

ཚོ་འདུལ་ཚེན་པོ་བསྟན་པ།

The Teaching on the Great Miracle

Mahāprātihāryanirdeśa

འཕགས་པ་ཚོ་འཕྲུལ་ཆེན་པོ་བསྟན་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa cho 'phrul chen po bstan pa zhes bya ba theg pa chen po'i
mdo

The Noble Great Vehicle Sūtra “The Teaching on the Great
Miracle”

· Toh 66 ·

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Summary

- s.1 In response to an inquiry posed by the deity Sārthavāha concerning the many miracles performed by the Buddha, the Buddha explains that tathāgatas perform three types of miracles, namely miracles of pronouncement, miracles of teaching, and miracles of supernatural power. In this sūtra, the bodhisattva Mañjuśrī explains why the miracle of teaching—the very ability to express by means of words and conventional language the inexpressible Dharma and the ineffable truth of emptiness—constitutes the greatest of the three. When the god Sārthavāha demonstrates that he has achieved a clear understanding of the teachings imparted by Mañjuśrī, the Buddha then narrates one of this god’s former lives. Many eons ago he had been a Dharma king who renounced his kingdom to go forth after hearing teachings on emptiness given by a dharmabhāṇaka monk who was none other than Mañjuśrī himself in a past life, echoing the exchange that has just taken place.
- s.2 After this narrative interlude, the discussion on the miracle of teaching resumes at Jetavana, with Śaradvatīputra and the god Sārthavāha questioning Mañjuśrī further. The outcome is an extensive exploration, rich in paradox, of Buddhist teachings on emptiness, including explanations of many key Mahāyāna terms. Delighted by Mañjuśrī’s inspired eloquence, the Buddha then smiles. When Ānanda asks the reason for his smile, the Buddha predicts the future complete awakening of the god Sārthavāha.

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- ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. George FitzHerbert edited the translation and the introduction, and Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.
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Introduction

- i.1 *The Teaching on the Great Miracle*, which is the twenty-second text in The Great Heap of Jewels collection,¹ is devoted to the theme of miracles (Skt. *prātihārya*, Tib. *cho 'phrul*). Though it is similarly titled, this Mahāyāna sūtra is not to be confused with the Mūlasarvāstivādin text known as the *Mahāprātihāryasūtra* (“Great Miracle Sūtra”),² which recounts perhaps the most famous of the Buddha’s miraculous displays—the so-called Śrāvasti Miracles performed by the Buddha in order to tame a group of *tīrthika* masters. Those Śrāvasti Miracles are widely celebrated in Buddhist art, are narrated in a variety of textual iterations across all the major languages of Buddhism, and have received significant scholarly attention.³

- i.2 By contrast, the main focus of the present text, *The Teaching on the Great Miracle*, which also takes place in Śrāvastī, is not supernatural power. Although the Buddha’s supernatural feats are outlined briefly as the method he uses to tame haughty and arrogant beings, the great miracles that are celebrated above all others in this discourse are instead the “miracles of teaching”—the ability to convey by means of words and conventional language the inexpressible Dharma. As such, it is the Dharma as a whole that is described here as the Buddha’s Great Miracle. This idea that the miracle of teaching is the greatest of the Buddha’s miracles is also found in the *Kevaddhasutta* (“*Discourse with Kevaddha*”) of the Pali Dīgha Nikāya, and in Vasubandhu’s discussion of miracles in chapter seven of the *Commentary on the Treasury of Abhidharma* (*Abhidharmakośabhāṣya*).⁴
- i.3 The main protagonist in *The Teaching on the Great Miracle* is a god named Sārthavāha, who during a gathering within the tranquil confines of Jetavana monastery in Śrāvastī, asks the Buddha about the various miracles he uses to tame beings. The Buddha responds by stating that the miracles of a tathāgata fall into three categories, namely miracles of pronouncement in which he reads the minds of other beings, sees where they have been reborn, and makes pronouncements about their future lives and attainments; miracles of teaching in which he conveys the inexpressible truth of Dharma by means of conventional terms and language; and miracles of supernatural power in which he displays supernatural feats of many kinds.

i.4 When the god Sārthavāha requests further elaboration on this subject, the Buddha requests the bodhisattva Mañjuśrī to speak. Thus prompted, Mañjuśrī explains that the Tathāgata is able to perform all kinds of supernatural feats. He not only enumerates the traditional list of *ṛddhi* powers, powers that are exemplified in the aforementioned Śrāvasti Miracles,⁵ but also gives further examples such as holding all the water in all the world systems of the trichiliocosm in the palm of his hand, or drawing all the worlds of the trichiliocosm into his mouth and exhaling them again, in both cases without harming a single sentient being. However, as Mañjuśrī explains, the truly “great miracle” that surpasses all others, is the ability to convey in words and language the truth of Dharma that is beyond conceptualization and verbal expression of any kind. It is also this miracle that is the hardest for worldly beings to accept, because people, being enmeshed in worldly concerns and attachments, cannot see beyond the five aggregates. As a result, they are threatened and frightened by teachings that explain the emptiness of the aggregates and the emptiness of all phenomena.

- i.5 When the god Sārthavāha demonstrates his fearlessness, even in the face of these profound and potentially unsettling teachings on emptiness, the Buddha proceeds to narrate a past life story which mirrors the present discourse. In a joyous buddhafiield many eons ago, there was a universal monarch who along with his many wives and his thousand sons venerated and served a tathāgata. In the entourage of this king was a *dharmabhāṇaka* monk who imparted teachings on the truth of all phenomena being beyond perceptual categories of any kind. In response to these profound teachings, the king decided to go forth as a renunciant. His thousand sons wished to follow suit, but the king insisted that one of them must remain a layman in order to look after the kingdom and its subjects. One of the princes, motivated by compassion for beings, agreed to do so, although he too pledged to conduct himself with the asceticism of a renunciant henceforth. The Buddha then explains that the universal monarch in this story was none other than the god Sārthavāha in a previous life, that the *dharmabhāṇaka* monk was none other than Mañjuśrī, and that the compassionate prince was none other than himself.
- i.6 The discussion then resumes at Jetavana with Śāriputra questioning Mañjuśrī further on his attainments. Mañjuśrī's replies are enigmatic, as he deconstructs Śāriputra's questions and challenges him with paradoxes to illustrate the limitations of conceptualization and categories, even aspects of the path, in light of the ultimate truth of emptiness. In this way, *The Teaching on the Great Miracle* becomes a disquisition by Mañjuśrī on the doctrine of emptiness, rich in paradox, that explores many of the key terms found in Mahāyāna discourses. These include the six perfections, bodhisattva conduct, acceptance of the unborn nature of phenomena, the sameness of all phenomena, and others.

- i.7 On hearing Mañjuśrī's eloquent replies—which are themselves illustrations of the miracle of teaching—the Buddha gives one of his cosmically radiant smiles. When asked by Ānanda to explain his smile, he prophesies the future awakening of the god Sārthavāha as the tathāgatha Guṇarājaprabha. Furthermore, he prophesies that another deity present in the assembly, named Avalokiteśvara, will also appear in Guṇarājaprabha's buddhafield as a universal monarch and, upon his passing, will also reach awakening, intimating further mirroring with the story previously told.
- i.8 Among texts in the Kangyur focused on the theme of miracles beside this one, one may mention the sūtra that immediately precedes it in The Heap of Jewels collection, *The Prophecy for Bhadra the Illusionist* (Toh 65)⁶ and the short text *Teaching on the Extraordinary Transformation That Is the Miracle of Attaining the Buddha's Powers* (Toh 186).⁷ For a fuller list of Kangyur texts in which miracles, supernatural powers, and extraordinary transformation play a prominent role, see the introduction to the latter.⁸
- i.9 Like most texts in The Heap of Jewels collection, *The Teaching on the Great Miracle* is not extant in Sanskrit and survives only in Tibetan and Chinese translations. The Chinese translation (Taishō 310–22) is attributed to the south Indian Buddhist master Bodhiruci, who is said to have arrived in China in 659 CE and completed his translation of *The Heap of Jewels* in 713 CE.
- i.10 The colophon to the Tibetan translation attributes it to the Indian scholars Jinamitra, Surendrabodhi, and Prajñāvarman together with the prolific Tibetan translator and editor Bandé Yeshé Dé. This indicates a translation made from Sanskrit during the late eight or early ninth century. The text is absent from the Phangthangma but it is listed as an individual text in the Denkarma imperial catalog of translated texts. According to the Open Philology website, there are two relevant fragmentary Dunhuang witnesses.⁹

- i.11 In light of his prominent role in the discourse, the sūtra is sometimes glossed in Tibetan sources, such as Butön’s *History* (1322), as “The Questions of the God Sārthavāha” (*lha’i bu ded dpon gyis zhus pa*).¹⁰
- i.12 No commentaries on the text by either Indian or Tibetan scholars have been identified and, aside from a single research article in Japanese,¹¹ it does not appear to have been the subject of modern scholarly attention.
- i.13 To our knowledge, this is the first English translation to be published. The translation was made from Tibetan, based primarily on the Degé Kangyur edition, in consultation with the variant readings listed in the Comparative Edition (*dpe bsdur ma*) and the Stok Palace manuscript, which records an alternative Sanskrit title of the text, *Mahāprātihāryopadeśasūtra*.

The Translation

The Noble Mahāyāna Sūtra The Teaching on the Great Miracle

- 1.1 [B1] Homage to all buddhas and bodhisattvas.
- 1.2 Thus did I hear at one time. The Blessed One was residing at Jetavana, Anāthapiṇḍada’s Park at Śrāvastī, together with a great congregation of two hundred and fifty monks and eight thousand bodhisattvas. A god named Sārthavāha had joined that assembly and was present there. Youthful Mañjuśrī had also joined that assembly and was present there.
- 1.3 Then the god Sārthavāha inquired of the Blessed One, “Blessed One, with how many miracles does the Tathāgata tame sentient beings?”
- 1.4 The Blessed One replied, “The miracles, O god, with which I tame sentient beings are threefold. What are the three? They are miracles of pronouncement, miracles of teaching, and miracles of supernatural power.”

- 1.5 “What then is a tathāgata’s miracle of pronouncement? A tathāgata’s miracle of pronouncement involves seeing that which is in a future time by means of unimpeded wisdom; seeing and knowing the mental activities of all sentient beings; instilling faith in those who lack faith in the Three Jewels; and understanding the operation of karma and its fruition.
- 1.6 “A tathāgata makes a pronouncement when he tells an individual that on the basis of present wrongdoing¹² there will be lower rebirth in any of the lower destinies and that this will unfold accordingly without any deviation. It is when a tathāgata knows that an individual, as result of formerly acquired roots of virtue, will be liberated from the lower realms, be reborn as a god or a human, and will reach final deliverance through whichever vehicle—whether through the Śrāvakayāna, the Pratyekabuddhayāna, or the Mahāyāna. It is when he knows the happiness and sufferings that an individual will experience, the number of eons required for them to reach final deliverance, and through what actions they will come to behold and delight however many blessed buddhas. When he knows all this, and he indicates that it will unfold accordingly without any deviation, that is an act of pronouncement. It is when a tathāgata knows whether any individual, as a result of the roots of virtue they have acquired, will be reborn in the desire realm or whether they will be reborn with the sense fields of the form and formless realms, by which vehicle they will reach final deliverance, how many eons it will take for them to reach final deliverance, and through what actions they will come to behold and delight however many blessed buddhas. When he knows all this and he pronounces it to be so, that is an act of pronouncement. There is not even a single instance of any minds’ intention that is beyond his knowledge, be it wholesome, unwholesome, inferior, middling, or superior. This is a tathāgata’s miracle of pronouncement.

- 1.7 “What then is a tathāgata’s miracle of teaching? It pertains to teachings imparted with the purpose of safeguarding precepts. For example, ‘This is to be done,’ ‘This is not to be done,’ ‘This is to be relied upon,’ ‘This is not to be relied upon,’ ‘This is the right practice,’ ‘This is the wrong practice,’ ‘These qualities contribute to affliction,’ and ‘These qualities contribute to purification.’ As such, it pertains to all teachings on how one properly upholds good qualities, how one abandons unwholesome deeds, and how one embraces all features of the wholesome path. Indeed, it pertains to all teachings on the path to perfecting the Śrāvakayāna, the path to perfecting the Pratyekabuddhayāna, and the path to perfecting the Mahāyāna. When such teachings are practiced just as they have been taught, then it is impossible that whatever state of attainment has been indicated will not be realized. It is indeed impossible and untenable.
- 1.8 “When such-and-such an action is undertaken, it leads beings to the hell realms.’ ‘When such-and-such an action is undertaken, it leads beings to the animal realms.’ ‘When such-and-such an action is undertaken, it leads beings to the Yama realms.’ ‘When such-and-such an action is undertaken, it leads beings to the god realms.’ ‘When such-and-such an action is undertaken, it leads beings to the human realms.’ All teachings such as these—concerning how those who abandon the unwholesome, embrace the wholesome, and enter the noble path will take rebirth in the realms of gods and humans, and will by stages become those who attain nirvāṇa—that are taught flawlessly and without confusion, are a tathāgata’s miracle of teaching.

1.9 “What then is the Tathāgata’s miracle of supernatural power? For sentient beings overwhelmed by pride, arrogance, and conceit, who are tamed through displays of supernatural power, a tathāgata demonstrates miracles of supernatural power in the following ways:¹³ He transforms from one into many and, having become many, transforms back into one. He appears and disappears. He passes straight through walls. He passes straight through enclosures. He passes straight through mountains without any obstruction. He dips in and out of the earth like a little bird does in water.¹⁴ He walks on water without sinking, as if it were solid ground. He travels through the sky like a winged bird. He makes fire blaze from the upper part of his body while he makes water stream from the lower part of his body. He makes fire blaze from the lower part while he makes water stream from the upper part.¹⁵ Though both the sun and the moon are great in supernatural power, great in magical power, and great in splendor, he can take them in his hands and caress them. With his body, he has mastery right up to the brahmā realms.¹⁶ He can display the world systems of the great trichilocosm engulfed in flames.¹⁷ In order to bring sentient beings to maturity, he can manifest whatever particular manifestation of supernatural power is required to subdue them. These are a tathāgata’s miracles of supernatural power.

1.10 “O god, these are the three kinds of miracles with which I tame sentient beings.”

1.11 The god Sārthavāha then inquired of the Blessed One, “Blessed One, are there other exalted miracles, besides these miracles, over which you have mastery?”

1.12 The Blessed One replied, “There are, O god.”

- 1.13 The Blessed One then instructed Youthful Mañjuśrī, “Mañjuśrī, use your inspired eloquence to teach the dharma discourse *The Teaching on Miracles*, for when they hear the dharma discourse called *The Teaching on Miracles*, bodhisattva mahāsattvas whose conduct is orientated toward the profound will gain acceptance, the faction of Māra will be annihilated, and the awakening of the tathāgatas will endure for a long time.”
- 1.14 Youthful Mañjuśrī then addressed the Blessed One, “If the blessed Tathāgata so wishes, he could hold all the water contained in every vast ocean in all the worlds of the great trichiliocosm in the palm of his hand, and could do so without harming a single sentient being living in that water. The blessed Tathāgata could perform this miracle, and this indeed would be an exalted miracle. However, the great miracle of the Tathāgata is that after attaining manifestly perfect buddhahood, he is able to explain and make known to others the Dharma—the Dharma that is inexpressible, beyond words, beyond explanation, unborn, nonarising, nameless, signless, soundless, voiceless, beyond the medium of words, beyond reason, beyond characteristics, beyond conduct, without movement, without origination, beyond consciousness, uncompounded, devoid of mind, thought, and consciousness, that has put an end to all conventional concepts, that is tranquil, pure, subtle, difficult to perceive, unexaminable, and beyond the scope of argumentation—through the medium of words, linguistic interpretation, allusions, and conventional terms. This is the great miracle. This profundity—which the world and its gods cannot fathom, which every ascetic and brahmin fears as they cling to their objects of perception, signs, and concepts, and cannot engage with—is the great miracle of the Tathāgata.

1.15 “Furthermore, Blessed One, if the Tathāgata so wishes, he could draw the worlds of the great trichiliocosm into his mouth, without diminishing in any way the sentient beings of the four great continents, the moons and suns, the surrounding mountains, the grasses, shrubs, medicinal plants, and forests. And emitting them again, placing them back just where they were, those sentient beings would not ask ‘where are we? What land is this?’ or ‘from what land have we arrived?’ This, Blessed One, would indeed be a great miracle of the Tathāgata. But the greatest miracle of all is that the Tathāgatha, after attaining manifestly perfect buddhahood, is able to teach the Dharma—the Dharma that is inexpressible, beyond language, beyond explanation, unborn, nonarising, nameless, signless, and likewise all the aforementioned qualities¹⁸ up to being devoid of mind, thought, and consciousness, that has put an end to all conventional concepts, that is tranquil, pure, subtle, difficult to perceive, unexaminable, and beyond the scope of argumentation—through the medium of words, linguistic interpretation, allusions, and conventional terms. That is the great miracle of the Tathāgata.

1.16

“Furthermore, Blessed One, all miracles involving the Tathāgata’s physical body are performed in order to guide sentient beings who cling to signs as indications of substance. But there is another greater miracle of the Tathāgata: That although the self does not exist, the conventional term ‘self’ is used. That although the sentient being does not exist, the conventional term ‘sentient being’ is used. That although the life force does not exist, the conventional term ‘life force’ is used. That although the sustained being does not exist, the conventional term ‘sustained being’ is used. That although the person does not exist, the conventional term ‘person’ is used. That although the human does not exist, the conventional term ‘human’¹⁹ is used. That although the child of Manu does not exist, the conventional term ‘child of Manu’ is used. Likewise, though the name does not exist, the conventional term ‘name’ is still used. Though form does not exist, the conventional term ‘form’ is still used. Though feeling does not exist, the conventional term ‘feeling’ is still used. Though perception does not exist, the conventional term ‘perception’ is still used. Though karmic formation does not exist, the conventional term ‘karmic formation’ is still used. Though consciousness does not exist, the conventional term ‘consciousness’ is still used. Though the aggregates do not exist, the conventional term ‘aggregates’ is still used. Though constituents do not exist, the conventional term ‘constituents’ is still used. Though sense fields do not exist, the conventional term ‘sense fields’ is still used.

- 1.17 “Although it may be designated using conventional terms that ‘the eye is empty,’ the eye does not think ‘I am empty.’ Though it may be designated using conventional terms that ‘form is empty,’ form does not think ‘I am empty.’ Though it may be designated using conventional terms that ‘the eye consciousness is empty,’ the eye consciousness does not think ‘I am empty.’ Similarly, it may be designated using conventional terms that the ear, sound, and auditory consciousness, the nose, smell, and olfactory consciousness, the tongue, taste, and gustatory consciousness, the body, touch, and tactile consciousness, and the mind are all empty. But the mind does not think ‘I am empty.’ Though it may be conventionally stated that ‘all phenomena are empty,’ all phenomena do not think ‘I am empty.’ Though it may be conventionally stated that ‘the mental consciousness is empty,’ the mental consciousness does not think ‘I am empty.’
- 1.18 Making other sentient beings and other individuals understand in this way that phenomena are devoid of matter, devoid of mind, devoid of substance, devoid of name, and signless, is the great miracle of the Tathāgata.
- 1.19 “This miracle does not relate to the eyes, to form, or to visual consciousness. It does not relate to the ears, to sound, or to auditory consciousness. It does not relate to the nose, to smell, or to olfactory consciousness. It does not relate to the tongue, to taste, or to gustatory consciousness. It does not relate to the body, to touch, or to tactile consciousness. It does not relate to the mind, to mental phenomena, or to mental consciousness. Instead, this miracle is a miracle without sensory objects. It is a miracle devoid of objects. It is a miracle that does not relate to having a physical body, that does not relate to having a mind, thought, or consciousness.

1.20 “For this reason, this miracle is distrusted by worldly beings. Why? Because the ‘world’ refers to the five aggregates. Immature beings cling excessively to the five aggregates because they consider the five aggregates to be permanent. For this reason, this miracle is distrusted by all worldly beings. Worldly beings believe that the five aggregates are permanent, so when it is explained that they are impermanent, they are distrustful. Worldly beings believe that happiness is constituted by the five aggregates, so when it is explained that the five aggregates are suffering, worldly beings are distrustful. Worldly beings believe that a self is constituted by the five aggregates, so when it is explained that there is no self, the worldly are distrustful. Worldly beings believe that the five aggregates are agreeable, so when it is explained that they are disagreeable, the worldly are distrustful. Worldly beings believe that the five aggregates are ‘mine,’ so when it is explained that they have no owner, the worldly are distrustful. Worldly beings believe that the five aggregates are real, so when it is explained that they are unreal, the worldly do not believe it.

1.21 “As a consequence, the worldly by and large do not trust this miracle of the Tathāgata. This miracle does not delight their hearts. This miracle cannot be accounted for by the eyes nor reckoned in terms of form, for this miracle is beyond both the eyes and the scope of form. This miracle cannot be accounted for by the ears nor reckoned in terms of sound, for this miracle is beyond both the ears and the scope of sound. And so on in the same way for the rest. This miracle cannot be accounted for by the mind nor reckoned in terms of experienced phenomena, for this miracle is beyond both the mind and the scope of phenomena. This miracle does not fall within the experiential scope of knowledge. It is not an object of delight. It is not something that is understood.

1.22 “Since emptiness is inexpressible, the act of expressing emptiness is a miracle. Since signlessness is inexpressible, the act of expressing signlessness is a miracle. Since wishlessness is inexpressible, the act of expressing wishlessness is a miracle. Since non karmic formation is inexpressible, the act of expressing non karmic formation is a miracle. Since birthlessness is inexpressible, the act of expressing birthlessness is a miracle. Since nonorigination is inexpressible, the act of expressing nonorigination is a miracle. Since nonbeing is inexpressible, the act of expressing nonbeing is a miracle. Since the absence of characteristics is inexpressible, the act of expressing the absence of characteristics is a miracle. Since noncessation is inexpressible, the act of expressing noncessation is a miracle. Since nirvāṇa is inexpressible, the act of expressing nirvāṇa is a miracle.

1.23 “It is like this: true generosity, with the three aspects of there being no focus on the self, no sentient being, and no conceit related to the state of awakening, is a miracle. It is like this: true moral discipline, with the three aspects of there being no moving body, no verbal expression, and no mental movement, is a miracle. It is like this: true patient acceptance, with the three aspects of there being no reification of attachment, the mind deconstructed as momentary, and no conceptualization of body or mind, is a miracle. It is like this: true diligence, with the three aspects of there being no taking up, no renouncing, and no maintaining, is a miracle. It is like this: true concentration, with the three aspects of being internally at peace, externally devoid of movement [to sense objects], and no mental accumulation,²⁰ is a miracle. It is like this: true insight, with the three aspects of grasping at ‘I’ abandoned, grasping at ‘mine’ discarded, and no views, is a miracle.

- 1.24 “When all phenomena are not without aspect, to explain them as being without aspect is a miracle.²¹ When all phenomena are not entities, to explain them as being without self-nature is a miracle. When all phenomena are indivisible, to describe and distinguish them individually with words is a miracle. When all phenomena are without coming and going, to describe their comings and goings is a miracle. When all phenomena are nonarising, to describe their arising is a miracle. When all phenomena are a single realization, to describe a variety of realizations is a miracle. When all dharmas are of a single taste, to describe and designate three distinct vehicles is a miracle. When all dharmas are indivisible in the realm of phenomena, to describe and designate them in distinct categories is a miracle. When all buddhas are one buddha, to describe them as limitless is a miracle. When all realms are one realm, to describe their variety is a miracle. When all sentient beings are one sentient being, to describe the levels of sentient beings is a miracle. When all dharmas are one dharma, to describe them as ultimate, excellent, or middling is a miracle. When all dharmas are not established, to describe them as established is a miracle. When all dharmas are beyond knowledge, to describe knowledge of them to others is a miracle.”
- 1.25 The god Sārvavāha then spoke to Youthful Mañjuśrī, “Mañjuśrī, if I have understood the meaning of what you have explained, any and every phenomenon that is spoken of constitutes a miracle.”
- 1.26 Mañjuśrī replied, “Indeed, O god, it is so. It is as you have said. Since all dharmas are inexpressible, the act of expressing any phenomenon constitutes a great miracle.”
- 1.27 When this teaching was given, twelve thousand gods generated the mind set on unsurpassed, truly perfect awakening, and five hundred bodhisattvas gained acceptance of the unborn nature of phenomena.

- 1.28 Then Venerable Śaradvatīputra asked the god Sārvavāha, “When you hear this teaching on miracles, O god, do you not experience any anxiety?”
- 1.29 The god replied, “Honorable Śaradvatīputra, since I myself am also a miracle, what is there for me to fear?”
- 1.30 Śaradvatīputra replied, “O god, what thoughts lead you to say that?”
- 1.31 The god replied, “Honorable Śaradvatīputra, since all dharmas are beyond transmigration, how virtuous and nonvirtuous dharmas²² are transferred is a great miracle. Honorable Śaradvatīputra, I cannot think of nor cognize the karmic formation of virtuous deeds through which I have been born as a god and have encountered this great being. That being so, the death, transference and rebirth of all sentient beings cannot be thought of, cannot be cognized. And that which cannot be thought of or cannot be cognized is a great miracle. Just as the Blessed One has said: ‘The karmic results of actions are inconceivable. The nāga realms of the nāgas are also inconceivable. The objects of meditation of meditators are also inconceivable. The buddha realms of the blessed buddhas are also inconceivable.’ That being so, all phenomena are inconceivable, and that which is inconceivable is a great miracle.”
- 1.32 Again, the elder Śaradvatīputra asked, “O god, do you experience no anxiety when you hear about these miracles taught by the Blessed One?”
- 1.33 “Honorable Śaradvatīputra, does the element of space become anxious when the Tathāgatha teaches on miracles?”
- “No, O god, it does not.”
- 1.34 “Honorable Śaradvatīputra, if the element of space has no fear when the Tathāgata teaches on miracles, then I too am unafraid.”

- 1.35 “Why, O god, are you space?”
“Indeed, Honorable Śaradvatīputra, I am space.”
- 1.36 “What thoughts lead you to say that, O god?”
- 1.37 “Honorable Śaradvatīputra, has not the Blessed One spoken of the internal element of space and spoken of the external element of space as pertaining alike to the element of space itself?”
“Indeed, O god, he has.”
- 1.38 “That being the case, Honorable Śaradvatīputra, all sentient beings are also of the nature of the element of space.”
- 1.39 “O god, in keeping with the teaching you have just imparted, you too will soon teach these miracles!”
- 1.40 “Honorable Śaradvatīputra, it is impossible to teach these miracles. Why? Because these miracles are beyond all objects of experience.”
- 1.41 Then the reverend Śaradvatīputra addressed the Blessed One, “Blessed One, the god Sārthavāha’s act of teaching in this way indicates that he has already rendered extraordinary service to victorious ones in the past and that he has also paid respectful service to Youthful Mañjuśrī in the past.”
- 1.42 “Indeed, Śaradvatīputra,” replied the Blessed One, “It is just as you have said. Śaradvatīputra, this god Sārthavāha has been brought to maturity by Youthful Mañjuśrī.

1.43

“Śaradvatīputra, in the far distant past, innumerable countless eons ago, during an eon called Exceptional Joy, in a world system called Bliss, there appeared a tathāgata, an arhat, a truly perfect buddha, perfect in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassed guide who subdues beings, a teacher of gods and men, a blessed buddha named Sumerukalpa. Śaradvatīputra, the sentient beings in that world enjoyed every kind of happiness, and there was not even a whisper of suffering or mental discomfort. That world was made from the four precious gems—gold, silver, beryl and crystal. It was soft to the touch like kācilindika cloth and as smooth and even as the palm of a hand. There were no beings of the lower realms, only gods and humans. Foods and drinks would appear merely at the thought of them. Replete with boundless happiness, that world was known as Bliss.

1.44 “The saṅgha of that tathāgata was composed exclusively of bodhisattvas with blazing diligence, who had attained the light of insight, who had mastery of dhāraṇīs and sūtras, who had uninhibited eloquence, and who were skilled in understanding the teachings, correctly distinguishing every word. With the superknowledges, they understood consciousness, they had vanquished all māras and adversaries, and they were endowed with the patient forbearance of liberating insight that is without obscuration. They were skilled in administering the medicine of Dharma as appropriate to the mental inclinations of all sentient beings. They had amassed vast accumulations of merit and insight and served as virtuous friends to all sentient beings without being asked. They were experts in knowing how to travel to all buddhafields by means of supernatural powers. They were fully engaged in the oceanic mind, with mindfulness, intelligence, understanding, modesty, and fortitude. They were generous, their senses were tamed, they were well-restrained, and they were firmly settled in morality, learning, and insight. They were skilled in dedicating roots of virtue through infinite skillful methods. They radiated power and fearlessness and were resolutely immersed in all the teachings of the buddhas. They were bodhisattvas with single-pointed concentration, liberation, meditative stability, and meditative equipoise.

1.45 “Śaradvatīputra, at that time, a universal monarch named Śubhavyūha was present at the discourses of that blessed tathāgatha, arhat, truly perfect buddha Sumerukalpa. He was a righteous Dharma king who ruled over the four continents, possessed the seven precious treasures, and held dominion over humankind. He had a full one thousand sons, each and every one of whom had genuinely embarked on the path to unsurpassed, truly perfect awakening. Śaradvatīputra, this King Śubhavyūha and his retinue of queens had all embarked on the path to unsurpassed and truly perfect awakening. The lifespan of that blessed tathāgata, arhat, truly perfect buddha Sumerukalpa, and the lifespan of those humans there was seven hundred million years.

1.46 “With faith, King Śubhavyūha and his thousand sons and his retinue of queens took delight in the Dharma, took supreme delight, and for a full hundred thousand years, they honored and served the blessed tathāgata, arhat, truly perfect Buddha Sumerukalpa and his saṅgha of bodhisattvas with sincere hearts and minds, providing them with food, clothing, bedding, seats, medicines, provisions, and all other necessities and comforts. Every single day without fail, King Śubhavyūha and his retinue would make respectful offerings with their own hands, and every day without fail they would listen to the Dharma. In this way, seeing the Buddha again and again, and hearing his Dharma again and again over a hundred thousand years, the king, his sons, and his wives achieved the four recollections What are the four? Recollection of the Buddha, recollection of the Dharma, recollection of the Saṅgha, and recollection of morality that does not forget the mind set on awakening and is imbued with generosity. They achieved these four recollections. And with these four recollections, they were able to behold the Buddha day and night, were able to genuinely contemplate the Dharma, and were never separated from the Saṅgha of bodhisattvas.

1.47 “On a certain occasion, King Śubhavyūha and his sons and his retinue of queens, approached the blessed, tathāgata, arhat, truly perfect buddha Sumerukalpa in order to listen to him teach the Dharma. At that time, on that occasion, the tathāgata, arhat, truly perfect buddha Sumerukalpa was instructing his bodhisattvas by means of various miracles. Whereupon King Śubhavyūha asked the blessed, tathāgata, arhat, truly perfect buddha Sumerukalpa, ‘Are there any other exalted miracles besides these?’

“The blessed tathāgata, arhat, truly perfect buddha Sumerukalpa replied to King Śubhavyūha, ‘Great king, there are indeed other exalted miracles besides these. What are they? They are these: Describing the mind and mental factors that are immaterial; describing the cessation of the mind and mental factors; speaking of the nonabiding mind and mental factors that arise in the present; explaining the path that is nonarising and unoriginated; elucidating the doors of liberation as being of a single taste while having three branches; describing the single realization as four truths; making awakening, that is signless, devoid of aspect, and unproduced, understood; explaining the emptiness, signlessness, and wishlessness of phenomena; bringing sentient beings formed from erroneous views and afflictions to maturity; the fact of there being a perfection of generosity when phenomena are neither taken up nor rejected; there being a perfection of morality when phenomena are uncreated and there is no karmic formation; there being a perfection of patient acceptance when phenomena are momentary and without origination; there being a perfection of diligence when phenomena are devoid of body and mind; there being a perfection of concentration when phenomena are neither gathered nor dissipated; there being a perfection of insight when phenomena are without near or far shores;²³ there being skill in methods when phenomena are subject to neither affirmation nor negation; the cultivation of loving kindness towards phenomena, without weariness or reliance; the enjoining of compassion when phenomena are neither produced nor destroyed; the actual experience of joy when phenomena are without joy; the cultivation of equanimity when phenomena are nonabiding; attaining the divine eye when phenomena are beyond knowing and seeing; attaining the divine ear when phenomena are beyond hearing and knowing; there being knowledge of other minds when phenomena are devoid of referential objectification and are dissociated from mind; there being knowledge that recollects past situations when phenomena are without delineation as past; the attainment of the bases of supernatural power when phenomena are devoid of mind, body, sound, and energy; cultivating the applications of mindfulness when phenomena are nonabiding; cultivating the correct abandonments when phenomena are unborn and

unceasing; teaching the faculties when phenomena are without faculties; explaining the strengths when phenomena are weak and without strength; explaining the branches of awakening when phenomena are thoroughly at peace; discussing the path when phenomena are without distinctive features; developing calm abiding when phenomena have reached the culmination of peace; being adept in special insight when phenomena are defined by liberation; and discussing nirvāṇa when phenomena are by nature nirvāṇa.’

1.49 “Thus did the blessed, tathagata, arhat, truly perfect buddha Sumerukalpa teach the Dharma to King Śubhavyūha, his thousand sons, and his retinue of queens. And when he taught the dharma discourse called *Teaching on Miracles* eighty-four thousand living beings developed the mind set on unsurpassed, truly perfect awakening, and King Śubhavyūha and his thousand sons attained concordant acceptance toward phenomena as they are. When they gained this acceptance, by the power of his awakening and their own inspired eloquence, they²⁴ spoke these verses of praise to the tathagata, arhat, truly perfect buddha Sumerukalpa:

1.50 ‘Just as the king of mountains Stands majestic in the middle of an ocean, So too the Dharma king Stands majestic at the center of the saṅgha.

1.51 ‘Just as the rising sun Dispels all darkness, So too the Buddha’s ūṛṇā Illuminates buddhafiels.

1.52 ‘Just as the full moon, unveiling its perfect form, Shines brightly, So too does the Lord of the World Shine with the perfected qualities of buddhahood.

1.53 ‘Just as a lotus flower remains Unsullied by the water from which it grows, So too does the Lord of the World remain Untainted by worldly phenomena.

1.54 ‘Just as the lion, king of wild animals, Lets out a resounding roar in the forest, So too does the lion among men Proclaim the roar of emptiness.

1.55 ‘Beyond all extreme views Of existence or non-existence, As well as existence *and* non-existence, You teach with the certainty of a lion’s roar.

- 1.56 ‘Arising and cessation Are taught as provisional signs, While the unborn and the unceasing Is proclaimed with the certainty of a lion’s roar.
- 1.57 ‘The far shore and the near shore Are taught as provisional concepts, While the nonabiding of all phenomena Is proclaimed with the certainty of a lion’s roar.
- 1.58 ‘Affliction and purification Are taught as characteristics, While phenomena being utterly free of stains, Is proclaimed with the certainty of a lion’s roar.
- 1.59 ‘Desire, hatred and ignorance Are taught as arising from conceptual thought, While nonengagement in discursive thought, the absence of concepts, Is proclaimed with the certainty of a lion’s roar.
- 1.60 ‘Samsāra and nirvāṇa Are taught as paths that are entered, While the empty nature of phenomena Is proclaimed with the certainty of a lion’s roar.
- 1.61 ‘Birth, death, and samsāric existence As arising from error, While impermanence, suffering, and the absence of self Are proclaimed with the certainty of a lion’s roar.
- 1.62 ‘Views and objectifications remain, And through them the world is set in motion, But the elucidation of all phenomena as emptiness Is declared with the certainty of a lion’s roar.
- 1.63 ‘The Lord of the World may display As many miracles as there are people, While the explanation of each of these Is declared with the certainty of a lion’s roar.
- 1.64 ‘To set the mind in sameness, There is no engagement With things being agreeable or not— That is concordant acceptance.
- 1.65 ‘Being in accord and not arguing against What the buddhas have taught, The profound and the peaceful— That is concordant acceptance.
- 1.66 ‘Setting aside nonvirtuous deeds, Engaging in nothing but virtuous action While not abiding in either— That is concordant acceptance.

- 1.67 'Being without attachment to any language— The language of emptiness, the language of beings, Or the language of the view— That is concordant acceptance.
- 1.68 'Not conceptualizing any sound— The sound 'buddha,' the sound 'affliction,' The many sounds of any phenomenon— That is concordant acceptance.
- 1.69 'Striving in all of these: Generosity, morality, and study, Diligence, concentration, and insight— That is concordant acceptance.
- 1.70 'Equalizing one's intention toward all, Not abandoning the mind set on awakening, And guiding others on the path to awakening— That is concordant acceptance.
- 1.71 'Being without doubt About the Dharma taught to us By the perfect buddha— That is concordant acceptance.
- 1.72 'When I too awaken as a buddha And proclaim a lion's roar, That is the miracle of teaching with certainty Just as the Guide has taught.
- 1.73 'This field is inconceivable; By sowing seeds In this unparalleled field of merit, I shall be irreversible.
- 1.74 'Bursting through the ground everywhere, Even when scattered next to an ocean, Sown for perfect buddhahood, The seeds never go to waste.²⁵
- 1.75 'The minds of all sentient beings may be known, The extent of space may be measured, But the intention to sow awakening Has merits that are beyond measure.
- 1.76 'With regard to my intent, There are no gods nor gandharvas, Nor humans that can be its witness;²⁶ The Blessed One alone is my witness.
- 1.77 'O Guide, I do not seek wealth, Nor a beautiful body nor a higher realm, But the knowledge that you possess, O Supreme Being. May I too embody it!
- 1.78 'With awakening as my focus, For a hundred thousand years, With neither attachment nor aversion, I have venerated and served the Well-Gone One.

- 1.79 'You have ripened my thousand sons As well as my queens. You bring them joy
In your awakening of buddhahood.
- 1.80 'I have clearly beheld the Well-Gone One And clearly heard his Dharma.
Finding perpetual joy in his awakening, I have attained a worthy boon.
- 1.81 'Those who find joy in awakening Also delight in the Dharma. They do not
forsake the teachings And they rejoice in all sentient beings.'

“Then, a *dharmabhāṇaka* monk named Dharmadhvaja, who had joined that assembly and was present there, addressed King Śubhavyūha, ‘Great king, your words are not in accord with the miracle of the Thus Gone One. They are not in keeping with it. For you depend on that which is nonabiding. Why? Great king, awakening abides in the realm of phenomena, so to abide in it is to be without any kind of engagement. Great king, awakening is devoid of all feelings, so it is characterized by the absence of knowing. Great king, awakening is beyond acceptance or rejection, so it is devoid of both acceptance and rejection. Great king, awakening resembles a drawing in space, it is without form, color, sign, or shape. Great king, awakening is inherently pure, so it is without antidotes. Great king, awakening encompasses all phenomena equally, so it is immanent in everything. Great king, awakening is devoid of all signs, so it is unmoving. Great king, awakening is characterized by peacefulness, so it is at peace. Great king, awakening is beyond affirming²⁷ and negating, so it is fully at peace. Great king, awakening is devoid of discordant factors, so it is utterly unmoving. Great king, since awakening is not established, there is an attitude of equality. Great king, since awakening is primordially unborn, it is common to all sentient beings. Great king, awakening is not characterized by cognizance, it is distinguished by being unborn. Great king, since awakening is without mind, thought, and consciousness, it is devoid of cognizance. Great king, since awakening transcends all objects of perception, it is without movement. Great king, since awakening is devoid of all concepts, it is without elaboration. Great king, since awakening is characterized by emptiness, it is empty. Great king, since awakening is devoid of all signs, it is signless. Great king, since awakening is devoid of wishes, it is wishless. Great king, since awakening is devoid of karmic ripening, it is without karmic formation. Great king, since awakening is devoid of the three natures, it is uncompounded.

1.83 ‘As such, great king, those who strive to attain awakening with such and such characteristic or with such and such an intrinsic nature, or who make aspirational prayers for it, delight in it, or wish for it, are engaged in misguided effort. Why? Because, great king, just as awakening is, so too should a bodhisattva’s conduct be. Those whose conduct is like that are those with proper conduct.’

1.84 [B2] “Then King Śubhavyūha said to this *dharmabhāṇaka* monk Dharmadhvaja, ‘Noble son, use your inspired eloquence to elucidate the proper conduct of bodhisattvas.’

“The *dharmabhāṇaka* monk Dharmadhvaja replied to King Śubhavyūha, ‘Great king, the conduct of giving away all one’s possessions, by [recognizing] sameness and without conceit toward all beings, is the conduct of bodhisattvas. The conduct of genuinely taking up morality, precepts, and ascetic practices, by recognizing sameness and without conceit concerning one’s own morality, is the conduct of bodhisattvas. The eradication of torments caused by anger, harmful intent, and hypocrisy—all torments caused by aversion—by recognizing sameness and without conceit concerning one’s own patient acceptance, is the conduct of bodhisattvas. Firm and intense dauntlessness, with sameness and without conceit concerning one’s own diligence, is the conduct of bodhisattvas. The practice of meditation—concentration, liberation, meditative stability, and meditative equipoise—with sameness and without conceit concerning one’s own meditation, is the conduct of bodhisattvas. Seeking the accumulation of insight, with sameness and without conceit concerning one’s own insight, is the conduct of bodhisattvas. Generating brahmā states, with sameness and with equanimity that is free from dualism, is the conduct of bodhisattvas. Developing the superknowledges, with sameness and without conceit concerning one’s superknowledges, is the conduct of bodhisattvas. Engaging discernment, with sameness and with purpose and confidence in the Dharma, is the conduct of bodhisattvas. Faith in, and reliance upon, the sameness of the unwavering realm of phenomena, is the conduct of bodhisattvas. Genuinely gathering qualities orientated toward awakening, with sameness and with the certainty that comes from reflecting on them without being disheartened, is the conduct of bodhisattvas. Upholding the four means of attracting disciples, with sameness and with consistency between one’s words and deeds, is the conduct of bodhisattvas. Regarding all sentient beings as equal, with sameness and without conceit concerning one’s own intention, is the conduct of bodhisattvas. Purifying the buddhafield by recognizing that the purity of space, the purity of mind, and the purity of the field of action are the same, is the conduct of bodhisattvas. Gathering the collection of the thirty-two major marks, by recognizing sameness and discerning the absence of characteristics in every phenomenon, is the conduct

of bodhisattvas. Augmenting body, speech, and mind, by recognizing that the body, speech, and mind are the same, is the conduct of bodhisattvas. Delighting in the thought, ‘what should be done?’ by recognizing all sentient beings as the same in lacking a self, is the conduct of bodhisattvas. Not being disheartened in saṃsāra, by recognizing sameness, and with conviction in its dreamlike nature, is the conduct of bodhisattvas. Engaging in wholesome actions, while recognizing sameness and without interest in karma and karmic fruition, is the conduct of bodhisattvas. Donning the armor of observances and austerities, while recognizing sameness and discerning every phenomenon as illusion-like, is the conduct of bodhisattvas. Forbearance toward all suffering, by recognizing sameness and knowing suffering to be nonarising, is the conduct of bodhisattvas. Having stable affection, while recognizing sameness and equalizing one’s attitude toward those who are friends and those who are not, is the conduct of bodhisattvas. Enjoining superior intention, while recognizing sameness and not hoping for anything in return, is the conduct of bodhisattvas. Not being satiated in the pursuit of learning, while recognizing sameness and embracing both learning and practice, is the conduct of bodhisattvas. Not being close-fisted as a teacher of the Dharma, while recognizing sameness and teaching the Dharma without expecting material reward, is the conduct of bodhisattvas. Upholding the sublime Dharma, while recognizing sameness and the voidness of phenomena, is the conduct of bodhisattvas. Seeking true knowledge, while recognizing sameness as ultimate truth, is the conduct of bodhisattvas. Confidently vanquishing pride, while recognizing sameness and with genuine respect toward sentient beings, is the conduct of bodhisattvas. Pursuing the accumulation of all good qualities, while recognizing sameness and without conceit concerning ones’ own correct adoption of good qualities, is the conduct of bodhisattvas.’

- 1.86 “On hearing about the true conduct of bodhisattvas, King Śubhavyūha was overjoyed, and in his exhilaration and delight, his elation, happiness, and bliss, he bestowed all the outer robes and ornaments he was wearing on the *dharmabhāṇaka* monk Dharmadhvaja. His thousand sons likewise covered the *dharmabhāṇaka* monk Dharmadhvaja with all the ornaments and accoutrements they were wearing, saying ‘It is truly excellent that we have found this opportunity to behold, to pay homage to, to venerate, and to serve a holy being such as this. May all sentient beings attain such bodhisattva conduct and achieve such inspired eloquence,’ they said.
- 1.87 “Then the *dharmabhāṇaka* monk Dharmadhvaja said to King Śubhavyūha, ‘Great king, to offer mere robes and ornaments is no great act of offering. There are other offerings that you must make that far surpass these. What are they?’ Thereupon, the *dharmabhāṇaka* monk Dharmadhvaja spoke the following verses:
- 1.88 ‘All sentient beings in the great trichiliocosm May, for the sake of entering the path toward awakening, Offer their children and wives, With undaunted minds, for a full eon.
- 1.89 ‘Yet far superior is the merit Of one who generates the mind set on awakening, Who trains in the footsteps of the Tathāgata, And takes a single step with the intention of going forth.
- 1.90 ‘Among buddhas who have appeared in the past, And those yet to come, and those flourishing now, None attains the peace of unsurpassed awakening Without abandoning the householder life, mired in its many shortcomings.
- 1.91 ‘To go forth as a monk is sincerely praised By all the tathāgatas who extol and venerate this choice; Those who wish to venerate all the buddhas Should embrace going forth into the victors’ teachings.

- 1.92 ‘Householders may offer jewel-ornamented houses As numerous as the grains of sand in the Ganges or as the fields of buddhas, But those who go forth and contemplate day and night On impermanence, suffering, and selflessness—
- 1.93 ‘Those who go forth are the heedful, They are bodhisattvas close to awakening. They shall vanquish the host of māras, And witness the flourishing of virtues without decline.
- 1.94 ‘Those who go forth abandon the negative paths; They are praised by the noble ones who follow the path; Their virtues never diminish, For they have abandoned grasping.
- 1.95 ‘Freed from the household, afflictive emotions do not proliferate, Freed from afflictive emotions, the shackles of Māra cease to exist; With a mind that is free, one can engage in the conduct of bodhisattvas; With such conduct, to reach awakening is not difficult.
- 1.96 “When he heard these verses, King Śubhavyūha lost his interest in sensual pleasures, wealth, and the power of his kingdom. He grew weary, and, longing to experience the absence of desire and to go forth as a renunciant, he said to the blessed tathāgata Sumerukalpa, ‘Blessed One, may I go forth in the well-spoken Dharma-Vinaya and receive full ordination as a monk?’
- 1.97 “That blessed tathāgata Sumerukalpa replied, ‘Great King, there is no obstacle to going forth. All have this opportunity without hindrance. To live in a household is to live amidst afflictive emotions. If you so wish, I shall offer you instruction and guidance. You must then practice in accordance with my instructions and guidance.’
- 1.98 “When the blessed one provided this opportunity for him to go forth, King Śubhavyūha addressed his thousand sons, ‘Who among you will enjoy taking care of the affairs of the kingdom and ensure that the people properly uphold the Dharma?’

- 1.99 “All of them responded, ‘Father, with devotion, we too wish to go forth from home into homelessness. We beseech you not to leave us behind.’
- 1.100 “The king replied, ‘If all of you go forth then all the communities of people in the entire world with its four continents would go to ruin. Therefore, whoever among you is firmest in great compassion toward sentient beings should remain and rule the kingdom, to ensure that the people uphold the Dharma properly.’
- 1.101 “Among them was a prince named Mahākaruṇācinta, who responded by speaking these verses to his father and the elders:
- 1.102 ‘Though it has been declared by the tathāgatas That to go forth would bring many good qualities I have yet to attain, Nevertheless, motivated by compassion, I shall take on governing the kingdom for the welfare of beings.
- 1.103 ‘However, for as long as I live, I shall embrace pure conduct. I shall observe the eight-branched purification vows, I shall abstain from indulging in flowers, perfumes, and ointments, And I shall refrain from drinking alcohol.
- 1.104 ‘I shall not wear any jewelry on my body. Neither my footwear nor my hair will be adorned with jewels. I shall not sleep on high beds made from gold Or wear royal robes.
- 1.105 ‘I shall not delight in music and songs, Or even the cries of peacocks and swans. I shall not seek the company of men, shall avoid the dwellings of women, And shall sleep alone on a cot without a fan.
- 1.106 ‘I shall travel from continent to continent, Explaining the ten virtues. I shall expound on the shortcomings of household life And exalt the act of going forth as a renunciant.

- 1.107 ‘Pride based on physical appearance, wealth, and power Hinders us from seeking refuge in the Buddha, Dharma, and Sangha. I shall not forget the mind set on awakening And, with eternal dissatisfaction, will dwell in the three realms of existence.
- 1.108 ‘With generosity, kind words, meaningful actions, and practicing what I preach, I shall endeavor to attract sentient beings, And bring many millions of beings to maturation On the unsurpassed sublime Mahāyāna.
- 1.109 ‘So that the meaning of the Dharma may be heard and explained, Thrice every day and thrice every night, I shall sit in the presence of Sumerukalpa, Paying reverence to the Tathāgata.
- 1.110 ‘The blessed tathāgata Sumerukalpa then replied to the young Prince Mahākaruṇācinta, ‘Excellent, noble being, excellent. The good qualities attained by embracing the morality of the eightfold training, even for a householder bodhisattva, are similar to the qualities of those who have gone forth. Due to your great compassion, you will be able to attain the good qualities attained by those who have gone forth.’
- 1.111 ‘King Śubhavyūha then entrusted the kingdom to Prince Mahākaruṇācinta and, along with all his remaining sons, one short of a thousand, he went forth from home to homelessness in the teachings of the blessed one. Once they had gone forth, the tathāgata then gave them instructions and guidance with this very *Teaching on Miracles* and, before long, they developed the five superknowledges, the power of retention, mindfulness, and the knowledge that comes through listening to the Dharma.

- 1.112 “After he had assumed power over the kingdom, every full moon Prince Mahākaruṇācinta would give teachings throughout the four great continents. Come what may, he would teach the Dharma to sentient beings, so that nine hundred and twenty million living beings generated the mind set on unsurpassable, truly perfect awakening. With devotion to the teachings of the blessed tathāgata Sumerukalpa, each of them went forth as renunciants from home to homelessness and, through the Mahāyāna, became irreversible from unsurpassed, truly perfect awakening.
- 1.113 “Śaradvatīputra, behold this teaching that has generated roots of virtue, served as a support for sentient beings to purify themselves, and inspired devotion. Śaradvatīputra, if you have any doubt or hesitation concerning whether the universal monarch Śubhavyūha on that occasion, at that time, was anyone else, then do not, Śaradvatīputra. This very god Sārthavāha was on that occasion, at that time, the universal monarch Śubhavyūha.
- 1.114 “Śaradvatīputra, if you have any doubt or hesitation concerning whether that *dharmabhāṇaka* monk Dharmadhvaṇa on that occasion, at that time, was anyone else, then do not, Śaradvatīputra. This very Youthful Mañjuśrī was on that occasion, at that time, the *dharmabhāṇaka* monk Dharmadhvaṇa.
- 1.115 “Śaradvatīputra, if you have any doubt or hesitation concerning whether the thousand sons of King Śubhavyūha on that occasion, at that time, were anyone else, then do not, Śaradvatīputra. The thousand buddhas of the good eon were on that occasion, at that time, the thousand sons of King Śubhavyūha.
- 1.116 “Śaradvatīputra, if you have any doubt or hesitation concerning whether Prince Mahākaruṇācinta was on that occasion, at that time, anyone else, then do not, Śaradvatīputra. I myself was on that occasion, at that time, Prince Mahākaruṇācinta.

- 1.117 “So in this way, Śaradvatīputra, it is through the conduct of higher intention and vigilance that heedful bodhisattvas of the past have achieved final departure in unsurpassed, truly perfect awakening.”
- 1.118 When the Blessed One gave this teaching of bygone times, thirty-two thousand living beings from the classes of gods and humans generated the mind set on truly perfect awakening.
- 1.119 Venerable Śaradvatīputra then said to Youthful Mañjuśrī, “So, Mañjuśrī, you have been practicing pure conduct together with this god Sārthavāha for a long time, you have revered and served many buddhas, and you have generated roots of virtue.”

Mañjuśrī replied, “Honorable Śāradvatīputra, ‘pure conduct’ is a verbal designation for the noble eightfold path. Since a path is a compounded thing and I am among the uncompounded, I have not been practicing pure conduct for a long time. Honorable Śāradvatīputra, ‘pure conduct’ refers to a characteristic conduct, whereas for me there is no conduct, no conduct at all. Therefore, it is not the case that I have been practicing pure conduct for a long time. Honorable Śāradvatīputra, ‘pure conduct’ implies duality, whereas for me there is neither duality nor nonduality. Therefore, it is not the case that I have been practicing pure conduct for a long time. Honorable Śāradvatīputra, ‘pure conduct’ involves the application of antidotes to afflictive emotions, whereas I make no distinctions with antidotes. Therefore, it is not the case that I have been practicing pure conduct for a long time. Honorable Śāradvatīputra, ‘pure conduct’ involves turning away from forms, sounds, smells, tastes, tactile objects, and mental objects, whereas I do not turn away from sounds, smells, tastes, tactile objects, and mental objects. Therefore, it is not the case that I have been practicing pure conduct for a long time. Honorable Śāradvatīputra, ‘pure conduct’ means passing completely beyond the path of the māras, whereas I do not pass completely beyond the path of the māras. Therefore, it is not the case that I have been practicing pure conduct for a long time. Honorable Śāradvatīputra, ‘pure conduct’ refers to all virtuous friends, whereas I do not definitively enjoin virtue or vice. Therefore, it is not the case that I have been practicing pure conduct for a long time. Honorable Śāradvatīputra, ‘pure conduct’ involves attaining the flawlessness of a śrāvaka or a pratyekabuddha, whereas I have not attained the flawlessness of a śrāvaka or a pratyekabuddha. Therefore, it is not the case that I have been practicing pure conduct for a long time. Honorable Śāradvatīputra, ‘pure conduct’ means turning away from saṃsāra, whereas I do not turn away from saṃsāra. Therefore, it is not the case that I have been practicing pure conduct for a long time. Honorable Śāradvatīputra, ‘pure conduct’ means embarking on the path to nirvāṇa, whereas I do not strive for nirvāṇa. Therefore, it is not the case that I have been practicing pure conduct for a long time.

1.121

“Honorable Śaradvatīputra, you also mentioned, ‘Mañjuśrī, you have revered and served many buddhas.’ However, Honorable Śaradvatīputra, tathāgatas cannot be revered and served. Why? Because tathāgatas are without form and cannot be beheld, so it is not possible to revere or serve them. Tathāgatas are without feelings, they have severed the continuum of all feelings, so it is not possible to revere or serve them. Tathāgatas are without perceptions, they are freed from the bondage of all perceptions, so it is not possible to revere or serve them. Tathāgatas are without karmic formation, they have discovered the uncompounded, so it is not possible to revere or serve them. Tathāgatas are without consciousness, they do not abide mentally, so it is not possible to revere or serve them. Tathāgatas are not objects of the eyes or forms, their scope is emptiness, so it is not possible to revere or serve them. Tathāgatas are not objects of the ears or sounds, their scope is signlessness, so it is not possible to revere or serve them. Tathāgatas are not objects of the nose or smells, they are devoid of dualisms, so it is not possible to revere or serve them. Tathāgatas are not objects of the tongue or tastes, they are characterized by the absence of cognitions, so it is not possible to revere or serve them. Tathāgatas are not objects of the body or tactile sensation, they are characterized as unimpeded, so it is not possible to revere or serve them. Tathāgatas are not objects of mind or mental phenomena, they are fully integrated in the realm of phenomena, so it is not possible to revere or serve them. Tathāgatas abide in suchness, so it is not possible to revere or serve them. Tathāgatas have entered harmony with ultimate reality, so it is not possible to revere or serve them. Tathāgatas are defined as the realm of phenomena, so it is not possible to revere or serve them. Tathāgatas have entered great emptiness, so it is not possible to revere or serve them. Tathāgatas are by nature sameness, so it is not possible to revere or serve them. Tathāgatas have brought all elaborations to an end, so it is not possible to revere or serve them. Tathāgatas abide without referential objectification, so it is not possible to revere or serve them. Tathāgatas do not abide in consciousness, so it is not possible to revere or serve them. Tathāgatas do not abide in the three realms of existence, so it is not possible to revere or serve them. Tathāgatas are without contamination, so it is not possible to

revere or serve them. Tathāgatas do not abide in this world or in the world beyond, so it is not possible to revere or serve them. Tathāgatas are at peace, profoundly at peace, thoroughly at peace, so it is not possible to revere or serve them. Tathāgatas are without body, speech and mind, so it is not possible to revere or serve them. Tathāgatas are without color, form and shape, so it is not possible to revere or serve them. Tathāgatas are beyond all reproach and are faultless, so it is not possible to revere or serve them. Tathāgatas do not abide in any path of conduct, so it is not possible to revere or serve them. Honorable Śāradvatīputra, tathāgatas are beyond any disparagement and are akin to a drawing in space. It is not possible to revere or serve them.

1.122 “Honorable Śāradvatīputra, you also mentioned, ‘Mañjuśrī, you have generated roots of virtue.’

1.123 “Honorable Śāradvatīputra, roots of virtue are only roots of virtue when they are not roots of the transitory collection, when they are not roots of ignorance, when they are not roots of craving for cyclic existence, when are not roots of desire, aversion, and ignorance, when they are not roots of the four misapprehensions, when they are not roots of the five aggregates, when they are not roots of the six sense fields, when they are not roots of the seven bases of consciousness, when they are not roots of the eight wrong paths, when they are not roots of the nine causes of resentment, when they are not roots of the nine abodes of beings, and when they are not roots of the paths of the ten nonvirtuous actions. Only then are they roots of virtue.

1.124 “Venerable Śaradvatīputra, they are only roots of virtue when they are not roots of attachment to a single path, when they are not roots of false imagination regarding knowledge and liberation, when they are not roots of developing conceit concerning one’s training in superior morality, superior mind, and superior insight, when they are not roots of false imagination regarding the four truths, when they are not roots of perceiving the five faculties, when they are not roots of focusing on the six superknowledges, when they are not roots of imputing the seven branches of awakening when they are not roots of developing conceit concerning the noble eightfold path, when they are not roots of generating a view toward the nine serial absorptions, when they are not roots of craving the ten qualities of those beyond training. Only then are they roots of virtue.

1.125 “They are only roots of virtue when they are not roots of the māra of the aggregates, when they are not roots of the māra of the afflictions, when they are not roots of Māra the Lord of Death, and when they are not roots of Māra of the gods. Only then are they roots of virtue. Only when they are not roots of obstruction, when they are not roots of hindrance, when they are not roots of manifest affliction, and when they are not roots of regret—are they roots of virtue. Only when they are not roots of a view of a self, when they are not roots of a view of a sentient being, when they are not roots of a view of a life force, when they are not roots of a view of a sustained being, and when they are not roots of a view of a person—are they roots of virtue. Only when they are not roots of a view of origination, when they are not roots of a view of destruction, when they are not roots of a view of nihilism, and when they are not roots of a view of eternalism—are they roots of virtue.

1.126 “Only when they are not roots of inappropriate conception, when they are not roots of fundamental ignorance,²⁸ when they are not roots of karmic formation, when they are not roots of consciousness, when they are not roots of name and form, when they are not roots of the six sense fields, when they are not roots of sensory contact, when they are not roots of feeling, when they are not roots of craving, when they are not roots of appropriating, when they are not roots of becoming, when they are not roots of birth, when they are not roots of aging and death, and when they are not roots of disease, suffering, sadness and ensuing weariness—are they roots of virtue.

1.127 “Only when they are not roots of the desire realm, when they are not roots of the form realm, and when they are not roots of the formless realm—are they roots of virtue. Only when they are not roots of developing conceit concerning one’s own generosity, and when they are not roots of developing conceit concerning one’s own patient acceptance, diligence, concentration, and insight—are they roots of virtue. Only when they are not roots of developing conceit concerning one’s own loving kindness, compassion, sympathetic joy, and equanimity—are they the roots of virtue of a bodhisattva. Only those that are not roots of aspiring to the path of śrāvakas and pratyekabuddhas are roots of virtue.

1.128 “The roots of virtue of a bodhisattva are are roots of great loving kindness and roots of great compassion. They are roots of not forsaking the mind set on omniscience. They are roots of bringing sentient beings to maturity. They are roots of upholding the sublime Dharma. They are roots of giving away all one’s possessions. They are roots of not hoping for karmic ripening. They are roots of correctly guarding all morality and precepts. They are roots of not aspiring to the states of Brahmā, Śakra or the guardians of the world. They are roots of peace, discipline and certainty. They are roots of not harming oneself and others. They are roots of practicing stable great diligence. They are roots of not acquiring inferior qualities. They are roots of concentration. They are roots of not indulging in the taste of concentration. They are roots of insight. They are roots of nonindifference.²⁹ They are roots of skillful method. They are roots of integrating everything. Such are the roots of virtue of a bodhisattva.

1.129 “The roots of virtue of a bodhisattva are roots for maintaining the unbroken lineage of the Three Jewels. They are the roots of the ten powers and the fearlessnesses. They are the roots of properly practicing the Buddha Dharma. The roots of virtue of a bodhisattva are roots for the continuum of body, speech and mind. Acquiring knowledge of dhāraṇīs is a bodhisattva’s root of virtue. The root of acquiring fluent inspired eloquence is a bodhisattva’s root of virtue. The root of attaining the superknowledges and incantations is a bodhisattva’s root of virtue. The root of purifying buddhafiels is a bodhisattva’s root of virtue. The root of the blessing of proceeding to the Bodhi tree is a bodhisattva’s root of virtue. The root of turning the wheel of the Dharma that has twelve aspects by means of the threefold repetition³⁰ is a root of virtue of bodhisattvas.”

1.130 When Youthful Mañjuśrī had taught these three fundamental points,³¹ the entire assembly applauded him. They gently tossed flowers of various kinds in the direction of the Blessed One and Youthful Mañjuśrī, and uttered these words, “Let it be known that the presence of Youthful Mañjuśrī in any buddhafield is equivalent to the appearance of two tathāgatas. Anyone who is not intimidated or afraid upon hearing this teaching of Youthful Mañjuśrī has roots of virtue that are not trifling. They have put an end to all the workings of Māra. They have attained illumination with regard to the Mahāyāna,” they said.

1.131 Delighted by these pronouncements made by those in the assembly, the Blessed One then addressed the god Sārvavāha, “O god, that those who have heard this exposition by Youthful Mañjuśrī are overwhelmed with devotion is also a great miracle, and they will not hereafter be filled with fear by any other miracles. Why? Because, O god, the greatest fears in the world for beings are these: for those who perceive permanence, the explanation of impermanence; for those who perceive happiness, the explanation of suffering; for those who perceive a self, the explanation of the absence of self; for those who perceive attractiveness, the explanation of repulsiveness; for those who perceive being, the explanation of nonbeing; for those who hold views, the explanation of emptiness; for those who perceive signs, the explanation of signlessness; for those who perceive the three realms, the explanation of wishlessness; for those who perceive grasping at ‘I’ and grasping at ‘mine,’ the explanation of freedom from all aspects of views.

1.132 “Those who are no longer intimidated by these explanations are those who are genuinely tamed, and those who are genuinely tamed cannot be intimidated by anything whatsoever. Why? Because the factors that give rise to fear are grasping at ‘I’ and grasping at ‘mine.’ Since these cannot be apprehended, they are without basis. Being without basis, they are without movement. Being without movement, they are without fluctuation. Being without fluctuation, there is no taking up. There being no taking up, there is no rejection. There being no rejection, there is no grasping. There being no grasping, there is no grasping as supreme. There being no grasping as supreme, there is no error. There being no error, there is no falsehood. There being no falsehood, there is correct practice. Correct practice entails correct view. Correct view entails correct samādhi. To be settled in correct samādhi is to be without distraction. The mind without distraction is nonabiding. The nonabiding mind is without abode. There being no abiding mind, there is no abiding consciousness. There being no consciousness, there is no affirming or negating. There being no affirming or negating, there is no referential objectification. There being no referential objectification, there is no obscuration. There being no obscuration, there is no conceit. There being no conceit, there is no conceit of superiority. There being no conceit of superiority, there is no perception of self and others. Without that, there is no torment. There being no torment, there is no feeling of discouragement. There being no feeling of discouragement, there are no causes for afflictive emotions. When the mind is free of afflictive emotions, clarity dawns. Those that attain clarity behold wisdom. And on beholding wisdom, the mind is settled in expansive knowledge. When settled in expansive knowledge, the māras find no opportunity to do harm. With the vanquishing of all māras and adversaries comes the realization of freedom from obscuration. To abide in a state free from obscuration is to realize all the qualities of buddhahood.

1.133 “O god, to teach about phenomena that are unproduced and unborn in this way through sequential categories and connections is indeed a great miracle!”

- 1.134 Venerable Śaradvatīputra then said to Youthful Mañjuśrī, “No matter what we inquire of Youthful Mañjuśrī, from the limitations of his words appear all the Dharma teachings of the Buddha.”
- 1.135 “Honorable Śaradvatīputra,” replied Mañjuśrī, “All dharmas³² are without an owner. They may be practiced in accordance with one’s wishes. Honorable Śaradvatīputra, all dharmas are inexhaustible. They may be taught in accordance with one’s wishes. Honorable Śaradvatīputra, all Dharma teachings are inanimate. They may be expressed in accordance with one’s wishes. Honorable Śaradvatīputra, no dharmas remain forever. They may be posited in accordance with one’s wishes. Honorable Śaradvatīputra, all dharmas are unseen. They may be set out in accordance with one’s wishes. Honorable Śaradvatīputra, all dharmas are impartial. They may be explained in accordance with one’s wishes. Honorable Śaradvatīputra, these dharmas are neither taken from anywhere nor brought to anywhere. They are neither accumulated nor aggregated in any way. Whether they are explained or left unexplained, the true nature of the Dharma is never lost. The words used by all sentient beings and the words used in Dharma teachings as expounded by all buddhas, have not originated in the body nor in the mind, but rather have arisen due to causes and conditions.
- 1.136 “Just as words are not accumulated, so too are qualities of the mind and mental factors also not accumulated. Just as qualities of the mind and mental factors are not accumulated, so too are all objects of afflictive emotion also not accumulated. Just as all objects of afflictive emotion are not accumulated, so too are understandings that abandon afflictive emotion also not accumulated.
- 1.137 “Honorable Śaradvatīputra, that afflictive emotions, which do not abide, are abandoned by means of understandings, which themselves also do not abide, is indeed a great miracle.”

1.138 Then the god Sārthavāha said to the Youthful Mañjuśrī, “Mañjuśrī, what are the understandings of bodhisattvas?”

Mañjuśrī replied, “O god, these are the understandings of bodhisattvas: the understanding that completely comprehends suffering. The understanding that abandons the aggregates without being disheartened. Understanding the origin [of suffering]. Understanding gathering roots of virtue. Understanding cessation. Understanding arising. Understanding emergence. Understanding the path. Understanding the severance of all negative paths. Understanding karmic causes. Understanding inexhaustibility. Understanding karmic fruition. Understanding the abandonment of actualization. Understanding conditions. Understanding accumulation. Understanding truth. Understanding how the wisdom of the buddhas is attained through witnessing it.³³ Understanding dependent origination. Understanding being unattached to origination. Understanding the aggregates. Understanding the abandonment of the māra of the aggregates. Understanding the elements. Understanding the indivisibility of the realm of phenomena. Understanding the sense fields. Understanding that discerns phenomena as being akin to an empty city. Understanding generosity. Understanding not missing the appropriate and the inappropriate time. Understanding moral discipline. Understanding the karmic ripening of sentient beings with faulty discipline. Understanding patient acceptance. Understanding guarding sentient beings. Understanding diligence. Understanding how to engage in positive actions. Understanding concentration. Understanding how to leave concentration. Understanding insight. Complete understanding of the view. Understanding skillful methods. Understanding how to bring sentient beings to ripening. Understanding loving kindness. Understanding how to protect sentient beings. Understanding compassion. Understanding how to not become weary. Understanding joy. Understanding how to rejoice, really rejoice, and supremely rejoice in the Dharma. Understanding equanimity. Understanding how to really practice the Buddha’s Dharma. Understanding how to engage with sentient beings. Understanding worldly conventions. Understanding the applications of mindfulness. Understanding how to abide in nonabiding. Understanding correct abandonment. Understanding without contradicting sameness. Understanding the bases of supernatural powers. Understanding how to

discern distinctions without accumulating karmic formations. Understanding the power and strength of faith. Understanding how to transcend all desires. Understanding the power and strength of perseverance. Understanding how to be unassailable by any afflictive emotion. Understanding the power and strength of mindfulness. Understanding without forgetting any Dharma teaching. Understanding the power and strength of meditative stabilization. Understanding the sameness of all phenomena. Understanding the power and strength of insight. Understanding which sentient beings have superior faculties and which do not. Understanding the branches of awakening. Understanding the realization of self-arising wisdom. Understanding the path. Understanding how to transcend all negative paths. Understanding the particular focus on great compassion. Understanding cessation. Understanding exhaustion. Understanding the inexhaustibility of roots of virtue. Understanding birthlessness. Understanding acceptance of the unborn nature of phenomena. Understanding recollection of the Buddha and accomplishing bodies of the Buddha. Understanding recollection of the Dharma and turning the wheel of Dharma. Understanding recollection of the Saṅgha and gathering a saṅgha of irreversible bodhisattvas. Understanding recollection of generosity and not forsaking any sentient being. Understanding recollection of the precepts and the fulfilment of all aspirations. Understanding recollection of the gods and not engaging in negative actions. Understanding the faculties of sentient beings. Understanding that recognizes the stages. Understanding that perfects the accumulation of learning. Understanding without being satiated by any accumulation. Understanding all medicines and their application according to conditions. Understanding that which is possible and that which is not possible, and not attempting what is impossible. Understanding the ten powers. Understanding that accords with the śrāvaka and pratyekabuddha vehicles. Understanding fearlessness. Understanding which qualities are hindrances and which are not. Unobstructed understanding of the past. Understanding that consciousness is nonabiding. Unobstructed understanding of the future. Understanding that does not pass over any phenomenon. Unobstructed understanding of the present. Understanding nonabiding, utter nonabiding. Understanding prerequisites of the body and how to physically engage with all sentient beings. Understanding prerequisites of speech and being able to discern the languages of all sentient beings.

1.140 The god replied, “Mañjuśrī, how inconceivably numerous these understandings of bodhisattvas are! These understandings which surpass everything in the three realms are truly wondrous. Those with inferior armor cannot truly acquire such understandings. Mañjuśrī, to develop understandings such as these is indeed a great miracle.”

1.141 [B3] “Mañjuśrī, how do bodhisattvas don their armor well?”

Mañjuśrī replied, “O god, when bodhisattvas have no fear toward sentient beings who abide naturally in nirvāṇa, they have donned their armor well.”

1.142 “Mañjuśrī, why are they called ‘bodhisattvas’?”

“O god, they pursue the state of awakening (*bodhi*), so they are known as ‘awakening beings’ (*bodhisattva*)”

1.143 “Mañjuśrī, why are they called ‘mahāsattvas’?”

“O god, they undertake a great (*mahā*) endeavor and perfect great (*mahā*) wisdom, so they are known as ‘great beings’ (*mahāsattva*).”

1.144 “Mañjuśrī, why are they called ‘best of beings’?”

“O god, through insight they engage the ungraspable nature of phenomena, and through skillful methods they gather all qualities, so they are known as ‘best of beings.’”

1.145 “Mañjuśrī, why are they called ‘pure beings’?”

“O god, they do not remain entangled in the stains of afflictive emotion and strive diligently to eliminate the afflictive emotions of all sentient beings, so they are known as ‘pure beings.’”

1.146 “Mañjuśrī, why are they called ‘perfectly pure beings’?”

“O god, they perfectly purify the path that leads to final deliverance for all sentient beings, so they are known as ‘perfectly pure beings.’”

1.147 “Mañjuśrī, why are they called ‘guides’?”

“O god, while they are on the path they bring countless, limitless sentient beings to maturity, so they are known as ‘guides.’”

1.148 “Mañjuśrī, why are they called ‘supreme guides’?”

“O god, they establish sentient beings who are to be tamed in the Vinaya, so they are known as ‘supreme guides.’”

1.149 “Mañjuśrī, how are bodhisattvas heroic?”³⁴

“O god, bodhisattvas are heroic insofar as they vanquish māras and adversaries, and willingly take rebirth in cyclic existence in order to bring beings to maturation.”

1.150 “Mañjuśrī, how are bodhisattvas difficult to subdue?”

“O god, bodhisattvas are difficult to subdue because they keep the vows they made in the past and work to perfect their past commitments. They do not desire the vehicles of the śrāvakas and pratyekabuddhas and as a result are difficult to subdue.”

1.151 “Mañjuśrī, how are bodhisattvas truly noble ones?”

“O god, whenever a sentient being is brought to maturation through the wisdom and skillful methods of the noble ones, insofar as they illuminate all so as to uphold the sublime Dharma, bodhisattvas are truly noble ones.”

1.152 “Mañjuśrī, how are bodhisattvas proclaimers of the Dharma?”

“O god, whenever they ensure words embraced by the buddhas triumph over the flawed speech of all beings, they are in that way proclaimers of the Dharma.”

1.153 “Mañjuśrī, how are they proclaimers of the Vinaya?”

“O god, whenever, while maintaining the precepts, they teach the Dharma so that the regrets and afflictions of sentient beings are eliminated, they are in that way proclaimers of the Vinaya.”

1.154 “Mañjuśrī, how are they proclaimers of truth?”

“O god, whenever they practice earnestly what they have learnt and realize its meaning, they are in that way proclaimers of truth.”

1.155 “Mañjuśrī, how are bodhisattvas excellent sources of benefit for all sentient beings?”

“O god, by dedicating all the roots of virtue they have accrued to sentient beings, they are in that way excellent sources of benefit for all sentient beings.”

1.156 “Mañjuśrī, how are bodhisattvas honest?”

“O god, by not concealing faults, they are honest.”

1.157 “Mañjuśrī, how are bodhisattvas exalted?”

“O god, by not getting angry toward deceitful beings who are driven by attachment, aversion, and ignorance, they are exalted.”

1.158 “Mañjuśrī, how are bodhisattvas without hypocrisy?”

“O god, by not disregarding what they have said, they are without hypocrisy.”

1.159 “Mañjuśrī, how are bodhisattvas without deceit?”

“O god, by expressing in words what they are thinking in their minds, they are without deceit.”

1.160 “Mañjuśrī, how are bodhisattvas without pride?”

“O god, by humbly respecting all sentient beings and not engaging in nonvirtuous deeds, they are without pride.”

- 1.161 “Mañjuśrī, how are bodhisattvas benefactors?”
“O god, they are willing to give away anything they have accrued, even the state of awakening, so what need is there to mention anything else?”
- 1.162 “Mañjuśrī, how are they endowed with morality?”
“O god, they do not relinquish the mind set on awakening when they witness those with faulty morality, even if it costs them their lives.”
- 1.163 “Mañjuśrī, how are they proclaimers of patient acceptance?”
“O god, they patiently accept harm and refrain from harming others.”
- 1.164 “Mañjuśrī, how are they endowed with diligence?”
“O god, whatever they contemplate, they do not fixate on any phenomenon.”
- 1.165 “Mañjuśrī, how are they meditators with concentration?”
“O god, they do not appear in the future in the desire realm.”³⁵
- 1.166 “Mañjuśrī, how are they endowed with insight?”
“O god, through insight, they do not abandon what should be done.”³⁶
- 1.167 “Mañjuśrī, how do they abide in loving kindness?”
“O god, they perceive the realms of sentient beings as emptiness.”
- 1.168 “Mañjuśrī, how do they abide in compassion?”
“O god, they do not give up their effort toward awakening, even when they understand that all phenomena are like space.”
- 1.169 “Mañjuśrī, how do they abide in joy?”
“O god, there is sufficiency, and they are peaceful, thoroughly at peace, but their delight in seeking the Dharma is never satiated.”

- 1.170 “Mañjuśrī, how do they abide in equanimity?”
“O god, although they operate in the world in order to protect beings, they are not captivated by worldly phenomena.”
- 1.171 “Mañjuśrī, how are the bodies of bodhisattvas perfectly pure?”
“O god, they teach with a body, manifested from mind, that is in accord with the bodies of all sentient beings.”
- 1.172 “Mañjuśrī, how is their speech perfectly pure?”
“O god, with mastery of the languages of all sentient beings, they teach the Dharma that there is karmic fruition.”
- 1.173 “Mañjuśrī, how are their minds perfectly pure?”
“O god, with one mind, they know the minds of all sentient beings.”
- 1.174 “Mañjuśrī, how do bodhisattvas possess the divine eye?”
“O god, they see all visible forms but teach the emptiness of form.”
- 1.175 “Mañjuśrī, how do bodhisattvas attain the divine ear?”
“O god, they hear all sounds but teach the emptiness of sounds.”
- 1.176 “Mañjuśrī, how are they expert in knowing others’ minds?”
“O god, they know the continuum of thoughts that arise in others.”
- 1.177 “Mañjuśrī, how are they expert in knowing former lives?”
“O god, they recall the limit of the past while not wavering from the very limit of reality.”
- 1.178 “Mañjuśrī, how do they know the performance of supernatural powers?”
“O god, though they can teach all māras, they remain untainted by the activities of māras.”

1.179 “Mañjuśrī, how do they tame?”³⁷

“O god, they tame those who are yet to be tamed.”

1.180 “Mañjuśrī, how are they guarded?”

“O god, all their faculties are undistracted.”

1.181 “Mañjuśrī, how are they thoroughly tamed?”

“O god, they have reached the quality of being imperturbable.”

1.182 “Mañjuśrī, how are they at peace?”

“O god, they are not tormented by the torments of afflictive emotion, and they teach the Dharma in order to eliminate the afflictive emotions of all sentient beings.”

1.183 “Mañjuśrī, how are they faithful?”

“O god, although buddhas are distinguished by their physical bodies, they are [otherwise] not distinct.”

1.184 “Mañjuśrī, how are bodhisattvas expert in skillful methods?”

“O god, they see all sentient beings as dependent on awakening.”

1.185 When this teaching was given, twelve thousand living beings generated the mind set on unsurpassed, truly perfect awakening and five hundred bodhisattvas attained acceptance of the unborn nature of phenomena.

1.186 The Blessed One then praised Youthful Mañjuśrī, “Excellent, Mañjuśrī, excellent!” he said, “You have explained the designations of bodhisattvas and the excellent qualities of these exalted beings very well, though there are countless others.”

1.187 The god Sārthavāha then asked Youthful Mañjuśrī, “Mañjuśrī, how many tathāgatas have you venerated and served in the past to attain such inspired eloquence?”

Mañjuśrī replied, “O god, they are as numerous as all the minds and mental factors that have come to an end in illusory beings that have not been emanated.”

1.188 “Mañjuśrī, since emanations do not have mind or mental factors, what need is there to mention those that ‘have not been emanated?’”

“O god, even the essential nature of tathāgatas may be characterized like that. The act of venerating and serving them may also be characterized like that.”

1.189 “Mañjuśrī, for how long have you been practicing the perfection of generosity?”

1.190 “O god, if you were to ask an emanation of a tathāgata, ‘For how long have you been practicing the perfection of generosity?’ what would he answer?”

“Mañjuśrī, he would give no answer at all.”

1.191 “O god, since I too may be characterized in the same way as an emanation, how can I answer, saying I have practiced the perfection of generosity for such and such a length of time?”

1.192 “What, Mañjuśrī, are you miserly?”

“Indeed, O god, it is so. I am miserly.”

1.193 “What thoughts lead you to say that, Mañjuśrī?”

1.194 “O god, is it not the case that one who does not give something away is miserly?”

1.195 “Mañjuśrī, what do you not give away?”

- 1.196 “O god, I do not give away every Dharma teaching of the buddhas to every sentient being. For that reason, I am miserly.”
- 1.197 “If I understand what you are saying, Mañjuśrī, you are someone with faulty discipline.”
- 1.198 “Indeed, O god, it is so. I am someone with faulty discipline.”
- 1.199 “What thoughts lead you to say that, Mañjuśrī?”
- 1.200 “Is it not the case, O god, that someone with faulty discipline descends to the three lower realms?”
- “Yes, Mañjuśrī, that is the case.”
- 1.201 “Well, O god, I too intentionally travel to the lower realms to bring sentient beings to maturity. Therefore, I am someone with faulty discipline.”
- 1.202 “Mañjuśrī, are you someone with hostility?”
- “Indeed, O god, I am. I have hostility.”
- 1.203 “What thoughts lead you to say that, Mañjuśrī?”
- “Is it not the case, O god, that those with hostility are without affection?”³⁸
- “Yes, Mañjuśrī, that is the case.”
- 1.204 “Well, O god, I too am without affection toward any afflictive emotion, any ordinary being, any śrāvaka or pratyekabuddha. Therefore I have hostility.”
- 1.205 “Mañjuśrī, are you lazy?”
- “Indeed, O god, I am. I am lazy.”

- 1.206 “What thoughts lead you to say that, Mañjuśrī?”
“O god, a lazy person is someone who makes no endeavor with body, speech, and mind. I, too, make no endeavor, seek no gain, and neither take up nor reject anything. Therefore, I am lazy.”
- 1.207 “Mañjuśrī, are you distracted?”
“Indeed, O god, I am. I am distracted.”
- 1.208 “What thoughts lead you to say that, Mañjuśrī?”
“Is it not the case, O god, that someone whose mind does not remain in liberation is distracted?”
- 1.209 “Yes, Mañjuśrī, that is the case.”
“O god, my mind also does not remain in the liberation of the noble ones. My mind is distracted for the sake of bringing sentient beings to maturity. Therefore I am distracted.”
- 1.210 “Mañjuśrī, are you are someone with faulty insight?”
“Indeed, O god, I am. I am someone with faulty insight.”
- 1.211 “What thoughts lead you to say that, Mañjuśrī?”
“Is it not the case, O god, that someone who is unafraid of saṃsāra and enjoys the company of deluded sentient beings has faulty insight?”
“Yes, Mañjuśrī, that is the case.”
“O god, I too am unafraid of saṃsāra and relish the company of beings for the sake of bringing them to maturity. Therefore, I am someone with faulty insight.”
- 1.212 “Mañjuśrī, who in the world are worthy recipients of offerings?”
“Those, O god, who have generated the intent to kill enemies.”

- 1.213 “What thoughts lead you to say that, Mañjuśrī?”
“O god, the term ‘enemy’ here refers to craving, aversion, and ignorance. Those who kill them are those who kill the enemy. They are the worthy recipients of offerings in the world.”
“Mañjuśrī, what you have explained will strike fear in those who dwell in this world.”
- 1.214 “O god, if those who dwell in the very limit of reality become fearful, then those who dwell in the world will also be fearful. Why? Because it is the worldly who abide in the very limit of reality.”
- 1.215 “Mañjuśrī, where will those who abandon this explanation of yours go?”
“O god, they will go to the state of nirvāṇa.”
- 1.216 “What thoughts lead you to say that, Mañjuśrī?”
“O god, those who have not renounced listening to the words of others are not able to attain the liberation of the noble ones. Why? Because if those who have entered faultlessness have no engagement with words, those who are interested will not be liberated.³⁹
- 1.217 “What are your thoughts in saying that, Mañjuśrī?”
“O god, the liberated do not become liberated.”
“Mañjuśrī, those who renounce the sublime Dharma go to the realm of hell beings!”
- 1.218 “O god, do all the liberated go to the realm of hell beings?”
“Mañjuśrī, the Dharma you teach is without antidotes!”
- 1.219 “O god, it cannot be said that emptiness, signlessness, and wishlessness are antidotes.”

- 1.220 “Mañjuśrī, what does one who abides in emptiness abide in?”
“O god, one who abides in emptiness abides in loving kindness. Why? Because in the absence of sentient beings, there is no emptiness.”
- 1.221 “Mañjuśrī, how do bodhisattvas comprehend the extent of the realm of sentient beings?”
“O god, when bodhisattvas see all sentient beings as dependently arising and do not fall into the extremes of eternalism and nihilism, they comprehend the extent of the realm of sentient beings.”
- 1.222 “Mañjuśrī, what does the realm of sentient beings consist of?”
“O god, the realm of sentient beings consists of the realm of phenomena.”
- 1.223 “Mañjuśrī, what does the realm of phenomena consist of?”
“O god, it consists of the realm of the essence of space.”
- 1.224 “Mañjuśrī, what does the realm of space consist of?”
“O god, it consists of the realm that is beyond all perceptual scope.”

1.225 “Mañjuśrī, what scope is the scope of a buddha?”⁴⁰

“O god, the scope of the eyes is the scope of a buddha. However, the scope of a buddha is not the scope of the eyes, forms, or [optical] consciousness. The scope of the ears is the scope of a buddha. However, the scope of a buddha is not the scope of the ears, sounds, or [auditory] consciousness. The scope of the nose is the scope of a buddha. However, the scope of a buddha is not the scope of the nose, smell, or [olfactory] consciousness. The scope of the tongue is the scope of a buddha. However, the scope of a buddha is not the scope of the tongue, taste, or [gustatory] consciousness. The scope of the body is the scope of a buddha. However, the scope of a buddha is not the scope of the body, touch, or [tactile] consciousness. The scope of the mind is the scope of a buddha. However, the scope of a buddha is not the scope of the mind, phenomena, or [mental] consciousness.

1.226 “The scope of form is the scope of a buddha. However, the scope of a buddha is not the scope of physical form. The scope of feeling is the scope of a buddha. However, the scope of a buddha is not the scope of experience. The scope of perception is the scope of a buddha. However, the scope of a buddha is not the scope of the ever-changing. The scope of karmic formation is the scope of a buddha. However, the scope of a buddha is not the scope of karmic formation. The scope of consciousness is the scope of a buddha. However, the scope of a buddha is not the scope of understanding. The scope of ignorance is the scope of a buddha. However, the scope of a buddha is not the scope of causes and conditions.

- 1.227 “The scope of aging and death is the scope of a buddha. However, the scope of a buddha is not the scope of the linking process. The scope of the desire realm is the scope of a buddha. However, the scope of a buddha is not a scope in which desires are individually perceived. The scope of the form realm is the scope of a buddha. However, the scope of a buddha is not the scope of antidotes to desire. The scope of the formless realm is the scope of a buddha. However, the scope of a buddha is not the scope of liberation from seeing. The scope of the un compounded is the scope of a buddha. However, the scope of a buddha is not the scope of dualistic engagement. The scope of compounded phenomena is the scope of a buddha. However, the scope of a buddha is not the scope of phenomena with the three characteristics.
- 1.228 “O god, such is the scope of a buddha. Since it is the scope of both the bounded and the unbounded, it is understood as the scope that encompasses all scopes. O god, engaging with objects in that way, though bodhisattvas may experience all meaningful objects, they do not acquire the scope of a māra. They perfectly comprehend the scope of a buddha and the scope of a māra as being the same—the scope of voidness.
- 1.229 “O god, whether the same or not the same, that they bring all sentient beings to maturity without going beyond sameness is a great miracle. If you ask, what is sameness and what is not sameness? In these terms, all phenomena are the same as emptiness—that is sameness. Those who do not accept emptiness remain in difficulty. Though bodhisattvas bring such people to maturity, they do not depart from the sameness of emptiness.
- 1.230 “All phenomena are the same in the sameness of being signless—that is sameness. Those who do not accept sameness remain in difficulty.⁴¹ Though bodhisattvas bring such people to maturity, they do not depart from the sameness of signlessness.

- 1.231 “All phenomena are the same in the sameness of being wishless—that is sameness. Those who do not accept sameness remain in difficulty. Though bodhisattvas bring such people to maturity, they do not depart from the sameness of wishlessness.
- 1.232 “All phenomena are the same in the sameness of being without karmic formation—that is sameness. Those who do not accept sameness remain in difficulty. Though bodhisattvas bring such people to maturity, they do not depart from the sameness of the absence of karmic formation.
- 1.233 “All phenomena are the same in being birthless, are the same in being without origination, are the same in being without obstruction, are the same in being without desire, are the same in being without substance, and are the same in being without cessation. That all phenomena are the same in the sameness that is nirvāṇa—that is sameness. Those who do not accept sameness remain in difficulty. Though bodhisattvas bring such people to maturity, they do not depart from the sameness of nirvāṇa. O god, bodhisattvas who conduct themselves in this way with regard to [things being] the same and not the same, conduct themselves with the conduct of a bodhisattva.”
- 1.234 The god Sārthavāha then said to Youthful Mañjuśrī, “Mañjuśrī, use your inspired eloquence to explain the conduct of bodhisattvas.”
- Mañjuśrī replied, “The conduct of bodhisattvas is inconceivable.”
- 1.235 “Mañjuśrī, how is the conduct of bodhisattvas inconceivable?”

1.236 “O god, since forms of conduct driven by desire are inconceivable in number, so too are the forms of conduct of bodhisattvas inconceivable, whereas conduct without desire is not. Since forms of conduct driven by aversion are inconceivable, so too are the forms of conduct of bodhisattvas inconceivable, whereas conduct without aversion is not. Since forms of conduct driven by ignorance are inconceivable, so too are the forms of conduct of bodhisattvas inconceivable, whereas conduct accomplished of insight is not.

1.237 “Conduct without miserliness is the conduct of bodhisattvas, but conduct that creates conceit about one’s own generosity is not. Conduct without faulty morality is the conduct of bodhisattvas, but conduct that creates conceit about one’s own morality is not. Conduct without hostility is the conduct of bodhisattvas, but conduct that creates conceit about patient acceptance is not. Conduct without laziness is the conduct of bodhisattvas, but conduct that creates conceit about diligence is not. Conduct without distraction is the conduct of bodhisattvas, but conduct that creates conceit about concentration is not. Conduct without faulty insight is the conduct of bodhisattvas, but conduct that creates conceit about insight is not. Conduct without afflictive emotions is the conduct of bodhisattvas, but conduct that creates conceit about the absence of afflictive emotions is not.

“By giving things up both externally and internally, conduct without attachment is the conduct of bodhisattvas. By giving up one’s own sons, daughters, and wife, conduct without delight is the conduct of bodhisattvas. By despising the qualities of desire, conduct with eternal hostility is the conduct of bodhisattvas.⁴² By gathering roots of virtue, conduct that has no view is the conduct of bodhisattvas. With no concern for one’s own body and life, conduct with no view is the conduct of bodhisattvas. Giving up the distinction between those that are dear and those that are not, conduct free from hesitation is the conduct of bodhisattvas. Not being afraid of samsāra, conduct that is fearless is the conduct of bodhisattvas. Relieving the burden of all sentient beings, conduct that alleviates the great burden is the conduct of bodhisattvas. Being determined to fulfill the commitments made in the past, irreversible conduct is the conduct of bodhisattvas. With no regret, conduct without nostalgia is the conduct of bodhisattvas. Overawing all other vehicles, truly noble conduct is the conduct of bodhisattvas. Not breaking oaths, conduct with vajra-like armor is the conduct of bodhisattvas. Ascertaining the minds of all beings through ascertaining one’s own mind is the conduct of bodhisattvas. Not letting actions performed go to waste, conduct that is not wasteful is the conduct of bodhisattvas. With an attitude of equality toward all sentient beings, conduct that does not discriminate is the conduct of bodhisattvas. Decisively defeating all enemies, heroic conduct is the conduct of bodhisattvas. Engaging appropriately with beings of equal fortune, conduct that is discrete is the conduct of bodhisattvas. Rejoicing even at criticism and abuse, joyful conduct is the conduct of bodhisattvas. Rejoicing with great delight at beholding the Buddha, listening to the Dharma, and venerating and serving gurus, conduct that is joyful, joyous, and happy is the conduct of bodhisattvas. Conduct that adorns body, speech, and mind, and that beautifies the buddhafield is the conduct of bodhisattvas. Remedying [the paradox of] the same and not the same, conduct that is indomitable is the conduct of bodhisattvas. Elevated conduct, which is praised by the wise and learned, is the conduct of bodhisattvas. Subjecting afflictive emotions to appropriate and clear analysis, conduct that cannot be trampled, is the conduct of bodhisattvas. Following

through on burdens taken up, the conduct of a holy being is the conduct of bodhisattvas. Being firm in diligence, the conduct of superior irreversible beings is the conduct of bodhisattvas. Practicing Dharma by gathering the factors conducive to awakening is the conduct of bodhisattvas. Conduct that understands what has been done, acknowledges what has been done, and does not sever the lineage of the Buddha is the conduct of bodhisattvas. Not diminishing the Three Jewels and practicing these rare excellences⁴³ is the conduct of bodhisattvas. By gathering and cutting through,⁴⁴ the conduct of skillful methods and insight is the conduct of bodhisattvas.”

1.239 When this teaching on the conduct of bodhisattvas was imparted, five hundred bodhisattvas who were engaged in that conduct gained acceptance of the unborn nature of phenomena.

1.240 The god Sārthavāha then said to Youthful Mañjuśrī, “Mañjuśrī, you have spoken well on the conduct of bodhisattvas. Bodhisattvas inseparable from such conduct are those for whom he⁴⁵ makes prophecies.”

1.241 “Indeed, O god,” said the Blessed One, “it is just as you have said. O god, when I was closely connected with such conduct, the Tathāgata Dīpaṃkara prophesied that I would reach buddhahood in unsurpassed, truly perfect awakening. It was at that time that I gained acceptance of the unborn nature of phenomena. O god, that such qualities characteristic of wholesome conduct may be distinguished in this way as the conduct of bodhisattvas is also a great miracle of the tathāgatas.”

1.242 The god Sārthavāha then asked the Blessed One, “What does unborn mean? Through what engagement do bodhisattvas gain acceptance of the unborn nature of phenomena?”

1.243 The Blessed One replied, “O god, unborn is a verbal designation to characterize that which from the very beginning has never arisen. Not that which has appeared in the past and ceased to appear later, but that which since the very beginning has never appeared. Not that which has existed in the past and ceased to exist later, but that which since the very beginning has never existed. Not that which was compounded in the past and ceased to be compounded later, but that which since the very beginning has never been compounded. Not that which was in the past and was not later, but that which since the very beginning has never been. Not that which was considered a person in the past and not considered a person later, but primordial emptiness. Not that which was considered a sign in the past and not considered a sign later, but primordial signlessness. Those who understand in this way, who realize this without mental attachment to arising and destruction, may be referred to as unborn.

1.244 “Now, you may ask, what does acceptance mean? Acceptance that all sentient beings are in the same way unborn, just as they themselves are, is referred to as acceptance. Acceptance that all buddhafi elds are in the same way unborn, just as theirs are, is referred to as acceptance. Acceptance that those in training, those beyond training, and all pratyekabuddhas are in the same way unborn, just as they are, is referred to as acceptance. Acceptance that all Dharma teachings of the Buddha, all bodhisattva conduct, and all buddhas are in the same way unborn, just as they are, is referred to as acceptance. Acceptance that all phenomena are in the same way unborn, just as they are, is referred to as acceptance.

1.245 “This acceptance is also momentary. How, you may ask, is it momentary? It is momentary by its very momentariness. Emptiness is momentary by its very emptiness. Signlessness is momentary by its very signlessness. Just as emptiness and signlessness are momentary by their emptiness and signlessness, so too with form, which by its very characteristic as form is momentary. Just as emptiness and signlessness are momentary through their emptiness and signlessness, so too with feeling, perception, karmic formation, and with consciousness, which is momentary by its very characteristic as consciousness. Just as emptiness and signlessness are momentary through their emptiness and signlessness, so too with the element of all phenomena, which is momentary by its very characteristics as element of phenomena. Just as emptiness and signlessness are momentary through their emptiness and signlessness, so too with all sense fields, which are momentary by their very characteristics as sense fields.

1.246 “That which is momentary is unreal. That which is unreal is worthless. That which is worthless is hollow. That which is hollow is without desire. That which is without desire is free of desire. That which is free of desire is without reality. That which is without reality is without being. This is what is meant by all phenomena being empty, momentary, unreal, void, and worthless. Acceptance that all phenomena are like this is referred to as acceptance.

- 1.247 “Acceptance, through its very acceptance, is momentary. In this way, bodhisattvas who have reached sameness receive prophecies and attain acceptance of the unborn nature of phenomena. Acceptance does not distinguish by means of referential objectification. What, you may ask, is referential objectification? When both a self and acceptance are taken as objects, that is referred to as referential objectification. When the sentient being, the life force, emptiness, the individual, or acceptance are taken as objects, that is called referential objectification. What, you may ask, is nonobjectification? When a self and acceptance are not taken as objects, that is called nonobjectification. When the sentient being, the life force, hollowness, the person, and acceptance are not taken as objects, that is called nonobjectification. Applying this in the same way to the essential nature of all phenomena—the aggregates, constituents, and sense fields—there is no essential nature at all. And the absence of any essential nature at all is the uncompounded. With regard to acceptance and things themselves, not actively understanding them dualistically is called nonobjectification.
- 1.248 “O god, bodhisattva conduct over countless eons with patient acceptance such as this is a further display of the great miracle of a tathāgata.”
- 1.249 When this teaching on patient acceptance was imparted, this world system of the great trichiliocosm shook in six different ways, and a great light pervaded the world. Music from hundreds of thousands of instruments was heard without them being played. Rains of flowers descended. Forty-two thousand living beings generated the mind set on unsurpassed, truly perfect awakening. Ninety-six thousand bodhisattvas attained concordant acceptance toward all phenomena. The tathāgata Dīpaṃkara, sitting in his royal palace Padmāvati, also appeared throughout the Sahā world.

- 1.250 At that moment, the Blessed One smiled. And as happens by nature whenever a blessed buddha smiles, at that moment, light rays of various colors, blue, yellow, red, and white, as well as colors of madder, crystal, and silver, numbering many hundreds of thousands, streamed forth from the Blessed One's mouth, pervading infinite and boundless world systems, and, after ascending all the way up to the Brahmā realms and eclipsing even the light of the sun and the moon, returned, circled the Blessed One three times, and dissolved into the crown of his head.
- 1.251 Venerable Ānanda then rose from his seat, draped his monastic robe over one shoulder, touched his right knee to the ground, and bowing in the direction of the Blessed One with the palms of his hands joined, offered in person the following fitting verses:
- 1.252 “Why did you smile, O Sage? I ask this of you, possessor of unequalled splendor. I ask this of you, who emanates an array of radiance. I ask this of you, who has left behind the distorted vision of the afflictive emotions.
- 1.253 “Why did you smile, O Well-Gone One? I ask this of you, vanquisher of opposing forces. I ask this of you, who has annihilated the armies of Māra. I ask this of you, who has the strength of the ten powers.
- 1.254 “Why did you smile, O Victorious One? I ask this of you, adorned with the thirty-two excellent marks, Who is well-gone in utter delight and brings joy to others, Who is endowed with a sublime physical form.
- 1.255 “Why did you smile, O Blessed One? You, with infinite knowledge, a teacher of good qualities, Source of wisdom and knower of migratory beings. I ask this of you, O tree of wisdom, with the best of knowledge.
- 1.256 “Renowned throughout the three realms with infinite fame, You who have attained the threefold insights and vanquished the threefold defilements, Knower of the three realms, you who have gone to the limits of the threefold liberation, Why did you smile?

- 1.257 “Excellent doctor, who has vanquished birth and death, On the soles of your blessed feet there are netlike lines⁴⁶ and the marks of a wheel; O passionless prince with resolve as hard as diamond, O Sage, please explain your smile.
- 1.258 “Has your conduct been thoroughly purified? Has your patient acceptance been fully perfected? Has your mind attained the qualities of a buddha? Why did you smile, Great Sage?
- 1.259 “O Well-Gone One, without an incomparable reason, Our Blessed Guide does not smile. Sentient beings who hear it will rejoice, So please tell us, O Brahmā-voiced one.”
- 1.260 The Blessed One replied to the venerable Ānanda, “Ānanda, as this Dharma discourse was being given, forty-two thousand living beings have generated the mind set on unsurpassed, truly perfect awakening, and ninety-six thousand bodhisattvas have attained acceptance of the unborn nature of phenomena. Furthermore, Ānanda, do you see this god Sārthavāha?”
- “Yes, Blessed One, I see him,” replied the venerable Ānanda.
- 1.261 The Blessed One said to Ānanda, “Ānanda, this god Sārthavāha has honored, revered, attended to, worshipped, made requests to, and asked questions of countless tathāgatas, and has caused an unfathomable number of sentient beings to take up the path to unsurpassed, truly perfect awakening. Ānanda, after three hundred countless eons, during an eon called Stainless, this god Sārthavāha will attain manifestly perfect buddhahood in unsurpassed, truly perfect awakening in a world system called Parīśuddha.

1.262 “He will appear in that world as a tathāgata, an arhat, a truly perfect buddha, endowed with perfect knowledge and conduct, a well-gone one, a knower of the world, an unsurpassed subduer of beings, a teacher of gods and humans, a blessed buddha named Guṇarājaprabha. Ānanda, that world system called Pariśuddha will be formed from seven precious substances: gold, silver, crystal, beryl, emerald, coral, and red pearl. It will be as smooth and even as the palm of a hand and covered with an intricate lattice of diverse jewels arranged in a checkered pattern. In that world system, not even the names of śrāvakas and pratyekabuddhas will be heard. Nor will the names of rival tīrthikas, carakas, and parivrājakas ever be heard; nor will the names of māras and sentient beings who forsake the sublime Dharma. In that buddhafiield, the eight unfavorable states will be absent, and food and drinks will manifest merely upon thinking of them. In that buddhafiield, even the sounds ‘transgression,’ ‘faults of confusion’ and ‘suffering’ will not arise. The wealth and provisions of sentient beings there will be akin to the wealth and provisions of the gods in the Heaven of Mastery over Others’ Creations. Every one of those sentient beings will be golden hued and will bear the thirty-two marks of a great being. Because most of them will be engaged solely on the path to unsurpassed, truly perfect awakening, that world system will be known as Pariśuddha. The lifespan of the blessed tathāgata Guṇarājaprabha will be forty intermediate eons. Due to the power of their aspirational prayers, bodhisattvas there will not undergo the process of dying in the intermediate state. The congregation of that tathāgata will comprise six hundred and twenty million bodhisattvas.

1.263 “Ānanda, bodhisattvas who have generated the mind set on unsurpassed, truly perfect awakening and reach acceptance of the unborn nature of phenomena will take birth in that world system called Pariśuddha, and all of them will be prophesied by the tathāgata in that buddhafiield of the blessed tathagata, arhat, truly perfect buddha Guṇarājaprabha to attain unsurpassed, truly perfect awakening.”

- 1.264 Present in that very assembly was a god named Avalokiteśvara. Gently tossing divine mândārava flowers over the Blessed One, he spoke the following words: “Blessed One, when the blessed tathāgata Guṇarājbaprabha attains manifestly perfect buddhahood in unsurpassed, truly perfect awakening, I too will take birth in that world system of Paṛisuddha as a universal monarch, and will revere and serve the tathāgata together with his retinue. And when that blessed one passes into parinirvāṇa, I too will attain manifestly perfect buddhahood in unsurpassed, truly perfect awakening in that world system.”
- 1.265 Then the Blessed One addressed the venerable Ānanda, “Ānanda,” he said, “When the blessed tathāgata Guṇarājbaprabha attains manifestly perfect buddhahood in unsurpassed, truly perfect awakening, this god named Avalokiteśvara will manifest as a universal monarch by the name of Sudarśana. He will extensively worship that blessed one and after that blessed one passes into parinirvāṇa, will perfect the factors of awakening and attain manifestly perfect buddhahood in unsurpassed, truly perfect awakening, and will appear in that world as the tathāgata, arhat, truly perfect buddha, endowed with perfect knowledge and conduct, the well-gone one, the knower of the world, the unsurpassed subduer of beings, the teacher of gods and humans, the blessed buddha called Samantaprabha.
- 1.266 “At a certain other time, Ānanda, Sudarśana, driven by his devotion, will hand over his kingdom to his son Jyeṣṭha and will go forth from home to homelessness in the teaching of that blessed one. Just before the tathāgata passes into parinirvāṇa, he will bestow a prophecy on that bodhisattva Sudarśana, affirming, ‘After I pass away into parinirvāṇa, the bodhisattva Sudarśana will attain manifestly perfect buddhahood in unsurpassed, truly perfect awakening.’ And then, after giving this prophecy, the tathāgata will pass into parinirvāṇa.”
- 1.267 The venerable Śaradvatīputra then addressed the god Sārthavāha, “Have you, O god Sārthavāha, received a prophecy from a tathāgata?”

- 1.268 “Honorable Śaradvatīputra,” he replied, “I am prophesied in the same way that the emanations of a tathāgata are prophesied. The thusness of the present is exactly like the thusness of the future, and thusness neither increases nor decreases.”
- 1.269 The Blessed One then addressed the venerable Śaradvatīputra, “Śaradvatīputra, commit this Dharma discourse to memory, retain it, recite it, explain it, and master it. Teach it widely to others so as to bring benefit to many beings, to bring happiness to many beings, and to support and sustain the benefit and happiness of present and future bodhisattvas.”
- 1.270 Ānanda replied, “I will commit it to memory. However, what is the name of this discourse? By what name should I remember it?”
- 1.271 The Blessed One replied, “Ānanda, remember this Dharma discourse as *The Teaching on the Great Miracle*. Remember it also as *The Teaching of Youthful Mañjuśrī* and *The Section on All Jewels*. Ānanda, any noble son or noble daughter who memorizes this Dharma discourse, is devoted to it, and being devoted to it, commits it to writing, reads it, recites it aloud, and imparts it extensively to others, will be conducive to every merit.”
- 1.272 After the Blessed One had spoken thus, the entire retinue, which included the venerable Ānanda,
- 1.273 the god Sārthavāha, and Youthful Mañjuśrī, along with the world with its gods, humans, asuras and gandharvas, rejoiced with utmost delight and praised what the Blessed One had said.
- 1.274 This concludes *The Teaching on the Great Miracle*, requested by the god Sārthavāha, being the twenty-second section of the one hundred thousand sections of the Dharma discourse known as “The Noble Great Heap of Jewels.”

Colophon

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

Abbreviations

C Choné (*co ne*) Kangyur

D Degé (*sde dge*) Kangyur

H Lhasa (*zhol*) Kangyur

J Lithang (*li thang*) Kangyur

K Peking (*pe cin*) or “Kangxi” Kangyur 1692

N Narthang (*snar thang*) Kangyur

S Stok Palace (*stog pho brang bris ma*) Kangyur

Y Yongle (*g.yung lo*) Kangyur 1410

Notes

1. See Heap of Jewels Knowledge Base Article.
2. Although a text with the title “Teaching on the Miracles at Śrāvasti” (Tib. *mnyan yod du cho 'phrul bstan pa*) is listed by Butön in his *History* (Butön, fol. 75a), the *Mahāprātihāryasūtra* does not appear to have found its way into later Tibetan Kangyur editions as a discrete sūtra. Nevertheless the narrative is found incorporated into the *Vinayaḥśudrakavastu* of the Mulasarvāstivādin Vinaya which is included in the Kangyur (Toh 6). An English translation from that source is found in Fiordalis (2014).
3. Fragments of the *Mahāprātihāryasūtra* are also found among the *Gilgit Buddhist Manuscripts* and have been the subject of a careful doctoral study by Sirisawad (2019). Another iteration is found in the *Dīvyāvadāna*, a collection of Buddhist stories extant in Sanskrit but not part of the Tibetan canon. The *Mahāprātihāryasūtra* also exists in Chinese translations. The Śrāvasti miracles are featured in a great range of Buddhist artwork from all regions of the early Buddhist world. For references, see Fiordalis (2014) and Brown (1984).
4. For a discussion of these sources, see Fiordalis (2011).
5. Such as walking in the air and producing multiple simultaneous manifestations of himself. The traditional list of the Buddha’s miraculous powers, as also found in the Pali canon, is also incorporated into this text at fol.37.b.
6. [The Prophecy for Bhadra the Illusionist](#) (*Bhadramāyākāravayākaraṇa*, Toh 65).
7. [The Teaching on the Extraordinary Transformation That Is the Miracle of Attaining the Buddha’s Powers](#) (*Buddhabalādhānaprātihāryavikurvāṇanirdeśa*, Toh 186).
8. See *The Teaching on the Extraordinary Transformation That Is the Miracle of Attaining the Buddha’s Powers*, (Toh 186, [i.10](#)). On the theme of miracles in Buddhist canonical literature generally, see Fiordalis 2008, 2011.
9. Namely *pelliot tibétain 91*, and *IOL Tib J 97 II*. For brief notes on these texts, see the Open Philology website entry for the *Mahāprātihāryanirdeśa* here.
10. Butön, fol.147.a.
11. Mitsukawa (1985).
12. Reading *nyes par spyad pa'i gzhis* with Y, K, and N. D omits the suffix -s after *gzhi*.
13. What follows, up to “brahma realms,” is an iteration of a standard list of a tathāgata’s *rddhi* powers, found in many iterations in the Kangyur and also in the Pali Canon. For an example translated from the Pali Canon see Thanissaro Bhikkhu’s translation of the *Samaññaphala Sutta*, in the section on Supranormal Powers: <https://www.accesstoinsight.org/tipitaka/dn/dn.02.0.than.html>
14. Tib. *sa la yang steng du 'byung ba dang byi'u zul byed de dper na chu la bya ba bzhin no*. The Tibetan translation appears to translate the Sanskrit *unmajjanimajja*, “emerge and submerge” as *steng du 'byung ba dang byi'u zul byed*, presenting the image of a little bird (*byi'u*) which is not explicit in the

iterations of the formula found in Pali or Sanskrit. In his translation of the *Samaññaphala Sutta*, for example, Thanissaro Bhikkhu translates “he dives in and out of the earth as if it were water.”

15. Fire and water coming from the body are not part of the standard list of powers in the Pali suttas. However, it is a common description of what is sometimes called the “twin miracle,” as found in accounts of the Śrāvasti Miracles. See Strong (2009), p.42.
16. From Pali and Sanskrit iterations this is generally interpreted as the power to physically travel as far as the brahmā realms. The Tibetan rendering of the formula suggests mastery (Tib. *dbang bsgyur*) in some iterations “over all beings,” up to and including the brahmā realms.
17. This and the following miraculous powers are not typically included in standard lists of a *tathāgata*’s *rddhi* powers, either in Pali, Sanskrit or Tibetan.
18. “Qualities” here translates *chos* (i.e. dharmas), here referring to the full list of qualities or features of the inexpressible Dharma already enumerated.
19. The term translated here as “human” is *shed las skyes*, likely translating Skt. *manuja*, lit. “born from Manu.” It is thus a synonym with *shed bu* “child of Manu” used in the next line.
20. Tib. *sems bsags pa ma mchis pa*. Likely refers to the conceptual accumulation of moments of mind, giving an impression of continuity of the mind in time, which is absent in a state of concentration.
21. Translation tentative. Tib. *chos thams cad ni rnam par bral ba ma mchis pa lags na de dag rnam par bral bar bshad pa ni cho ’phrul lags so*.
22. The multivalence of the term *dharma* (Tib. *chos*) resists translation, but here the point seems to be about how virtuous qualities can have effects from one lifetime to the next..
23. The term translated as “perfection” (Tib. *pha rol tu phyin pa*) literally translate as “reached the far shore.” So the deconstruction here is of the term used for perfection itself.
24. Although the text suggests that “they” (*de dag gis*) spoke these verses of praise together; it becomes clear toward the end of the praise that it is actually King Śubhavyūha who is speaking.
25. The translation of this verse is tentative. Tib. *dog sa* [Y, K: *dogs pa*] *thams cad rdol ’gyur zhing// rgya mtsho’ang bas par ’gyur gda’ yi* [N: *yin H: ba bzhin*]// *rdzogs sangs rgyas la bskrun* [Y: *srun*] *pa’i yi* [N: *yin*]// *sa bon nam yang* [Y, K: *rnams kyang* S: *nams kyang*] *chab mi ’tshal*//
26. Reading *dpang* with Y and S. This is the abbreviated form of *dpang po*, a noun which among other things, means “witness.” D reads *dbang* “power,” while J,K, C read *dpung* “strength.”
27. Reading *bzhag pa* with S, which has the sense of “establishing” or “affirming.” D reads *brtag pa*, which has the sense of “projecting.”
28. The list that follows, starting with “ignorance” and ending in “aging and death,” is an iteration of the twelve links of dependent origination.
29. Tib. *btang snyoms ma yin pa*. The Sanskrit term *upekṣā* (Tib. *btang snyoms*) can have negative meanings, such as neglect and indifference, as well as positive ones as equanimity. The idea here is similar to “indulging in the taste of meditation,” in that the bodhisattva must avoid avoiding getting caught up in complacency that can delay progress to complete awakening.

30. Repetition three times is very common maxim of Buddhist practice.
31. The three fundamental points refer to the teachings just given by Mañjuśrī, in response to Śaradvatīputra’s comment, on the subjects of 1. pure conduct, 2. revering and serving tathāgatas, and 3. generating roots of virtue.
32. The primary meaning of “dharma” here appears to be Dharma teachings and practices, but the many other valences of the term (as “qualities” or as “phenomena”) may also be relevant.
33. That is to say, seeing a living buddha imparts wisdom to those who witness it.
34. Tib. *ji ltar na byang chub sems dpa’ dpa’ ba yin*. In the absence of a Sanskrit witness it is hard to discern what Sanskrit the Tibetan term *dpa’ ba* “heroic” translates here. It could be *śūraḥ*. It is also appears there is a play on terminology. In the terms *bodhisattva* and *mahāsattva*, the element *sattva* or “being” was rendered in Tibetan as *sems dpa’* literally “mind hero” or “courageous mind.” This tracks how the Sanskrit term *sattva*, aside from meaning “being,” also has a connotation of “courage” and “goodness.” Here, it seems, the god is questioning Mañjuśrī about this heroic (*dpa’*) connotation of the term for “being” (*sems dpa’*).
35. That is to say, higher states of meditation lead them to the form and formless realms.
36. Following Y,K,N,H: *gang shes rab kyis*. D, S read *gang shes rab kyi*.
37. Following N: *’dul ba*. D reads *dul ba* “tamed.”
38. This exchange is based on the valences of the term *chags pa med pa*, which has here been translated as “without affection.” It is more often translated with a positive sense in a Buddhist context as “without attachment,” or “without desire.”
39. There appears to be a nonsequitur here, perhaps indicating some missing text, hence the translation of this passage is tentative.
40. In this exchange the terms “scope” is used to translate the Tibetan *yul*, which in turn translates the Sanskrit *viśaya*, which relates to the objects of experience or the perceptual field. The term *buddhaviśaya*, translated here as “scope of a buddha” relates to the experiential range of the awakened state, as beyond dualistic perception.
41. Here and passim, there is a play on words based on the opposition between the Sanskrit *sama* (Tib. *mnyam pa*) which can mean “same” but also “even” and “good,” and its opposite, the Sanskrit *viśama* (Tib. *mi mnyam pa*) which can mean “not the same” but also “uneven,” “rough” and “difficult.”
42. For explanation of this statement see 1.201.
43. Tib. *dkon mchog gi spyod pa*. This refers to the Three Jewels.
44. The context suggests here that “gathering” (*sdud pa*) refers to gathering wholesome actions as a bodhisattva’s practice of skillful methods (*thabs*), while “cutting through” (*yongs su gcod pa*) refers to the practice of cutting through ignorance as the insight (*shes rab*) side of bodhisattva conduct.
45. Tib. *de nyid kyis*. Context suggests that this refers to the Buddha Śākyamuni.
46. Following D, S *dra mchog*. K, Y read *dri mchog* “fine scented.”

Glossary

acceptance of the unborn nature of phenomena

mi skye ba'i chos la bzod pa

A bodhisattva's attainment of forbearance toward all phenomena as being nonarising or unborn (anutpāda). Sometimes listed as an attainment on the eighth bodhisattva level.

affliction

nyon mongs pa

kleśa

aggregates

phung po

skandha

Lit. a “heap” or “pile.” The five aggregates of form, feeling, perception, karmic formation, and consciousness. On the individual level the five aggregates refer to the basis upon which the mistaken idea of a self is projected.

allusion

brda

saṃketaḥ

A term, gesture, appellation, or symbol through which meaning is conveyed.

Anāthapiṇḍada's Park

mgon med zas sbyin gyi kun dga' ra ba

anāthapiṇḍadārāma

applications of mindfulness

dran pa nye bar gzhag pa

smṛtyupasthāna

Practices of mindfulness, often classified as four, namely mindfulness pertaining to body, sensation, mind, and phenomena.

ascetic practices

sbyangs pa'i yon tan

dhūtaguṇa

The Theravadin tradition lists thirteen such practices as evidenced in Visuddhimagga by Buddhagosa while in Mahāyāna tradition there are generally only twelve. Though not part of Vinaya rules, it is common for monks to strive to practice at least one of the ascetic practices such as by dwelling in the wilderness.

aspirational prayer

smon lam

praṇidhāna

A declaration of one's aspirations and vows, and/or an invocation and request of the buddhas, bodhisattvas, etc.

attitude of equality

sems mnyam pa

samacitta

A stable attitude of mind that regards all beings equally, without hostility or favor.

Avalokiteśvara

spyan ras gzigs

avalokiteśvara

“One Who Sees.” Here the name of a god present in the assembly of Buddha Śākyamuni when he gives the Teaching on the Great Miracle. He is prophesied to become a universal monarch by the name of Sudarśana after the full awakening of the tathāgatha Guṇarājbaprabha, and then to become a fully awakened tathāgatha himself, with the name Samantaprabha.

Bandé Yeshé Dé

ban de ye shes sde

bases of supernatural power

rdzu 'phrul gyi rkang pa

ṛddhipāda

The four qualities of samādhi that eliminate negative factors and are the supports for supernatural powers: aspiration, diligence, contemplation, and analysis.

birthlessness

mi skye ba

anutpādatva

The ultimate nature of phenomena as unproduced and nonarising, because birth and production can occur only on the relative, or superficial, level. The eleventh link of release from dependent origination.

Blessed One

bcom ldan 'das

bhagavat

Bliss*bde ba*

The name of the past world system and buddhafield of the tathāgata Sumerukalpa.

Brahmā*tshangs pa**brahmā***brahmā realms***tshangs pa'i 'jig rten**brahmaloka*

The exalted heavens of the form realm, where the brahmā deities reside.

brahmā states*tshangs pa'i gnas pa**brahmavihāra*

The attitudes, usually listed as four (sometimes also referred to as the “four immeasurable states”) in which brahmā deities dwell. Namely immeasurable goodwill or loving kindness (Pali: metta, Skt. maitrī, Tib. byams pa), immeasurable compassion (Pali/Skt. karuna Tib. snying rje), immeasurable empathetic joy (Pali/Skt: mudita Tib. dga' ba) and immeasurable equanimity (Pali/Skt: upekkha, Tib. btang snyoms).

branches of awakening*byang chub kyi yan lag**bodhyaṅga*

There are seven branches of awakening: mindfulness, discrimination, diligence, joy, pliancy, absorption, and equanimity.

calm abiding*zhi gnas**śamatha*

Refers to the meditative practice of calming the mind to rest free from the disturbances of thought. One of the two basic forms of Buddhist meditation, the other being special insight.

caraka*spyod pa pa**caraka*

In Buddhist usage, a general term for non-Buddhist religious mendicants, often occurring together with parivrājakas and nirgranthas in stock lists of followers of non-Buddhist movements.

concentration*bsam gtan**dhyāna***concordant acceptance***rjes su 'thun pa'i bzod pa**rjes 'thun bzod pa**anulomikakṣānti*

A bodhisattva's attainment of forbearance toward phenomena in accordance with the true nature of phenomena as taught by the Dharma. Sometimes listed as an attainment on the eighth bodhisattva level. For a fuller account of this level of acceptance, see the eight verses at of this sūtra (Toh 66).

consciousness*rnam par shes pa**vijñāna*

Consciousness is the fifth of the five aggregates. Generally classified into the five sensory consciousnesses and the mental consciousness.

constituent*khams**dhātu***contamination***zag pa**āśrava***correct abandonment***yang dag pa'i spong ba**samyakprahāṇa*

Usually listed as four: Relinquishing negative acts in the present and the future, and enhancing positive acts in the present and the future.

dependent origination*rten cing 'brel par 'byung ba**pratītyasamutpāda*

The relative nature of phenomena, which arise in dependence on causes and conditions.

desire realm*'dod pa'i khams**kāmadhātu***dharmabhāṇaka***chos smra ba**dharmabhāṇaka*

Speaker or oral reciter of the Dharma. In early Buddhism, before the teachings were written down, a section of the saṅgha were bhāṇakas or oral reciters, who were key to the preservation of the teachings. Various groups of dharmabhāṇakas specialized in memorizing and reciting different collections of sūtras and vinaya.

Dharmadhvaja

chos kyi rgyal mtshan

dharmadhvaja

A dharmabhāṅaka monk during a previous eon who was reborn as Mañjuśrī. The name literally means “Victory Banner of the Dharma.”

dhāraṇī

gzungs

gzungs

dhāraṇī

dhāraṇī

Sentences or phrases that are said to hold the essence of a teaching or its meaning. According to context, the term can variously mean an exceptional power of mental retention or a healing spell. The term is also rendered in this translation as “power of retention.”

diligence

brtson 'grus

vīrya

The fourth of the six perfections, it is a state of mind characterized by joyful perseverance when engaging in virtuous activity. Diligence becomes a perfection practice when it is accompanied by the view of emptiness.

divine ear

lha'i rna ba

divyaśrotra

Clairaudience, one of the six “superknowledges.” The sublime ability to understand all languages and listen to them whether they are nearby or far away.

divine eye*lha'i mig**divyacakṣus*

Clairvoyance, one of the six “superknowledges” as well as one of the “five eyes.” The supernormal ability to see to an unlimited distance, observe events in other worlds, see through mountains, etc. The five eyes consist of five different faculties of vision: the physical eye (māṃsacakṣu), the divine eye (dīvyacakṣu), the wisdom eye (prajñācakṣu), the Dharma-eye (dharmacakṣu), and the Buddha-eye (buddhacakṣu).

Dīpaṃkara*mar me mdzad**dīpaṃkara*

A former buddha who prophesized the awakening of Śākyamuni.

eight unfavorable states*mi khom pa brgyad**aṣṭākṣaṇa***eight wrong paths***log pa brgyad**log pa nyid brgyad**aṣṭamithyātva*

These consist of the exact opposites of the eight branches of the eightfold noble path, namely, wrong view, wrong intention, wrong speech, wrong actions, wrong livelihood, wrong effort, wrong mindfulness, and wrong samādhi.

eight-branched purification vow

gso sbyong yan lag brgyad

aṣṭāṅgasamanvāgatapoṣadha

The eight-branched purification vow, which may be taken as a temporary or as a lifelong commitment, consists first of the five precepts—refraining from (1) killing, (2) stealing, (3) sexual misconduct, (4) lying, and (5) consuming intoxicants—plus three further, namely refraining from (6) resting on a high or luxurious bed, (7) wearing ornaments, makeup or perfume, and (8) eating at improper times (after midday).

element of phenomena

chos kyi khams

dharmadhātu

The element or constituent of phenomena is one of the eighteen constituents, referring to mental phenomena.

enemy

gsad pa

vadhah

The term literally means to be killed or slain. It also means enemy, which is the most appropriate choice here.

entered faultlessness

skyon med par zhugs pa

nyāmāvakraṅtaḥ

Mvy 6503. This means entering with certainty. A technical term for a stage of spiritual development.

equanimity

btang snyoms

upekṣā

One of the four immeasurables (the others being loving kindness, compassion, and sympathetic joy). The antidote to attachment and aversion; a mental state free from bias toward sentient beings and experiences. Counted among the thirty-seven factors for awakening.

experiential scope

spyod yul

gocara

Literally, “where cattle (Skt. go) range (Skt. cara),” it refers to any given being’s experiential range or cognitive domain.

factors conducive to awakening

byang chub kyi phyogs kyi chos

bodhipakṣyadharmā

Thirty-seven practices that lead the practitioner to the awakened state: the four applications of mindfulness, the four correct exertions, the four bases of supernatural power, the five masteries, the five powers, the eightfold path, and the seven branches of awakening.

faculties

dbang po

indriya

May refer to the sense faculties (sight, smell, touch, hearing, taste, and the mental faculty). May also refer to the “five faculties” that are cultivated on the first two stages of the bodhisattva path, namely faith, diligence, mindfulness, absorption, and knowledge. When developed further these become the “five strengths.”

false imagination

yongs su rtog pa

parikalpa

False conceptualization pertaining to the state of liberation that is nonconceptual in nature.

faulty morality

tshul khrims 'chal ba

duḥśīla

Refers to transgressions of moral conduct as prescribed by Buddhist precepts and vows.

fearlessnesses

mi 'jigs pa

vaiśārad

Refers to the four fearlessnesses in (1) declaring that one has reached awakening, (2) declaring that all illusions have ceased, (3) teaching the obstacles to awakening, and (4) showing the way to liberation.

feeling

tshor ba

vedanā

Feeling or affect is the second of the five aggregates. It encompasses all pleasant, unpleasant, or neutral feelings that arise from sensory experience.

final deliverance

nges par 'byung ba

niryāti

niḥsaraṇa

Leaving behind, escaping, departing from, or being emancipated from, cyclic existence. Used as a synonym for nirvāṇa.

five aggregates*phung po lnga**pañcaskandha*

See “aggregates.”

form*gzugs**rūpa*

Form is the first of the five aggregates. It encompasses all physical materiality.

form realm*gzugs kyi khams**rūpadhātu***formless realm***gzugs med pa'i khams**ārūpyadhātu***four means of attracting disciples***bsdud ba'i dngos po bzhi**catuḥsaṃgrahavastu*

The four means by which disciples are attracted are generosity, kind talk, meaningful action, and consistency between what one practices what one preaches.

four misapprehensions*phyin ci log bzhi**caturviparyāsa*

Taking what is impermanent to be permanent, what is suffering to be happiness, what is unclean to be clean, and what is not self to be a self.

four truths*bden pa bzhi po**catuḥsatya*

Generally referred to as the “four noble truths,” which encapsulate the Buddha’s first teaching on suffering, the origin of suffering, the cessation of suffering, and the path to the cessation of suffering.

generosity*sbyin pa**dāna*

The first of the six perfections. Generosity becomes a perfection practice only when it is accompanied by the view of emptiness.

good eon*bskal pa bzang po**bhadrakalpa*

The name of our current eon, so called because one thousand buddhas are prophesied to appear in succession during this time.

great trichiliocosm*stong chen**stong gsum gyi stong chen po'i 'jig rten gyi kham**trisāhasramahāsāhasralokadhātu*

The largest universe spoken of in Abhidharma cosmology. A great trichiliocosm is composed of one thousand worlds, each of which contains one thousand worlds, each of which contains one thousand worlds, therefore totaling a thousand to the power of three, or one billion worlds.

guardians of the world

'jig rten skyong ba

lokapāla

Literally “world protectors.” Typically refers to the Four Great Kings of the four directions namely, Vaiśravaṇa, Dhṛtarāṣṭra, Virūḍhaka, and Virūpākṣa, whose mission is to report on the activities of humankind to the gods of the Trāyastriṃśa heaven (Heaven of the Thirty-Three) and who have pledged to protect the practitioners of the Dharma. Each universe has its own set of four.

guru

bla ma

guru

A most highly revered personal spiritual teacher; not to be confused with the future buddha Guru.

Guṇarājaprabha

yon tan rgyal po 'od

guṇarājaprabha

A name of a future tathāgata in the buddhafiield Parīśuddha, during the eon called Stainless. The Buddha Śākyamuni prophesies that the god Sārthavāha will achieve buddhahood as this tathāgata.

Heaven of Mastery over Others' Creations

gzhan 'phrul dbang byed

paranirmitavaśavartin

The highest of the six heavens of the desire realm. The inhabitants enjoy objects created by others and dispose of them themselves.

heedfulness*bag yod pa**apramāda*

To be heedful is to maintain conscious awareness of the nature of phenomena, even when engaged in the most insignificant, or the most arduous, aspects of practical life. Often considered one of three aspects of mindfulness, along with recollection (Tib. dran pa, Skt. smṛti) and vigilance (shes bzhin, samprajāna).

hollow*gsob**gsog**rikta**riktaka*

Something that has no substantial reality.

incantation*rig pa**vidyā*

A mantra-like formula for invoking specific deities, often to bring about more mundane accomplishments in Buddhist ritual practices. A vidyā is at once considered the incantation and the deity it invokes.

insight*shes rab**prajñā*

The sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality.

inspired eloquence*spobs pa**pratibhāna*

The inspired ability and confidence to speak about the Dharma in the most appropriate way, even for very long stretches of time.

intermediate eon

bar gyi bskal pa

antarakalpa

A cosmic period of time. Following the Abhidharma system, eighty intermediate eons together compose one great eon (mahākalpa).

intermediate state

bar ma do

antarā

antarābhava

The transitional, disembodied state between death and rebirth, which in Tibetan tradition is said to last up to forty-nine days.

irreversibility

phyir mi ldog pa

avaivartika

avinivarta

avinivartanīya

A stage on the path at which a bodhisattva will never turn back, nor be turned back, from inevitable progress toward the full awakening of a buddha.

Jetavana

rgyal bu rgyal byed kyi tshal

jetavana

Jinamitra

dzi na mi tra

jinamitra

Jyeṣṭha

thu bo

jyeṣṭha

Son of the future universal monarch named Sudarśana mentioned in this sūtra.

karma

las

karman

karmic formation

du byed

saṃskāra

Formation is the fourth of the five aggregates. It encompasses the very subtle karmic tendencies that shape an individual's saṃsāric experience. In Abhidharma literature there are typically fifty-one saṃskāras.

karmic ripening

rnam par smin pa

vipāka

The result of a former karmic action or karmic formation.

kun rjod pa'i cho 'phrul

kun rjod pa'i cho 'phrul

ādeśanā prātihārya

linguistic interpretation

nges pa'i tshig

nirukti

nirvacanaḥ

Analysis, interpretation, or definition of words and phrases based on parsing, conventional usage, and contextual etymology.

linking process

nying mtshams sbyor ba

pratisaṃdhi

The instant or process of conception in the womb which links the previous to the next birth.

Mahākaruṇācinta

snying rje cher sems

mahākaruṇācinta

The name of one of the thousand sons of King Śubhavyūha in a previous eon who was reborn as the Buddha Śākyamuni. The name literally means “Mind of Great Compassion.”

Mahāyāna

theg pa chen po

mahāyāna

Literally “Great Vehicle,” which is the vehicle of bodhisattvas. The Mahāyana is known as “great” (mahā) because it involves the intent to transport all living beings, and not just oneself, to the goal of liberation. It is distinguished from the “Lesser Vehicles” (Skt. hīnayāna, Tib. theg pa chung ngu), which include the Śrāvakayāna and the Pratyekabuddhayāna, as they are said to be aimed only at the goal of personal liberation.

meditative equipoise

snyoms par ’jug pa

samāpatti

meditative stability

ting nge ’dzin

ting nge ’dzin

samādhi

samādhi

mind and mental factors

sems dang sems las byung ba

cittacaitasika

Mind (citta) refers to the six primary consciousnesses (the five sense consciousnesses and the mind consciousness). Mental factors (caita) refer to the various mental states or states that arise from the primary mind.

mind set on awakening

byang chub kyi sems

bodhicitta

mindfulness

dran pa

smṛti

This is the faculty which enables the mind to maintain its attention on a referent object, counteracting the arising of forgetfulness, which is a great obstacle to meditative stability. Often considered one of three aspects of mindfulness, along with heedfulness (Tib. bag yod pa, Skt. apramāda) and vigilance (shes bzhin, samprajāna).

miracle of pronouncement

'phags pa

ārya

One of the three types of miracles employed by tathāgatas. Based on knowing all their thoughts and intentions and previously acquired roots of virtue, it is when a tathāgata foretells a person's future rebirths and whether they will reach awakening.

miracle of supernatural power

rdzu 'phrul gyi cho 'phrul

rddhiprātihārya

One of the three types of miracles employed by tathāgatas.

miracle of teaching*rjes su bstan pa'i cho 'phrul**anusāsanīprātihārya*

One of the three types of miracles employed by tathāgatas. The main topic of Toh 66.

monk*dge slong**bhikṣu***morality***tshul khrims**śīla*

The second of the six perfections. Morality becomes a perfection practice only when it is accompanied by the view of emptiness.

māra of the afflictions*nyon mongs pa'i bdud**kleśamāra*

One of the four māras or “demons” (Skt. caturmāra, Tib. bdud bzhi), symbolic of the main obstacles to awakening. The māra of the afflictive emotions refers to the afflictions of negative emotional disturbance.

māra of the aggregates*phung po'i bdud**skandhamāra*

One of the four māras (Skt. caturmāra, Tib. bdud bzhi), symbolic of the main obstacles to awakening. The māra of the aggregates refers to the perceived constituents of personhood in the five aggregates.

māra of the gods

lha'i bu'i bdud

devaputramāra

One of the four māras or “demons” (Skt. caturmāra, Tib. bdud bzhi), symbolic of the main obstacles to awakening. The māra of the gods refers to the māra deities, symbolizing the distractions and temptations of pleasure.

Māra the Lord of Death

'chi bdag gi bdud

mṛtyumāra

One of the four māras or “demons” (Skt. caturmāra, Tib. bdud bzhi), symbolic of the main obstacles to awakening. The māra that is the Lord of Death symbolizes the obstacle of untimely death.

nine abodes of beings

sems can gyi gnas dgu

The nine abodes are listed in Dungkar’s encyclopedia (dung dkar tshig mdzod chen mo) as (1) among those with different (tha dad) bodies and perceptions, such as humans and some gods, (2) among those with different bodies and a single perception, such as the Brahmakāyika gods, (3) among those with a single body and different perceptions, such as the Ābhāsvara gods, (4) among those with a single body and a single perception, such as the Śubhakṛtsna gods, and (5) among beings in Asaṃjñisattva, (6) in the station of endless space, (7) in the station of endless consciousness, (8) in the station of nothing-at-all, and (9) in the station of neither perception nor nonperception.

nine causes of resentment

kun nas mnar sems kyi dngos po dgu

navāghātavastūni

Thinking that someone harms oneself, harms someone dear to oneself, or benefits someone dear to oneself, in each of the present, past, and future.

nine serial absorptions

mthar gyis gnas pa'i snyoms par 'jug pa dgu

navānupūrvavihārasamāpatti

Nine states of concentration that one may attain during a human life, namely the four concentrations corresponding to the form realm, the four formless absorptions, and the attainment of the state of cessation.

nirvāṇa

mya ngan las 'das pa

nirvāṇa

The Sanskrit means “extinguishment.” When the causes for saṃsāra are extinguished there is the cessation of suffering. The Tibetan means “passed beyond suffering.”

noble eightfold path

'phags pa'i lam yan lag brgyad pa

āryāṣṭāṅgamārga

The eight are right view (samyagdr̥ṣṭi), right intention (samyaksaṃkalpa), right speech (samyakvāk), right action (samyakkarmānta), right livelihood (samyagajiva), right effort (samyagvyāyāma), right mindfulness (samyaksmṛti), and right concentration (samyaksamādhi). They are variously elaborated and defined in the different Buddhist schools.

non karmic formation

mngon par 'du bgyi ba ma mchis pa

anabhisamskāra

The absence of karmic formation, one of the twelve links of release from dependent origination.

nonbeing

dngos po ma mchis pa

dngos po med pa

abhāva

Nonexistence or absence.

nonobjectification

dmigs pa med pa

anālambana

The open awareness in which there is no dualistic perception or apprehension of objects. See “referential objectification.”

observances

brtul zhugs

vrata

Specific behavioral prescriptions, often time-delimited, that are adopted. In the context of esoteric practices they differ from rite to rite, and from practice system to practice system.

Padmāvati

pad ma can

padmāvati

“Lotus-filled.” The name of the royal palace of the former buddha Dīpaṅkara.

parinirvāṇa

yongs su mya ngan las 'das pa

parinirvāṇa

parivrājaka

kun tu rgyu

parivrājaka

A general term for homeless religious mendicants who literally “roam around”; in Buddhist usage the term refers to non-Buddhist peripatetic ascetics, including Jains and others.

Pariśuddha

yongs su dag pa

pariśuddha

Lit. “Utterly Pure,” the name of the buddhafield of the tathāgata Guṇarājaprabha.

paths of the ten nonvirtuous actions

mi dge ba bcu'i las kyi lam

daśākuśalakarmapatha

The ten nonvirtues are killing, stealing, sexual misconduct, lying, divisive speech, harsh speech, gossip, covetousness, ill will, and wrong views.

patient acceptance

bzod pa

kṣānti

The third of the six perfections. Patient acceptance becomes a perfection practice when it is accompanied by the view of emptiness. For these levels of patient acceptance based on the emptiness of all phenomena, see “concordance acceptance” and “acceptance of the unborn nature of phenomena.”

perception

'du shes

saṃjñā

Perception is the third of the five aggregates. It encompasses the mental processes of recognizing and identifying objects of the five senses and the mind. Third of the five aggregates.

perfect in knowledge and conduct

rig pa dang zhabs su ldan pa

vidyācaraṇasaṃpanna

A common description of buddhas. According to some explanations, “wisdom” refers to awakening, and “conduct” to the three trainings (bslab pa gsum) by means of which a buddha attains that awakening; according to others, “wisdom” refers to right view, and “conduct” to the other seven elements of the eightfold path.

Prajñāvarman

pradz+nya barma

prajñāvarman

An Indian Bengali paṇḍita resident in Tibet during the late eighth and early ninth centuries. Arriving in Tibet on an invitation from the Tibetan king, he assisted in the translation of numerous canonical scriptures. He is also the author of a few philosophical commentaries contained in the Tibetan Tengyur (bstan ’gyur) collection.

pratyekabuddha

rang sangs rgyas

pratyekabuddha

Sometimes translated as “solitary enlightened ones” or those who have “awakened on their own.” Pratyekabuddhas are typically defined as those who have attained liberation without reliance on a teacher, however, they are unable to teach the path to liberation to others. Pratyekabuddhas are said to appear in universes and times in which there is no fully enlightened buddha who has rediscovered the path and taught it to others.

Pratyekabuddhayāna

rang sangs rgyas kyi theg pa

pratyekabuddhayāna

The vehicle, or route to liberation, of pratyekabuddhas.

pure conduct*tshangs par spyod pa**brahmacarya*

Can refer to celibacy in its narrowest sense; in a broader sense it refers to the conduct of those who have renounced worldly life to devote themselves to spiritual study and practice.

realm of phenomena*chos kyi dbyings**dharmadhātu*

A synonym for emptiness or the ultimate reality, that encompasses all phenomena.

referential objectification*dmigs pa**ālambate***reliance***rton pa**pratisaraṇa*

The four reliances (Skt. catuspratisaraṇa, Tib. rton pa bzhi) of a bodhisattva are (1) relying on the meaning, not the expression; (2) on the teaching, not the person; (3) on wisdom, not on normal consciousness; and (4) on discourses regarding the definitive meaning, not on the interpretable meaning.

roots of virtue*dge ba'i rtsa ba**kuśalamūla*

Cumulative meritorious deeds performed by an individual throughout past lives, acquired in particular by serving previous tathāgatas. A common threefold list of roots of virtue lists the absence of the three poisons: non-greed (Skt. alobha), non-hatred (Skt. adveṣa), and non-delusion (Skt. amoha).

Sage

thub pa

muni

An ancient title given to ascetics, monks, hermits, and saints, namely those who have attained the realization of truth through their own contemplation and not by divine revelation. It is also used as an epithet of the Buddha Śākyamuni, and has also been rendered here as “Sage.”

Samantaprabha

kun tu 'od

samantaprabha

“All Illuminating.” A future Buddha, prophesied as a future incarnation of the god Avalokiteśvara present in the audience of this sūtra.

sameness

mnyam pa nyid

samatā

The sameness (*samatā*) of all beings and all phenomena. That while all beings and phenomena appear differently, they are the same in lacking an ultimate nature; as empty, birthless, ceaseless etc.

saṃsāra

'khor ba

saṃsāra

The continuum of repeated birth and death propelled by karma and afflictive emotions. Sometimes translated as “cyclic existence.”

saṅgha

dge 'dun

saṅgha

scope*yul**viṣaya*

The range of perception or experience.

scope of a buddha*sangs rgyas kyi yul**buddhaviṣaya*

The experiential range of the awakened state that is beyond dualistic perception. Often used synonymously with buddhagocara / sangs rgyas kyi spyod yul.

self-nature*rang bzhin**prakṛti**svabhāva***sense field***skye mched**āyatana***seven bases of consciousness***rnam par shes pa'i gnas bdun**saptavijñānasthiti*

Seven categories that describe living beings in the higher realms, from humans up to the formless realm: (1) those different in body and different in perception; (2) those different in body and equal in perception; (3) those equal in body but different in perception; (4) those equal in body and equal in perception; (5) those reborn in the sphere of boundless space; (6) those reborn in the sphere of boundless consciousness; and (7) those reborn in the sphere of nothingness.

seven branches of awakening

byang chub kyi yan lag bdun

saptabodhyaṅga

seven precious treasures

rin po che sna bdun

saptaratna

The seven treasures of a universal monarch (cakravartin), which are generally listed, with slight variations, as the wheel, elephant, horse, jewel, queen, steward, and minister.

signlessness

mtshan ma med pa

animitta

The ultimate nature of phenomena as being devoid of marks and signs. The second of the three doors of liberation.

skillful methods

thabs

upāya

special insight

lhag mthong

vipaśyanā

An important form of Buddhist meditation focusing on developing insight into the nature of phenomena. Often presented as part of a pair of meditation techniques, the other being calm abiding.

Stainless

dri ma med pa

vimala

The name of an eon during which god Sārthavāha will attain buddhahood as prophesized by Śākyamuni Buddha.

strengths*stobs**bala*

The ten strengths of a buddha are reflection, intention, application, insight, aspiration, vehicle, conduct, manifestation, awakening, and turning the wheel of Dharma. The five strengths are faith, diligence, mindfulness, absorption, and knowledge—the same as the five faculties but at a greater level of development.

suchness*de bzhin nyid**de bzhin nyid**tathatā**tathatā**tathātva*

The quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms.

Sudarśana*legs mthong**sudarśana*

“Excellent to Behold.” A future universal monarch in the buddhfield of the buddha Guṇarājbaprabha. Propheesied as a future incarnation of the god named Avalokitesvara.

Sumerukalpa*ri rab lta bu**sumerukalpa*

A buddha in a previous eon, whose buddhfield is known as Bliss.

superknowledge*mngon par shes pa**abhijñā*

The superknowledges are typically listed as either five or six. The first five are the divine eye (clairvoyance), divine ear (clairaudience), performance of miraculous power, recollection of past lives, and knowing others' thoughts. A sixth, knowing that all outflows have been eliminated, is often added. The first five are attained through concentration (dhyāna) and are sometimes described as worldly, as they can be attained to some extent by non-Buddhist yogins, while the sixth is supramundane and attained only by realization.

supernatural power*rdzu 'phrul**ṛddhi***Surendrabodhi***su ren dra bo dhi*

An Indian paṇḍita invited to Tibet during the reign of King Ralpachen (r. 815–38 CE). He was one of the small group of paṇḍitas responsible for the Mahāvīyutpatti Sanskrit–Tibetan dictionary.

Sārthavāha*ded dpon**sārthavāha*

A god in the assembly at Jetavana who questions the Buddha on the nature and variety of miracles used by the Buddha to tame beings. The name literally means “Guide.”

Tathāgata*de bzhin gshegs pa**tathāgata*

ten powers

stobs bcu

daśa balāni

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

ten qualities of those beyond training

mi slob pa'i chos bcu

daśa āśaikṣadharmā

The ten qualities are the perfection of the eight practices of the noble eightfold path plus the qualities of liberation and wisdom. The qualities of a fully realized arhat.

ten virtues

dge ba bcu

daśakuśala

Avoidance of killing, stealing, and sexual misconduct (which are faults of the body), lying, divisive speech, harsh speech, gossip (which are faults of speech), and covetousness, ill will, and wrong views (which are faults of the mind).

thirty-two marks

mtshan sum cu rtsa gnyis

dvātriṃśallakṣaṇa

These are the major physical marks that identify the buddha body of emanation and which, in some sources and traditions, portend the advent of a universal monarch. As well as being listed in this and other Prajñāpāramitā sūtras (see The Transcendent Perfection of Wisdom in Ten Thousand Lines [Toh 11], and), they are to be found detailed in the Lalitavistara (see The Play in Full (Toh 95), and –), Mahāyānopadeśa (Toh 169), Ratnagoṭravibhāgottara-tantraśāstra (Toh 4024, 3.17–25), in the Mahāvastu, and in the Pali Lakkhaṇasutta.

those beyond training

mi slob pa

aśaikṣa

A person who has attained the highest level of realization on their respective path, whether that of the listeners, the solitary buddhas or the buddhas.

those in training

slob pa

śaikṣa

A person who has not yet attained the highest level of realization on their respective path, whether that of the listeners, the solitary buddhas or the buddhas.

three aspects

'khor gsum

trimaṇḍala

Literally “three spheres.” Often refers to the three aspects of any given action: the doer, the action, and the object of the action. More broadly can refer to any set of three aspects of a thing or quality. For example the three dimensions of a virtue as they relate to the body, speech and mind.

three characteristics

mtshan nyid gsum

trilakṣaṇa

The three characteristics of all compounded or conditioned phenomena, as found in early Buddhism, are 1) impermanence, 2) suffering and 3) the absence of self-nature. In Mahāyāna Buddhism they are more often encountered as the first three of the Four Seals.

Three Jewels

dkon mchog gsum

trīṇi ratnāni

The Buddha, Dharma, and Saṅgha—the three objects of Buddhist refuge. In the Tibetan rendering, “the three rare and supreme ones.”

three realms

khams gsum

'jig rten gsum

tribhuvanatrailokya

The formless realm, the form realm, and the desire realm, comprised of thirty-one planes of existence in Buddhist cosmology.

threefold defilements

dri gsum

trimala

Refers to the three root poisons of anger, desire, and ignorance.

threefold insights

gsum rig

traividya

Qualities of an arhat who has the three knowledges (*rig pa gsum*): knowledge of divine sight, knowledge of previous lifetimes, and knowledge of the cessation of outflows.

threefold liberation*rnam thar gsum**trivimokṣa*

The threefold liberation, which corresponds with the “three doors of liberation,” are the realizations of the emptiness, signlessness, and wishlessness with regard to all phenomena.

training*bslab pa**śikṣā*

Can refer to training in general or, more specifically, to precepts undertaken, in particular the five fundamental moral precepts of abstaining from killing, stealing, sexual misconduct, lying, and consuming intoxicants.

transitory collection*'jig tshogs**satkāya*

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

twelve links of dependent origination*rten cing 'brel bar 'byung ba'i yan lag bcu gnyis**dvādaśāṅge pratītyasamutpāde*

tīrthika

mu stegs can

tīrthika

tīrthya

The term used by early Buddhists to refer to contemporary religious or philosophical orders, including Brahmanical traditions as well as non-Brahmanical traditions such as the Jains, Jaṭilas, Ājīvikas, and Cārvākas. Initially, the term tīrthika or tīrthya may have referred to non-Brahmanic ascetic orders. According to Edgerton and supported by Schopen (2000, n. I.18), the term was generally used in a pejorative sense, as a marker of differentiation.

ultimate reality

yang dag pa'i mtha'

bhūtaakoṭi

Synonymous with dharmadhātu (“realm of phenomena”) this term refers to the ultimate (literally “limit of”) reality of all phenomena as being devoid of an intrinsic nature. In different contexts, the term can also be used in three distinct ways, as (1) the ultimate nature, (2) the experience of the ultimate nature, and (3) the quiescent state of an arhat that is to be avoided by bodhisattvas.

uncompounded

'dus ma byas pa

asaṃskṛta

Not being composed of constituent parts; not dependent on causes.

universal monarch

'khor los sgyur ba'i rgyal po

cakravartīrāja

unreal

ya ma brla

vāśita

Fake, not real.

view of a life force

srog tu lta ba

jīvadr̥ṣṭiḥ

The view of oneself and others having an objectively existent life force.

view of a person

gang zag tu lta ba

pudgaladr̥ṣṭi

The view of oneself and others as having a discrete and enduring identity or personhood.

view of a self

bdag tu lta ba

ātma-dr̥ṣṭi

The view of oneself and others as having an objectively existing self.

view of a sentient being

sems can du lta ba

sattvadr̥ṣṭiḥ

The view of oneself and others as objectively existent beings.

view of a sustained being

gso bar lta ba

The view on oneself and others as an enduring, objectively existent being.

view of destruction

'jig par lta ba

vibhavadṛṣṭiḥ

The view that things cease to be.

view of eternalism

rtaḡ par lta ba

śāśvatadrṣṭi

The belief or the view that things have true eternal existence.

view of nihilism

chad par lta ba

uccheda drṣṭi

The view or belief that nothing exists.

view of origination

'byung bar lta ba

bhavadrṣṭiḥ

The view that things come into being.

vigilance

shes bzhin

saṃprajāna

Also called “alertness” or “introspective awareness,” the faculty of mind that maintains a conscious watch for any inclination of the mind toward mental dullness or agitation, especially during meditation. Often considered one of three aspects of mindfulness, along with recollection (Tib. dran pa, Skt. smṛti) and heedfulness (bag yod pa, apramāda).

Vinaya*'dul ba**vinaya*

The vows and texts pertaining to monastic discipline. One of the three piṭakas, or “baskets,” of the Buddhist canon—the one dealing specifically with the code of monastic discipline.

virtuous friend*dge ba'i bshes gnyen**kalyāṇamitra*

A spiritual teacher who can contribute to an individual’s progress on the path to awakening and act wholeheartedly for the welfare of students.

wisdom*ye shes**jñāna*

Although the Sanskrit term jñāna can refer to knowledge in a general sense, it is also used in a Buddhist context to refer to the nonconceptual state of awareness of a realized being.

wishlessness*smon pa ma mchis pa**apraṇihitā*

The absence of any desire or aspiration toward any aspect of the three realms of cyclic existence. The third of the three doors of liberation.

Yama realm*gshin rje'i 'jig rten**yamaloka*

Lit. “world of the Lord of Death.” Another name for preta realms, or the realms of hungry ghosts.

Youthful Mañjuśrī

'jam dpal gzhon nur gyur pa
mañjuśrīkumārabhūta

Ānanda

kun dga' bo
ānanda

Śakra

brgya byin
śakra

Śaradvatīputra

sha ra dwa ti'i bu
śaradvatīputra

śrāvaka

nyan thos
śrāvaka

Disciples of the Buddha who aspire to attain the state of an arhat by seeking their own liberation. Śrāvakas are typically defined as “those who hear the teaching from the Buddha and make it heard by others.”

Śrāvakayāna

nyan thos kyi theg pa
śrāvakayāna

The vehicle comprising the teachings of the śrāvakas.

Śrāvastī

mnyan yod

śrāvastī

Śrāvastī (Pali: sāvatthi) was the capital of the kingdom of Kosala in the Ganges plains to the west of Magadha and was incorporated into Magadha in the fourth century BCE. The area is now the Awadh or Oudh region of Uttar Pradesh. The Buddha Śākyamuni spent twenty-four monsoon retreats there at Jetavana. Also translated as mnyan yod.

Śubhavyūha

dge ba'i bkod pa

śubhavyūha

A universal monarch in a previous eon who was reborn as the god Sārthavāha during the time of Śākyamuni Buddha.

ūrṇā

mdzod spu

ūrṇā

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