,000 places of birth. [F.202.a] The Blessed One said, “Listen to these syllables and expressions! Listen, my friends! My friends, teach the path of happiness and peace that leads to rebirth as a god or a human, to the attainment of the vehicle of the hearers through which all forms of suffering will be extinguished, to the attainment of the vehicle of the solitary buddhas, and to the attainment of unsurpassed and perfect awakening!”

12.2 As the Blessed One uttered those melodious words throughout the ten directions in a single statement, they transformed into 84,000 different languages and tones. Through the expression of those languages and dialects, all beings understood that statement in their own words. Those melodious words spread throughout the empty buddha realms of the ten directions inundated with the five impurities that were as numerous as all the grains of sand in the Ganges. They even resounded in the ears of the beings that had been born in the lower realms in those empty buddha realms of the ten directions inundated with the five impurities that were as numerous as all the grains of sand in the Ganges. Those beings understood this statement in their own words, and thought, “Who is this most sublime being who teaches us the path of peace and happiness with such beautiful, pleasant, and delightful words? The path that he has taught will lead to unsurpassed and perfect awakening. What is it like at the level of a hearer? ¹⁹⁴ What is it like at the level of a solitary buddha? What is it like at the level of unsurpassed and perfect awakening? If we attain such a path, all our pleasant physical sensations and all our suffering will be purified, and all physical distractions will diminish, so we should show our respect and listen!”

12.3 The Blessed One said, “My friends, these ten are the path of virtuous actions. Through it you attain rebirth among gods and humans, you attain the vehicle of the hearers that leads to the exhaustion of all forms of suffering, [F.202.b] and all your suffering will be extinguished. Through this path of virtuous actions, you will become the most sacred and eminent of all beings. You will develop great love, great compassion, and the great wisdom of an omniscient one. You will feel affection toward all beings and work for their benefit. What is this path of the ten virtuous actions? Beings who follow the path of virtuous actions will quickly attain everything from rebirth among gods and humans to unsurpassed and perfect awakening. My friends, after being born among god and humans, you should exert yourselves in the path of virtuous actions. You should practice generosity, maintain discipline, and cultivate the ten perceptions. What are those ten perceptions? You should cultivate the perception of a decomposing corpse. That will lead to everything from the result of a stream enterer to the result of a worthy one, and all your suffering will be extinguished. You should also cultivate the perception of a putrefying corpse, the perception of a bluish corpse, the perception of a bloody corpse, the perception of a corpse covered by maggots, the perception of a devoured corpse, the perception of a scattered corpse, the perception of a skeleton, the perception of a burned corpse, and the perception of someone dying. Through those perceptions, you will attain everything from the fruition of the stream enterers to the fruition of the worthy ones, and all your sufferings will be extinguished.

12.4 “Once you are born among humans, you should cultivate the twelve perceptions that lead to the attainment of the level of the solitary buddhas. What are those twelve perceptions? You should cultivate the perceptions of the four concentrations, the four immeasurables, the four formless attainments, the recollection of the Buddha, the recollection of the Dharma, the recollection of the Saṅgha, the recollection of discipline, the recollection of generosity, the recollection of world weariness, the recollection of tranquility, the recollection of the movement of the breath, [F.203.a] and the recollection of special insight. Through those perceptions, you will attain the level of the solitary buddhas. Once you are born among humans, you should make all beings feast on the nectar of ambrosia through your generosity, self-control, and restraint, and you should master the six perfections. What are those six perfections? You should master the perfections of generosity up to the perfection of insight. Once you have awakened to unsurpassed and perfect buddhahood, you will then act as virtuous friends for all beings by speaking in their languages and dialects, and you will bring them happiness as I am doing now.”

Those beings then thought, “We are definitely witnessing the virtuous eloquence of someone endowed with great compassion!”

12.5 The Blessed One knew the thought that had arisen in the minds of those beings. In that instant, he entered the absorption known as *proceeding as a hero*. He used that absorption to send forth emanations to all of the realms empty of a buddha, where beings are inundated with afflictions, that there are throughout the ten directions and which are as numerous as all of the grains of sand in the Ganges. He stood in the form of Brahmā before each of those beings who were devoted to Brahmā, and taught the Dharma. He led some of them to adopt the path of unsurpassed and perfect awakening and established them on it. He established other beings in the vehicle of the solitary buddhas, and others in the vehicle of the hearers. Some of them practiced the path of virtuous actions so that they would be born among gods and humans. He taught the Dharma in front of those who were devoted to Īśvara and to elephants, horses, pretas, and hell beings while assuming the physical appearances of Īśvara, an elephant, a horse, a preta, and a hell being. [F.203.b] Some of those hell beings were led to direct their thoughts toward unsurpassed and perfect awakening and some practiced the path leading to rebirth among gods and humans. Those who had created roots of virtue in the past made them become more stable, and those who had not created roots of virtue in the past created them. Because of their faith, beings in the three lower realms were reborn among gods and humans after they died.

12.6 At that time, in all the buddha realms of the ten directions inundated with the five impurities that were as numerous as all the grains of sand in the Ganges, myriads of beings in each of those buddha realms, who were as numerous as all the grains of sand in immeasurable, countless Ganges Rivers, gave rise to the mind set on unsurpassed and perfect awakening and created roots of virtue. Some of them reached the level of nonregression, and some attained acceptances, absorptions, and dhāraṇīs. Through the strength and the miraculous power stemming from the attainment of those acceptances, absorptions, and dhāraṇīs, they arrived in front of the Thus-Gone One Śākyamuni in this Sahā buddha realm. Among the myriads of beings as numerous as all the grains of sand in countless Ganges Rivers who had given rise to the mind set on the vehicle for which they had set forth the conditions and had created roots of virtue, some departed to other buddha realms in which blessed buddhas resided, thrived, offered sustenance, and taught the Dharma to beings. Others abided on the level of nonregression. Similarly, through the power of their aspirations, myriads of beings as numerous as all the grains of sand in immeasurable, countless Ganges Rivers who had given rise to the mind set on the vehicle of the

hearers and created roots of virtue; beings in buddha realms as numerous as all the grains of sand in immeasurable, countless Ganges Rivers who abided on the path of the ten virtuous actions and had been born among gods and humans; and myriads of other beings as numerous as all the grains of sand in countless Ganges Rivers who lived in the different buddha realms were reborn in this buddha realm of the Thus-Gone One Śākyamuni after they died. [F.204.a] Through the power of their aspirations, some beings were reborn in other pure buddha realms where blessed buddhas resided, offered sustenance, and taught the Dharma while being surrounded by multitudes of bodhisattvas. In all those buddha realms, beings enjoyed all kinds of possessions, resources, and provisions in countless, immeasurable amounts.

Then the Blessed One arose from that absorption and uttered these verses:

- 12.7 “The wise ones in these worlds,
Who are intelligent and fearless,
Dedicate their thoughts to awakening
And perform difficult tasks.
- 12.8 “They teach about the next life
And ripen suffering beings.
They subjugate the four māras
And attain the peace of nirvāṇa.
- 12.9 “They teach the law of karma to beings
Through restraint, cultivation, and generosity.¹⁹⁵
By practicing in the three vehicles,
Those beings attain the fortunate state of liberation.
- 12.10 “They liberate from suffering and harm
Those who live in the three lower realms,
And having shaped their intentions,¹⁹⁶
Lead them to rebirth among gods and humans.
- 12.11 “Beings who practice these virtuous qualities
And are ardently devoted to them
Will master the six perfections
And be in harmony with the buddhas.”
- 12.12 The bodhisattva great being Maitreya then stood up, prostrated to the Blessed One with his palms joined, and said, “Blessed One, this is the second turning of the Dharma wheel after you awakened to unsurpassed and perfect buddhahood! Blessed One, please empower this Dharma teaching!”

- 12.13 As the Blessed One remained silent, [F.204.b] the melodies of myriads of divine cymbals resounded everywhere. Showers of flowers and clouds of powders of aloeswood, takara, yellow sandalwood, and uragasāra sandalwood fell from the sky. Divine garments, wish-fulfilling garments, silk streamers, golden girdles, pearl necklaces, and armlets adorned the expanse of the sky. Many myriads of nāgas exerted themselves in the ritual activity of worshipping the Blessed One, raining down showers of myriads¹⁹⁷ of different kinds of pearl necklaces.
- 12.14 All the bodhisattvas who had gathered from the ten directions, including Maitreya, Mañjuśrī, Samantabhadra, and the rest, stood up together, joined their palms in the direction of the Blessed One, and supplicated him in unison, “Respected Blessed One, out of affection for the sake of future beings, please empower this Dharma teaching!”
- 12.15 “Respectable ones,” the Blessed One replied, “do not say such words! In the future, during the final five hundred years, there will be assemblies of unfaithful beings belonging to the four castes who engage in unwholesome conduct, observe unwholesome discipline, and solicit payment. They will have little learning, they will be stingy, their behavior will be inappropriate, they will maintain evil views, and most of them will adhere to views of permanence and annihilation. They will not be afraid of the afterlife, they will deny the existence of causes and effects, they will harbor ill will toward each other, they will praise themselves,¹⁹⁸ and they will follow the path of the ten nonvirtuous actions. There will be no kings who practice the Dharma. Kings will insatiably pursue the objects of their desires, and they will look for opportunities to deceive others. They will show great contempt for the mendicants, brahmins, and householders who are worthy of worship, and they will have faith in those who are not worthy of worship. Those kings will respect, honor, revere, venerate, and support mendicants, brahmins, and householders who solicit payment, who are hypocrites, who observe unwholesome discipline, [F.205.a] who have little learning and weak compassion, who are dull-minded, and who are involved with mistaken practices. They will discard happiness day and night, and they will promptly engage in inappropriate royal duties. Those kings will not be afraid of the afterlife, and many will be liars.
- 12.16 “Due to the defects of those kings, some bodhisattvas will go to other worlds. Some bodhisattvas will maintain their ascetic virtues, contentment, and impartiality in remote places and forests. The deities who protect those lands will become displeased and disregard the welfare and needs of those lands. In those lands, the assemblies will engage in mutual conflicts. Due to the faults of those kings, beings will contract many diseases. They will be separated from the accumulations, their ability to recollect will be impaired,

they will pursue that which opposes the Dharma, they will quickly become old and decrepit, and they will quickly die. To whom should this Dharma teaching be entrusted for the future during the final five hundred years when there will be such conflict?

12.17 “In the future, during the final five hundred years, there will be kings who are not worthy of adoration, whose insight is confused, who are rough and greedy, who enjoy wealth but not the Dharma, who have no need for faith in words, who are thoughtless, who solicit payment, who are great liars, and who plot to deceive others. They will not venerate and look after the mendicants, brahmins, householders, and scholars who seek the Dharma, or Dharma reciters. Instead, they will enjoy lying about them and abusing them. When they hear words that are not the Dharma, they will think about putting them into practice. They will support with heaps of wealth the kings and royal priests who have little merit or insight, who observe unwholesome discipline, who solicit payment, who are rough, who praise themselves, [F.205.b] who criticize others, who adhere to inappropriate views, who think about immediate necessities without restraining their bodies and speech, who do not think about upholding the Dharma, who delight in negative actions, and who do not venerate those mendicants, brahmins, and householders. Through the power of wealth and lies, they will worship and serve royal priests who should not be venerated. They will listen to and act upon the words of royal priests who should not be venerated, they will worship them, and those priests will be worshiped and become an object of worship for those kings. Due to the faults of those who should not be venerated, the tenets of the Dharma will be obliterated, and the tenets of false Dharma will rise. If the bodhisattva great beings are going to dwell in states of indifference and practice concentration, to whom should I entrust this Dharma teaching?

12.18 “In the future, during the final five hundred years when the sacred Dharma will be no more than a reflection of itself, there will be people who renounce householder life and who strive for their own interests, lack faith, and observe unwholesome discipline; whose insight is confused; and who are stingy about the Dharma as they crave houses, status, domains, land, and profit. They will harbor ill will toward each other, and they will look for opportunities to deceive others. They will delight in receiving gifts and being venerated by others. They will denigrate monks who have reached sublime levels of realization, and they will be deceitful about others’ dwelling places, cities, preceptors, and teachers. They will interrupt the peace and happiness that comes from contemplation and the discernment of yogic practice. They will crave food and drinks, they will strive for profit and honor, and they will worship householders. Since they will denigrate those

who seek the Dharma, [F.206.a] the Dharma reciters will abandon the monasteries. They will become hermits and settle into states of concentration upon indifference in their beds. At that time, when the tenets of false Dharma are thriving, some bodhisattva great beings will leave for other worlds, and some others will dwell in remote areas in a state of indifference. The deities who protect those lands will also dwell in states of indifference, and those lands will experience famines, diseases, and conflict. Beings in those places will bind and kill each other, and they will take refuge in mistaken views out of fear of each other. So, to whom should I entrust an acceptance of the way of all profound teachings such as this one?"

12.19 The entire assembly of bodhisattvas, great hearers, and powerful gods, gandharvas, and asuras exclaimed, "Blessed One, please entrust this acceptance of the way of the profound Dharma to our hands! We will spread out and prevent fights, disputes, famines, droughts, diseases, and assemblies of non-Buddhists in any royal palaces and lands where this acceptance of the way of the profound Dharma is practiced! We shall protect those people who recite the Dharma, who seek the Dharma, and who establish the Dharma! We shall convert the kings, ministers, royal attendants, and all those who live in towns and in the countryside into followers of the Dharma!"

12.20 The Blessed One replied, "Respectable ones, this is excellent, excellent! Your eloquence and diligence are excellent, and you are fearless. Even if you are tormented by beings who display nasty aggression, by beings who are extremely abusive, or by hunger and thirst; even if you are beaten up with sticks; and even if you are tormented by cold, by heat, or by wind, until you attain the state of the sublime Dharma eye, in all the lands, cities, towns, country villages, and buddha realms, who among you will enthusiastically strive for this Dharma eye? [F.206.b] Who among you will reveal this acceptance that is the foundation of the gateway to all the profound Dharma teachings, convert beings to this acceptance, spread out among all those who cultivate it, read it aloud, impart the textual transmission to others, encourage others read it, encourage everyone to listen to it, write it down, make others write it down, and spread out to protect, guard, and provide shelter for those who follow the Dharma?"

12.21 At that moment, the ten thousand bodhisattvas led by Maitreya stood up, prostrated with their palms joined in the direction of the Blessed One, and exclaimed, "Respected Blessed One, we will convert all of the beings in every buddha realm until they are patrons of the holy Dharma. We will spread out to convert them into followers of the Dharma so that they commission this Dharma teaching to be written down in a book!"

12.22 The Blessed One said, “Noble sons, you perform the activities of great beings, and you have attained this acceptance of taming beings through the sky-colored method of perfect conduct. This is excellent, excellent! Noble sons, as you diligently maintain the power and endeavor of this acceptance, your diligent maintenance of that power and endeavor will ripen beings in all the buddha realms, all the four-continent worlds, all the lands, all the villages, all the cities, all the towns, and all the provinces. Do not deceive kings, and do not abandon ministers and royal attendants. Noble sons, from today until the banner of the Dharma is unfurled in the buddha realms inundated with the five impurities, spread out to ripen beings without becoming weary. Introduce those beings who seek out misdeeds and adhere to wrong views to the path of virtuous actions and place them on it. Encourage beings with numerous faults to becoming renunciants and embrace peace, [F.207.a] and establish them in the fundamental precepts. Prepare beings who are afflicted with many faults but whose bodies, speech, and minds are ready for training in the concentrations, liberations, dhāraṇīs, and acceptances. Encourage beings to delight in making their bed in solitary places as hermits and encourage them to benefit others. Do everything from converting stingy beings to the practice of generosity, to converting those with confused insight who are involved with evil domains and adhere to dense views to the power of noble insight, and establish them in each one.

12.23 “Bodhisattvas who liberate these beings overwhelmed by various forms of suffering increase their mass of merit many times over. Bodhisattvas who demonstrate acceptance in the face of weariness for seven days and nights in order to ripen beings, ripen beings through the power of this acceptance, and lead beings in afflicted realms inundated with the five impurities to adopt a small amount of this acceptance during the time when the sacred Dharma is in decline, and who teach it to beings and have them recite it and write it in a book, increase their merit many times over. The countless bodhisattvas as numerous as all the grains of sand in ten Ganges Rivers who practice the six perfections in pure buddha fields do not increase their heap of merit to that extent. Why? Because those bodhisattvas are naturally endowed with great compassion. Those great beings are striving for a great goal, and they are adorned with great diligence and insight. Those bodhisattva great beings will quickly awaken to unsurpassed and perfect buddhahood. The power they generate in relation to the acceptance that tames beings with the sky-colored method of perfect conduct does everything from ripening beings in afflicted buddha realms inundated with the five impurities to getting them to commission it to be written in a book.

Since they will light the lamp of the Dharma when the Dharma is in decline, [F.207.b] they will be known as *bodhisattvas endowed with great compassion*, and they will quickly awaken to unsurpassed and perfect buddhahood.”

12.24 When the Blessed One had praised the conduct of the bodhisattvas in the afflicted buddha realms, bodhisattva great beings as numerous as all the grains of sand in the Ganges prostrated to the blessed Śākyamuni with their palms together and said, “Respected Blessed One, we have undertaken the practice of bodhisattva conduct while dwelling in countless pure buddha realms. We had forsaken all those beings in afflicted buddha realms inundated with the five impurities who are disconnected from roots of virtue, and taken the vow to reside in pure buddha realms from that day until the end of time. Today, we take the following vow before the Blessed One: We shall not practice bodhisattva conduct in pure buddha realms anymore until the end of time! Through the power of our aspirations, we shall practice that conduct in impure and afflicted buddha realms inundated with the five impurities, and we shall ripen all those beings who lack roots of virtue!”

12.25 “Holy beings,” replied the Blessed One, “bodhisattvas who focus their attention on great diligence and ripen all the beings who are disconnected from roots of virtue are excellent, excellent! They are endowed with great compassion, they practice the great perfections, they are endowed with the supernormal faculties, they have the great means of attracting disciples and do not depend on others,¹⁹⁹ and they possess the source of great wisdom. Bodhisattva great beings who practice the six perfections in impure and afflicted buddha realms inundated with the five impurities, and who ripen those whose roots of virtue are corrupted and who are afflicted by all kinds of suffering, are known as *bodhisattva great beings*. [F.208.a] Therefore, noble sons, ripen beings using this acceptance that tames beings with the sky-colored method of perfect conduct!

12.26 “Noble sons, in the lands where this acceptance of taming beings with the sky-colored method of perfect conduct will be taught, it will give rise to various types of extraordinary qualities and glorious prosperity, and the kings will experience four qualities and praiseworthy circumstances. What are those four? The kings will be healthy; they will live a long life while experiencing little harm; they will be pure and have no opponents or enemies; and their strength and skills will be unimpeded, they will experience a lot of joy, and they will wish for the Dharma. Why? Because those lands will be protected by nāgas, Śakra, Brahmā, the world protectors, and the lords of the yakṣas, and those respectable ones are unequaled!”

- 12.27 Śakra, Brahmā, the world protectors, and the lords of the yakṣas then exclaimed in unison, “That is correct, Blessed One! We will accompany and protect from harm those who are kings in the lands where this acceptance is taught! We will cure their diseases, preserve their lives, protect them from enemies, and show them glory, good fortune, and joy in the Dharma! We will make them acquire excellent and unimpeded strength and skills!”
- 12.28 The Blessed One said, “Respectable ones, this is excellent, excellent! Do just as you have said! Why? Because in the lands where those worthy kings follow the Dharma, our splendor, strength, magnificence, and assemblies will increase.”
- 12.29 “That is correct, Blessed One!” they replied. “In the lands where this acceptance is taught, [F.208.b] the royal attendants and ministers will also experience four qualities and excellent circumstances. What are those four? In those lands, the royal attendants and ministers will be perfectly patient, gentle, joyful, and respectful; their kings will be loving; the mendicants, the brahmins, the people living in towns and in the countryside, the women, the boys, and the girls will be pleasant and joyful, and they will not seek the Dharma for material gain; and their fame and praises will spread far and wide throughout the ten directions and they will live long lives, experiencing a lot of happiness and pleasures. Those are the qualities and praiseworthy circumstances that the royal attendants and ministers will experience in the lands where this acceptance is taught.
- 12.30 “In the lands where this acceptance is taught, the mendicants and brahmins will also experience four qualities and praiseworthy circumstances. What are those four? In those lands, the mendicants and brahmins will receive Dharma robes, alms, bedding, medicine, and provisions; they will exert themselves in the concentrations; they will enjoy the mountains and live in complete seclusion; and they will abide in the four types of mental happiness.
- 12.31 “In the lands where this acceptance is taught, the people living in towns and in the provinces will also experience four excellent circumstances. What are those four? They will have wells and springs; they will be free from harm; they will accomplish their tasks; and they will never be separated from those who are worthy recipients of generosity.
- 12.32 “In the lands where this acceptance is taught, women will also experience four excellent circumstances. What are those four? The women in those lands will abandon envy and aggression; they will be patient toward all beings; they will give birth to sons; and they will have few diseases. For those women who hear about this acceptance, develop faith in it, and say they will

benefit those who recite the Dharma, [F.209.a] it will be the last time that they are born as a woman. Except for those who wish for it, they will not be reborn as a woman for as long as it takes to ascend to the seat of awakening.

12.33 “Furthermore, the lands where this acceptance is taught will not be harmed by external or internal groups. In those lands, there will be no harm caused by droughts, famines, untimely winds, rain, cold, heat, biting flies, mosquitoes, flies, rats, aggressive beings, aggressive snakes, aggressive predators, insipid tastes, rough substances, mongooses, unpleasant tactile objects, food, drinks, clothes, iron or wooden shackles, clubs, verbal abuse, insults, beatings, premature deaths, or diseases. The gods, nāgas, yakṣas, asuras, and garuḍas will protect those lands.

12.34 “Noble sons, any land where this acceptance of taming beings with the sky-colored method of perfect conduct is taught and explained will not be affected by those ten harms. Why? Because, noble sons, this acceptance perfects the entire conduct of awakening of all the bodhisattvas. It does everything from causing them to master the six perfections to making them achieve the realization of the buddhas in its entirety. The persons who merely hear the name of this acceptance will be free from the eight inopportune situations for as long as it takes to reach the seat of awakening. Those who hear about the cultivation of this acceptance in its entirety will be empowered by the buddhas, and they will not regress from unsurpassed and perfect awakening. It is therefore very powerful! Noble sons, this acceptance thus brings joy to the bodhisattvas. It makes them enter the stream, it brings them to the level of nonregression, it brings easy mastery, it makes them gain understanding, it makes them pacify forms, it makes them ripen beings, it makes them part from saṃsāra,²⁰⁰ and it leads them to nirvāṇa.” [F.209.b]

12.35 When this acceptance had been revealed, the bodhisattva great beings who had assembled from the buddha realms in the ten directions exclaimed, “Respected Blessed One, we will teach this acceptance of taming beings with the sky-colored method of perfect conduct to beings in our buddha realms, and we will establish them on the level of no longer regressing from unsurpassed and perfect awakening!”

12.36 The Blessed One replied, “Noble sons, I think the time has now come for you to do so!”

The bodhisattva great beings who had assembled from buddha realms in the ten directions then worshiped the Blessed One using the great magical powers and manifestations of bodhisattvas. They said, “Respected Blessed One, please empower these pentapetes flowers! These pentapetes flowers will be enjoyed in all the places, villages, cities, and provinces where this acceptance will be taught.”

- 12.37 The Blessed One replied, “Noble sons, in that case I will empower both.²⁰¹ In any buddha realm where noble sons or daughters pursue awakening, and in the four-continent worlds, lands, cities, villages, provinces, and countryside villages where noble sons or daughters pursue awakening, this acceptance will be cultivated, explained, taught, written down, read aloud, remembered, and practiced. These pentapetes flowers will be enjoyed in the places where this acceptance will be practiced.”
- 12.38 When the Blessed One had spoken, the bodhisattvas who had assembled from the ten directions, and the entire world with its gods, humans, asuras, and gandharvas, were delighted and praised the words of the Blessed One.
- 12.39 *This concludes the Great Vehicle sūtra entitled “The Acceptance That Tames Beings with the Sky-Colored Method of Perfect Conduct.”*

ab.

ABBREVIATIONS

- C Choné (*co ne*) Kangyur
- D Degé (*sde dge*) Kangyur
- H Lhasa (*lha sa/zhol*) Kangyur
- J Lithang (*li thang*) Kangyur
- K Peking (*pe cin*) or “Kangxi” Kangyur
- N Narthang (*snar thang*) Kangyur
- S Stok Palace (*stog pho brang bris ma*) Kangyur
- U Urga (*phyi sog khu re*) Kangyur
- Y Yongle (*g.yung lo*) Kangyur

NOTES

n.

n.1 However, the two first chapters are not marked by a chapter colophon in the Tibetan editions.

n.2 *bam po bcu gcig rgya las 'gyur/ 'gyur snying pa skad gsar cad kyis ma bcos par snang ngo.*

n.3 Silk 2019, p. 239, includes this sūtra in the list of those translated from Chinese but for which the Chinese has not yet been identified, rather than among those he lists as “questionable cases.” See also the brief mention of it in Li 2021, p. 195.

n.4 Denkarma, 297a.2. See also Herrmann-Pfandt 2008, p. 47, no. 83.

n.5 *nam mkha' la 'gro ba'i 'od kyis 'dul ba'i bzod pa.* Note that throughout our translation we render *nam mkha'* sometimes as sky and sometimes as space.

n.6 *Drnyog pa sel ba zhes bya ba'i byed pa can gyi grong rdal du.* The translation of *byed pa can* as “Land of Activity” is based on the assumption that it is the name of a region or land, such as *bde ba can*, which means “[a place or land] possessing bliss” and which has thus been sometimes translated “Land of Bliss.” The kind of activity meant here could encompass both trade or economic work as well as religious austerities, but the name remains ambiguous and somewhat unclear to us. We understand the name of the specific town as possibly referring to the “five impurities” (*rnyog pa lnga*) that are mentioned throughout the text.

n.7 *S sems can thams cad la mtshungs par sems pa'i phyir/ byams pa dang khong khro ba med pas; D sems can thams cad la mtshungs par sems pa'i phyir byams pa dang/ khong khro ba med pas.*

n.8 Y, K, S *bskam; D brkam.* Translated based on Yongle, Peking, and Stok Palace Kangyurs.

- n.9 Y, K, S *phyad pa*; D *phyed pa*. Translated based on the variant in the Yongle, Peking, and Stok Palace Kangyurs.
- n.10 D *mtshan nyid med pa nas*/ *mtshan nyid med pa dang*/ *mtshan nyid bral ba dang*/ *mnyam pa'i mtshan nyid dang*/ *mtshan nyid gcig pa dang*/ *mtshan nyid med pa'i bar du'o*. The phrase “without characteristics” (*mtshan nyid med pa*) is repeated three times in this brief list.
- n.11 H, S *drang srong gi cha byad kyis*; D *drang srong gi cha byad kyi*. This translation follows the variant in the Lhasa and Stok Palace Kangyurs.
- n.12 S *tshangs pa dang 'jig rten la gzhol bar 'gyur ro*; D *tshangs pa dang/ 'jig rten la gzhol bar 'gyur ro*. This is a tentative translation that follows the variant in this phrase that is preserved on folio 95.b of the Degé Kangyur, and is noted below.
- n.13 D *tshangs pa'i 'jig rten la gzhol bar 'gyur*. This variant of this repeating line in the text has been adopted as the correct reading throughout this translation.
- n.14 J, N, H *bdug pa*; D, S *gtugs pa*; C *gdug pa*; Y, K *gdugs pa*. Translated based on the variant in the Lithang, Narthang, and Lhasa Kangyurs.
- n.15 K, S *yid 'ong*; D *yid yod*. Translated based on the variant in the Peking and Stok Palace Kangyurs.
- n.16 D *shing ta la*.
- n.17 Y, N, K, H, C *suma*; D, S *su ma ra*. Translated based on the variant in the Yongle, Lithang, Narthang, Peking, Lhasa, and Choné Kangyurs. The Sanskrit term *suma* is equivalent to the term *sumanā* or “jasmine,” which is the more common name for this flower in Buddhist Sanskrit literature. If this text were actually translated from Sanskrit and not Chinese, then perhaps the variant *sumara* could be a scribal error for *sumanā*.
- n.18 D *mri na la*. We have not been able to identify the flower *mri na la* that appears at the end of this list.
- n.19 J *sa bla na gnas gyi gnod sbyin*; N *sa la gnas gyi gnod sbyin*; S *sa la rnams gyi gnod sbyin*; D *sa bla na gnam gyi gnod sbyin*. The translation follows the variant in the Lithang and Narthang Kangyurs.
- n.20 Y, S *'phyan*; D *'phyen*; J, K, N *'phyin*. Translated based on the variant in the Yongle and Stok Palace Kangyurs.

- n.21 *sum cu rtsa drug*. This might refer to the thirty-six impure substances of the body (Tib. *mi gtsang ba'i rdzas so drug*) that are used as objects of meditation to counteract lust.
- n.22 *Dbzod pa 'di ni mu stegs can thams cad la 'jug pa'o*. This translation is tentative.
- n.23 *Dji ltar gong du bzhad pa nas*. This phrase appears here and elsewhere in this text wherever the text has omitted repetitive material. The line literally translates as “described in a similar way as above,” and is marked in this translation with an ellipsis. In the current passage, we can assume that the bodhisattvas and thus-gone ones in each of these buddha realms go through the same process of transforming into seers, seeing a firelight in the form of a mahāmāndārava flower, questioning the buddha in their buddha field regarding the causes and conditions that brought about these events, and eventually being miraculously transported to the Sahā realm where they take a seat before the Buddha Śākyamuni.
- n.24 *Ddka' thub kyi gnas gtsang ma dri tha dad pa med cing dri med pa'i phyogs su 'gro sel gyi lha mo 'od 'dres pa zhes bya ba gang na ba de na bcom ldan 'das bzhugs te*. The translation of this line remains tentative.
- n.25 *Y, K mngon mthong; D sngon mthong*. Translated based on the variant in the Yongle and Peking Kangyurs.
- n.26 *C brtags pa med pa; D btags pa med pa*. This translation follows the variant in the Choné Kangyur.
- n.27 *Dyongs su mya ngan las ma 'das pa; J, N, C, H yongs su mya ngan las 'das pa*.
- n.28 *Dphung po dang/ khams dang/ skye mched dang/ ming dang gzugs bral ba la sgyu ma'i rang bzhin gyi lta ba kun tu 'gro zhing kun tu mi 'gro/ yongs su mya ngan las ma 'das pa 'di yang byang chub sems dpa'i gnyis su med pa'i chos kyi sgo la 'jug pa'o*. The translation of this line remains tentative.
- n.29 *Dgang yang 'byung ba med pa skad cig ma dang skad cig ma ma yin pa la 'dus byas thams cad du myur du rab tu shes pa 'di yang gnyis su med pa'i chos kyi sgo la 'jug pa'o*. The translation of this line remains tentative.
- n.30 *Dkhyod ni chos kyi sko 'di la lus dpang du btsugs te*. This translation remains tentative.
- n.31 *Y, K, N, H, S reg; D rig*. Translated based on the variant in the Yongle, Peking, Narthang, Lhasa, and Stok Palace Kangyurs.
- n.32 *Dde ni sgyu ma smig rgyu spros par 'gro*. This translation is tentative.

- n.33 Beginning with this sentence, the passage proceeds by adding various adverbial prefixes to individual terms, thus producing different shades of meaning on a given term. Our translation attempts to convey some sense of the way such meanings are generated, though the translations remain tentative.
- n.34 This list appears to correspond fairly well to the standard list of five *nīvaraṇas* of the Pāli Buddhist tradition, where some pairs or groups of terms also count as single members of the list.
- n.35 *S 'jig pa; D 'jug pa*. Translated based on the variant in the Stok Palace Kangyur.
- n.36 *D 'ong ngo zhes bya ba sgom pa mngon par 'jug pa'i tshig gi mtshan nyid 'di ni bzod pa sgom pa ma yin no/ 'gro'o zhes bya ba khong du chud pa chags pa'i lam 'di ni bzod pa sgom pa'o zhes smras so*. The translation of these lines remains tentative.
- n.37 *D yi ge'i chos kyi dbyings la 'khrug pa med do*. This translation is tentative.
- n.38 *D bya'i brtul zhugs; Y byi ba'i brtul zhugs*. The variant in Y suggests the translation "the mouse observance."
- n.39 *J, N, C, H, S 'khrul par 'gyur ba; D 'phrul bar 'gyur ba*. Translated based on the variant in the Lithang, Narthang, Choné, Lhasa, and Stok Palace Kangyurs.
- n.40 This translation is tentative.
- n.41 *J, N, H, Y, K bkar ba; D dkar ba*. Translated based on the variant in the Lithang, Narthang, Lhasa, Yongle, and Peking Kangyurs.
- n.42 *Y, J, K, N, C, H longs spyod chen po'i rgyus sbyin pa rnam par mi spong; D longs spyod chen po'i rgyur sbyin pa rnam par mi spong*. This translation is based on the variant in the Yongle, Lithang, Peking, Narthang, Choné, and Lhasa Kangyurs.
- n.43 *D brtson 'grus kyis mtshan nyid la mi 'jug pa dang/ dran pa'i stobs mi skye mi 'gog pa la dmigs pas sbyin pa byin pa 'di yang tshul khrims kyi pha rol tu phyin pa'o*. This translation is tentative.
- n.44 *D 'dod chags thams cad rkyen la rag las shing bla na med pa dang*. This translation is tentative.
- n.45 *D sems can bdag tu 'du shes pa la mngon par chags pa rnams nye bar len pa'i phung po lnga la mi 'jigs shing dbu ba dang/ smig rgyu lta bu dang/ mda' dang/ ral gris*

'phangs te gsod pa'i skyes bu lta bu'i sems can rnams la ston par byed do. This translation is tentative.

- n.46 *D rigs kyi bu de'i tshe/gzhung 'dis gang nyon mongs pa dang/rnyog pa lnga'i sangs rgyas kyi zhing du byang chub sems dpa'i pha rol tu phyin pa drug spyad pa spyod cing snying rje chen po dang ldan pa de dag byang chub sems dpa'i zhes bya bar de ltar rig par bya'o.* This translation is tentative.
- n.47 J, K, N, C, H *ngag snyan pa'i bsdu ba'i dngos pos; D ngag snyan pa'i ba sbu'i dngos pos.* This translation follows the variant in the Lithang, Peking, Narthang, Choné, and Lhasa Kangyurs.
- n.48 *D 'khyil ba dang/ldog pa'i bsam gtan.* This translation is tentative.
- n.49 *D gang gi las kyis sems can rnams dge ba'i rtsa ba skyed par nus pa de'i bar du sbyor ba'i byin gyis brlabs pa'i phyr chags pa yang med do.* This translation is tentative.
- n.50 *D chos ston pa.* This term could also be translated as “Dharma teaching.”
- n.51 *D byams pa dang/mi dga' bar rab tu sbyor ba.*
- n.52 This translation is tentative. Tibetan: *nges par 'dod pa rnams rim gyis smra ba dang/tshig zad pa rnams bsdu ba rab tu sbyor.*
- n.53 *D tshad med par rab tu sbyor ba.* It is quite possible that this is a reference to the “four immeasurables” or *tshad med bzhi*. It is also possible that this term refers to “immeasurable qualities.”
- n.54 *D chu bo gang rnams blta dka' chu bos kyer/nga rgyal mngon pa'i nga rgyal yul las shes.* This translation is tentative.
- n.55 *D mkhyen pa khyed kyi gang gi slob ston pa/thub pa shes pa'i smra ba 'di la 'jug.* This translation is tentative.
- n.56 *D bdag ni ye shes 'brog sa myur gnas shing/tshul 'di la yang ye shes lam rab ston.* This translation is tentative.
- n.57 Y, K, N, H, S *sred pa; D srid pa.* Translated based on the variant in the Yongle, Peking, Narthang, Lhasa, and Stok Palace Kangyurs.
- n.58 We have not been able to identify the term *ske ka* (D; Y, K, U *ske ga*) in this line. It may refer to another species of bird, or perhaps it is a scribal error for *skad*, which is how we have understood it.
- n.59 J, N, C, H *ye shes kyis ni 'gro ba mig ldan pas; D ye shes kyis ni 'gro la mig ldan pas.* This translation follows the variant in the Lithang, Narthang, Choné, and

Lhasa Kangyurs.

- n.60 Y; K; S *thams cad kyi sred pa'i bag*; D *thams cad kyi srid pa'i bag*. Translated based on the variant preserved in the Yongle, Peking, and Stok Palace Kangyurs.
- n.61 D *lus dpang du btsugs pa'i bar du*. This translation assumes that the Tibetan *dpang du btsugs pa* is a scribal error for *dbang du btsugs pa*. Unfortunately, we have not been able to locate a witness for this reading, so this translation remains conjectural.
- n.62 D *mtshan nyid med pa nas mtshan ma med pa'i bar du*. This phrase likely refers to the “eight aspects” that are used to analyze the earth element in this passage.
- n.63 D *mi rtag pa dang/ sdug bsngal ba dang/ stong pa dang/ bdag med pa'i mtshan nyid dang ldan pa'i bzod pa sgom par byed pa 'di yang byang chub sems dpa'i sems can thams cad yongs su smin pa nye bar 'tshe ba'i bzod par blta bar bya'o*. This translation is tentative, but understands “it” to be referring here to the earth element.
- n.64 D *gang skad cig skad cig tu 'byung ba zad pa'i chos nyid dbang po de la zad pa dang/ 'gog pa de ni 'byung ba zad pa nyid du brtag go*. This translation is tentative.
- n.65 D *rang bzhin gyis gzugs brnyan lta bu'i rgyu 'dra ba mngon par mi 'gyur ba dang/ sgyu ma lta bu dang/ lus mngon pa'i mtshan nyid du brtag go*. This translation is tentative.
- n.66 D *kham gsum gyi 'khor ba bdag med pa lta bu dang/ dus gsum gyi mtshan nyid thob pa dang/ dmigs pa med pa dang/ yi ge med pa dang/ gnyis su med pa'i mtha' dang/ rtag pa'i mtha' dang/ kun du bzung ba'i mtha' dang/ zad pa med par spyod pa'i mtha' dang/ nyon mongs pa med pa'i mtha' dang/ /yul med pa'i mtha' dang/ rab tu rgyu ba med pa'i mtha' dang/ /smra ba med pa'i mtha' dang/ gzugs brnyan lta bur gzugs de'i mtshan nyid du rab tu shes so*. This translation is tentative.
- n.67 D *bdag dang gzhan gyi la mi len pa*. This translation is tentative.
- n.68 D *gzugs kyi mtshan nyid snang ba'i mtshan mas mtshan ma las dmigs pa'ang med do*. This translation is tentative.
- n.69 D *tshor ba rnam gsum gyis nyon mongs pa'i rtsa ba 'byung ba dang/ las kyi rtsa ba dang/ zad pa'i rtsa ba nub pa tshul bzhin du brtag par bya'o*. This translation is tentative.
- n.70 D *slong ba po'am/ dgod pa po'am/ kun tu rgyu ba po'am/ sogs par yang mi shes so*. This translation is tentative.

- n.71 *D dus gsum gyi 'dod chags dmigs pa rnam par sogs so.* This translation is tentative.
- n.72 *D de chags pa'i gzugs la sems rtogs pa dang.* This translation is tentative.
- n.73 *D gang 'dod chags de la brjod du med pa'i tshor ba dang/ dus gsum gyi bsgom pa thob pa 'di yang 'du byed sdub bsngal rab tu byed pa'i sgo'o.* This translation is tentative.
- n.74 *D yid kyi rnam par shes pa zhes bya ba 'di sems dang/ yid kyi sgras brjod do.* This translation is tentative.
- n.75 *D ston pa'i bar du.* The negative form does not in fact appear here in the Tibetan. This translation is tentative.
- n.76 *D dus gsum gyi 'dod chags la kun gzhi rnam par sogs so.* This translation is tentative.
- n.77 *D khams gsum gyi 'dod chags kyi gun gzhi tshor ba mi rtag pa dang/ sdug bsngal ba dang/ stong pa dang/ bdag med pa'i mtshan nyid dang bral ba'i bzod pa bsgom par bya ba.* This translation is tentative.
- n.78 *D zhe sdang skye ba nyon mongs pa'i rtsa ba las zad par nus pa'i tshul bzhin du brtag par bya'o.* This translation is tentative.
- n.79 The Stok Palace Kangyur includes the term “suffering” (*sdug bsngal*) here after “blissful” and before the remaining items in this list, which seems in some ways similar, at least in part, to the common list of the four “inverted” (*phyin ci log*) views.
- n.80 *D rnam par dpyod pa dang/ rnam par dpyod pa med pa dang/ 'khrugs pa dang/ ma 'khrugs pa dang/ nye bar zhi ba dang/ yang dag par rtog pa dang/ yang dag pa ji lta ba bzhin du rab tu shes shing bde ba dang/ sdug bsngal gyi tshor ba dang bral ba shes rab kyi dbang po ma skyes pas chos la rnam par rtog pa 'di yang sdug bsngal ba yang med/ bde ba yang med pa'i tshor ba'o.* This translation is tentative.
- n.81 *Y, J, K, N, C, U, H brtag pa'am; D rtag pa'am.* This translation follows the variant in the Yongle, Lithang, Peking, Narthang, Choné, Urga, and Lhasa Kangyurs.
- n.82 *N, U brtag pa'am; D rtag pa'am.* This translation follows the variant in the Narthang and Urga Kangyurs.
- n.83 *Y, K, J, N, C ming gi lam; D mig gi lam.* This translation follows the variant in the Yongle, Peking, Lithang, Narthang, and Choné Kangyurs.

- n.84 *D sems dang/ yid dang/ rnam par shes pa'i gnas sel ba'i brda dang/ mtshan ma rnam par gzhas par rnam par gzhas pa ma yin no.* This translation is tentative.
- n.85 *D phan tshun las shin tu 'das shing mi gnas pa'i tshul gyis ma yin/ phan tshun du nye bar nyon mongs pa ma yin/ phan tshun las shin tu 'da' ba ma yin no.* This translation is tentative. The rhetorical construction “some say...but” has been added in the English translation to make sense of what appear to be directly contradictory views that are presented next to each other in the Tibetan. This assumes that the first perspective is that of a rhetorical opponent or opposing position.
- n.86 *D chos thams cad dus gsum dang/ tha mi dad pa'i mtha' nye bar len pa ma yin.* This translation is tentative.
- n.87 *D gsum gyis gus pa'i tshul du byed pa ma yin/ zad mi shes pa'i mtha' rnam par 'khyam pa ma yin pa.* This translation is tentative.
- n.88 *D skad cig ma'i mi skye ba dang/ 'gog pa dang.* This translation is tentative.
- n.89 *D mig gi rnam par shes pa'i rkyen kyang gzugs kyi 'dus te reg pa la dmigs pa la yod pa'i mtshan nyid kyi rang bzhin du chags par bya ba'i phyir skad cig ma gnyis la 'byung ba ni ma yin no.* This translation is tentative.
- n.90 *D mig ni mig gis gnyis su med de/ gnyis ka yang dngos po med pa'i phyir ro.* This translation is tentative.
- n.91 *D/de bzhin du gnas pa'i bya ba yang chags par bya bas gnyis su med cing dngos po med de/ nam mkha' la brtag pa'i mtshan nyid lta bu'i phyir ro.* This translation is tentative.
- n.92 *D byis pa sems can ji lta ba bzhin du ming med pa.* This translation is tentative.
- n.93 *Y, K, J, N, C rnam par dpyod pa nub pa; D rnam par dpyod par nus pa.* This translation follows the variant in the Yongle, Peking, Lithang, Narthang, and Choné Kangyurs.
- n.94 *Y, K, S sred pa; D srid pa.* Translated based on variant in the Yongle, Peking, and Stok Palace Kangyurs.
- n.95 *Y, K, S sred pa; D srid pa.* Translated based on the variant in the Yongle, Peking, and Stok Palace Kangyurs.
- n.96 *J, N, H, S nad; D nang.* Translated based on the variant in the Lithang, Narthang, Lhasa, and Stok Palace Kangyurs.

- n.97 J, N, Y, K, C 'gog pa; D 'god pa. Translated based on the variant in the Lithang, Narthang, Yongle, Peking, and Choné Kangyurs.
- n.98 C, S 'dul ba ma yin pa; D 'du ba. This translation is based on the variant in the Choné and Stok Palace Kangyurs. The Choné and Stok Palace Kangyurs seem to be the only recensions that render this form as 'dul ba, "training." The Degé renders the term here as 'du ba, "collecting," and does so again a couple times in the rest of this paragraph. The issue of the correct reading here is complicated by the fact that the Choné also renders the later phrase yang dag par 'dul ba, "training perfectly," as yang dag par 'du ba, "collecting perfectly," which leads to ambiguity about the rendering in the Choné at this point, too. This translation amends all occurrences of the term 'du ba to 'dul ba throughout this section. As a result, the translation of this passage remains tentative.
- n.99 Y, J, K, N, C, H rnam par dpyod pa; D dam par dpyod pa. This translation follows the variant in the Yongle, Lithang, Peking, Narthang, Choné, and Lhasa Kangyurs.
- n.100 D blang ba med pa mang po lta bu'i mtshan nyid bsdu ba'i mtshan ma yin no. This translation is tentative.
- n.101 D dus gsum mnyam pa nyid dag ni/ lta ba'i gzugs kyi lta ma yin. This translation is tentative.
- n.102 The term *tshul gcig*, rendered here as "likeness," was also used above to describe the image in the mirror, and here and in what follows the term continues to have the sense of the singularity and nonduality of appearances.
- n.103 D bdag dang bdag gi ma yin pas 'di ltar bdag ni bdag gis skyed par mi 'gyur zhing/ bdag gang yin pa bdag gi'ang yin te/ bdag dang bdag gi ni mig yin no. This translation is tentative.
- n.104 D sgras kyang rna ba ma bskyed pa nas.
- n.105 D srid pa; Y, K, N, C, H sred pa.
- n.106 D gang 'di la gzugs kyi khams kyi gnas gzhan lnga'i srid pa 'byung ba'i rgyu de dge ba la dmigs pa'i rgyu bzod pa la dmigs pa'i dngos po rnams sa dang po nas sa bdun pa'i bar du de la skye bar 'gyur ro. This translation is tentative.
- n.107 D de skye ba slu bar byed/ gang skye ba slu bar byed pa de chos thams cad slu bar byed/ gang chos thams cad slu bar byed pa de theg pa gsum spyod pa'i lam la 'jug pa'i stobs

kyi rjes su thob pa slu bar byed do/ /de ci'i phyir zhe na/ phung po gcig nas gcig tu rnam par spyod pa'i byin gyis brlabs pa la byin gyis rlob pa'ang med gcig nas gcig tu yang dag par 'du ba'ang med. Our translation is tentative, in part because it is unclear to us precisely what the verb, *slu bar byed*, which typically means to deceive, allure, or betray, means here. We have taken it in a passive sense, but this could be mistaken.

- n.108 N, H 'gog pa med; D 'khogs pa med. Translated based on the variant in the Narthang and Lhasa Kangyurs.
- n.109 S 'tsho bar byed; D 'tshe bar byed. Translated based on the variant in the Stok Palace Kangyur.
- n.110 Y, K, N, C, H, J, S rga ba la; D rgal ba la. Translated based on variant in the Yongle, Peking, Narthang, Choné, Lhasa, Lithang, and Stok Palace Kangyurs.
- n.111 Dgzhan yang gnyis su med pa'i tshor ba ji snyed pa rnam par shes pas. This translation is tentative.
- n.112 D, S tshe'i rlang pa; Y tshe'i blang pa; J, C tshe'i rlab pa. This translation remains tentative and is based on the variant in the Degé and Stok Palace Kangyurs.
- n.113 Y, K, S mtha' tha dad pa med do; D mtha' dad pa med do. Translated based on the variant in the Yongle, Peking, and Stok Palace Kangyurs.
- n.114 Dskad cig ma nyi ma la yang mi brgya stong phrag drug cu rtsa lnga skad cig mar 'ong bar 'gyur ro. This translation is tentative.
- n.115 D 'du byed dang/ dpyod pa dang/ rnam par dpyod pa dang/ dbugs phyi nang du rgyu ba 'di dag la rnam par rtogs pas 'du shes su sems pa dang/ bsam pa'i rjes su song ba la byin gyis brlabs pa de la/ byang chub sems dpa'i dngos po de ltar rang bzhin dang dus gsum ushe dang/ ngag dang/ yid do. This translation is tentative.
- n.116 Dde chos kyi dbyings su snyems pa yang dag pa'i mtha' dang. This translation is tentative.
- n.117 Dmthar 'gro ba dang/ dus gsum dang/ lus dang ngag dang/ yid gnyis su med pa'i mtha' dang. This translation is tentative.
- n.118 Drnam par rtog pa dang/ rnam par dpyod pa dang/ shing ta la'i mgo bcad pa'i mtha' dang. This translation is tentative.
- n.119 Dde ltar yongs su shes pa ni 'du byed gzum la rnam par mi gcod pa'i mthar yongs su shes pa ni 'di la dngos po dang/ dngos po ma yin par skyé ba'o. This translation is

tentative. In the Tibetan, this appears to be the end of a very long sentence that begins at the end of the previous Tibetan folio (F.162.b, see [6.99](#)) and which has been divided into numerous sentences in this translation.

- n.120 *D rnam par shes pa drug gi lus dang/ mig dang/ reg pa'i rnam par shes pa zhes bya'o.* This translation is tentative.
- n.121 *D gang yang rnam par shes pa'i lus drug dag dus gsum gyi reg pas rnam par gnas pa dang/ dus gsum du 'byung bas rnam par shes pa dang/ dus gsum gyi rnam par shes pas rnam par gnas pa de phan tshun du rtog pa dang/ rnam par rtog pa dang/ kun nas ldang bar 'gyur ro.* This translation is tentative.
- n.122 *D de bzod pa bsgoms pa'i rang bzhin dang/ sgyu ma lta bu'i sems kyi yul la yang dag par gzhol bas yul thams cad la rtog par 'gyur ro.* This translation is tentative.
- n.123 *S phyi nang gi 'jam pa dbugs tsam thams cad du; D phyi nang gi 'jam pa dbung tsam thams cad du.* This translation is tentative and based on the variant in the Stok Palace Kangyur.
- n.124 *D me bcu rdul yal.* We have been unable to identify this phrase as a number.
- n.125 *D byang chub sems dpa me bcu rdul yal sum cu rtsa gcog gi ting nge 'dzin gyi skar mda'i bdag po so sor thob par 'gyur ro.* This translation is tentative.
- n.126 *Y, J, K, N, C, H pra ma da te; D pra ma ta te.*
- n.127 *D me bcu rdul yal.* We have been unable to identify this phrase as a number.
- n.128 *S mi zad yon tan du mi shes; D mi zad yon tan du ni shes.* This translation is based on the variant in the Stok Palace Kangyur.
- n.129 *S mtshan ma'i sdug bsngal; D mtshon pa'i sdug bsngal.* This translation is based on the variant in the Stok Palace Kangyur.
- n.130 *D mi sgrub pa/ byed pa nye bar lta bar 'gyur ro.* This translation amends the Tibetan *byed pa to mi byed pa.*
- n.131 *D dpe byad bzang pos ma yin.* This translation is tentative.
- n.132 *D de zad pa med pas mnyam par len pa'i longs spyod du 'gyur ro.* This translation is tentative.
- n.133 We have been unable to identify this number. Tibetan: *me bcu rdul yal khrag khrig brgya stong phrag brgyad cu.*
- n.134 *D thim par gnas so.* This translation is tentative.

- n.135 *D de la thar bar yongs su bsngos pas dge ba'i rtsa ba mi ldang ba las kyang thar to.* This translation is tentative.
- n.136 *D me bcu rdul yal bye ba khrag khrig brgya stong phrag dgu cbu rtsa gnyis.* We have been unable to identify the number to which *me bcu rdul yal* seems to refer.
- n.137 *D spyod pa'i spyod yul gyi rdul phun sum tshogs pa.* This translation is tentative.
- n.138 *D byams pa'i sems dang ldan pa 'jig rten thams cad 'gengs pa de'i bar du rnam par rgyas par brjod pa 'di ni lhag pa'i sems slob pa shes bya'o.* This translation is tentative.
- n.139 *D bdag kyang gzhan tshangs pa chen po bdag gi bla ma yod pa'i lag pa bstan pa'i phyir bcom ldan 'das shAkya thub pa de bzhin du mi ring bar zhugs so.* This translation is tentative.
- n.140 *Y, J, K, N, C, S ngar sems pa med pa; D der sems pa med pa.* Translated based on the variant in the Yongle, Lithang, Peking, Narthang, Choné, and Stok Palace Kangyurs.
- n.141 *D gtang du mi bra ba'i gzugs ston pa/ rigs dang mi mthun par ston pa/ gzugs kyi spyod yul dag dga' bar byed pa.* The translation of these three lines is tentative.
- n.142 *D gtsug lag thams cad kyi dam tshig dul ba med pa.* This translation is tentative.
- n.143 *D sems can chen po brjod du med par khung du chud pa de thams cad khyod dga' ba skyed cing byams pa 'byung bar byos shig.* This translation is tentative.
- n.144 *D me bcu rdul yal.* We have been unable to identify this number.
- n.145 *S yongs su sbyong bar byed; D yongs su sbyor bar byed.* This translation is based on the variant in the Stok Palace Kangyur.
- n.146 *D ci 'dra ba'i yid ma bgyis na rkyen gyis rab tu mi shes.* This translation is tentative.
- n.147 *D la la ming mkhan tsam gyi gos.* This translation is tentative.
- n.148 *S ba glang gi gling bu; D ba lang gi slud bu.* This translation is tentative, and is based on the variant in the Stok Palace Kangyur.
- n.149 *S la la shun lpags za ba dang; D la la shun phrags za ba dang.* Translated based on the variant in the Stok Palace Kangyur.
- n.150 *D nying rum las za ba so sor len pa med do.* We have been unable to identify this item and have omitted it from the English translation.

- n.151 *D btsun pa khyod kyi phyir gang su zhig gis mchod ston de ltar byas so zhes de bzhin smras pa 'di zos pa med do.* This translation is tentative.
- n.152 *D btsun pa bcom ldan 'das de bzhin no.* The text does not give us any indication who is responding to the Buddha here.
- n.153 *D gang bdag gis bzung zhing brang ste/ dgon pa dang nags 'dab tu spyod cig ces khyod la stong pa su des smras pa.* This translation is tentative.
- n.154 *H nyi ma dang zla ba gnyis bdag gis bstan te/ rga shi 'byung ba la brten par yang mi shes so; D nyi ma dang zla ba gnyis bdag gis bstan te/ rga shi 'byung ba la bsten par yang mi shes so.* This translation is tentative, and follows the variant in the Lhasa Kangyur.
- n.155 *Y, K kānte; D kānti.* This transliteration follows the variant in the Yongle and Peking Kangyurs.
- n.156 *D sems can ngan pa rnams lta ba dang 'dul ba'i phyir 'gro'o.* This translation is tentative.
- n.157 It seems that this same universe was called “Virtue” previously.
- n.158 *D ba ra dze/ ba ra dze/ ba ra bi ra dze.* Unlike immediately above, here the mantra repeats the term *varaje*.
- n.159 *D da r+pa phalgu.* Unlike immediately above where this reads *darvaphalgu*, here the mantra reads *darpaphalgu*.
- n.160 *D nyi ma lnga pas yongs su skems pa na.* It is not entirely clear, but this would seem to refer to what is more commonly described as the five fires ascetic practice, even in this same sūtra.
- n.161 *D de gnyis sbyor ba dang 'byung bar gyur pa de thar pa.* This translation is tentative.
- n.162 *D dngos po med pa de gnyis ni dngos po yod pa ma yin no/ gnyis gang zhe na/ chos dang chos ma yin pa zhes bya ba ni tshig gi lhag ma'o/ lus 'di'i lus gzhan gyis chags pa med pa'i ye shes 'byung bar 'gyur ba de yang de bzhin du thar pa.* This translation is tentative.
- n.163 *D 'jig rten pha rol dang 'jig rten 'dir yang dag par song ba dang/ yang dag par zhugs par bdag mngon par shes nas mngon sum du byas pa nye bar bsgrubs te rab tu shes so.* This translation is tentative.

- n.164 *D chos thams cad bya ba med par 'jug pa ni byed pa po dmigs pa med pa med pa las dmigs pa med pa'i tshul gyis bsgom par bya'o.* This translation is tentative.
- n.165 *D kye kun tu 'tsho ci khyod rkyen gyi chos dang chos kyi rjes rab tu mi shes sam.* This translation is tentative.
- n.166 *D btsun pa bcom ldan 'das ci kye me tog 'od ces bya ba dang/ mig mig gi rnam par shes pa'i gnas la 'dug pa nas bcom ldan 'das ci chos yid kyi rnam par shes pa'i bar gyi gnas la 'jug gam.* This translation is tentative.
- n.167 *D mig brten pa'i gzugs snang ba 'byung ba de la mig dang/ rnam par shes pa dang/ gzugs rnam 'dres nas dus gsum du 'dres par 'dug go/ mig mig gi rnam par shes pa la 'dres nas dus gsum du 'dres shing 'dug pa yang med do/ mig gi rnam par shes pa ni gang nas kyang mi 'ong gang du yang mi 'gro'i 'jig pa'i mtshan nyid 'byung ba'i rkyen gyi rjes su nus na 'byung ba dang/ rkyen 'gog pa las 'gog pa ni mig gi rnam par shes pa'o.* This translation is tentative.
- n.168 *D dngos po med pas sgyu ma lta bu'i sems su song bas dngos po med pa'i sems su 'gyur ro.* This translation is tentative.
- n.169 *Y, J, K, N, C, S tshang bar yongs su rdzogs pa shin tu sgom pa; D tshangs par yongs su rdzogs pa shin tu sgom pa.* This translation follows the variant in the Yongle, Lithang, Peking, Narthang, Choné, and Stok Palace Kangyurs.
- n.170 *D brug g.yos stong phrag brgyad cu rtsa bzhi.* We have been unable to identify this as a number.
- n.171 *D btang yas.* This translation is tentative.
- n.172 *D brug g.yos.* This translation is tentative.
- n.173 *D brug g.yos bye bya khrag khrig brgya stong.* This translation is tentative.
- n.174 *D dmar po yang ma yin mi dmar ba yang ma yin.* This is translated based on the matching line that directly follows in the text (Tibetan: *me tog dmar po yang ma yin dkar po yang ma yin*).
- n.175 *D de tsam gyi sems can re re'i 'khor ba bskal pa bye ba khrag khrig brgya stong skams par gyur cig.* This translation is tentative.
- n.176 *D yang bdag gi de tsam gyi mtha'i mu brtsams pa nas bla na med par mya ngan las 'das pa'i bar gyi phyir de la sogs pa'i lta ba kun 'phags par gyur pa de la sogs pa'i lta ba de dag kyang ma lus par sems dang bsam pa la ma 'jug cig.* This translation is tentative.

- n.177 *D phyis sems can rnams yongs su smin pa'i rgyus spang ba nas yongs su mya ngan las 'da' ba'i bar du de dag thams cad ma lus par yongs su zad par 'gro'o.* This translation is tentative.
- n.178 *D gzhan la las kyis ma lus par mngon par 'dus byas par 'gyur ro.* This translation is tentative.
- n.179 *D gang yang mngon par 'du byed pa nas bla na med par mya ngan las 'da' ba'i bar du thams cad kyi skye ba ma lus par yongs su zad par 'gro.* This translation is tentative.
- n.180 *D sems can thams cad las sems can re re la yang de tsam gyi brtson 'grus la dmigs pa thabs la mkhas pa'i ye shes bslab par bya.* This translation is tentative.
- n.181 *D gang gi tshe bdag nam mkha'i khams mtha' yas mu med pa nyon mongs pas bcings pa'i bag la nyal ba thams cad kyis nyon mongs pa med pa ji tsam pa la nam mkha' la chags pa med par 'gro ba na sems can thams cad la sems can re re la yang de tsam gyi nyon mongs pas bcings pa'i bag la nyal ba grangs med pa brjod du med pa ma lus par gyur cig.* This translation is tentative. The final verbal construction *zad par gyur cig* has been inferred in the English translation.
- n.182 *Y, J, K, N, C, S chos thams cad la dran pa med par 'gyur ba nas; H chos thams cad dran pa med par 'gyur ba nas; D chos thams cad ma dran pa med par 'gyur ba nas.* This translation follows the variants in the Yongle, Lithang, Peking, Narthang, Choné, Lhasa, and Stok Palace Kangyurs.
- n.183 *D gal te kha dog dmar po gcig dang/skya bo gnyis 'dod pa nas kha dog stong phrag brgyad cu gcig la gcig 'dod pa de tsam gyi phun sum tshogs par 'gyur zhing/gcig la gcig nyams pa med par 'gyur.* This translation is tentative.
- n.184 *D sangs rgyas kyi zhing de nas sa'i ro thigs pa'i bag chags zhes bya ba sa la bu ga tsam yang bral ba med par 'byung bas sangs rgyas kyi zhing de na gang sems can sha za ba de rma'i mtshan mas sa rko'o.* This translation is tentative.
- n.185 *gang gi tshe bdag dga' ldan gyi khang par 'jug par bya zhing de na zla ba bcu ma'i mngal na gnas pa'i tse.* This seems to be what the Tibetan says here, despite the fact that it had just before said that beings in that realm would not experience womb births.
- n.186 *D rga shi'i chu bo las sems can yongs su smin par mi nus so.* This translation assumes that the Tibetan *mi 'das pa* is the implied verb that correlates to the phrase *rga shi'i chu bo las*.
- n.187 *D sa dang mtshungs pa bral ba med pa'i sems.* This translation is tentative.

- n.188 J, K, N, C, H *bcom ldan 'das la 'dir dbang du gsol*; D *bcom ldan 'das la 'dir dpang du gsol*. This translation follows the variant in the Lithang, Peking, Narthang, Choné, and Lhasa Kangyurs. If one follows the Degé, then one might translate as follows: "...[they] asked the Blessed One to bear witness to [their confession of] it."
- n.189 D *bcom ldan 'das dpang du gsol lo*. This translation is tentative.
- n.190 *sems can no cog gis bdag ma gsad cig*. A literal translation would be, "May no beings kill us!"
- n.191 D *nam mkha'i dbyangs*. This bodhisattva's name appeared as "Nature of Space" (*nam mkha'i rang bzhin*) before.
- n.192 D *spangs pa'i mtshan nyid bzung ba ma mchis pa*. The name of this absorption changes slightly throughout this passage to *gzugs kyi mtshan nyid dang bral zhing yongs su gzung du ma mchis pa* and then *mtshan nyid dang bral ba yongs su bzung ba ma mchis pa*.
- n.193 D *bcom ldan 'das kyis byang chub sems dpa' shin tu bstan pa 'di bshad pa na*. Although earlier in the text this teaching is said to have been delivered by the bodhisattva Nature of Space, and the Buddha also refers to him by the name Melody of Space, here the text does appear to attribute the teaching to the Buddha.
- n.194 S, D? *nyan thos kyi sa ni ci 'dra ba zhig*; N, H *nyan thos kyis ni ci 'dra ba zhig*. This translation follows the variant in the Stok Palace Kangyur. The Pedurma Comparative Edition reports that the Degé Kangyur here matches the Narthang and Lhasa Kangyurs, but although it is somewhat difficult to read, Degé appears to match the variant in Stok Palace.
- n.195 S, H *sbyin pa sgom pa sdom pa yis*; D *sbyin pa sdom pa sdom pa yis*. This translation is based on the variant in the Stok Palace and Lhasa Kangyurs.
- n.196 D, S *de dag ni dang byas nas*. This translation is tentative. While *dang byas nas* is witnessed in all the recensions used for this translation, we still considered the possibility of emending the text to read *dad byas nas*, which would then be translated "having instilled faith in their minds."
- n.197 D *cho ma cho dgu*. We have not been able to identify this number.
- n.198 Y, K, J, N, C, H, S *bdag stod pa*; D *bdag stong pa*. Translated based on the variant in the Yongle, Peking, Lithang, Narthang, Choné, Lhasa, and Stok Palace Kangyurs.

- n.199 *S gzhan la rag ma las shing; D gzhan la rag ma lus shing.* This translation follows the variant in the Stok Palace Kangyur.
- n.200 *D 'bral bar byed pa.* This translation is tentative.
- n.201 *D rigs kyi bu dag de ltar de bzhin du gnyis ga byin gyis brlab par bya'o.* The meaning of this line is unclear. It might refer to the Buddha empowering both the flowers and each bodhisattva before they both return to their respective buddha fields.

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 abodes of Brahmā

tshangs pa'i gnas

ཚངས་པའི་གནས།

brahmavihāra^{AD}

The practices and resulting states of boundless loving kindness, compassion, sympathetic joy, and equanimity.

g.2 Absence of Concepts

rnam par mi rtog pa

རྣམ་པར་མི་རྟོག་པ།

—

g.3 absence of marks

mtshan ma med pa

མཚན་མ་མེད་པ།

animitta ^{AD}

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 gateways to liberation.

g.4 absence of wishes

smon pa med pa

སྟོན་པ་མེད་པ།

apraṇihita ^{AD}

The absence of any conceptual goal that one is focused upon achieving, knowing that all composite phenomena create suffering. One of the three gateways to liberation.

g.5 acceptance

bzod pa

བཟོད་པ།

kṣānti ^{AD}

The sūtra tradition speaks of three levels of intellectual receptivity or acceptance of the Dharma. At the highest level is “the acceptance of the fact that things do not arise” (*anutpattikadharmakṣānti*), which is tantamount to an acceptance of the emptiness of all things, the fact that they do not arise or cease as substantial or essentially real phenomena. This level follows from a second level of acceptance, which brings one into conformity with the Dharma (*ānulomikadharmakṣānti*). This second level is in turn preceded by a first stage of acceptance in which one follows the voice (*ghoṣānugā kṣānti*) of the teacher of the Dharma. This is a distinctive but related use of the term *kṣānti*, which is also translated in this sūtra as “patience,” when it refers to the perfection and virtue of “patience” (*kṣānti*) more generally.

g.6 Acceptance

bzod pa

བཟོད་པ།

—

A name for a universe, and seemingly another name for the same universe that had previously been called Virtue in this sūtra.

g.7 acts with immediate retribution

mtshams med pa byed pa

མཚམས་མེད་པ་བྱེད་པ།

ānantaryakṛta ^{AD}

The five extremely negative actions that, once those who have committed them die, result in their going immediately to the hells without experiencing the intermediate state. They are killing an arhat, killing one's mother, killing one's father, creating a schism in the saṅgha, and maliciously drawing blood from a tathāgata's body.

g.8 adherents of Sāṃkhya

grangs can

གྲངས་ཅན།

sāṃkhya ^{AD}

Sāṃkhya is one of the classical schools of Indian philosophy, connected to but also sometimes contrasted with the classical yoga system. A *sāṃkhya* can also be a follower or adherent to this school of philosophy.

g.9 aggregate

phung po

ཕུང་པོ།

skandha ^{AD}

The fivefold basic grouping of the components out of which the world and the personal self are formed: forms, feelings, perceptions, formative factors, and consciousness.

g.10 aggregate of absorption

ting nge 'dzin gyi phung po

ཉིང་ངེ་འཛིན་གྱི་ཕུང་པོ།

samādhiskandha ^{AD}

One of the four sections of teachings (*chos kyi phung po, dharmaskandha*).

g.11 aggregate of discipline

tshul khrims kyi phung po

ཚུལ་ཁྲིམས་ཀྱི་ཕུང་པོ།

śīlaskandha ^{AD}

One of the four sections of teachings (*chos kyi phung po, dharmaskandha*).

g.12 aggregate of insight

shes rab kyi phung po

ཤེས་རབ་ཀྱི་ཕུང་པོ།

prajñāskanda ^{AD}

One of the four sections of teachings (*chos kyi phung po, dharmaskandha*).

g.13 aggregate of liberation

rnam par grol ba'i phung po

རྣམ་པར་གྲོལ་བའི་ཕུང་པོ།

vimuktiskandha ^{AD}

One of the four sections of teachings (*chos kyi phung po, dharmaskandha*).

g.14 Agni

me

མེ།

agni ^{AD}

The god of fire in Brahmanic literature.

g.15 ājīvika

kun tu 'tsho ba

ཀུན་ཏུ་འཚོ་བ།

ājīvika ^{AD}

A follower of a non-Buddhist mendicant movement.

g.16 ĀjñātaKaundinya

kun shes kau di n+ya

ཀུན་ཤེས་ཀྱོད་རྒྱ།

ājñātaKaundinya ^{AD}

“Kauṇḍinya Who Understood.” Name of the first monk whom the Buddha Śākyamuni recognized as having understood his teachings.

g.17 All-Illuminating Sumeru

ri rab kun tu snang ba

རི་རབ་ཀུན་ཏུ་སྣང་བ།

—

Name of a bodhisattva.

g.18 Allotted Ground

shin tu rnam par phye ba'i sa

ཤིན་ཏུ་རྣམ་པར་ཕྱེ་བའི་ས།

—

Name of a parivrājaka.

g.19 Ambrosia Melody

bdud rtsi dbyangs

བདུད་རྩི་དབྱངས།

—

Name of a bodhisattva.

g.20 Aniruddha

ma 'gags pa

མ་འགགས་པ།

aniruddha^{AD}

The Buddha's cousin, and one of his ten principal pupils. Renowned for his clairvoyance.

Definition from the 84000 Glossary of Terms:

Lit. “Unobstructed.” One of the ten great śrāvaka disciples, famed for his meditative prowess and superknowledges. He was the Buddha's cousin—a son of Amṛtodana, one of the brothers of King Śuddhodana—and is often mentioned along with his two brothers Bhadrīka and Mahānāma. Some sources also include Ānanda among his brothers.

g.21 application of mindfulness to feelings

tshor ba dran pa nye bar gzhas pa

ཚོར་བ་དྲན་པ་ཉེ་བར་གཞག་པ།

vedanāsmṛtyupasthāna^{AD}

One of the four applications of mindfulness.

g.22 application of mindfulness to mental phenomena

chos dran pa nye bar gzhag

ཚོས་སྒྲོན་པ་ཉེ་བར་གཞག་ག

dharmasmṛtyupasthāna ^{AD}

One of the four applications of mindfulness.

g.23 application of mindfulness to the body

lus dran pa nye bar gzhag pa

ལུས་སྒྲོན་པ་ཉེ་བར་གཞག་པ།

kāyasmṛtyupasthāna ^{AD}

One of the four applications of mindfulness.

g.24 application of mindfulness to the mind

sems dran pa nye bar gzhag

སེམས་སྒྲོན་པ་ཉེ་བར་གཞག་ག

cittasmṛtyupasthāna ^{AD}

One of the four applications of mindfulness.

g.25 AppORTIONED

rnam par phye ba

རྣམ་པར་ཕྱེ་བ།

—

The name of a buddha field in the southern direction where the buddha King of the Glorious Heap of Supreme Acceptance (*bzod pa'i mchog dpal gyi phung po'i rgyal po*) resides.

g.26 apprehend

dmigs pa

དམིགས་པ།

—

The mental or perceptual act of cognizing or perceiving a mental object or impression that forms the basis for cognition.

g.27 apprehension

dmigs pa

དམིགས་པ།

ālambana^{AD}

Definition from the 84000 Glossary of Terms:

dmigs (pa) translates a number of Sanskrit terms, including *ālambana*, *upalabdhi*, and *ālambate*. These terms commonly refer to the apprehending of a subject, an object, and the relationships that exist between them. The term may also be translated as “referentiality,” meaning a system based on the existence of referent objects, referent subjects, and the referential relationships that exist between them. As part of their doctrine of “threefold nonapprehending/nonreferentiality” (*’khor gsum mi dmigs pa*), Mahāyāna Buddhists famously assert that all three categories of apprehending lack substantiality.

g.28 asura

lha ma yin

ལྷ་མ་ཡིན།

asura^{AD}

Definition from the 84000 Glossary of Terms:

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

g.29 Banner of Sumeru

ri rab kyi rgyal mtshan

རི་རབ་ཀྱི་རྒྱལ་མཚན།

—

A name of a world.

g.30 Bhadrapāla

bzang skyong

བཟང་སྐྱོང་།

bhadrapāla^{AD}

Name of a bodhisattva.

- g.31 **Bimbisāra**
rgyal po 'bi sa ra
 རྒྱལ་པོ་འབི་ས་ར།
bimbisāra^{AD}
 King of Magadha who lived at the time of the Buddha Śākyamuni.
- g.32 **bird observance**
bya'i brtul zhugs
 བྱའི་བརྟུལ་ལུགས།
 —
 The name of a particular ascetic observance.
- g.33 **Black Elephant Stallion**
rta dang glang po che mi dkar ba
 ཏྲ་དང་གླང་པོ་ཆེ་མི་དཀར་བ།
 —
 Name of a bodhisattva.
- g.34 **Blue Eyes**
mig sngon po
 མིག་སྔོན་པོ།
 —
 Name of a bodhisattva.
- g.35 **Boundary of Sumeru**
ri rab mtshams
 རི་རབ་མཚམས།
 —
 Name of a bodhisattva.
- g.36 **Brahmā**
tshangs pa
 ཚེངས་པ།
brahmā^{AD}
Definition from the 84000 Glossary of Terms:

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

g.37 Brilliant Light

'od snang ba

འོད་སྒྲོང་བ།

—

A name of a world.

g.38 buddha realm

sangs rgyas kyi zhing

སངས་རྒྱས་ཀྱི་ཞིང་།

buddhakṣetra^{AD}

This term denotes the operational field of a specific buddha, spontaneously arising as a result of his altruistic aspirations. This sūtra mentions “empty buddha realms,” seemingly referring to world systems that do not have a buddha, as well as buddha realms that are inundated with the five impurities, which seems to be a term for world systems containing buddhas but where beings experience overt suffering.

g.39 caṇḍa

gtum po

གཏུམ་པོ།

caṇḍa^{AD}

A class of demonic beings.

g.40 deer observance

ri dags kyi brtul zhugs

རི་དགས་ཀྱི་བརྟུལ་ལྷུགས།

**mṛgavrata*^{AD}

An ascetic observance in which one adopts the behavior of deer, wandering and living among deer in the forest.

g.41 Destroyer of Aggregates

phung po rnam par 'jig pa

ཕུང་པོ་རྣམ་པར་འཇིག་པ།

—

Name of a bodhisattva.

g.42 Dharma Melody

chos kyi dbyangs

ཚོས་ཀྱི་དབྱངས།

—

Name of a bodhisattva.

g.43 Dīpaṃkara

mar me mdzad

མར་མེ་མཛད།

dīpaṃkara^{AD}

A previous buddha who gave Śākyamuni the prophecy of his buddhahood.

g.44 dog observance

khyi'i brtul zhugs

ཁྱིའི་བརྟུལ་ལྷགས།

—

The name of a particular ascetic observance.

g.45 eight inopportune situations

mi khom pa brgyad

མི་ཁོམ་པ་བརྒྱད།

aṣṭākṣaṇa^{AD}

Definition from the 84000 Glossary of Terms:

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

g.46 eightfold path

lam gyi yan lag brgyad pa

ལམ་གྱི་ཡན་ལག་བརྒྱད་པ།

aṣṭāṅgamārga ^{AD}

The path leading to the cessation of suffering, comprised of correct view, correct thought, correct speech, correct action, correct livelihood, correct effort, correct mindfulness, and correct absorption.

g.47 elements

khamṣ · 'byung ba chen po bzhi

ལམས། · འབྲུང་བ་ཚེན་པོ་བཞི།

dhātu ^{AD}

Definition from the 84000 Glossary of Terms:

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

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

g.48 Elucidating Seer

drang srong rnam par 'grel pa

དྲང་སྲོང་རྣམ་པར་འགྲེལ་པ།

—

Name of a bodhisattva.

g.49 emptiness

stong pa nyid

སྟོང་པ་ཉིད།

śūnyatā ^{AD}

Definition from the 84000 Glossary of Terms:

Emptiness denotes the ultimate nature of reality, the total absence of inherent existence and self-identity with respect to all phenomena.

According to this view, all things and events are devoid of any independent, intrinsic reality that constitutes their essence. Nothing can be said to exist independent of the complex network of factors that gives rise to its

origination, nor are phenomena independent of the cognitive processes and mental constructs that make up the conventional framework within which their identity and existence are posited. When all levels of conceptualization dissolve and when all forms of dichotomizing tendencies are quelled through deliberate meditative deconstruction of conceptual elaborations, the ultimate nature of reality will finally become manifest. It is the first of the three gateways to liberation.

g.50 Endowed with Qualities

yon tan can

ཡོན་ཏན་ཅན།

—

Name of a god.

g.51 Endowed with the Banner

rgyal mtshan dang ldan pa

རྒྱལ་མཚན་དང་ལྷན་པ།

—

A name of a world.

g.52 Expansive Power of Sumeru

ri rab stobs kun tu rgyas pa

རི་རབ་སྟོབས་ཀྱན་ཏུ་རྒྱས་པ།

—

Name of a bodhisattva.

g.53 Filled with Amazement

ngo mtshar dang ldan pa

ངོ་མཚར་དང་ལྷན་པ།

—

Name of a bodhisattva.

g.54 fire observance

me'i brtul zhugs

མེ་འི་བརྟུལ་ལྷུགས།

—

The name of a particular ascetic observance.

g.55 five aggregates that are the basis of grasping

nye bar len pa'i phung po lnga

ཉེབར་ལེན་པའི་ཕུང་པོ་ལྔ།

pañcopādānaskandha ^{AD}

The fivefold basic grouping of the components out of which the world and the personal self are formed: forms, feelings, perceptions, formative factors, and consciousness.

g.56 five fires ascetic practice

dka' thub lnga pa

དཀར་ཐུབ་ལྔ་པ།

pañcatapas ^{AD}

An ascetic practice in which the practitioner remains in the middle of four fires (each in the four directions) with the sun overhead constituting the fifth fire.

g.57 five impurities

rnyog pa lnga

རྟོག་པ་ལྔ།

pañcakaṣāya ^{AD}

Five particular aspects of life that indicate the degenerate nature of a given age. They are the impurities of views, of afflictions, of sentient beings, of life, and of time.

g.58 five limbs of power

stobs lnga'i yan lag

སྟོབས་ལྔའི་ཡན་ལག

—

This refers to (1) the power of faith (*dad pa'i stob*, *śraddhābala*); (2) the power of effort (*brtson 'grus kyi stobs*, *vīryabala*); (3) the power of mindfulness (*dran pa'i stobs*, *smṛtibala*); (4) the power of absorption (*ting nge 'dzin gyi stobs*, *samādhibala*); and (5) the power of insight (*shes rab kyi stobs*, *prajñābala*).

g.59 Flash of Lightning

glog gi 'od

གློག་གི་འོད།

—

A name given in this sūtra to a storied mansion.

g.60 Flower Light

me tog 'od

མེ་ཏོག་འོད།

—

Name of an ājīvika.

g.61 Foremost Among Many Kings

rgyal po mang po'i mchog

རྒྱལ་པོ་མང་པོའི་མཚོག

—

Name of a bodhisattva.

g.62 four concentrations

bsam gtan bzhi

བསམ་གཏན་བཞི།

caturdhyāna ^{AD}

The four levels of absorption of the beings living in the form realms.

g.63 four floods

chu bo bzhi

ཚུ་བོ་བཞི།

caturrogha ^{AD}

These are the equivalents of the four passions (*zad pa, āsrava*) that it is necessary to overcome to attain liberation.

g.64 Four Great Kings

rgyal chen bzhi

རྒྱལ་ཚེན་བཞི།

—

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika, rgyal chen bzhi'i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south;

Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World-Protectors (*lokapāla*, 'jig rten skyong ba).

g.65 four immeasurables

tshad med pa bzhi

ཚད་མེད་པ་བཞི།

caturapramāṇa ^{AD}

Definition from the 84000 Glossary of Terms:

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

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

g.66 four māras

bdud bzhi

བདུད་བཞི།

caturmāra ^{AD}

These are symbolic of the defects within a person that prevent enlightenment, which are sometimes given as four personifications of Māra: the divine māra (*devaputramāra lha'i bu'i bdud*), which is the distraction of pleasures; the māra of death (*mṛtyumāra 'chi bdag gi bdud*); the māra of the aggregates (*skandhamāra phung po'i bdud*), which is the body; and the māra of the afflictions (*kleśamāra nyon mongs pa'i bdud*).

g.67 four means of attracting disciples

bsdu ba'i dngos po · bsdu pa rnam pa bzhi

བསྐྱ་བའི་དངོས་པོ། · བསྐྱ་པ་རྣམ་པ་བཞི།

catvāri saṅgrahavastūni ^{AD}

These are traditionally listed as four: generosity, kind talk, meaningful actions, and practicing what one preaches.

g.68 four positions

spyod lam

སྟོན་ལམ།

īryāpatha ^{AD}

The four positions are going /walking, standing, sitting, and lying down.

g.69 four rivers

chu bo bzhi

ཚུ་བོ་བཞི།

—

This probably refers to birth, old age, illness, and death.

g.70 four special types of knowledge

tha dad pa yang dag par shes pa bzhi

ཐ་དད་པ་ཡང་དག་པར་ཤེས་པ་བཞི།

catuspratisamvoid ^{AD}

This refers to the four “special types of knowledge” of the teachings (*dharma*), their meaning (*artha*), their explanation (*nirukti*), and eloquence (*pratibhāna*) to explain them. In this case the term *dharma* refers to the words of the teachings or a particular text while the term *artha* refers to their meaning.

g.71 gandharva

dri za

དྲི་ཟ།

gandharva ^{AD}

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the

intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.72 Gaṅga

gang gA

གང་གླ།

gaṅga ^{AD}

Name of a brahmin.

g.73 Ganges

gang gA

གང་གླ།

gaṅgā ^{AD}

Definition from the 84000 Glossary of Terms:

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

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

g.74 Gaping Maw

nam par bsgyings pa mi zad pa

ནམ་པར་བསྐྱེད་ས་པ་མི་བཅད་པ།

—

Name of a bodhisattva.

g.75 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗེ་དུ།

garuḍa ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.76 Gathering

'dus pa

འདུས་པ།

—

A name of a world.

g.77 Glorious Light

dpal snang ba

དཔལ་སྒྲུང་བ།

—

Name of a thus-gone one.

g.78 Glorious Orchard

bza' shing gi ra ba'i dpal

བཟའ་ཤིང་གི་ར་བའི་དཔལ།

—

Name of a bodhisattva.

g.79 Glory of the Powerful Banner

dbang gi rgyal mtshan gyi dpal

དབང་གི་རྒྱལ་མཚན་གྱི་དཔལ།

—

Name of a thus-gone one.

g.80 god

lha

ལྷ།

deva^{AD}

Definition from the 84000 Glossary of Terms:

Cognate with the English term *divine*, the devas are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.81 Great Banner of Wisdom

ye shes kyi rgyal mtshan chen po

ཡེ་ཤེས་ཀྱི་རྒྱལ་མཚན་ཆེན་པོ།

—

Name of a thus-gone one.

g.82 Great Flower

me tog chen po

མེ་ཏོག་ཆེན་པོ།

—

A name of a world.

g.83 Great Glory

dpal chen po

དཔལ་ཆེན་པོ།

—

Name of a bodhisattva.

g.84 Great Light of Immaculate Splendor

gzi brjid dri ma med pa'i 'od chen po

གཟི་བརྗིད་དྲི་མ་མེད་པའི་འོད་ཆེན་པོ།

—

Name of a bodhisattva.

g.85 Great Ornament

rgyan po che

རྒྱན་པོ་ཚེ།

—

Name of a thus-gone one.

g.86 Great Sumeru

ri rab chen po

རི་རབ་ཚེན་པོ།

—

Name of a thus-gone one.

g.87 Guṇatejas

yon tan gyi gzi brjid

ཡོན་ཏན་གྱི་གཟི་བརྗིད།

gunatejas ^{AD}

Name of a bodhisattva.

g.88 Heaven of Controlling Others' Emanations

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin ^{AD}

The highest paradise in the desire realm.

g.89 Heaven of Enjoying Emanations

phrul dga'

ཕྲུལ་དགའ།

nirmāṇarati ^{AD}

The fifth of the six paradises in the desire realm, counting from the lowest to highest.

g.90 Hell of Endless Torment

mnar med pa

མནའ་མེད་པ།

avīci ^{AD}

One of the eight hot hells.

g.91 Holder of Manifold Light Rays

rnam par phye ba'i 'od zer 'chang ba

རྣམ་པར་ཕྱེ་བའི་འོད་ཟེར་འཆང་བ།

—

Name of a parivrājaka.

g.92 Immaculate Light

rdul dang bral ba'i 'od

རྩལ་དང་བྲལ་བའི་འོད།

—

Name of a bodhisattva.

g.93 Immaculate Splendor

gzi brjid dri ma med pa

གཟི་བརྗིད་དྲི་མ་མེད་པ།

—

Name of a bodhisattva.

g.94 Immaculately Clothed Youth

dri ma med pa'i gos gzhon nur gyur pa

དྲི་མ་མེད་པའི་གོས་གཞོན་ནུར་གྱུར་པ།

—

Name of a bodhisattva.

g.95 Increasing Light

snang ba 'phel ba

སྒྲང་བ་འཕེལ་བ།

—

The name of the mountain on which is located the hermitage that forms the setting of this sūtra.

g.96 Īśvara

dbang phyug

དབང་ཕྱུག

īśvara ^{AD}

A common epithet in the Brahmanic traditions designating the great god or lord. Can refer to Śiva, Viṣṇu, or to another deity considered to be preeminent.

g.97 Jambu River

'dzam bu chu klung

འཛམ་བུ་ཅུ་ཀླུང་།

—

A legendary river.

g.98 Jambudvīpa

dzam bu'i gling

ཛམ་བུ་འི་གླིང་།

jambudvīpa^{AD}

Definition from the 84000 Glossary of Terms:

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

g.99 Jewel Color

nor mdog

ནོར་མདོག་།

—

Name of a nāga king.

g.100 Jñānaśrī

ye shes dpal

ཡེ་ཤེས་དཔལ།

jñānaśrī^{AD}

Name of several different bodhisattvas mentioned in this text.

g.101 kaṭapūtana

lus srul po

ལུས་སྲུལ་པོ།

kaṭapūtana ^{AD}

Definition from the 84000 Glossary of Terms:

A subgroup of pūtanas, a class of disease-causing spirits associated with cemeteries and dead bodies. The name probably derives from the Skt. *pūta*, “foul-smelling,” as reflected also in the Tib. *srul po*. The smell of a pūtana is variously described in the texts as resembling that of a billy goat or a crow, and the smell of a kaṭapūtana, as its name suggests, could resemble a corpse, *kaṭa* being one of the names for “corpse.” The morbid condition caused by pūtanas comes in various forms, with symptoms such as fever, vomiting, diarrhea, skin eruptions, and festering wounds, the latter possibly explaining the association with bad smells.

g.102 Kaunḍinya

kau di n+ya

ཀོདྲིམ།

kaunḍinya ^{AD}

Name of the first monk whom the Buddha Śākyamuni recognized as having understood his teachings. See also *Ājñātakauṇḍinya*.

g.103 King of the Glorious Heap of Supreme Acceptance

bzod pa'i mchod dpal brtsegs pa'i rgyal po

བཟོན་པའི་མཚོན་དཔལ་བརྟེན་པའི་རྒྱལ་པོ།

—

Name of a thus-gone one.

g.104 King of the Infinite Accumulation of Wisdom

blo gros kyi tshogs mtha' yas pa'i rgyal po

བློ་གྲོས་ཀྱི་ཚོགས་མཐའ་ཡས་པའི་རྒྱལ་པོ།

—

Name of a bodhisattva.

g.105 kinnara

mi'am ci

མིའམ་ཅི།

kinnara^{AD}

Definition from the 84000 Glossary of Terms:

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

g.106 kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa^{AD}

Definition from the 84000 Glossary of Terms:

A class of dwarf beings subordinate to Virūḍhaka, one of the Four Great Kings, associated with the southern direction. The name uses a play on the word *aṇḍa*, which means “egg” but is also a euphemism for a testicle. Thus, they are often depicted as having testicles as big as pots (from *kumbha*, or “pot”).

g.107 Kuru

ku ru

ཀུ་རུ།

kuru^{AD}

Name of a town in ancient India.

g.108 ladder observance

dzeg pa'i brtul zhugs

རྩོག་པའི་བརྟུལ་ལྷུག་ས།

—

The name of a particular ascetic observance.

g.109 Lake Anavatapta

ma dros pa

མ་རྩོས་པ།

anavatapta^{AD}

Lake Manasarovar.

g.110 Lamp in the Hands

lag na mar me

ལག་ན་མར་མེ།

—

Name of a bodhisattva.

g.111 Land of Activity

byed pa can

བྱེད་པ་ཅན།

—

The name of the region or land that is the main setting for this sūtra.

g.112 Light Holder

'od 'dzin pa

འོད་འཛིན་པ།

—

Name of a king who was one of the Buddha's previous incarnations.

g.113 Light of Brahmā

tshangs pa'i 'od

ཚངས་པའི་འོད།

—

Name of a bodhisattva.

g.114 Light of Sumeru

ri rab kyi 'od

རི་རབ་ཀྱི་འོད།

—

A name given in this sūtra to a storied mansion.

g.115 Lord of the Brahmā Realm

tshangs pa'i dbang po

ཚངས་པའི་དབང་པོ།

—

Name of a thus-gone one.

g.116 Luminous Heap of Jewels

nor gyi 'od kyi tshogs

ནོར་གྱི་འོད་གྱི་ཚོགས།

—

Name of a bodhisattva.

g.117 Mahākāla

nag po chen po

ནག་པོ་ཚེན་པོ།

mahākāla^{AD}

Wrathful manifestation of the Hindu god Śiva.

g.118 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཚེན་པོ།

mahākāśyapa^{AD}

A senior student of the Buddha Śākyamuni, famous for his austere lifestyle.

g.119 mahoraga

lto 'phye chen po

ལྷོ་འབྲེ་ཚེན་པོ།

mahoraga^{AD}

Definition from the 84000 Glossary of Terms:

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.120 Maitreya

byams pa

བྱམས་པ།

maitreya^{AD}

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni’s regent, where he awaits the proper time to take his final rebirth and become the fifth

buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha's interlocutor or as a teacher of the Dharma. *Maitreya* literally means "Loving One." He is also known as Ajita, meaning "Invincible."

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

g.121 Mañjuśrī

'jam dpal

འཇམ་དབལ།

mañjuśrī^{AD}

Definition from the 84000 Glossary of Terms:

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

g.122 Mañjuśrīkumārabhūta

jam dpal gzhon nu

ཇམ་དབལ་གཞོན་ནུ།

mañjuśrīkumārabhūta^{AD}

The bodhisattva who is considered the embodiment of wisdom, with the additional honorific title for a young man. Also rendered here as "Mañjuśrī."

g.123 Māra

bdud

བདུད།

māra^{AD}

Definition from the 84000 Glossary of Terms:

Māra, literally "death" or "maker of death," is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive

forces that keep beings imprisoned in saṃsāra:

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

g.124 Mass of Lightning

glog gi phung po

གློག་གི་ཕུང་པོ།

—

Name of a bodhisattva.

g.125 Maudgalyāyana

maud gal ya

མོད་གལ་ཡ།

maudgalyāyana^{AD}

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala's descendants.” Respectfully referred to as Mahāmaudgalyāyana, “Great Maudgalyāyana.”

g.126 Meaningful Vision

don yod par mthong ba

དོན་ཡོད་པར་མཐོང་བ།

—

Name of a bodhisattva.

g.127 Melody of Space

nam mkha'i dbyangs

ནམ་མཁའི་དབྱངས།

—

An alternate name used for the bodhisattva Nature of Space (*nam mkha'i dbyangs*).

g.128 Melody of the Emanated Banner

rgyal mtshan rnam par sprul pa'i dbyangs

རྒྱལ་མཚན་རྣམ་པར་སྐྱལ་པའི་དབྱངས།

—

Name of a bodhisattva.

g.129 Melody of the Intellect

blo gros dbyangs

བློ་གྲོས་དབྱངས།

—

Name of a buddha realm.

g.130 moon observance

zla ba'i brtul zhugs

ཟླ་བའི་བརྟུལ་ལྷན།

**candravrata*^{AD} . **cāndrāyaṇavrata*^{AD}

An ascetic observance in which one's food intake decreases and increases based on the waning and waxing phases of the moon.

g.131 Moon of Sumeru

ri rab zla ba

རི་རབ་ཟླ་བ།

—

Name of a bodhisattva.

g.132 Mount Gandhamādana

spos kyi ngad ldang ba

སྒྲིལ་གྱི་རད་ལྷ་ངལ།

gandhamādana ^{AD}

According to Buddhist cosmology, a mountain said to be situated north of the Himalayas, with Lake Anavatapta, the source of this world's great rivers, at its base. It is sometimes said to be south of Mount Kailash, though both mountains have been identified with Mount Tise in west Tibet.

g.133 Mount Sumeru

ri rab

རི་རབ།

sumeru ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.134 nāga

klu

ལྷ།

nāga ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.135 Nanda

dga' bo

དགའ་བོ།

nanda^{AD}

One of the main nāga kings, usually associated with the nāga king Upananda.

g.136 Nature of Space

nam mkha'i rang bzhin

ནམ་མཁའི་རང་བཞིན།

—

Name of a bodhisattva.

g.137 nirgrantha

zhags pa 'thub pa

ཞགས་པ་འཇུབ་པ།

nirgrantha^{AD}

In Buddhist usage, a non-Buddhist religious mendicant, usually referring to Jains, who eschews clothing and possessions.

g.138 non-Buddhist

mu stegs

མུ་སྟེགས།

—

Definition from the 84000 Glossary of Terms:

Those of other religious or philosophical orders, contemporary with the early Buddhist order, including Jains, Jaṭilas, Ājīvikas, and Cārvākas. Tīrthika (“ford”) literally translates as “one belonging to or associated with (possessive suffix *-ika*) stairs for landing or for descent into a river,” or “a bathing place,” or “a place of pilgrimage on the banks of sacred streams” (Monier-Williams). The term may have originally referred to temple priests at river crossings or fords where travelers propitiated a deity before crossing. The Sanskrit term seems to have undergone metonymic transfer in referring to those able to ford the turbulent river of saṃsāra (as in the Jain tīrthaṅkaras, “ford makers”), and it came to be used in Buddhist sources to refer to teachers of rival religious traditions. The Sanskrit term is closely rendered by the Tibetan *mu stegs pa*: “those on the steps (*stegs pa*) at the edge (*mu*).”

g.139 observation

dmigs pa

དམིགས་པ།

ālambana ^{AD}

See “apprehension.”

g.140 parivrājaka

kun tu rgyu

ཀུན་ཏུ་རྒྱུ།

parivrājaka ^{AD}

Definition from the 84000 Glossary of Terms:

A non-Buddhist religious mendicant who literally “roams around.”

Historically, they wandered in India from ancient times, including the time of the Buddha, and held a variety of beliefs, engaging with one another in debate on a range of topics. Some of their metaphysical views are presented in the early Buddhist discourses of the Pali Canon. They included women in their number.

g.141 Peaceful Melody

dbyangs zhi ba

དབྱངས་ཞི་བ།

—

A name given in this sūtra to Brahmā’s mansion.

g.142 pig observance

phag gi brtul zhugs

ཕག་གི་བརྟུལ་བྱུགས།

—

The name of a particular ascetic observance.

g.143 piśāca

sha za

ཤ་ཟ།

piśāca ^{AD}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below rākṣasas, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from √*piś*, to carve or chop meat, as reflected also in the Tibetan *sha za*, “meat eater.” They are

often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.144 Powerful Wish for Belonging

gtogs 'dod mthu bo che

གཏོགས་འདོད་མཐུ་བོ་ཚེ།

—

Name of a bodhisattva.

g.145 preta

yi dwags

ཡི་དྲགས།

preta^{AD}

Definition from the 84000 Glossary of Terms:

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

The pretas live in the realm of Yama, the Lord of Death, where they are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance.

g.146 Puṇḍarīka

pun da ri ka

ཕུན་དྲི་ཀ།

puṇḍarīka^{AD}

Name of a bodhisattva.

g.147 rākṣasa

srin po

སྲིན་པོ།

rākṣasa^{AD}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.148 Ratnapāṇi

lag na rin po che

ལག་ན་རིན་པོ་ཆེ།

ratnapāṇi ^{AD}

Name of a bodhisattva.

g.149 Red Lotus Elephant

ku mu da'i glang po

ཀུ་མུ་དཀི་གླང་པོ།

—

Name of a bodhisattva.

g.150 Regarded as a Friend

gnyen du lta ba

གཉེན་དུ་ལྟ་བ།

—

Name of a bodhisattva.

g.151 Removing Impurities

rmyog pa sel ba

རྣོག་པ་སེལ་བ།

—

Name of the town in this sūtra where the Buddha teaches the Dharma.

g.152 Roar of the Saffron Lion

ngur smrig seng ge sgra 'byin

ངུར་སྐྱིག་སེང་གེ་སྒྲ་འབྲིན།

—

Name of a bodhisattva.

g.153 Sāgara

rgya mtsho

སྤྱ་མཚོ།

sāgara ^{AD}

Name of a nāga king.

g.154 Sahā world

mi mjed

མི་མཛེད།

sahāloka ^{AD}

Definition from the 84000 Glossary of Terms:

The name for our particular world system, the universe of a thousand million worlds, or trichiliocosm, in which our four-continent world is located.

Although it is sometimes said that it can refer only to our own four-continent world around Mount Meru, the sūtras largely seem to equate it with this trichiliocosm, and this is confirmed by scholars like Jamgön Kongtrul (see *The Treasury of Knowledge, Book One*). Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of *Sahāmpati*, Lord of Sahā. Our world system of Sahā, or Sahālokadhātu, is also described as being the buddhafiield of the Buddha Śākyamuni. He teaches the Dharma here to beings who adhere to inferior ways and perceive this universe as an impure buddhafiield contaminated with the five degenerations (*pañcakaṣāya*, *snyigs ma lnga*): the degeneration of time, sentient beings, place, lifespan, and mental afflictions (see *The Teaching of Vimalakīrti*, Toh 176). It is also mentioned as the field of activity of all the thousand buddhas of this Fortunate Eon (see *The White Lotus of Compassion*, Toh 112).

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

g.155 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra ^{AD}

Definition from the 84000 Glossary of Terms:

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

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

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

g.156 Śākyamuni

shAkyā thub pa

ལྷ་ཀྱ་ཐུབ་པ།

śākyamuni ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.157 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra ^{AD}

One of the eight main bodhisattvas, the heart sons of the Buddha.

g.158 Samantāloka

kun tu snang ba

ཀུན་ཏུ་སྐྱོང་བ།

samantāloka ^{AD}

Name of a bodhisattva.

g.159 Śāriputra

shA ri'i pu · sha ra dwa ti'i bu

ལྷ་རི་ཡི་པུ་ཤ་ར་དྲ་ཏི་ཡི་བུ།

śāriputra ^{AD} · *śāradvatīputra* ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.160 seer

drang srong

དང་སྲོང་།

ṛṣi ^{AD}

A sage or ascetic or wise man. For the Brahmanic tradition, the seers are the ones who saw the sacred Vedic hymns and conveyed them to human beings, while in Buddhist literature they can have a broader usage as ascetics who are hermits or live in community and can cultivate magical powers.

g.161 Seer

drang srong

དང་སྲོང་།

ṛṣi ^{AD}

The name given in this sūtra to an apparent form of the Buddha Śākyamuni.

g.162 sense fields

skye mched

སྐྱེ་མཆེད།

āyatana ^{AD}

Definition from the 84000 Glossary of Terms:

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

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

In the context of the twelve links of dependent origination, only six sense sources are mentioned, and they are the inner sense sources (identical to the six faculties) of eye, ear, nose, tongue, body, and mind. (*Provisional 84000 definition. New definition forthcoming.*)

g.163 Single Ornament

rgyan gcig

རྒྱན་གཅིག་།

—

A name of a world.

g.164 Skilled in Fragrances

spos shes pa

སྒོས་ཤེས་པ།

—

Name of a bodhisattva.

g.165 Sovereign King of all Melodies

dbyangs ma lus pa'i gnas dbang phyug gi rgyal po

དབྱངས་མ་ལུས་པའི་གནས་དབང་ཕྱག་གི་རྒྱལ་པོ།

—

Name of a future thus-gone one prophesied by the buddha Lord of the Brahmā Realm.

g.166 special insight

lhag mthong

ལྷག་མཐོང་།

vipaśyanā^{AD}

One of the basic forms of Buddhist meditation, aiming at developing insight into the nature of reality. Often presented as part of a pair of meditation techniques, with the other technique being “tranquility” (*śamatha*).

g.167 staff observance

phyugs kyi brtul zhugs

ཕྱགས་ཀྱི་བརྟུལ་ལྷག་ས།

—

The name of a particular ascetic observance.

g.168 Stainless King

dri ma med pa'i rgyal po

དྲི་མ་མེད་པའི་རྒྱལ་པོ།

—

Name of a bodhisattva.

g.169 stream enterer

rgyun du zhugs pa

རྒྱུན་དུ་ལྷགས་པ།

srotāpanna^{AD}

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

Definition from the 84000 Glossary of Terms:

One who has achieved the first level of attainment on the path of the śrāvakas, and who has entered the “stream” of practice that leads to nirvāṇa. (*Provisional 84000 definition. New definition forthcoming.*)

g.170 Subāhu

lag bzangs

ལག་བཟངས།

subāhu ^{AD}

Name of a bodhisattva.

g.171 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti ^{AD}

A foremost pupil of the Buddha, known for his wisdom.

g.172 sun observance

nyi ma'i brtul zhugs

ཉིམ་འི་བརྒྱུལ་ལྷན་སྐྱེ།

—

The name of a particular ascetic observance.

g.173 supernormal faculties

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā ^{AD}

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

g.174 Supernormal Faculty

mngon par shes pa

མངོན་པར་ཤེས་པ།

—

Name of a bodhisattva.

g.175 Supreme Lightning

glog gi mchog

གློག་གི་མཚོག

—

Name of a bodhisattva.

g.176 Sūryagarbha

nyi ma'i snying po

ཉི་མའི་སྤྱིང་པོ།

sūryagarbha ^{AD}

Name of a thus-gone one.

g.177 Svāgata

legs par 'ongs pa

ལེགས་པར་འོངས་པ།

svāgata ^{AD}

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 abstention from alcohol as part of the monastic rules.

g.178 Takṣaka

jog po

རྫོག་པོ།

takṣaka ^{AD}

Name of a nāga king.

g.179 tāla tree

shing ta la

ཤིང་ཏ་ལ།

tāla ^{AD}

The palmyra tree or fan-palm (*Borassus flabeliformis*).

g.180 temple servants

lha bran

ལྷ་བློན།

—

Literally “servants of the gods,” this term can refer to those who work to support a non-Buddhist temple or Buddhist monastery, as well as those who specialize in the performance of rituals at such temples.

g.181 The Dark One

nag po

ནག་པོ།

kr̥ṣṇa ^{AD}

Appears to refer here to Kṛṣṇa, whose name means the dark one, the god who figures prominently in the Bhagavad Gītā and the Mahābhārata, and is considered by the Purāṇas and other Brahmanic literature as an incarnated form of the god Viṣṇu.

g.182 thirty-seven factors of awakening

byang chub kyi phyogs kyi chos sum cu rtsa bdun

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཚོས་སུམ་རྩ་བ་དུམ།

saptatrimśadbodhyaṅga ^{AD}

Thirty-seven practices that lead the practitioner to the awakened state: the four applications of mindfulness, the four thorough relinquishments, the four bases of miraculous power, the five faculties, the five powers, the eightfold path, and the seven branches of awakening.

g.183 three types of phenomena

phung po gsum

ཕུང་པོ་གསུམ།

trirāśi ^{AD}

A set of three groups or types (*rāśi*) of things or their characteristics, to which the thus-gone ones are said to awaken. Following the definition in the *Bodhisattvabhūmi*, cited in Edgerton’s entry on *rāśi* (454.2), these are (1) dharmas that are connected to an object (*arthopasaṃhita*), (2) dharmas that are connected to the absence of an object (*anarthopasaṃhita*), and (3) dharmas that bear no relation to any object whatsoever (*naivarthopasaṃhita*). Another use of this term refers to “three groups of beings” and classifies them as (1) dedicated to falsehood (*mithyātvaniyata*), (2) dedicated to truth (*samyakniyata*), and (3) undetermined (*aniyata*), but former seems intended here.

g.184 tranquility

zhi gnas

ཞི་གནས།

śamatha ^{AD}

One of the basic forms of Buddhist meditation, which focuses on calming the mind. Often presented as part of a pair of meditation techniques, with the other technique being “insight.”

g.185 Treasury of Light Rays of Merit

bsod nams kyi 'od zer gyi mdzod

བསོད་ནམས་ཀྱི་འོད་ཟེར་གྱི་མཛོད།

—

Name of a king who was one of the Buddha’s previous incarnations.

g.186 trichiliocosm

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

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

trisāhasramahāsāhasralokadhātu ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.187 Tuṣita

dga' ldan

དགའ་ལྷན།

tuṣita ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.188 ultimate reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoṭi ^{AD}

The final or ultimate endpoint, and a synonym for ultimate truth as well as the goal of the path. In this text, it seems to be used as a way of referring to the ultimate truth with respect to reality.

g.189 Uncovering the Enemies

dgra rnam par 'grel ba

དགའ་རྣམ་པར་འགྲེལ་བ།

—

Name of a bodhisattva.

g.190 Upananda

bsnyen dga' bo

བསྟེན་དགའ་བོ།

upananda ^{AD}

One of the main nāga kings, usually associated with the nāga king Nanda.

g.191 Utterly Magnificent

kun nas gzi brjid

ཀུན་ནས་གཟི་བརྗིད།

—

Name of a buddha realm.

g.192 vaiśya caste

rje'u rigs

རྗེ་འུ་རིགས།

—

In the Brahmanic social system of four castes or *varṇas*, the vaiśya caste refers in general to the mercantile group, alongside the other three groups of brahmins, kṣatriyas, and śudras.

g.193 Valgu

yid yod

ཡིད་ཡོད།

valgu ^{AD}

Name of a nāga king.

g.194 Vārāṇasī

bA rA Na sI

བ་ར་ར་ས་སྐ

vārāṇasī ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.195 Variegated Light

'od 'dres pa

འོད་འདྲེས་པ།

—

Name of a goddess.

g.196 view of the transitory collection

'jig tshogs kyi lta ba

འཇིག་ཚོགས་ཀྱི་ལྟ་བུ།

satkāyadr̥ṣṭi ^{AD}

The view that identifies the existence of a self in relation to the aggregates.

g.197 water observance

chu'i brtul zhugs

ཚུ་འི་བརྟུལ་ལུགས།

—

The name of a particular ascetic observance.

g.198 Wind Horse

rta rlung

ཉ་རྩུང་།

—

Name of a sage.

g.199 world of the Lord of Death

gshin rje'i 'jig rten

གཤིན་རྗེའི་འཇིག་རྟེན།

yamaloka ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.200 worthy one

dgra bcom pa

དགུ་བཅོམ་པ།

arhat ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.201 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa ^{AD}

Definition from the 84000 Glossary of Terms:

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

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

including, in tantric Buddhism, those of wrathful deities.