ཆོས་བཅུ་པ།

The Ten Qualities

Daśadharmaka

འཕགས་པ་ཆོས་བཅུ་པ་ཞེས་བྱ་བ་theg pa chen po'i mdo

'phags pa chos bcu pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra "The Ten Qualities"

Āryadaśadharmakanāmamahāyānasūtra

· Toh 53 ·

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Summary

s.1 While the Buddha is dwelling on Vulture Peak Mountain, the bodhisattva King Precious Moonlight of Pure Virtue asks him what it means to enter the Mahāyāna, and the Buddha responds with a teaching on ten qualities that describe a bodhisattva who has done so. On the topic of the ninth quality, the Buddha teaches on ten events from his life, revealing them to be merely the display of his skill in means and for the purpose of instructing beings. Māra then approaches Vulture Peak Mountain with his army, intending to attack the Buddha, but the bodhisattva King Precious Moonlight of Pure Virtue miraculously instills in him a change of heart. Māra confesses his evil intentions and asks why the Buddha calls him "wicked." The Buddha explains that he uses harsh speech to discipline Māra, who is like a beloved but unruly only child, just as he always tames beings using the appropriate means.

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Introduction

i.1 *The Ten Qualities* is the ninth sūtra among the compilation of forty-nine titles included in the Heap of Jewels (Ratnakūṭa) collection in the Degé Kangyur, which was translated into Tibetan in the late eighth or early ninth century.[1] This sūtra presents ten qualities that describe a bodhisattva who has entered the Mahāyāna and focuses especially on the Buddha's skill in means.

i.2 While the Buddha is staying on Vulture Peak Mountain with an assembly of bhikṣus and bodhisattvas, the bodhisattva King Precious Moonlight of Pure Virtue[2] asks the Buddha what it means to enter the Mahāyāna. The Buddha responds with a lengthy teaching on ten qualities that describe such a bodhisattva: (1) having faith, (2) being dedicated to practice, (3) being of the perfect family, (4) being intent upon the aspiration to awakening, (5) desiring the Dharma, (6) examining phenomena, (7) following the Dharma in accordance with the Dharma, (8) being free of pride and arrogance, (9) understanding teachings given with a specific intention, and (10) not wishing to attain nirvāṇa through the vehicles of the śrāvakas and pratyekabuddhas.

i.3 The teaching of each quality concludes with a summarizing verse or set of verses. A verse on the first quality, having faith, is frequently quoted not only in Indian and Tibetan texts but also in contemporary oral teachings:

i.4 Good qualities will not develop
For people without faith,
Just as sprouts will not grow
From seeds scorched by fire.

i.5 The ninth section, which concerns the quality of understanding teachings given with a specific intention, is the longest in the sūtra. It points out ten stories from the life of the Buddha that should not be taken literally but should be understood as having an underlying intention to skillfully benefit and guide be-

ings. These ten events are presented as ten statements of the Buddha: (1) He taught that śrāvakas can reach the highest awakening. (2) He stated that he had back pain. (3) He said that he was decrepit with old age and required an attendant. (4) He asked for medicine and then took it. (5) He engaged in disputes with non-Buddhist teachers. (6) His foot was pierced by a splinter. (7) Devadatta was an enemy of the Buddha who attempted to assassinate him. (8) He entered a village and did not receive alms. (9) A woman accused him of making her pregnant. (10) He and his saṅgha subsisted for three months on barley meant for horses during the rains retreat.

i.6 As these stories are described here in concise form, at times omitting significant details, this passage assumes the reader is familiar with these accounts from other sources. Several of the same stories are recounted with more detail in *The Questions of the Bodhisattva Jñānottara* (Toh 82),[3] the thirty-ninth sūtra in the Ratnakūṭa collection, and in *The Sūtra on Skill in Means* (Toh 261).[4] Individual stories can also be found in numerous other Kangyur and Tengyur works, as well as in Chinese and Pali sources. [5]

i.7 Apart from the first of these statements, the remaining nine refer to well-known accounts in which the Buddha suffered the negative karmic consequences of actions he committed in past lives. These stories presented a subject of contention within the Buddhist tradition: Was the Buddha still subject to the results of karma?[6] In one view, he had attained nirvāṇa with remainder and therefore had to experience the last results of karma, having only upon his death attained complete nirvāṇa. In the Mūlasarvāstivāda Vinaya (*The Chapter on Medicines*, Toh 1-6), in an account known as the *Anavataptagāthā*, the Buddha miraculously brings his disciples to Lake Anavatapta and there describes to them those actions in his past lives that had caused his unfortunate experiences.[7] For example, Devadatta's attack upon him was the result of having murdered his brother in a past life,[8] a splinter entered his foot because he killed someone with a spear,[9] and so forth. However, in the view of *The Ten Qualities* (and also in *The Questions of the Bodhisattva Jñānottara* and *The Sūtra*

on Skill in Means), the Buddha is supramundane and therefore unaffected by karma—he only displayed his karmic misfortunes in order to encourage future followers who would face similar challenges, or so that, in the case of Devadatta, others would see his qualities shine forth in the face of adversity. Devadatta, who is routinely described as having been the Buddha's opponent throughout many lifetimes and to have fallen into hell after his failed attempt to assassinate the Buddha,[10] is given a favorable description in this sūtra, which states that Devadatta was merely playing a part to aid the Buddha, and that anyone who condemns Devadatta as evil will themselves be reborn in the lower existences.

i.8 Following this teaching on the ten qualities, Māra and his army approach Vulture Peak Mountain by way of the city of Rājagṛha, intending to attack the Buddha. However, the bodhisattva King Precious Moonlight of Pure Virtue miraculously causes them instead to announce to the inhabitants of Rājagṛha that the Buddha is giving a teaching, and that they should attend. Māra, his followers, and the people of the city then travel to Vulture Peak Mountain to hear the Buddha's teaching. Māra confesses his evil intention and asks why, if harsh speech is taught to be a bad action, the Buddha calls him "wicked." The Buddha explains that he uses harsh speech to discipline Māra, who is like a beloved but unruly only child, just as he always tames beings using the appropriate means. Māra then expresses his commitment to protect those who recite and uphold this Dharma teaching, and he explains the signs that will occur when one receives his protection.

i.9 Ānanda then notices that several non-Buddhist mīmāṃsakas and parivrājakas are rejoicing in Māra's teaching. The Buddha explains that long ago, at the very same place, another buddha called Suvikrāntavikrāmin taught the very same discourse, at which time those very same mīmāṃsakas and parivrājakas intended to harm him. Although they refrained from hurting that buddha and listened to his teachings, they only superficially expressed their admiration, resulting in mixed karmic results. Ānanda asks the Buddha about the benefits

of propagating the sūtra, and the Buddha describes them, along with the great demerit that comes from rejecting this sūtra—he states that it should also be taught to those who will reject it, since it will be a cause for their buddhahood.

i.10 *The Ten Qualities* is referred to in several Indian commentaries. In the sixth century, the Mādhyamika author Bhāviveka (also known as Bhavya, ca. 500–ca. 570) refers to the sūtra as describing the family of the bodhisattvas, which is the third of the ten qualities.[11] In the eighth century, Śāntideva (ca. seventh–eighth centuries) quotes in his *Compendium of Training* (Toh 3940) the first and third of the concluding verses on faith (1.14, 1.16),[12] which is the first of the ten qualities, and he also quotes from the section that describes the four causes of developing the aspiration to awakening, which is the fourth of the ten qualities (1.32).[13] Śāntideva also quotes a brief description of bodily misconduct (1.18).[14] Also in the eighth century, Jñānagarbha (a teacher of Śantarakṣita [725–88]) states how this sūtra is in agreement with *The White Lotus of the Good Dharma* in its classification of those who are in the bodhisattva family.[15] Finally, in a text attributed to the second-century author Nāgārjuna, one verse states, "The purpose of renouncing worldly life and how to determine whether what we have done or left undone should be done or not done—this is explained in *The Sūtra on the Ten Dharmas*."[16]

i.11 Only a few of the texts contained in The Heap of Jewels collection are extant in Sanskrit, and *The Ten Qualities* is not among them, although we find the Sanskrit for the above-mentioned passages in the *Compendium of Training*. There are two Chinese translations, the first by Buddhaśānta, dated to 539 CE, called *Shi fa hui* 十法會 (Taishō 310.9),[17] and the second by Saṅghabhadra, completed between 506 and 520 CE, called *Da cheng shi fa jing* 大乘十法經 (Taishō 314).[18]

i.12 The Tibetan translation found in the Degé Kangyur was produced by the Indian scholars Jinamitra and Surendrabodhi, and the Tibetan translator-editor Bandé Yeshé Dé, all of whom were known to have flourished during the late eight and

early ninth centuries. This dating can be confirmed by the sūtra's inclusion in both the Denkarma (*ldan*/*lhan dkar ma*) and Phangthangma (*'phang thang ma*) imperial catalogs dated respectively to 812 and 806 CE.[19]

i.13 Our translation is based primarily on the Degé Kangyur version. We also consulted the Comparative Edition Kangyur (*dpe sdur ma*) and the Stok Palace Kangyur, and any divergence from the Degé that informed our translation is explained in the endnotes.

The Translation

1.

The Noble Mahāyāna Sūtra

The Ten Qualities

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Bhagavat was dwelling on Vulture Peak Mountain in Rājagṛha, together with a great saṅgha of five hundred bhikṣus and a great number of bodhisattva mahāsattvas.

1.2 At that time, the bodhisattva mahāsattva King Precious Moonlight of Pure Virtue was present within that assembly. The bodhisattva mahāsattva King Precious Moonlight of Pure Virtue rose from his seat, removed his upper robe from one shoulder, and placed his right knee upon the center of a lotus. He bowed with palms together toward the Bhagavat and said to the Bhagavat, “If the Bhagavat will grant me the opportunity to ask questions and receive an explanation in response to those questions, then there are questions concerning some matters that I would address to the Bhagavat, the Tathāgata, the Arhat, the Samyaksambuddha.”

1.3 The Bhagavat replied to the bodhisattva mahāsattva King Precious Moonlight of Pure Virtue, “Noble son, the Tathāgata always gives you that opportunity. Ask whatever questions you wish, and I will gladden your mind with an explanation in response to any question you ask.”

1.4 Then the bodhisattva mahāsattva King Precious Moonlight of Pure Virtue said to the Bhagavat, “Bhagavat, you have said that this bhikṣu has entered the Mahāyāna and that that bhikṣu has entered the Mahāyāna. Bhagavat, how does a bhikṣu enter the Mahāyāna? When the Tathāgata declares that someone

has entered the Mahāyāna, for what reason does he call this Mahāyāna the Mahāyāna?”

1.5 “Well done, King Precious Moonlight of Pure Virtue!” said the Bhagavat. “Noble son, your having risen from your place is good, your analysis is good, and your confidence in asking for an explanation is also good.

1.6 “Noble son, you are like this: You have undertaken to do this for the benefit of many beings, for the happiness of many beings, out of compassion for the world, and for the benefit and happiness of devas and humans. Your motivation for asking the Tathāgata a question for that purpose is excellent, excellent! Therefore, noble son, I shall explain. Listen well and remember!”

1.7 The bodhisattva mahāsattva King Precious Moonlight of Pure Virtue said to the Bhagavat, “This is excellent,” and listened.

1.8 The Bhagavat said, “Noble son, a bodhisattva who has entered the Mahāyāna possesses ten qualities. What are those ten? (1) They have faith, (2) they are dedicated to practice, (3) they are of the perfect family, (4) they are intent upon the aspiration to awakening, (5) they desire the Dharma, (6) they examine phenomena, (7) they follow the Dharma in accord with the Dharma, (8) they are free of pride and arrogance, (9) they are skilled in understanding teachings given with a specific intention, and (10) they do not wish to attain nirvāṇa through the vehicles of the śrāvakas and pratyekabuddhas.”

1.9 King Precious Moonlight of Pure Virtue asked, “Bhagavat, in what way does a bodhisattva have faith?”

1.10 “Noble son,” replied the Bhagavat, “in this a bodhisattva mahāsattva is naturally without pretense or deceit. They are honest and have an honest nature. They have conviction in the awakening of the tathāgatas, the arhats, the samyaksambuddhas. They have the conviction that the three times are included within a single instant of the wisdom of the tathāgatas. They have the

conviction that the essence of the Tathāgata does not age, does not die, does not come to an end, does not cease, and cannot be destroyed. They have conviction in the ultimate goal, the dharma realm, the knowledge of all, the knowledge of all aspects, the strengths, the fearlessnesses, and the unique qualities of the buddhas. They have conviction in the invisible uṣṇīṣas of the tathāgatas. They have conviction in the thirty-two signs of a great being that adorn the tathāgatas, in the perfection of their eighty features, and in their fathom-wide auras. They have conviction in the teachings of the śrāvakas, the teachings of the pratyekabuddhas, the teachings of the bodhisattvas, and, distinct from those, the excellent teachings given by the great rishis. They have conviction that there is this life and that there will be future lives. They have conviction in renunciants and brahmins who behave properly and who are on the right course.

1.11 “They have the conviction that good karma ripens as that which is desirable, happy, and pleasant, such as becoming a lord of devas among devas, or a lord of humans among humans. They have the conviction that bad karma ripens as results that are undesirable, ugly, unhappy, unpleasant, unendurable, cruel, harsh, and painful for hell beings, animals, and pretas. There are three qualities that are eliminated by having such convictions. What are those three? They are uncertainty, indecision, and doubt.

1.12 “Noble son, that is a bodhisattva who follows with faith. Noble son, it is in that way that a bodhisattva has faith.”

1.13 Then, at that time, the Bhagavat spoke these verses:

1.14 “Faith is the supreme vehicle,
And because of it the guides appear.
Therefore, humans who are intelligent
Depend upon being followers who have faith.

1.15 “Faith is supreme in all the worlds,

And those who have faith do not deteriorate.
Therefore, people who are wise
Depend upon being followers who have faith.

1.16 “Good qualities will not develop
For people without faith,
Just as sprouts will not grow
From seeds scorched by fire.

1.17 “Noble one, what is a bodhisattva who is dedicated to practice like? Noble one, such a bodhisattva shaves off their hair and whiskers, puts on orange robes, and then, with faith, properly goes forth, leaving their home for homelessness. Once they have gone forth, they learn the training, customs, conduct, and behavior of the śrāvakas. They also learn the training, customs, conduct, and behavior of the pratyekabuddhas. Through training in that way, they eliminate completely and in every possible way all wickedness of body, speech, and mind.

1.18 “What are the wickednesses of the body? They are killing, taking what is not given, engaging in sexual misconduct, harming others with sticks, weapons, clods of earth, or the hands, moving the arms wildly, moving the legs wildly, running, racing, jumping, moving quickly, and leaping. Those are the wickednesses of the body.

1.19 “What are the wickednesses of speech? They are lying, slander, harsh speech, idle chatter, speaking of the faults of others, rejecting the profound sūtras, and speaking unpleasantly to people such as upādhyāyas, ācāryas, gurus, and fellow practitioners. Those are the wickednesses of speech.

1.20 “What are the wickednesses of the mind? They are covetousness, malice, wrong view, jealousy, stinginess, desire for gain, desire for fame, desire for intellectual accomplishments, conceit because of one’s class, conceit because of one’s physical form, conceit because of one’s youth, conceit because of one’s

health, conceit because of being alive, conceit because of being learned, and conceit because of one's meditation. They are thoughts of desire, malicious thoughts, thoughts of violence, thoughts of one's relatives, thoughts of one's homeland, and thoughts of Dharma robes, alms, beds, seats, medicines for sickness, and utensils. They are attachment to a place; attachment to a vehicle; attachment to a bed; attachment to drink; attachment to food; attachment to status; attachment to wives, sons, daughters, plows, husbandmen, male servants, female servants, employees, laborers, friends, advisers, relatives, or stepsiblings; attachment to wealth, grain, treasuries, and storehouses; up to attachment to the various basic necessities of life. Because of such attachments, when any of those things are lost, there will be misery, lamenting, suffering, unhappiness, and distress. Because the mind is saturated by craving in that way, there will be rebirth into another existence. In brief, noble one, catapulted by the machinery of the mind's activity, there will be endless wandering in the wheel of saṃsāra. Those are the wickedness of the mind.

1.21 "Those who have freed themselves from the wickedness of body, speech, and mind perceive the upādhyāya as a teacher, perceive an ācārya as an upādhyāya, and show deference and reverence toward their fellow practitioners, whether they are seniors, novices, or in between. They dwell alone in solitude and think, 'While I am exerting myself in this way in order to liberate all beings, exerting myself in order to free all beings, and exerting myself in order to establish all beings in discipline and peace, may I not lack self-discipline, peacefulness, observance of vows, or self-control, so that, come what may, the mere sight of me will inspire beings to have self-control and act in accordance with the teaching of the tathāgatas, and so that it will cause devas, nāgas, yakṣas, gandharvas, and so on to rejoice. This is how I will act. This is how I will practice. This is how I will cultivate diligence.' Noble one, such is the conscience of a bodhisattva.

1.22 "They also think, 'If anyone, be they householder or renunciant, engages in corrupt discipline, engages in corrupt views, engages in corrupt livelihood, en-

gages in corrupt customs, engages in corrupt behavior, or engages in any kind of corruption whatsoever, I will not speak of it.'

1.23 "Being conscientious in this way, they will examine their discipline three times a day and three times a night. Because of having perfectly pure discipline they will have no regrets and no obscurations, and their path will come to an end. It will cause them to be based in and to dwell in the Dharma-Vinaya of the Tathāgata. Noble one, this is called *the conscientiousness of a bodhisattva*. Noble son, that is how bodhisattvas are dedicated to practice."

1.24 Then, at that time, the Bhagavat spoke these verses:

1.25 "The perfect buddhas and the śrāvakas of the buddhas
Are dedicated to practice.
Therefore, in order to gain that practice,
Those who are wise should be constantly diligent.

1.26 "Bodhisattvas with great wisdom
Who are fearless in their practice
Will realize the stainless awakening
Taught[20] by all the buddhas.

1.27 "Noble son, in what way are the bodhisattvas of the perfect family? Noble son, bodhisattvas naturally have little desire, anger, and ignorance. They are without jealousy, and they have no stinginess. They are not dishonest or deceitful. They are not harsh, unkind, rude, or arrogant. They are not talkative or noisy. They are honest and gentle. They are good natured and are pleasant company. Their minds naturally engage in vast reverence and service. They habitually share[21] with others whatever wealth and basic necessities they have. They have bright and clear arms, legs, eyes, and heads—the best of limbs.

1.28 "On seeing a tathāgata or the śrāvaka disciples of a tathāgata, as soon as they see them, they have nothing but faith and appreciation. Because of having this

faith and appreciation, they become members of the perfect family. It is in that way, noble one, that the bodhisattvas are of the perfect family."

1.29 Then, at that time, the Bhagavat spoke these verses:

1.30 "Like knowing there is fire because of smoke,
Like knowing there is water because of cranes,
The intelligent recognize those of the bodhisattva family
Based on their characteristics.

1.31 "Someone who is not harsh and not unkind,
Who has abandoned dishonesty and deception
And is gracious toward all beings—
Such a one is a bodhisattva.

1.32 "Noble son, in what way is a bodhisattva intent upon the aspiration to awakening? Noble son, when someone abides in the bodhisattva family and has generated the aspiration to awakening, when by a tathāgata or the śrāvaka disciples of a tathāgata they are inspired, made disillusioned with saṃsāra, encouraged, and made to generate the aspiration for the highest complete awakening, that is the first cause for becoming intent upon the aspiration to awakening.

1.33 "When, having heard praises of awakening and the aspiration to awakening, they then develop the aspiration to the highest complete awakening, that is the second cause for becoming intent upon the aspiration to awakening.

1.34 "When they see beings who have no protector, no refuge, no support, no defender, and no sanctuary and think with compassion, 'May I become for these beings a protector, a refuge, a support, a defender, and a sanctuary,' and then, based on that cause, condition, and foundation, they develop the aspiration to the highest complete awakening, that is the third cause for becoming intent upon the aspiration to awakening.

1.35 “When on seeing a tathāgata’s body, which is completely perfect in every way, they are made joyful, made elated, made serene in mind, and made enthusiastic, and then, based on that cause, condition, and foundation, they develop the aspiration to highest complete awakening, that is the fourth cause for becoming intent upon the aspiration to awakening.

1.36 “Furthermore, for the sole purpose of benefiting and bringing happiness to beings, they practice generosity, maintain discipline, cultivate patience, undertake diligence, settle in equipoise in meditative concentration, and cultivate wisdom.

1.37 “Among those, in what way do they practice generosity? They give food to those who want food, drinks to those who want drinks, vehicles to those who want a vehicle, bedding to those who want bedding, clothes to those who want clothes, and jewelry to those who want bracelets, arm bands, earrings, and other ornaments. In brief, noble son, they benefit beings even by giving their own flesh. That is how they practice generosity. They also dedicate that generosity to the highest complete awakening, and they do not become proud on account of that generosity.

1.38 “In what way do they maintain discipline? They restrain their bodies, they restrain their speech, and they restrain their minds. They eliminate each and every physical misbehavior in every possible way, and they eliminate each and every verbal and mental misbehavior in every possible way. They maintain discipline such that it does not deteriorate but remains undamaged, unadulterated, and unstained. That is how they maintain discipline. They also dedicate that discipline to the highest complete awakening, and they do not become proud on account of that discipline.

1.39 “In what way do they cultivate patience? If either a householder or a renunciant reviles them, maligns them, beats them, hits them, binds them, imprisons them, strikes them, or troubles them, they are nevertheless patient and endure it. That is how they cultivate patience. They also dedicate that patience to the

highest complete awakening, and they do not become proud on account of that patience.

1.40 “In what way do they undertake diligence? They think, ‘Just as the realm of space is infinite and has no end, the realm of beings also is infinite and has no end. Therefore, I alone, by myself, will establish them in the realm of the nirvāṇa that has no residue of the aggregates.’ Based on that cause, that condition, and that foundation, they undertake diligence, and they examine physical sensations through investigation based on mindfulness of the body. When they make the effort to investigate sensations in this way, they make the effort of applying the observation of phenomena to phenomena and the observation of the mind to the mind.

1.41 “When they apply mindfulness in that way, so as not to develop any bad, nonvirtuous qualities they have not yet developed, they make the aspiration not to do so, they make an effort not to do so, they undertake the diligence not to do so, they set their mind upon not doing so, and they engage in not doing so.

1.42 “In order to eliminate any bad, nonvirtuous qualities they have already developed, they make the aspiration to do so, they make an effort to do so, they undertake the diligence to do so, they set their mind upon doing so, and they engage in doing so.

1.43 “In order to develop any virtuous qualities they have not yet developed, they make the aspiration to do so, they make an effort to do so, they undertake the diligence to do so, they set their mind upon doing so, and they engage in doing so.

1.44 “In order to maintain the virtuous qualities they have already developed, and so that they will increase, will not diminish, will not be forgotten, and will be brought to perfection, they make the aspiration to do so, they make an effort to do so, they undertake the diligence to do so, they set their mind upon doing so, and they engage in doing so.

1.45 “When they have undertaken diligence in that way, they cultivate the first foundation of miraculous powers, and in the same way they cultivate the second, third, and fourth foundations of miraculous powers. Through accomplishing the foundations of miraculous powers in that way, they remain for an eon or for longer than an eon, and they bring to completion the perfection of diligence for an eon or for longer than an eon. That is how they undertake diligence. They also dedicate that diligence to the highest complete awakening, and they do not become proud on account of that diligence.

1.46 “How do they settle in equipoise in meditative concentration? They do not rest in freedom from attachment. They do not rest in cessation. They do not dedicate themselves to relinquishment. They do not rest internally. They do not rest externally. They do not rest on form. They do not rest on sensation. They do not rest on identification. They do not rest on formations. They do not rest on consciousnesses. They do not rest on the realm of desire. They do not rest on the realm of form. They do not rest on the realm of the formless. They do not rest on emptiness. They do not rest on signlessness. They do not rest on wishlessness. They do not rest on this world. They do not rest on transcendence of the world. They do not rest on form. They do not rest on sound. They do not rest on smell. They do not rest on taste. They do not rest on tactile sensation. They do not rest on phenomena.[22] They do not rest on generosity. They do not rest on discipline. They do not rest on patience. They do not rest on diligence. They do not rest on meditative concentration. They do not rest on wisdom.

1.47 “Noble son, in brief, having eliminated all attachment, they meditate without any basis. That is how they meditate in meditative concentration. They also dedicate that meditative concentration to the highest complete awakening, and they do not become proud on account of that meditation.

1.48 “Noble son, how do they cultivate wisdom? They think in this way: ‘Even if the infinite realms of beings were to pass into nirvāṇa, not a single being will have passed into nirvāṇa. Why is that? Because the Bhagavat has taught that all phe-

nomena are devoid of a self, all phenomena are devoid of a being, and all phenomena are devoid of individuality.' That is how bodhisattvas cultivate wisdom. They also dedicate that wisdom to the highest complete awakening, and they do not become proud on account of that wisdom. Noble son, that is how a bodhisattva is intent upon the aspiration to awakening."

1.49 Then, at that time, the Bhagavat spoke these verses:

1.50 "A precious jewel is by its nature
A source of illumination.
When it has been polished,
It becomes twice as beautiful.

1.51 "Just so, although they belong to the proper family,
If they seek the aspiration to awakening,
The māras will not enter their field of experience,
Which is purified of the two extremes.

1.52 "Noble son, in what way is a bodhisattva someone who desires the Dharma? Noble son, a bodhisattva is one who by nature is dedicated to the Dharma, desires the Dharma, delights in the Dharma, and is devoted to the enjoyment of the Dharma.

1.53 "If they see someone else who is a renunciant or a brahmin, or someone who is afflicted by hunger and yearns for food, they give them fruits and vegetables, herbs, or any food and drink they have. They also accumulate[23] various kinds of worldly sustenance and necessities such as roots, fruits, and stalks and give them away to beings.

1.54 "In the presence of those who uphold the good Dharma, they speak respectfully, pay homage, stand, place their hands together, behave respectfully, and then reverently and respectfully ask a question in an appropriate manner. Then when a holder of the good Dharma has answered their question, they

consider that holder of the Dharma to be their teacher. They consider them to be a kalyāṇamitra. They consider them to be someone who liberates from the ocean of saṃsāra. They consider them to be their upādhyāya. They consider them to be their ācārya.

1.55 “They consider them to be a searcher, thinking, ‘They are searching for me, as I have wandered in the wilderness of saṃsāra for a long time.’ They consider them to be an awakener, thinking, ‘They are waking me from sleep, as I have been obscured by ignorance and asleep for a long time.’ They consider them to be a rescuer, thinking, ‘They are rescuing me, as I have sunk into the ocean mire of saṃsāra.’ They consider them to be a guide, thinking, ‘They are showing me the good path, as I have entered a bad path.’ They consider them to be a liberator, thinking, ‘They are liberating, as I have been bound in the prison of saṃsāra.’ They consider them to be an excellent physician, thinking, ‘They are an excellent physician for me, as I have been in a wretched state for a long time.’ They consider them to be a great rain cloud, thinking, ‘They are bringing calm, as I have been blazing with the fire of desire, the fire of anger, and the fire of ignorance.’

1.56 “On account of the cause being the Dharma, the foundation being the Dharma, and the purpose being the Dharma, they pay no heed to heat. They also pay no heed to cold, wind, sun, horseflies, mosquitos, and contact with snakes. They pay no heed to hunger, and they pay no heed to thirst.

1.57 “When they see others who are happy, they do not become motivated by desire but think, ‘I am happy in this world because I have had the experience of hearing the good Dharma.’ They think, ‘It is on account of that being the cause, that being the factor, and that being that foundation that I do not suffer, do not lament, and do not generate thoughts of misery and unhappiness. Since I am free from suffering, lamentation, misery, and unhappiness, for the sake of just one word of the Dharma taught by the tathāgatas, I will gladly remain in the great hell of Avīci, for an eon or even longer than an eon.’

1.58 “Since they give rise to such thoughts and are thereby undeterred and do not need to force themselves, they will exclusively accomplish omniscience and attain the qualities of a buddha that they have not yet attained. That is the way, noble son, that a bodhisattva desires the Dharma.”

1.59 Then, at that time, the Bhagavat spoke these verses:

1.60 “The children of the jinas, whose wisdom is great,
Those who have come to desire the Dharma,
Do not get discouraged
When seeking the good Dharma.

1.61 “Those born from the Jina’s mind
Who are respectfully seeking the good Dharma
Take hold of it in their minds
And accomplish it with dedication.

1.62 “Noble son, how does a bodhisattva examine phenomena? Noble son, a bodhisattva examines in this way: ‘Because they delude foolish ordinary beings, all phenomena are like illusions. Because they do not exist, all phenomena are like dreams. Because they are insubstantial, all phenomena are like the reflection of the moon on water. Because they are without a being, all phenomena are like apparitions. Because they are unreal imputations, all phenomena are like reflections. Because once originated they are destroyed and dissolve, all phenomena are like echoes. Because they are dependently originated, all phenomena, once originated, are destroyed and dissolve. Because they are subsumed within the true nature, all phenomena are unborn. Because they are unborn, all phenomena are unceasing. Because they have no creator, all phenomena are unfabricated. Because they are undefiled, all phenomena are like space. Because they are by their nature not burning, all phenomena are at peace. Because they are naturally unafflicted, all phenomena are primordially pure. Because they are free of all stains, all phenomena are stainless. Because they are

free of the afflictions, all phenomena have primordially passed into parinirvāṇa. Because they have no definitive appearance, all phenomena are not endowed with form. Because they are not corporeal, all phenomena transcend being objects of consciousness. Because locations have been destroyed, all phenomena are not situated in a location. Because they are devoid of attachment and anger, all phenomena are not objects of consciousness. Because they have completely transcended the domain of the afflictions, all phenomena are without location. Because of one's lack of knowledge of skill in means, all phenomena are like poisonous snakes. Because they have no essence, all phenomena are like the trunk of a plantain tree.[24] Because they are fragile by nature, all phenomena are like lumps of foam.' Noble son, that is how a bodhisattva examines phenomena."

1.63 Then, at that time, the Bhagavat spoke these verses:

1.64 "Since they delude the foolish,
All phenomena are like illusions.
They are not real but like a dream—
Regard them thus, bhikṣus!

1.65 "Phenomena are like the reflection of the moon on water;
They rise up in the manner of an apparition.
Phenomena are like reflections—
What wise person does not believe that?

1.66 "Noble son, how does a bodhisattva follow the Dharma in accord with the Dharma? Noble son, since a bodhisattva considers that 'form is impermanent' and has no attachment to form, without directly perceiving the nature of phenomena, they understand well by means of correct wisdom the phenomena that accompany the nature of phenomena. They apprehend their features, their descriptions, and their nomenclature, and through apprehending their

features, descriptions, and nomenclature, they follow solely the effortless path to the nature of phenomena.

1.67 “In the same way, since a bodhisattva considers that ‘sensation, identification, mental events, and consciousness are impermanent’ and has no desire for consciousness, without directly perceiving the nature of phenomena, they understand well by means of correct wisdom the phenomena that accompany the nature of phenomena. They apprehend their features, their descriptions, and their nomenclature, and through apprehending their features, descriptions, and nomenclature, they follow solely the effortless path to the nature of phenomena.

1.68 “Just as they view them to be impermanent, they also view them, just as they are, to be suffering, empty, and without a self. They consider that ‘form is without a self,’ and when they view form as without a self, they are not frightened, alarmed, or terrified by form. Why is that? Because they know correctly, just as it is, that form is not real and rises up due to imputation.

1.69 “In the same way, they consider that ‘sensation, identification, mental events, and consciousness are without a self,’ and when they consider that ‘consciousness is without a self,’ they are not frightened, alarmed, or terrified by consciousness. Why is that? Because they know correctly, just as it is, that consciousness is not real and rises up due to imputation.

1.70 “It is like this, noble son: To use an analogy, when a conjurer or a conjurer’s clever disciple has emanated and displayed in front of a crowd of people various kinds of illusory fabrications—herds of elephants, herds of horses, teams of chariots, or battalions of infantry—a wise person is not frightened, alarmed, or terrified when they see them. Why is that? Because they know and understand that those illusory fabrications are phenomena that are unreal, without existence, false, and deceptive.

1.71 “In the same way, noble son, when a bodhisattva again considers, ‘form is without a self,’ they are not frightened, alarmed, or terrified. Why is that? Because they know correctly, just as it is, that form is not real and rises up due to imputation.

1.72 “In the same way, when they consider that ‘sensation, identification, mental events, and consciousness are without a self,’ they will not be frightened, alarmed, or terrified by consciousness. Why is that? Because they know correctly, just as it is, that form is not real and rises up due to imputation.”

1.73 Then the bodhisattva mahāsattva King Precious Moonlight of Pure Virtue inquired of the Bhagavat, “Bhagavat, how does a bodhisattva consider form to be impermanent, and, in order to be free of attachment to form, understand well by means of correct wisdom the phenomena that accompany the nature of phenomena without directly perceiving the nature of phenomena?”

1.74 The Bhagavat answered the bodhisattva mahāsattva King Precious Moonlight of Pure Virtue with these words: “Noble son, since some wise people understand the full meaning of what is to be taught through analogy, I will make an analogy, so listen, noble son! It is like this: If some wise person makes use of poison, they will sometimes clean the poison, conceal it, make wealth from it, possess it, and cook it in various utensils, but they will not eat it. Why is that? Because they think, ‘This would cause my life to come to an end.’

1.75 “In the same way, noble son, a bodhisattva is motivated toward nirvāṇa, is dedicated to nirvāṇa, is devoted to nirvāṇa, and is engaged in reaching nirvāṇa, but they do not manifest nirvāṇa. Why is that? Because they think, ‘This would cause me to turn away from awakening.’

1.76 “To give an analogy, noble son, some wise person makes use of fire, and although they will sometimes serve, honor, venerate, make offerings to, and worship that fire, they will think, ‘I have served, honored, venerated, made offerings to, and worshiped this fire, but I will not take hold of it with my two

hands.’ Why is that? Because they think, ‘This would cause me physical suffering and mental unhappiness.’

1.77 “In the same way, noble son, a bodhisattva is motivated toward nirvāṇa, is dedicated to nirvāṇa, is devoted to nirvāṇa, and is engaged in reaching nirvāṇa, but they do not manifest nirvāṇa. Why is that? Because they think, ‘This would cause me to turn away from awakening.’ ”

1.78 After the Bhagavat had spoken, the bodhisattva mahāsattva King Precious Moonlight of Pure Virtue said, “Bhagavat, if I have understood what the Bhagavat has said, a bodhisattva resides solely in saṃsāra.”

1.79 “Yes, noble son,” replied the Bhagavat, “that is so. It is as you have said. A bodhisattva resides solely in saṃsāra.”

1.80 “Bhagavat, how is a bodhisattva unstained by the faults of saṃsāra while circling in saṃsāra?”

1.81 The Bhagavat replied, “Noble son, to answer that I will make an analogy, so listen, noble son. It is like this: Although a person[25] who handles snakes and is endowed with tremendous powers of mantra and medicine plays with and delights in [26] poisonous snakes, that does not cause them to lose their life. Why is that? Because they have attained the power of mantra and medicine on account of their wisdom, method, and reasoning.”

1.82 After the Bhagavat had spoken, the bodhisattva mahāsattva King Precious Moonlight of Pure Virtue said, “Bhagavat, the bodhisattva mahāsattva does not manifest nirvāṇa and is not stained by the faults of saṃsāra, which is marvelous, Bhagavat. It is marvelous, Sugata. It is extremely marvelous, Bhagavat. It is marvelous, Sugata. Bhagavat, it is amazing. Sugata, it is amazing. I go to those bodhisattvas for refuge.

1.83 “Bhagavat, any being who hears this Dharma teaching will, at the very least, attain purity of mind, and their good roots will not be insignificant.

1.84 “Bhagavat, any noble son or noble daughter who hears this Dharma teaching taught will be prophesied to attain the highest complete awakening.”

1.85 “Noble son, it is so,” said the Bhagavat. “It is as you have said. Any noble son or noble daughter who hears this Dharma teaching taught will be prophesied to attain the highest complete awakening.”

1.86 When this Dharma teaching was taught, the minds of the five hundred bhikṣus were liberated from the defilements without further appropriation. They rose from their seats, removed their upper robes from one shoulder, and placed their right knees upon the ground. They bowed, with palms together, toward the Bhagavat, and said to the Bhagavat, “Bhagavat, the bodhisattva mahāsattvas are worthy of homage. Sugata, the bodhisattva mahāsattvas are worthy of homage.”

“Bhikṣus, it is so. It is as you have said,” replied the Bhagavat.

1.87 Then, at that time, the Bhagavat spoke these verses:

1.88 “Greatly famed, skillful in methods,
And possessing superior wisdom,
They have truly transcended
The levels of the śrāvakas.

1.89 “Although they have the correct knowledge
That the aggregates are born, destroyed, and come to an end,
On seeing this distress of beings,
They do not enter into nirvāṇa.

1.90 “Those who have great wisdom are worthy of homage.
Those who have no fear are worthy of homage.

Those who have wide eyes are worthy of homage.
Those who are the children of the jinas are worthy of homage.

1.91 “Noble son, that is how a bodhisattva follows the Dharma in accord with the Dharma.

1.92 “Noble son, how is a bodhisattva free of pride and arrogance? Noble son, ‘pride’ means that one thinks with a sense of rivalry that one is without equal in regard to one’s class, clan, body, money,[27] gold, jewels, and whatever other belongings one has, or in regard to one’s collection of elephants, horses, chariots, and foot soldiers, and in that way one’s thoughts become inflated. That is what is meant by ‘pride.’

1.93 “ ‘Arrogance’ means that one thinks, ‘I am superior to others in regard to my class, clan, body, money,[28] gold, jewels, and my abundant grain, and in regard to my collection of elephants, horses, chariots, and foot soldiers,’ and in that way one’s thoughts become puffed up and devoid of humility. This is what is meant by ‘arrogance.’

1.94 “When a bodhisattva is free from those, they are said to be ‘free of pride and arrogance.’ ”

1.95 Then, at that time, the Bhagavat spoke these lines of verse:

1.96 “To give alms to these illustrious, preeminent bodhisattvas
Who are free of pride and arrogance and always have a loving mind
And a compassionate mind, and who are attentive toward beings—
That is declared to be beneficial to both devas and humans.

1.97 “Noble son, in what way is a bodhisattva skilled in understanding teachings given with a specific intention?

1.98 “Noble son, a bodhisattva does not become attached to only the literal meaning of the profound sūtras, which are the Tathāgata’s teachings given with a specif-

ic intention. What are the Tathāgata's teachings given with a specific intention? They are like this:

1.99 "Although I said, 'The Tathāgata has prophesied that śrāvakas will reach the highest complete awakening,' you should not view it as being so.

1.100 "Although I said, 'Ānanda, I have back pain,' you should not view it as being so.[29]

1.101 "Although I said, 'I have become decrepit with old age, so find an attendant for me,' you should not view it as being so.

1.102 "Although I said, 'Maudgalyāyana, go and bring medicine from Jīvaka, the king of physicians, and I will take it,' you should not view it as being so.[30]

1.103 "Although I said, 'The Tathāgata disputes with tīrthika mīmāṃsakas and parivrājakas,' you should not view it as being so.

1.104 "Although I said, 'A splinter of acacia wood pierced the foot of the Tathāgata,' you should not view it as being so.[31]

1.105 "Although I said, 'For a long time the evil Devadatta sought to assassinate the Tathāgata, was prejudiced against him, and was an opponent and an enemy,' you should not view it as being so.[32]

1.106 "Although I said, 'The Tathāgata entered the brahmin village Endowed with Śāla Trees[33] for alms and came out with his bowl as clean as when he went in,' you should not view it as being so. [34]

1.107 "Although I said, 'The brahmin girl Cañcā tied a block of wood to her stomach and slandered the Tathāgata,' you should not view it as being so.[35]

1.108 “Although I said, ‘When the Tathāgata agreed to spend the rainy season in the land of Vairambhya, for three months he ate barley meant for horses,’ you should not view it as being so.”[36]

1.109 The bodhisattva mahāsattva King Precious Moonlight of Pure Virtue asked the Bhagavat, “Bhagavat, how should one understand the statement, ‘The Tathāgata has prophesied that śrāvakas will reach the highest complete awakening’?”

1.110 The Bhagavat replied, “Noble son, my prophecy that śrāvakas will attain the highest complete awakening is a prophecy given to them because of their family.”

1.111 “Bhagavat, it may be the case that śrāvakas whose defilements have come to an end and whose engagement with existence has been cut off are in the family, but how can they attain the highest complete awakening of buddhahood?”

1.112 “Noble son,” answered the Bhagavat, “listen to this analogy. Noble son, it is like this: Suppose an anointed kṣatriya king has a son. That son is learning the arts but has dull faculties, not sharp faculties, and so he studies first what he should study later, and he studies later what he should study first. What do you think, noble son? Is he, on that basis, not a prince?”

1.113 “Bhagavat, that would not be so. Sugata, that would not be so. He would be called a prince.”

1.114 “In the same way, noble son,” replied the Bhagavat, “if there is a bodhisattva who is in the family, even though they have dull faculties, if they have previously brought the afflictions to an end through the path of meditation and have subsequently proceeded toward attaining the highest complete awakening of buddhahood, then what do you think, noble son? Will they, on that basis, not attain buddhahood?”

1.115 “Bhagavat, in the world with it devas, humans, and asuras, and with its beings including devas, māras, renunciants, and brahmins, I indeed do not observe any being for whom the statement ‘All but the icchantikas will attain complete buddhahood’ does not apply.”[37]

1.116 “Noble son,” replied the Bhagavat, “listen to another analogy. Noble son, what do you think? Did the Bodhisattva, when he reached the tenth bhūmi, sit down[38] at the seat of awakening with all the obscurations of the afflictions having ceased, or did he sit down without their having ceased?”

King Precious Moonlight of Pure Virtue answered, “Bhagavat, it happened when they had come to an end. Sugata, it happened when they had come to an end.”

1.117 The Bhagavat asked, “Noble son, what do you think? Did he not attain complete buddhahood on that basis?”

“Bhagavat, he attained complete buddhahood. Sugata, he attained complete buddhahood.”

1.118 “Noble son, that is how you should understand it,” said the Bhagavat.

1.119 “Bhagavat, how should one understand the statement, ‘Ānanda, I have back pain’?”[39]

“Noble son,” replied the Bhagavat, “I made that statement out of compassion for future beings who will think, ‘If even the Tathāgata’s body, which is as hard as a diamond, is afflicted[40] by back pain, then why speak of others?’ Only a foolish person would take literally the words, ‘The Tathāgata is afflicted by back pain.’ Those who think in that way have deteriorated and cause others to deteriorate. It was with that intention that the Tathāgata spoke those words.”

1.120 “Bhagavat, how should one understand the statement, ‘I have become decrepit with old age, so find an attendant for me’?”

"Noble son," replied the Bhagavat, "I made that statement, too, out of compassion for future beings, so that śrāvakas of mine who have become decrepit with old age and need someone to attend to their bodies will not be distressed, thinking that the Tathāgata has not authorized it. Since it was with that intention that the Tathāgata spoke those words, only a foolish person would take literally the words, 'The Tathāgata has become decrepit with old age.' Those ones, too, have deteriorated and cause others to deteriorate."

1.121 "Bhagavat, how should one understand the statement, 'Maudgalyāyana, go and bring medicine from Jīvaka, the king of physicians, and I will take it'?"[41]

"Noble son," replied the Bhagavat, "I made that statement, too, out of compassion for future beings, so that śrāvakas of mine who have come to be in need of medicine will not be distressed, thinking that the Tathāgata did not authorize it. Since it was with that intention that the Tathāgata spoke those words, only a foolish person would take them literally, thinking that the Tathāgata suffered physical illness when it was taught that Jīvaka, the king of physicians, lacked respect and reverence for the bhikṣu Maudgalyāyana and, when the question was asked, it was taught that medicine should only be taken quickly. They would perceive that the body of the Tathāgata has flaws and say, 'If those who see the Dharma can be so careless, then why speak of ordinary beings?' Those ones, too, have deteriorated and cause others to deteriorate."

1.122 "Bhagavat, how should one understand the statement, 'The Tathāgata disputes with tīrthika mīmāṃsakas and parivrājakas'?"

"Noble son," replied the Bhagavat, "I made that statement, too, out of compassion for future beings who will think, 'If even the Tathāgata had enemies and adversaries, then it goes without saying that I will.' Only a foolish person would take literally that the Tathāgata had enemies and adversaries. Noble son, if even a cakravartin king with little roots of merit has no enemies or adversaries, why speak of a tathāgata with a great river of merit?"

1.123 “Bhagavat, how should one understand the statement, ‘A splinter of acacia wood pierced the foot of the Tathāgata’?”[42]

“Noble son,” replied the Bhagavat, “the Tathāgata showed himself as someone who is subject to karmic cause and effect. Considering that people would think, ‘If even the Tathāgata himself has karma that was created in the past, why speak of others?’ and, based on that cause, condition, and basis, would dislike bad actions and not delight in them later, he showed himself as someone who is subject to karmic cause and effect. Thus only a foolish person would take literally the words, ‘A splinter of acacia wood pierced the foot of the Tathāgata.’ ”

1.124 “Bhagavat, how should one understand the statement, ‘For a long time the evil Devadatta sought to assassinate the Tathāgata, was prejudiced against him, and was an opponent and an enemy?’ ”[43]

1.125 “Noble son,” replied the Bhagavat, “if the good person Devadatta did not exist, it would not become evident that the Tathāgata possessed even a single greatness of a buddha. Noble son, the good person Devadatta showed himself as a quarreler, a rival,[44] and an opponent to the Tathāgata so that it would become evident that the Tathāgata possessed the greatnesses of a buddha.

1.126 “Noble son, on the word of the king,[45] the good person Devadatta thought, ‘I shall destroy the Tathāgata.’ He sent from the middle of the town the great elephant Dhanapālaka to attack the Tathāgata, but the Tathāgata pacified, subdued, and tamed him. The crowd of people saw that and were amazed and astonished, and they went for refuge in the Three Jewels—the jewel of the Buddha, the jewel of the Dharma, and the jewel of the Saṅgha. This, too, should be seen as the heroic deed of the good person Devadatta. Only foolish people take literally the words, ‘Alas! Devadatta sought to assassinate the Tathāgata, was prejudiced against him, and was an opponent of his.’

1.127 “In the same way, when the Tathāgata was a bodhisattva, the good person Devadatta harmed him throughout five hundred lifetimes. Since that was also

for the purpose of demonstrating all the qualities of a bodhisattva, only foolish people would take literally the words, ‘Alas! Devadatta sought to assassinate the Tathāgata, was prejudiced against him, and was an opponent of his.’ On that basis, when their bodies are destroyed, they would be reborn as hell beings, as animals, or as pretas. Why is that? Because the good person Devadatta has gathered the accumulations, he has gathered roots of merit, he has served many jinas, he has entered the Mahāyāna, he has become inclined toward great awakening, he is intent upon great awakening, and he has a propensity for great awakening. Because he is close to the highest complete awakening, when the bodies of those who have given rise to anger toward him are destroyed, they will be reborn as hell beings, as animals, and as pretas.”

1.128 “Bhagavat, how should one understand the statement, ‘The Tathāgata entered the brahmin village Endowed with Śāla Trees for alms and came out with his bowl as clean as when he went in’?”[46]

1.129 “Noble son,” replied the Bhagavat, “I also showed myself in that way with future beings in mind. Why was that? Noble son, the Tathāgata does not have the slightest karmic obscuration, yet the Tathāgata showed himself in that way with future beings in mind. Since some bhikṣus on their alms rounds, when they enter villages, towns, cities, districts, kingdoms, and royal capitals in order to obtain alms, will not obtain alms due to their lack of merit, so that at that time they bring to mind the Tathāgata and say, ‘If even the Tathāgata himself, who has completed the entire accumulation of roots of merit, came out with his bhikṣu bowl as clean as when he went in, why speak of we who have little roots of merit? We should not be upset that we have not obtained alms,’ the Tathāgata showed himself as having entered the brahmin village Endowed with Śāla Trees for alms and come out with his bowl as clean as when he went in.

1.130 “Furthermore, it is said, ‘The brahmins and householders did not give alms because they had come under the sway of the evil Māra,’ but you should not view

it that way. Why? Because the evil Māra does not have the power to obstruct the merit of the Tathāgata. Nevertheless, it was through the power of the Tathāgata that the brahmins and householders came under the sway of the evil Māra. The Tathāgata does not have the slightest karmic obscuration, yet the Tathāgata demonstrated such skill in means in order to ripen those very beings.

1.131 "When the Tathāgata lacked food, Māra, his followers, and other devas examined the mind of the Tathāgata and his saṅgha of śrāvakas, and thought, 'Are the renunciant Gautama and his śrāvakas not unhappy?' Having examined day and night the mind of the Tathāgata and his saṅgha of śrāvakas, they saw correctly that they were without unhappiness, having a single state of mind without high or low, the same afterward as it was before, and the same before as it was afterward. At that time, a gathering of seventy thousand devas bowed down to the Tathāgata, and the Tathāgata taught them the Dharma so that, come what may, they would all purify the Dharma eye with regard to all phenomena. In that way, the Tathāgata had no karmic obscurations, yet the Tathāgata was considering the beings of the future."

1.132 "Bhagavat, how should one understand the statement, 'The brahmin girl Cañcā tied a block of wood to her stomach and slandered the Tathāgata'?"[47]

1.133 "Noble son," replied the Bhagavat, "the Tathāgata does not have the fault of karmic obscuration. The Tathāgata performs the conduct of throwing out the brahmin girl Cañcā in as many world realms as there are grains of sand in the Ganges River, and the Tathāgata only demonstrated that karmic activity on account of his skill in means. This is so that, because there will emerge those who will slander those who have gone forth in this teaching of mine, when those bhikṣus have a slight bit of remorse due to having been denigrated through false accusation, they will say when they have been slandered, 'Even the Tathāgata, who possesses every good quality, at one time received slander directly, so why should the same not befall us?' and so that at that time they

will overcome that denigration and engage in pure conduct that is utterly pristine and refined, and so that that will not deteriorate.

1.134 “The brahmin girl Cañcā had for a time an increase of bad actions, such that she even slandered the Tathāgata in her dreams, and when she passed away, she went to the hells. Noble son, if the Tathāgata knew how to act to protect her, he would have protected her. Why is that? Because the Tathāgata does not abandon any being.”

1.135 “Bhagavat, how should one understand the statement, ‘When the Tathāgata agreed to spend the rainy season in the land of Vairambhya, for three months he ate barley meant for horses’?”[48]

1.136 “Noble son,” replied the Bhagavat, “I knew that those brahmins and householders were not intending to invite the Tathāgata, yet knowing that, the Tathāgata spent the rainy season there. Why is that? All five hundred horses whose feed was eaten by the Tathāgata and his saṅgha of bhikṣus for those three months were exclusively followers of the Bodhisattvayāna who had served past jinas. Having fallen under the influence of bad friends, they performed bad actions, and that karma caused them to be reborn as animals. Among those five hundred horses there was a thoroughbred stallion who was a bodhisattva by the name of Sūryagarbha, who had knowingly been reborn there through the power of his aspirations. Since the bodhisattva Sūryagarbha had instigated those five hundred horses toward awakening, he had been reborn there in order to ripen them, and so that through the power of that thoroughbred stallion, all those five hundred horses remembered their previous lives and manifested the aspiration to awakening.

1.137 “Therefore, noble son, it was out of compassion for those five hundred horses that the Tathāgata spent the rainy season there. Half the barley that was feed for the thoroughbred stallion was offered to the Tathāgata, and half the barley that was feed for the five hundred horses was offered to the five hundred bhikṣus. The thoroughbred stallion, in the language of horses, encouraged the

five hundred horses to confess their bad actions and pay homage to the Buddha and the others, the five hundred bhikṣus.

1.138 “Noble son, when the three months had passed, the five hundred horses died, and they were reborn among the devas in Tuṣita Heaven. Those devas honored, venerated, served, and made offerings to the Tathāgata, and the Tathāgata taught them the Dharma so that they would definitely attain the highest complete awakening. The Tathāgata prophesied that the horse owner who tamed and fed those five hundred horses would become a pratyeka-buddha by the name of Well-Tamed Mind.

1.139 “Although such a thing indeed occurred, noble son, whatever the food of the Tathāgata, it is never the least bit unpleasant. Noble son, if the Tathāgata were to consume pieces of wood, clods of earth, pebbles, bits of gravel, and so forth, there would be no supremely excellent flavor in the trichiliocosm that could compare to the flavor of those pieces of wood, clods of earth, pebbles, bits of gravel, and so on. Why is that? Because in this way the Tathāgata has attained that sign of a great being known as ‘having supremely excellent taste.’ Noble son, you should understand that according to this teaching. Know that all the Tathāgata’s food is pleasant.

1.140 “Furthermore, noble son, the bhikṣu Ānanda thought it was pitiful that the Tathāgata, having renounced the sovereignty of a cakravartin, was eating barley meant for horses. The Tathāgata, knowing that thought, asked, ‘Ānanda, do you know what this tastes like?’ and gave him a single grain of barley. When he ate it, he was astonished and said to me, ‘Bhagavat, I was born in a royal household and grew up in a royal household, but I have never before experienced such a flavor.’ Because he was given that grain, the venerable Ānanda remained happy and healthy for a week without eating any food.

1.141 “Therefore, noble son, you should also understand that according to this teaching. Know that the Tathāgata has no karmic obscuration whatsoever, but I displayed such a continuity of karma in order to make it clear that those beings

who invite renunciants and brahmins endowed with proper conduct and yet do not provide them with food should keep their word.

1.142 “Noble son, observe this distinctive nature of the tathāgatas’ greatness of a tathāgata, by which the Tathāgata has prophesied that even someone who invites the Tathāgata but does not provide him with food will not incur a downfall.

1.143 “Furthermore, noble son, among the five hundred bhikṣus who agreed to spend the three months of the rains retreat with the Tathāgata, there were forty bhikṣus who were engaged in desire and engaged with pleasant qualities. Thus, if at that time they had been eating pleasant food, their desirous thoughts would have become much greater. Through eating bad food, their desirous thoughts diminished, and after seven days, they actualized the state of an arhat.

1.144 “Therefore, noble son, those who understand the teaching of the tathāgatas have a truly correct understanding. In that way, noble son, a bodhisattva is skilled in understanding teachings given with specific intention.”

1.145 Then, at that time, the Bhagavat spoke these verses:

1.146 “The bodhisattvas, the lords of compassion,
Understand correctly indeed
What is a teaching with an expedient meaning,
And what is a teaching with a definitive meaning.

1.147 “Those who are steadfast and skilled in the implied meaning,
Who have forsaken entering another lifetime,
Have comprehended the teaching
Of the famed complete buddhas.

1.148 “Noble son, why is it that a bodhisattva does not wish to attain nirvāṇa through the vehicles of the śrāvakas and pratyekabuddhas?

1.149 “Noble son, a bodhisattva does not wish to attain nirvāṇa through the vehicles of the śrāvakas and pratyekabuddhas even if tormented or burned by the suffering of the hells, the suffering of animals, or the suffering of pretas. They think, ‘Ah! Oh! May my mind be liberated from the defilements without further appropriation.’ They do not accomplish a few benefits, they do not accomplish few activities, and they are not dedicated to few benefits or few activities but aid beings in the accomplishment of virtuous actions and cause those beings to focus upon the highest complete awakening. They inspire them and bring them to happiness.

1.150 “In that way, noble son, a bodhisattva does not wish to attain nirvāṇa through the vehicles of the śrāvakas and pratyekabuddhas.”

1.151 Then, at that time, the Bhagavat spoke these verses:

1.152 “They have the nature of compassion,
They act with a mountain-like mind,
They do not weary of benefiting beings,
And they never turn back from awakening.

1.153 “Because they desire to benefit beings,
The bodhisattvas do not become weary;
In order to benefit other beings,
They never become careless.”

1.154 Then the bodhisattva mahāsattva King Precious Moonlight of Pure Virtue said to the Bhagavat, “Bhagavat, when the Bhagavat speaks of ten qualities—those that if a bodhisattva were to possess them they will have entered the Mahāyāna—why does the Bhagavat speak of this Mahāyāna as ‘The Great Way’?”[49]

1.155 “Noble son,” replied the Bhagavat to the bodhisattva mahāsattva King Precious Moonlight of Pure Virtue, “I will ask you a question concerning this. Be patient, and you will receive your answer.

1.156 “What do you think, noble son? What would you call the road along which a cakravartin and the four divisions of his army travel together?”

1.157 “Bhagavat, it would be called ‘The King’s Way.’ It would be called ‘The Great Road.’ It would be called ‘The Happy Road.’ It would be called ‘The Good Road.’ It would be called ‘The Unobstructed Road.’ And it would be called ‘The Undisturbed Road.’ ”

1.158 The Bhagavat replied, “Just so, noble son, the way along which the Tathāgata, the Arhat, the Samyaksambuddha travels is called ‘The Great Way.’ It is called ‘The Supreme Way.’ It is called ‘The Superior Way.’ It is called ‘The Best Way.’ It is called ‘The Preeminent Way.’ It is called ‘The Principal Way.’ It is called ‘The Highest Way.’ It is called ‘The Unsurpassed Way.’ It is called ‘The Unequaled Way.’ It is called ‘The Way Without Inequality.’ And it is called ‘The Way Equal to the Unequaled.’

“Noble son, that is why this Mahāyāna is called ‘The Great Way.’ ”

1.159 King Precious Moonlight of Pure Virtue replied, “Bhagavat, the Mahāyāna is excellent! Sugata, the Mahāyāna is excellent!”

1.160 Then the evil Māra thought, “The renunciant Gautama has transcended Māra’s domain, and others, too, are transcending it. Therefore, I, along with the four divisions of my army, will do harm to the renunciant Gautama and his Dharma discourse.”

1.161 Then the evil Māra, who was together with the four divisions of his army, put on his armor and went to the great city of Rājagṛha beside Vulture Peak Mountain. The bodhisattva mahāsattva King Precious Moonlight of Pure Virtue saw the evil Māra, together with the four divisions of his army, coming with the

intention of doing harm to the Bhagavat and putting an end to this Dharma discourse. When he saw that, he enacted a display of miraculous power such that, by having enacted that display of miraculous power, when Māra, the evil one, and the four divisions of his army had arrived at the great city of Rājagṛha, with tumultuous cries they called out at the main streets, crossroads, and three-way intersections, proclaiming, "You people of Rājagṛha, know this: the Tathāgata, the Arhat, the Samyaksambuddha is giving a Dharma teaching on Vulture Peak Mountain to the fourfold assembly of bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās, and also to heterodox tīrthikas, on the pure conduct that is good in the beginning, good in the middle, and good at the end; good in its meaning and good in its words; and unadulterated, perfect, pure, and pristine. Therefore, you too should go into the presence of the Tathāgata in order to hear the good Dharma. Through that you will gain welfare, benefit, and happiness for a long time!"

1.162 Incited by the evil Māra, the kṣatriyas, brahmins, householders, townspeople, and country people of Rājagṛha, carrying flowers, incense, perfumes, garlands, ointments, powders, robes, clothing, parasols, banners, and flags, departed from the great city of Rājagṛha and proceeded to Vulture Peak Mountain, the site of the Bhagavat. Arriving there, they bowed their heads to the Bhagavat's feet, paid homage to, venerated, worshiped, and honored the Bhagavat, and then sat to one side.

1.163 The evil Māra, too, along with the four divisions of his army, departed from the great city of Rājagṛha and proceeded to Vulture Peak Mountain, the site of the Bhagavat. Arriving there, they manifested divine mandārava flowers and sprinkled, scattered, and strewed them over the Bhagavat. When they had sprinkled, scattered, and strewn them over the Bhagavat, Māra, together with the four divisions of his army, sat to one side.

1.164 The bodhisattva mahāsattva King Precious Moonlight of Pure Virtue then stood to one side of the evil Māra and asked him, “Wicked one, why have you come into the presence of the Bhagavat along with the four divisions of your army?”

Māra replied, “I came with the thought of doing harm to the Bhagavat and creating an obstacle to this Dharma discourse.”

1.165 The bodhisattva King Precious Moonlight of Pure Virtue asked, “Wicked one, why would you do harm to the Tathāgata and create an obstacle to this Dharma discourse? Wicked one, you should confess your wrongdoing before the Bhagavat so that misfortune, harm, and suffering will not befall you for a long time on account of that.”

1.166 Having heard this appropriate instruction taught by the bodhisattva mahāsattva King Precious Moonlight of Pure Virtue, the evil Māra rose from his seat, removed his upper robe from one shoulder, knelt with his right knee on the ground, touched the Bhagavat’s feet, and said in the presence of the Bhagavat, “Bhagavat, I am a stupid fool who is devoid of clarity, unwise, and ill-behaved. I have been angry toward the Bhagavat. I sought to create obstacles to such a sūtra as this. Bhagavat, I seek to confess my errors. Sugata, I seek to confess my errors, and I will henceforth refrain from committing them again. I ask that the Bhagavat rightly accept this confession of my errors.” Thus did he confess his wrongdoing.

1.167 The Bhagavat replied, “Wicked one, it is like this: If a noble son or noble daughter has committed a bad action, then with a pure view, and seeing their bad action as a bad action, they make a confession. If they purify themselves of it and make a commitment to not repeat it, they will increase this noble, well-spoken Dharma-Vinaya.”

1.168 Then the wicked Māra rose from his seat and sat down before the Bhagavat. “Bhagavat,” he asked, “does the Bhagavat not state that harsh speech is completely, in every aspect, a path of bad actions?”

“It is so, wicked Māra,” replied the Bhagavat.

1.169 “That being the case, Bhagavat,” said Māra, “why, Bhagavat, does the lord of Dharma call me ‘wicked’?”

“The reason is this, wicked one,” replied the Bhagavat. “So that some wise people will understand the meaning of what has been taught by means of analogy, listen to this analogy!

1.170 “It is like this, wicked Māra: Suppose an eminent merchant or affluent householder who enjoys much wealth has an only son who is beautiful, magnetic, delightful, lovely, and pleasing to the eye, and together they earn their livelihood. However, their only son is difficult to control, difficult to correct, and deceptive. That eminent merchant or householder will, in order to turn him away from bad actions, strike him with his hand or strike him with a stick or their fist—whatever is suitable—and even threaten him with harsh speech. What do you think, wicked one? Does that eminent merchant or householder beat his only son with thoughts of anger, wrath, hate, or rage?”

1.171 “Bhagavat, it is not so,” Māra replied. “Sugata, it is not so. Bhagavat, he beats him in order to benefit him.”

1.172 “In the same way, wicked one,” replied the Bhagavat, “the Tathāgata knows the thoughts and propensities of all beings, and he tames with harsh speech those who are to be tamed by harsh speech. He tames with humiliation those who are to be tamed by humiliation. He tames by attracting those who are to be tamed by attraction. He tames with form those who are to be tamed with form, and he tames with sound, smell, taste, touch, and mental phenomena those who are to be tamed with sound, smell, taste, touch, and mental phenomena.”

1.173 Then the evil Māra experienced joy, pleasure, delight, bliss, elation, exuberance, and happiness, and he bowed his head to the Bhagavat’s feet and said to the Bhagavat, “Bhagavat, anywhere, whether in a village, town, city, district, or region, there is someone reading aloud or upholding this Dharma discourse, I,

too, will be there, listening to the Dharma and guarding, protecting, and concealing this Dharma discourse, and I will go there in order to benefit that dharmabhāṇaka. Know that there will be these omens: Their followers will be peaceful and free from sleepiness and dullness. Vast numbers will come out to hear the Dharma from them, and they will become neither weary in body nor weary in mind through taking up, upholding, reading aloud, and teaching. To the extent that they read aloud, teach, and reveal extensively to others this Dharma discourse, so will they be joyful, delighted, and exalted."

1.174 On hearing this teaching of Māra, the heterodox tīrthikas, the mīmāṃsakas and parivrājakas, who had joined the assembly attained admiration, joy, and delight in the Tathāgata.

1.175 The venerable Ānanda then asked the Bhagavat, "Bhagavat, on account of what causes and what conditions did those heterodox tīrthikas, those mīmāṃsakas and parivrājakas, attain admiration, joy, and delight when this Dharma discourse was taught?"

1.176 "Ānanda," replied the Bhagavat, "in the past, in time gone by, in this very Rājagṛha and on this very Vulture Peak Mountain, there was a tathāgata, an arhat, a samyaksambuddha by the name of Suvikrāntavikrāmin who taught this very Dharma discourse. When he taught this Dharma discourse, there approached some heterodox tīrthikas, some mīmāṃsakas and parivrājakas, who had the intention of injuring him. When those arrivals[50] heard this Dharma discourse, they exclaimed the words, 'Excellent! Well said!" but they did not attain admiration, joy, and delight in the Tathāgata. Through that cause and that condition, they were born as devas and humans for sixty-eight eons, and they were never born as hell beings, animals, or pretas. However, because they had not attained admiration, joy, and delight in the Tathāgata, in all those lifetimes they never connected with a kalyāṇamitra.

1.177 "Ānanda, if you have uncertainty, indecision, and doubt, thinking that those heterodox tīrthikas, those mīmāṃsakas and parivrājakas, were, at that time,

anyone else, Ānanda, do not see it that way. Why is that? Because, noble son, these are the very same heterodox tīrthikas, the very same mīmāṃsakas and parivrājakas, who were present at that time.

1.178 "Ānanda, since they have now developed admiration, joy, and delight for the Tathāgata, the Tathāgata prophesies their attainment of the highest complete awakening."

1.179 Then, because of the very admiration, joy, and delight that they gave rise to immediately upon hearing that prophecy, those heterodox tīrthikas, those mīmāṃsakas and parivrājakas, attained forbearance for birthless phenomena.

1.180 When this Dharma discourse had been taught, twelve thousand beings gained the pure, stainless, dust-free Dharma eye with regard to phenomena, and twenty thousand beings who had not previously developed the aspiration to the highest complete awakening developed that aspiration.

1.181 The venerable Ānanda then asked the Bhagavat, "Bhagavat, how much merit will be generated by a noble son or noble daughter who takes up, upholds, reads aloud, and reveals extensively to others this Dharma discourse?"

1.182 The Bhagavat replied, "Ānanda, compared to a noble son or noble daughter who establishes an entire realm of beings in the highest complete awakening, another noble son or noble daughter who takes up, upholds, reads aloud, and reveals extensively to others this Dharma discourse generates incalculably more merit. Why is that? Because, Ānanda, this Dharma discourse is one that leads to omniscient gnosis."

1.183 "Bhagavat, if a noble son or a noble daughter has generated anger toward this Dharma discourse and that dharmabhāṇaka, then, Bhagavat, how much demerit will such a noble son or noble daughter generate?" asked Ānanda.

1.184 The Bhagavat replied, “Ānanda, compared to a noble son or noble daughter who has plucked out the eyes of every being, a noble son or noble daughter who generates anger toward this Dharma discourse and that dharmabhāṇaka generates incalculably more demerit. Why is that? Because, Ānanda, in this way this Dharma discourse is one that brings illumination to all beings.”

1.185 “Bhagavat, I will not speak of this Dharma discourse in the presence of those who lack faith,” said Ānanda. “Why is that? Because, Bhagavat, I wish to ensure that, for all beings, when they have committed a deed that leads to the loss of the Dharma, they do not take birth in the hell realms after their bodies are destroyed and they die.”

1.186 “Ānanda,” replied the Bhagavat, “this Dharma discourse should indeed be spoken in their presence. Why is that? Because, Ānanda, this will be a cause for those who are not excellent beings to attain the highest complete awakening.”

1.187 “Bhagavat, what is name of this Dharma discourse?” asked Ānanda. “How should it be remembered?”

“Ānanda,” replied the Bhagavat, “remember this Dharma discourse as *The Ten Qualities*. Remember it as *The Questions of the Bodhisattva King Precious Moonlight of Pure Virtue*.”

1.188 The Buddha having thus spoken, the venerable Ānanda, the bodhisattva mahāsattva King Precious Moonlight of Pure Virtue, the bhikṣus, the bodhisattvas, the entire assembly, and the world with its devas, humans, asuras, and gandharvas, rejoiced and praised the words of the Bhagavat.

1.189 *“The Ten Qualities,” the ninth chapter of the noble Dharma discourse in a hundred thousand chapters entitled “The Great Heap of Jewels,” is concluded.*

Colophon

c.1 Translated, edited, and finalized by the Indian preceptors Jinamitra and Surendrabodhi, the chief editor and translator Bandé Yeshé Dé, and others.

Notes

1. See the 84000 Knowledge Base article “Heap of Jewels.”

2. The bodhisattva King Precious Moonlight of Pure Virtue, the principal supplicant of this sūtra, is also listed among the assembly that received the teaching of the sūtra *The Perfection of Generosity* (*Dānapāramitā*, *sbyin pa’i pha rol tu phyin pa*, Toh 182), 1.4.

3. Jñānottarabodhisattvaparipṛcchā (*byang sems ye shes dam pas zhus pa*).

4. Upāyakauśalyasūtra (*thabs mkhas pa’i mdo*).

5. While we are not able to provide an exhaustive list of such parallels and sources here, one can consult other studies such as Tatz 1994 (pp. 71 ff.), Cutler 1997, and Strong 2012 for accounts of the Buddha’s karmic misfortunes and for references to other scholarship. Passages from *The Chapter on Medicines* (*Bhaiṣajyavastu*, Toh 1-6), to which we have provided links in the notes to this translation, are also accompanied by numerous references to other parallels and sources. The accounts given at Lake Anavatapta in chapter 9 of *The Chapter on Medicines* are also told in Kṣemendra’s (ca. 970–1070 CE) Bodhisattvāvadānakalpalatā (*byang chub sems dpa’i rtogs pa brjod pa dpag bsam gyi ’khri shing*, Toh 4155), on which see Cutler 1997, pp. 75–76.

6. Cf. Strong 2012, pp. 19–24, and Cutler 1997, pp. 73–75.

7. Several stories referenced in *The Ten Qualities* are mentioned in this account and elsewhere in *The Chapter on Medicines*, on which see the notes to this translation.

8. *The Chapter on Medicines*, 9.2483–9.2485.

9. *The Chapter on Medicines*, 9.2486–9.2487.

10. This also occurs, for example, in *The White Lotus of the Good Dharma* (*Saddharmapuṇḍarīka*, *dam chos pad ma dkar po*, Toh 113), 11.81–11.82.

11. *Blaze of Reasoning: A Commentary on “The Essence of the Middle Way”* (*Madhyamakahṛdayavṛttitarkajvālā*, *dbu ma’i snying po’i ’grel pa rtog ge ’bar ba*, Toh 3856), folio 169.b.

12. *Compendium of Training* (*Śikṣāsamuccaya*, *bslab pa kun las btus pa*, Toh 3940), folio 5.a (chapter 1).

13. *Compendium of Training*, folio 7.a (chapter 1).

14. *Compendium of Training*, folio 67.a (chapter 5).

15. *Āryānantamukhanirhāradhāraṇīṭīkā*, *’phags pa sgo mtha’ yas pas sgrib pa’i gzungs rgya cher ’grel pa* (Toh 2696), folio 63.a. Jñānagarbha makes reference here to the passage in *The Ten Qualities* in which Māra is likened to the unruly son of an eminent merchant or householder (see milestone 1.170).

16. Nāgārjuna, *The Collections for Awakening* (**Bodhisaṃbhāra*, *byang chub kyi tshogs*); Chinese *Pu ti zi liang lun* 菩提資糧論, Taishō 1660. Christian Lindtner notes that although extant only in Chinese, Nāgārjuna’s text is referenced by Butön Rinchen Drüp (1290–1364), implying the possible existence of a Tibetan translation, and that it is also quoted by both Candrakīrti and Asvabhāva; he thus considers it to be an authentic work by Nāgārjuna. Cf. Lindtner 1982, pp. 225–48.

17. Lewis R. Lancaster, K 22(9), *The Korean Buddhist Canon*, accessed July 8, 2025.

18. Lewis R. Lancaster, K 28, *The Korean Buddhist Canon*, accessed July 8, 2025.

19. Herrmann-Pfandt 2008, no. 33 (pp. 21–22). Adelheid Herrmann-Pfandt, probably based on Lalou's (1939) *Inventaire de Manuscrits tibétains de Touen-houng*, attributes to *The Ten Qualities* a fragment from the Dunhuang manuscript Pelliot tibétain 91. Lalou refers questioningly to "instructions faites à Śāriputra sur les caturdharma, saptadharma ... (fragments du Daśadharmaka, Ratnakūṭa 9 ?)," and it does not seem to us that this passage in fact refers to our sūtra, which mentions neither Śāriputra nor four or seven dharmas. See Pelliot tibétain 91, *International Dunhuang Programme*, accessed July 8, 2025.

20. According to Choné and Stok *bstan*. Degé has *bsten* ("depend on").

21. Reading Stok, Narthang, and Lhasa *'ged pa*; Degé reads *bged pa*.

22. Here, as the object of the sixth sense faculty, which is the mind, this refers to mentally perceived phenomena.

23. Here following Stok, Narthang, and Lhasa. Degé includes a duplicate *bsags shing*.

24. The analogy is made here because the trunk of the plantain tree consists of concentric layers without any central pith.

25. Reading Stok, Yongle, Narthang, and Lhasa *mi*; Degé reads *mis*.

26. Reading Stok *rtse zhing dga' mgur spyod par byed*; Degé reads *rtse shing dga' la dga' mgur spyod par byed*.

27. The Tib. *'gron bu* sometimes translates the Skt. *kapardaka*/*kapardikā*, literally meaning "cowries," which were used as currency. It can also translate *hiraṇya*, which can refer to gold or any other type of currency, including cowry.

28. See n.27.

29. In *The Chapter on Medicines* (9.2445–9.2452, 9.2496–9.2497), it is told that the Buddha suffered back pain due to actions in his past life as a wrestler, in which he broke the back of and killed another wrestler due to his pride and anger. On the story of the Buddha's backache, see also Strong 2012, p. 18 and n. 4; and Cutler 1997, pp. 71, 79 and n. 12 (for Pali sources).

30. A parallel though quite variant account is given in *The Questions of the Bodhisattva Jñānottara* (folios 63.a–63.b) and in *The Sūtra on Skill in Means* (folios 305.b–306.a). See also Strong 2012, p. 18, n. 5.

31. In *The Chapter on Medicines*, 9.2338–9.2344, 9.2486–9.2487, it is said that the Buddha experienced having his foot pierced by a splinter due to having in a past life killed a fellow ship merchant with a spear. This story is recounted at length in *The Questions of the Bodhisattva Jñānottara* (folios 61.b–62.b) and *The Sūtra on Skill in Means* (folios 304.b–305.b), where the same account of the past life is also given. See also Strong 2012, p. 18, n. 6.

32. Several stories in which Devadatta attempted to harm the Buddha are mentioned very briefly in a parallel passage in *The Questions of the Bodhisattva Jñānottara* (folios 69.a–69.b) and *The Sūtra on Skill in Means* (folios 309.a–309.b). In the story recounted below in *The Ten Qualities*, Devadatta sends King Bimbisāra's elephant Dhanapālaka to attack the Tathāgata when Devadatta was in league with

Ajātaśatru, who was going to assassinate his father King Bimbisāra, the Buddha's patron. See also Strong 2012, p. 18, n. 8; Cutler 1997, pp. 71–72.

33. Reading Stok and Lhasa *sā la can*; Degé reads *sa la can*. In *The Questions of the Bodhisattva Jñānottara* and *The Sūtra on Skill in Means* this village is called Endowed with Great Śāla Trees (*sā la chen po can*). See n.34.

34. This story is recounted in *The Questions of the Bodhisattva Jñānottara* (folios 63.b–64.b) and *The Sūtra on Skill in Means* (folios 306.a–306.b). In *The Chapter on Medicines* (4.73–4.81, 9.2345–9.2346) it is taught that the Buddha experienced receiving no alms in the brahmin village due to having in a past life, as a brahmin, slapped the alms bowl of a pratyekabuddha out of his hand. This story is also mentioned in the seventh chapter of The Sūtra on the Descent into Laṅkā and also in the Pali *Piṇḍasutta* (SN 4.18), where the village is called Pañcasālā (Having Five Sālā Trees) (see Bhikkhu Sujato, trans., "Piṇḍasutta," *SuttaCentral*, 2018 [accessed July 14, 2025]).

35. In *The Chapter on Medicines* (9.2362–9.2367, 9.2480–9.2482) it is explained that the Buddha was slandered by the girl Cañcā due to having in a past life as a brahmin slandered an esteemed rishi out of jealousy. A brief account is also given in *The Questions of the Bodhisattva Jñānottara* (folios 64.b–65.a) and *The Sūtra on Skill in Means* (folio 306.b–307.a). This story is also mentioned in the seventh chapter of The Sūtra on the Descent into Laṅkā. See also Strong 2012, p. 18, n. 9; Cutler 1997, pp. 70–71. We are unable to fully explain the Tibetan translation of the girl's name here, *dregs ma*, *dregs* (*pa*) meaning "arrogant" and *ma* suggesting a feminine name, in *bram ze'i bu mo dregs ma* ("the brahmin girl Cañcā"). In the *Laṅkāvatārasūtra* and other sources she is called *cañcāmāṇavikā*, *māṇavikā* meaning "girl." The Tibetan translators of *The Chapter on Medicines* rendered *cañcāmāṇavikā* as *bram ze'i bu mo* ("brahmin girl"). Another factor to consider is that the stories of Cañcā and Sundarī (*mdzes ma*), two women who falsely accused the Buddha and who are both given as examples of the Buddha's experience of karmic result, are often conflated, which could potentially account for the odd use of *dregs ma* here (Cutler 1997, p. 71; see also Tatz 1994, pp. 80–81).

36. This story is recounted in *The Questions of the Bodhisattva Jñānottara* (folios 65.b–67.b) and in *The Sūtra on Skill in Means* (folios 307.a–308.a). In *The Chapter on Medicines* (9.2385–9.2387, 9.2491–9.2493) it is taught that the Buddha had to subsist on horse feed for three months during the rainy season due to having, during a past life as a brahmin, stated that the followers of the buddha Vipaśyin deserved to eat rotten barley. See also Strong 2012, p. 18, n. 7; Cutler 1997, p. 72.

37. Our translation of this paragraph is tentative; we read *mchi ba* as "for whom […] does not apply" in the sense that they "depart from" or "move away from" the statement. The phrase quoted here refers to the class of beings who are devoid of the potential to reach buddhahood, discussed in the *Mahāparinirvāṇasūtra* and *The Sūtra on the Descent into Laṅkā* (see Buswell and Lopez, s.v. "icchantika").

38. In both instances of "sit down" in this sentence, we follow Stok, Yongle, and Narthang *'dug*; Degé reads *'jug* ("enter").

39. On this account, see n.29.

40. Here and in the next sentence we read Stok, Yongle, Kangxi, Narthang, and Lhasa *snyung*; Degé reads the future tense *bsnyung*.

41. On this account, see n.30.

42. On this account, see n.31.

43. On this account, see n.32.

44. Reading Lithang, Kangxi, Choné, and Urga *bsgrun pa*; Degé reads *bskrun pa*.

45. This refers to King Ajātaśatru, who was in league with Devadatta. Though referred to here as a king, he was still a prince at the time of this event (see n.32).

46. On this account, see n.34.

47. On this account, see n.35.

48. On this account see n.36.

49. "The Great Way" is simply an English translation of *mahāyāna* (Tib. *theg pa chen po*). Although King Precious Moonlight of Pure Virtue uses the same term twice here, we choose to emphasize the fact that he is asking for an explanation of the term and to clarify the meaning below by occasionally using the English translation. While *yāna* (*theg pa*) is often translated as "vehicle," here the Buddha in his response uses the analogy of a royal road, thus we translate the term according to its alternative meaning as "way."

50. According to Stok, Yongle, Lithang, Kangxi, Narthang, Urga, and Lhasa *lhags pa*. Degé has *lhag pa*.

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Glossary

ācārya

slob dpon

སློབ་དཔོན།

ācārya

A spiritual teacher, “one who knows the conduct or practice (caryā) to be performed.” It can also be a title for a scholar, although that is not the context in *The Ten Qualities*.

affliction

nyon mongs pa

ཉོན་མོངས་པ།

kleśa

Use standard definition.

aggregate

phung po

ཕུང་པོ།

skandha

The basic components out of which the world and the personal self are formed, usually listed as a set of five: form, sensation, ideation, formations, and consciousness.

Ānanda

kun dga’ bo

ཀུན་དགའ་བོ།

ānanda

Use standard definition.

arhat

dgra bcom pa

དགྲ་བཅོམ་པ།

arhat

Use standard definition.

arrogance

che ba'i nga rgyal

ཆེ་བའི་ང་རྒྱལ།

atimāna

aspiration to awakening

byang chub kyi sems, byang chub sems

བྱང་ཆུབ་ཀྱི་སེམས།, བྱང་ཆུབ་སེམས།

bodhicitta

Use standard definition.

asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Use standard definition.

Avīci

mnar med

མནར་མེད།

avīci

The lowest hell, the eighth of the eight hot hells.

Bandé Yeshé Dé

ban de ye shes sde

བན་དེ་ཡེ་ཤེས་སྡེ།

Use standard definition.

bhagavat

bcom ldan ’das

བཅོམ་ལྡན་འདས།

bhagavat

Use standard definition.

bhikṣu

dge slong

དགེ་སློང་།

bhikṣu

Use standard definition.

bhikṣuṇī

dge slong ma

དགེ་སློང་མ།

bhikṣuṇī

Use standard definition.

bhūmi

sa

ས།

bhūmi

Literally the “ground” in which qualities grow like plants, bhūmi also means “stage” or “level.” In English, bhūmi refers specifically to levels of awakening, especially the seven or ten levels of bodhisattvas. Sūtras such as the *Perfection of Wisdom* sūtras teach seven bhūmis, while the teaching of ten bhūmis is

found within the Mahāsaṅghika tradition, particularly in *The Ten Bhūmis* (*Daśabhūmika*, Toh 44-31), the thirty-first chapter in the Tibetan version of the Multitude of Buddhas (*Buddhāvataṃsaka*).

bodhisattva

byang chub sems dpa’

བྱང་ཆུབ་སེམས་དཔའ།

bodhisattva

Use standard definition.

Bodhisattvayāna

byang chub sems dpa’i theg pa

བྱང་ཆུབ་སེམས་དཔའི་ཐེག་པ།

bodhisattvayāna

The way (yāna) of the bodhisattva, equivalent to the Mahāyāna.

brahmin

bram ze

བྲམ་ཟེ།

brāhmaṇa

Use standard definition.

cakravartin

’khor los sgyur ba, ’khor los sgyur ba’i rgyal po

འཁོར་ལོས་སྒྱུར་བ།, འཁོར་ལོས་སྒྱུར་བའི་རྒྱལ་པོ།

cakravartin, cakravartirāja

Use standard definition.

Cañcā

dregs ma

ཅིག་ཤ།

cañcā

A brahmin girl who falsely accuses the Buddha Śākyamuni of impregnating her. Pali Ciñcā. See .

child of the jinas

rgyal ba'i sras

རྒྱལ་བའི་སྲས།

jinaputra

An epithet for a bodhisattva. See "jina."

conscience

khrel yod

ཁྲེལ་ཡོད།

apatrāpya

A mental state that induces one to avoid actions that would be condemned by others. Pali ottappa, otappa.

consciousness

rnam par shes pa

རྣམ་པར་ཤེས་པ།

vijñāna

The fifth of the five aggregates.

defilement

zag pa

ཟག་པ།

āsrava, āśrava

Use standard definition.

definitive meaning

nges don

དེས་དོན།

nītārtha

A teaching that conveys the truth without the need for further explanation.

deva

lha

ལྷ།

deva

Use standard definition.

Devadatta

lhas byin

ལྷས་བྱིན།

devadatta

A cousin of the Buddha Śākyamuni who broke with him and established his own community. He is portrayed as engendering evil schemes against the Buddha and even succeeding in wounding him. He is usually identified with wicked beings in accounts of previous lifetimes.

devoid of a being

sems can med

སེམས་ཅན་མེད།

asattva, niḥsattva

devoid of a self

bdag med, bdag med pa

བདག་མེད།, བདག་མེད་པ།

anātman

devoid of individuality

gang zag med pa

གང་ཟག་མེད་པ།

niṣpudgala

Dhanapālaka

nor skyong

ནོར་སྐྱོང་།

dhanapālaka

The elephant of King Bimbisāra who was set loose by Devadatta in order to kill the Buddha. The account is given in many Sanskrit and Pali sources, where the elephant is also called Nālāgiri and Vasupāla. *The Chapter on Medicines* (*Bhaiṣajyavastu*, Toh 1-6) tells of his birth (10.54), while the *Saṅghabhedavastu* (*On Schisms in the Saṅgha*, Toh 1-17, folios 238.a–241.b) tells of his taming by the Buddha, followed by his death and rebirth in the Heaven of the Four Great Kings.

Dharma eye

chos kyi mig

ཆོས་ཀྱི་མིག

dharmacakṣus

The fourth of the five eyes, the five superior levels of vision experienced by realized beings, the other four being the physical eye (māṃsacakṣus), the divine eye (divyacakṣus), the wisdom eye (prajñācakṣus), and the buddha eye (buddhacakṣus).

dharma realm

chos kyi dbyings

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

Interpreted variously—given the many connotations of both dharma and dhātu—as the realm, element, or nature of phenomena, reality, or truth. Also used as a synonym for other terms designating the ultimate. In Tibetan, instances of the Sanskrit dharmadhātu with this range of meanings (rendered chos kyi dbyings) are distinguished from instances of the same Sanskrit term with its rather different meaning related to mental perception in the context of the twelve sense fields and eighteen elements (rendered chos kyi khams).

Dharma-Vinaya

chos ’dul ba

ཆོས་འདུལ་བ།

dharmavinaya

Use standard definition.

dharmabhāṇaka

chos smra ba

ཆོས་སྨྲ་བ།

dharmabhāṇaka

Use standard definition.

eighty features

dpe byad bzang po brgyad cu

དཔེ་བྱད་བཟང་པོ་བརྒྱད་ཅུ།

aśītyanuvyañjana

Eighty of the hundred and twelve identifying physical characteristics of both buddhas and cakravartin kings, in addition to the so-called “thirty-two signs of a great being.” They are considered secondary to the thirty-two signs. They can be found listed in *The Play in Full* (*Lalitavistara*, Toh 95), 7.100.

emptiness

stong pa nyid

སྟོང་པ་ཉིད།

śūnyatā

Use standard definition.

Endowed with Śāla Trees

sa la can

ས་ལ་ཅན།

A brahmin village in which the Buddha failed to receive alms, in some accounts due to its inhabitants being possessed by Māra. In the same episode in the *Piṇḍasutta* (SN 4.18), the village is called Pañcasālā or Pañcasāla (“Having Five Sālā Trees”). In *The Questions of the Bodhisattva Jñānottara* (Toh 82, folios 63.b–64.b) and *The Sūtra on Skill in Means* (Toh 261, folios 306.a–306.b), this village is called Endowed with Great Śāla Trees (sā la chen po can). In *The Chapter on Medicines* (Toh 1-6, 4.73), where the village is located in Vṛji (spong byed), reads sa la.

expedient meaning

bkri don

བཀྲི་དོན།

neyārtha

A teaching that is context-specific or requires further explanation.

fearlessnesses

mi ’jigs pa

མི་འཇིགས་པ།

vaiśāradya

Refers to the fearlessness in declaring that one has (1) awakened, (2) ceased all illusions, (3) taught the obstacles to awakening, and (4) shown the way to liberation.

forbearance for birthless phenomena

mi skye ba'i chos la bzod pa

མི་སྐྱེ་བའི་ཆོས་ལ་བཟོད་པ།

anutpattikadharmakṣānti

Use standard definition.

form

gzugs

གཟུགས།

rūpa

As the first of the five aggregates, it refers to material form.

formations

du byed

འདུ་བྱེད།

saṃskāra

The meaning of this term varies according to context; as the fourth of the five aggregates, it refers the entire array of bad, good, and neutral mental activities that are concomitant with the production of karmic seeds that cause and condition future saṃsāric existence.

foundations of miraculous powers

rdzu 'phrul gyi rkang pa

རྫུ་འཕྲུལ་གྱི་རྐང་པ།

ṛddhipāda

Four qualities of the samādhi that has the activity of eliminating negative factors: aspiration, diligence, contemplation, and analysis. These are four of the thirty-seven factors conducive to awakening.

gandharva

dri za

དྲི་ཟ།

gandharva

Use standard definition.

Ganges River

gang gA'i klung

གང་གཱའི་ཀླུང་།

gaṅgānadī

Use standard definition.

Gautama

gau ta ma

གཽ་ཏ་མ།

gautama

The family name of Siddhārtha, who became known as the Buddha Śākyamuni. There was believed to be a patrilineal descent from the ancient Indian sage Gautama, to whom is attributed the *Gautama Sūtra* that prescribes entry into the homeless life as a bhikṣu with orange robes and a shaved head and alms bowl.

gnosis

ye shes

ཡེ་ཤེས།

jñāna

goes forth

rab tu byung, rab tu byung ba, rab tu 'byung

རབ་ཏུ་བྱུང་།, རབ་ཏུ་བྱུང་བ།, རབ་ཏུ་འབྱུང་།

pra√vraj

Use standard definition.

guide

’dren

འདྲེན།

nāyaka

An epithet for a buddha.

guru

bla ma

བླ་མ།

guru

Use standard definition.

icchantika

’dod chen pa

འདོད་ཆེན་པ།

icchantika

Literally “those with great desire,” those who lack the potential for awakening or buddha nature. The *Mahāparinirvāṇasūtra* (Toh 120) states that the presence of buddha nature enables all beings to attain buddhahood, except for icchantikas, whose buddha nature is as obscured as a silkworm in its cocoon, or who are like mortally ill people whom no doctor can heal, or like seeds scorched by fire—an analogy also used here in *The Ten Qualities* for those without faith. Within Buddhism, there are opposing views as to whether icchantikas can eventually be liberated. For instance, the *Mahāparinirvāṇasūtra* can be interpreted to mean that they cannot be liberated until they have ceased being icchantikas.

identification

du shes

དུ་ཤེས།

saṃjñā

The mental process of identifying various perceived phenomena. The third of the five aggregates.

jina

rgyal ba

རྒྱལ་བ།

jina

A common epithet of the buddhas meaning “victorious one.”

Jinamitra

dzi na mi tra

རྗི་ན་མི་ཏྲ།

jinamitra

Use standard definition.

Jīvaka

’tsho byed

འཚོ་བྱེད།

jīvaka

A prominent physician who became the Buddha’s physician. Considering the patched-together robes of the bhikṣus to be bad for their health, he offered the first complete robe to the Buddha who, from then on, allowed such robes to be accepted as offerings.

kalyāṇamitra

dge ba’i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra

The Sanskrit can mean “good friend” or “beneficial friend.” The Tibetan can mean “virtuous friend” or “friend of virtue.” A spiritual teacher who can

contribute to an individual's progress on the spiritual path to awakening and act wholeheartedly for the welfare of students.

King Precious Moonlight of Pure Virtue

dge ba dri med rnam dag rin chen zla 'od rgyal po

དགེ་བ་དྲི་མེད་རྣམ་དག་རིན་ཆེན་ཟླ་འོད་རྒྱལ་པོ།

A bodhisattva who is the main interlocutor of *The Ten Qualities*.

knowledge of all

thams cad shes pa nyid

ཐམས་ཅད་ཤེས་པ་ཉིད།

sarvajñatā

In the Prajñāpāramitā literature, this term refers to the full extent of knowledge realized by śrāvakas and pratyekabuddhas, comprising particularly their understanding of the absence of an individual self in the aggregates, elements, and so forth.

knowledge of all aspects

rnam pa thams cad mkhyen pa nyid

རྣམ་པ་ཐམས་ཅད་མཁྱེན་པ་ཉིད།

sarvākārajñatā

This key term in the Prajñāpāramitā literature refers to the omniscience of a buddha, in which all possible phenomena as well as their ultimate nature are known.

kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

Use standard definition.

mahāsattva

sems dpa’ chen po

སེམས་དཔའ་ཆེན་པོ།

mahāsattva

Use standard definition.

Mahāyāna

theg pa chen po

ཐེག་པ་ཆེན་པོ།

mahāyāna

Use standard definition.

Māra

bdud

བདུད།

māra

Use standard definition.

Maudgalyāyana

maud gal gyi bu

མོད་གལ་གྱི་བུ།

maudgalyāyana

Use standard definition.

meditate

bsam gtan byed

བསམ་གཏན་བྱེད།

√dhyai

meditative concentration

bsam gtan

བསམ་གཏན།

dhyāna

Use standard definition.

mīmāṃsaka

spyod pa pa

སྤྱོད་པ་པ།

mīmāṃsaka

The follower of the Mīmāṃsā non-Buddhist philosophical school in ancient India. The term mīmāṃsā means “thoroughgoing analysis or investigation.” The school is commonly divided into two groups, the first of which (pūrvamīmāṃsā, karmamīmāṃsā) focuses on the correct interpretation of the Vedic hymns and rituals, and the second (uttaramīmāṃsā, brahmamīmāṃsā, etc.) focuses on the nature of universal reality. They follow an eternalist tradition, presenting material activity and its results as the whole of reality.

miraculous power

rdzu ’phrul

རྫུ་འཕྲུལ།

ṛddhi

Use standard definition.

nāga

klu

ཀླུ།

nāga

Use standard definition.

nirvāṇa

mya ngan las ’das pa, mya ngan ’da’ ba

མྱ་ངན་ལས་འདས་པ།, མྱ་ངན་འདའ་བ།

nirvāṇa, parinirvāṇa

Use standard definition.

nirvāṇa that has no residue of the aggregates

phung po lhag ma med pa’i mya ngan las ’das pa

ཕུང་པོ་ལྷག་མ་མེད་པའི་མྱ་ངན་ལས་འདས་པ།

anupadhiśeṣanirvāṇa, nirupadhiśeṣanirvāṇa

Use standard definition.

parivrājaka

kun tu rgyu

ཀུན་ཏུ་རྒྱུ།

parivrājaka

Use standard definition.

pass into nirvāṇa

yongs su mya ngan las bzlas

ཡོངས་སུ་མྱ་ངན་ལས་བཟློས།

nir√vṛt

See “nirvāṇa.”

passed into parinirvāṇa

yongs su mya ngan las ’das pa

ཡོངས་སུ་མྱ་ངན་ལས་འདས་པ།

parinir√vṛt

Use standard definition.

pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

Use standard definition.

preta

yi dags

ཡི་དགས།

preta

Use standard definition.

pride

nga rgyal

ང་རྒྱལ།

māna

pure conduct

tshangs par spyod pa

ཚངས་པར་སྤྱོད་པ།

brahmacarya, brahmacārya

Use standard definition.

Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Use standard definition.

realm of desire

’dod pa’i khams

འདོད་པའི་ཁམས།

kāmadhātu

Use standard definition.

realm of form

gzugs kyi khams

གཟུགས་ཀྱི་ཁམས།

rūpadhātu

Use standard definition.

realm of the formless

gzugs med pa’i khams

གཟུགས་མེད་པའི་ཁམས།

ārūpyadhātu

Use standard definition.

renunciant

dge sbyong

དགེ་སྦྱོང་།

śramaṇa

Use standard definition.

rishi

drang srong

དྲང་སྲོང་།

ṛṣi

Use standard definition.

samyaksambuddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

samyaksambuddha

The attainment of a buddha who has gained total freedom from conditioned existence, overcome all tendencies imprinted on the mind as a result of a long association with afflicted mental states, and fully manifested all aspects of buddha body, speech, and mind. This epithet is also used to emphasize the superiority of this attainment when contrasted with those of arhats and pratyekabuddhas.

saṅgha

dge 'dun

དགེ་འདུན།

saṃgha

Use standard definition.

seat of awakening

byang chub kyi snying po

བྱང་ཆུབ་ཀྱི་སྙིང་པོ།

bodhimaṇḍa

Use standard definition.

sensation

tshor ba

ཚོར་བ།

vedanā

The second of the five aggregates: pleasant, unpleasant, or neutral feelings as a result of sensory experiences.

signlessness

mtshan ma med pa

མཚན་མ་མེད་པ།

animitta

The absence of the conceptual identification of perceptions. Knowing that the true nature has no attributes or features such as color, shape, etc. This is one of the three doorways to liberation along with emptiness and wishlessness.

skill in means

thabs la mkhas pa

ཐབས་ལ་མཁས་པ།

upāyakauśalya

śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

Use standard definition.

strengths

stobs

སྟོབས།

bala

The five strengths are a stronger form of the five powers: faith, mindfulness, diligence, samādhi, and wisdom, and are five of the thirty-seven factors conducive to awakening. The ten strengths of a tathāgata are (1) the knowledge of what is possible, (2) the knowledge of the ripening of karma, (3) the knowledge of the variety of aspirations, (4) the knowledge of the variety of natures, (5) the knowledge of the different levels of capabilities, (6) the knowledge of the destinations of all paths, (7) the knowledge of various states of meditation, (8) the knowledge of remembering previous lives, (9) the

knowledge of deaths and rebirths, and (10) the knowledge of the cessation of outflows.

sugata

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

Use standard definition.

Surendrabodhi

su ren dra bo d+hi

སུ་རེན་ད་བོ་ཏྷི།

surendrabodhi

Use standard definition.

Sūryagarbha

nyi ma'i snying po

ཉི་མའི་སྙིང་པོ།

sūryagarbha

A bodhisattva who is intentionally reborn as a horse and offers up his feed to the Buddha Śākyamuni and his bhikṣu saṅgha.

Suvikrāntavikrāmin

rab kyi rtsal gyis rnam par gnon pa

རབ་ཀྱི་རྩལ་གྱིས་རྣམ་པར་གནོན་པ།

suvikrāntavikrāmin

A buddha in the distant past.

tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Use standard definition.

thirty-two signs of a great being

skyes bu chen po'i mtshan sum cu rtsa gnyis

སྐྱེས་བུ་ཆེན་པོའི་མཚན་སུམ་ཅུ་རྩ་གཉིས།

dvātriṃśanmahāpuruṣalakṣaṇa

Thirty-two of the hundred and twelve identifying physical characteristics of both buddhas and cakravartin kings, in addition to the so-called "eighty features." They can be found listed in *The Play in Full* (*Lalitavistara*, Toh 95), 7.99.

three times

dus gsum

དུས་གསུམ།

The past, present, and future.

tīrthika

mu stegs can

མུ་སྟེགས་ཅན།

tīrthika

Use standard definition.

trichiliocosm

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

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

trisāhasramahāsāhasralokadhātu

Use standard definition.

Tuṣita Heaven

dga’ ldan

དགའ་ལྡན།

tuṣita

Use standard definition.

two extremes

mtha’ gnyis

མཐའ་གཉིས།

antadvaya

The two extreme views of eternalism and nihilism.

ultimate goal

yang dag pa’i mtha’

ཡང་དག་པའི་མཐའ།

bhūtakoṭi

Use standard definition.

unique qualities of the buddhas

sangs rgyas kyi chos ma ’dres pa

སངས་རྒྱས་ཀྱི་ཆོས་མ་འདྲེས་པ།

āveṇikabuddhadharma

Eighteen special features of a buddha’s behavior, realization, activity, and wisdom that are not shared by other beings. They are generally listed as: (1) he never makes a mistake, (2) he is never boisterous, (3) he never forgets, (4) his concentration never falters, (5) he has no notion of distinctness, (6) his equanimity is not due to lack of consideration, (7) his motivation never falters, (8) his endeavor never fails, (9) his mindfulness never falters, (10) he never abandons his concentration, (11) his insight (prajñā) never decreases, (12) his liberation never fails, (13) all his physical actions are preceded and followed by

wisdom (jñāna), (14) all his verbal actions are preceded and followed by wisdom, (15) all his mental actions are preceded and followed by wisdom, (16) his wisdom and vision perceive the past without attachment or hindrance, (17) his wisdom and vision perceive the future without attachment or hindrance, and (18) his wisdom and vision perceive the present without attachment or hindrance.

upādhyāya

mkhan po

མཁན་པོ།

upādhyāya

Use standard definition.

upāsaka

dge bsnyen

དགེ་བསྙེན།

upāsaka

Use standard definition.

upāsikā

dge bsnyen ma

དགེ་བསྙེན་མ།

upāsikā

Use standard definition.

uṣṇīṣa

dbu'i gtsug tor

དབུའི་གཙུག་ཏོར།

uṣṇīṣa

Use standard definition.

Vairambhya

nyon mongs med

ཉོན་མོངས་མེད།

vairambha, vairambhya

The Buddha came to this town on the Yamuna River to the west of Śrāvastī and near Mathura to spend the rains retreat in the twelfth year of his teaching. He had been invited by a brahmin named Vairambhya (Pali Verañja), who then forgot to feed the saṅgha until the last day.

vehicle

theg pa

ཐེག་པ།

yāna

A “way of going,” which primarily means a path or a way. It can also mean a conveyance or carriage, thus the translation “vehicle.”

venerable

tshe dang ldan pa

ཚེ་དང་ལྡན་པ།

āyuṣmat

Use standard definition.

Vulture Peak Mountain

bya rgod kyi phung po’i ri

བྱ་རྒོད་ཀྱི་ཕུང་པོའི་རི།

gṛdhrakūṭaparvata

Use standard definition.

Well-Tamed Mind

rab tu sems dul

རབ་ཏུ་སེམས་དུལ།

sudāntacitta

A pratyekabuddha, the future life of a horse keeper who tended to the five hundred horses who shared their feed with the Buddha and his disciples during the rains retreat.

wisdom

shes rab

ཤེས་རབ།

prajñā

wishlessness

smon pa med pa

སྨོན་པ་མེད་པ།

apraṇihita

The absence of any conceptual goal that one is focused on achieving, knowing that all composite phenomena create suffering. One of the three doorways to liberation along with emptiness and signlessness.

world realm

'jig rten gyi khams

འཇིག་རྟེན་གྱི་ཁམས།

lokadhātu

Use standard definition.

yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Use standard definition.