

# Introduction to the Domain of the Inconceivable Qualities and Wisdom of the Tathāgatas

Tathāgataguṇajñānācintyavisaṁvatāranirdeśa

ଦଶଶାସ୍ତ୍ରାଦି-ପକିନ୍-ଶର୍ମେଶ୍ୱାରା-ପତ୍ରି-ପ୍ରକାରକୁନ୍ତାଦ୍ୟ-ପ୍ରେଶା-ପଶୁଭ୍ରତା-ଶ୍ରୀଶାର୍ମି-ଭ୍ରତ-ପତ୍ରି-ପ୍ରୁଣ-ପ-ଦକ୍ଷା-ପ-ପଶ୍ଚିମ-ପ-ଲିଙ୍ଗା-ପ-ଶୁଷ୍ମା-ପ-କେତ୍ର-  
ଶ୍ରୀରାମଦ୍

*'phags pa de bzhin gshegs pa'i yon tan dang ye shes bsam gyis mi khyab pa'i yul la 'jug pa bstan pa zhes bya ba theg pa chen po'i mdo*

## The Noble Mahāyāna Sūtra “Introduction to the Domain of the Inconceivable Qualities and Wisdom of the Tathāgatas”

Āryatathāgataguṇajñānācintyavīśayāvatāranirdeśanāmamahāyānasūtra



Toh 185  
Degé Kangyur, vol. 61 (mdo sde, tsa), folios 106.a–143.b.

Translated by Karen Liljenberg and Ulrich Pagel  
under the patronage and supervision of 84000: Translating the Words of the Buddha

First published 2020  
Current version v 1.0.0 (2020)  
Generated by 84000 Reading Room v2.1.7

**84000: Translating the Words of the Buddha** is a global non-profit initiative to translate all the Buddha's words into modern languages, and to make them available to everyone.



This work is provided under the protection of a Creative Commons CC BY-NC-ND (Attribution - Non-commercial - No-derivatives) 3.0 copyright. It may be copied or printed for fair use, but only with full attribution, and not for commercial advantage or personal compensation. For full details, see the Creative Commons license.

This print version was generated at 10.14am on Tuesday, 15th December 2020 from the online version of the text available on that date. If some time has elapsed since then, this version may have been superseded, as most of 84000's published translations undergo significant updates from time to time. For the latest online version, with bilingual display, interactive glossary entries and notes, and a variety of further download options, please see

<https://read.84000.co/translation/toh185.html>.

co.

## TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. Introduction to the Domain of the Inconceivable Qualities and Wisdom of the Tathāgatas
  - 1. The Translation
  - c. Colophon
- n. Notes
- b. Bibliography
- g. Glossary

s.

## SUMMARY

- s.1 In the *Introduction to the Domain of the Inconceivable Qualities and Wisdom of the Tathāgatas*, the bodhisattva Sarvanīvaraṇaviṣkambhin expounds at length on how the awakened activity of the buddhas spontaneously unfolds in a limitless variety of ways to benefit beings, in all their diversity, throughout the universe. He also describes the inestimable benefits a bodhisattva derives from following a virtuous spiritual friend.

ac.

## ACKNOWLEDGEMENTS

ac.1 Translated by Karen Liljenberg and Ulrich Pagel. Karen Liljenberg wrote the introduction to the translation.

The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

The generous sponsorship of Make and Wang Xiao Juan (馬珂和王曉娟), which helped make the work on this translation possible, is most gratefully acknowledged.

i.

## INTRODUCTION

i.1 *Introduction to the Domain of the Inconceivable Qualities and Wisdom of the Tathāgatas* consists of a discourse between two bodhisattvas in which the bodhisattva Sarvanīvaraṇaviṣkambhin addresses the bodhisattva Mañjuśrī in the Buddha's inspiring presence. The sūtra thus belongs to the class of scriptures classified in the Tibetan tradition as "imparted with permission" by the Buddha.<sup>1</sup>

i.2 Two main themes stand out in the text. The first, as intimated by the title, is the universality, omniscience, and unlimited powers of the spontaneous and nonconceptual activity and manifestations that the buddhas display for the sake of all beings. The second central theme is the benefits that a bodhisattva derives from following a *spiritual friend*, who acts as a mentor or teacher on the spiritual path. Many sūtras elaborate on the subject of the awakened qualities of the buddhas, but the strong emphasis this sūtra places on the importance of a spiritual friend is unusual.<sup>2</sup>

i.3 The sūtra states that a bodhisattva who is accepted by a *spiritual friend* also attains a number of *dhāraṇīs* (Tib. *gzungs*); these are formulae linked to the powers of scriptural memorization and recitation, or in a more magical vein, consisting in incantations chanted for worldly or spiritual gain. The list of these *dhāraṇīs* is closely related to that found in the *Mahāvyutpatti*, an authoritative Tibetan-Sanskrit lexicon of the ninth century.<sup>3</sup> The sūtra also incorporates, near its beginning, a passage describing the qualities of the Buddha that is also found in the *Samdhinirmocanasūtra* (Toh 106). Further on, there is a list of various states of *saṃādhi*, or meditative absorption, ascribed here to bodhisattvas. Similar lists also appear in the *Aksayamatinirdeśa* (Toh 175), the *Bodhisattvapiṭaka* (Toh 56), the *Ratnamegha* (Toh 231), the *Gaṇḍavyūha* (Toh 44), and other sūtras, as well as in the *Mahāvyutpatti*.<sup>4</sup>

i.4 This sūtra seems to have been well known to Buddhist scholars in India. The text is quoted both in Nāgarjuna's *Sūtrasamuccaya* (Toh 3934)<sup>5</sup> and in the *Ratnagotravibhāgavyākhyā* (Toh 4025).<sup>6</sup> If the *Sūtrasamuccaya* is indeed the work

of the Nāgarjūna (150 to 250 CE)<sup>7</sup> who is identified as the author of the *Mūlamadhyamakakārikā* (Toh 3824), this would suggest that our sūtra was already in circulation in the second or third century CE.

i.5 Peter Skilling has recently noted the sūtra's connection with a vast family of *Buddhāvataṃsaka* texts that once circulated in India, and that were only later identified as a unitary collection in Tibet and China.<sup>8</sup> To this we may add further textual and thematic evidence for including the sūtra in the *Buddhāvataṃsaka* family. An important piece of textual evidence is its reference to the *Samantabhadracaryāprajñidhāna* (*Aspiration Prayer for the Conduct of Samantabhadra*),<sup>9</sup> a text that forms the final part of the *Gaṇḍavyūhasūtra* (Toh 44-45), which is itself an important component text in the *Buddhāvataṃsaka* family.<sup>10</sup> Thematically, our sūtra's multiple descriptions of the wondrous displays of buddhas' bodies throughout all world-systems in accord with beings' dispositions, and especially the buddhas' displays of manifold bodies in one body, or one body in manifold bodies, draw upon tropes that are central to the *Buddhāvataṃsaka* corpus. Another thematic feature of this text that links it with this corpus is the central place that the *dharmadhātu* occupies in its descriptions of the bodhisattvas' qualities.

i.6 *Introduction to the Domain of the Inconceivable Qualities and Wisdom of the Tathāgatas*, is found in the General Sūtra Section (Tib. *mdo sde*) of the Kangyur. According to the colophon, it was translated by the Indian pandit Jñānagarbha and the renowned Tibetan translator Yeshé Dé, who flourished in the late eighth to the early ninth centuries. It is also included in the Denkarma (*ldan dkar ma*) catalog, confirming that it was translated into Tibetan by the early ninth century.<sup>11</sup>

i.7 No Sanskrit original of the text has survived, but three Chinese versions are known: probably the earliest (Taishō 303) by an unknown translator; another (Taishō 302) by the Gandharan monk Jñānagupta, carried out between 585 and 601; and a third translation (Taishō 304) by the Khotanese monk Śikṣānanda, in 700.<sup>12</sup>

i.8 This translation was prepared from the Degé (*sde dge*) block print in consultation with the Comparative Kangyur (*dpe bsdur ma*).

1.

## The Translation

1.1

[B1] [F.106.a] Homage to all the buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was dwelling in the region of Magadha, on the seat of awakening in the Dharma Discernment hermitage in the mansion of Samantaprabha, which was a great store of accumulated meritorious attributes, delightful, and free of flaws, and had a vast number of qualities.

1.2

The Blessed One had fully realized the equality of all phenomena. He possessed a mind with excellent comprehension and was not duplicitous in conduct. He was completely absorbed in the teaching of signlessness. He lived in the state of buddhahood, and had attained equality with all buddhas. He had attained flawless understanding, and possessed irreversible qualities. Not captivated by worldly spheres of activity, he engaged in vast, never-ending, and inconceivable buddha activity. He had realized the holy truth of signlessness. He had mastered the equality of the three times. He was endowed with a body that pervaded all the realms of the world. He held resolute knowledge about all phenomena, and was familiar with all forms of conduct. He was certain in his knowledge of the Dharma. He had an unimaginable body, and had internalized the wisdom held by all bodhisattvas. He had realized the nondual, excellent state of a buddha, and had perfected the wisdom that brings about the unique liberation of a tathāgata. [F.106.b] Having penetrated all-pervading buddha equality, he possessed the excellent *dharmadhātu* and reached the furthest reaches of space. In possession of a body that ceaselessly turns the wheel of the Dharma for eons until the end of time, he took a seat on a lion throne made of lotus flowers in the company of a saṅgha of six million two hundred thousand monks.

1.3

These included the Venerable Śāriputra, as well as Mahāmaudgalyāyana, Mahākāśyapa, Niruddha, Subhūti, Kātyāyana, Mahākapphiṇa, Citra,<sup>13</sup> Nanda, Nadīkāśyapa, Gayākāśyapa, Uruvilvākāśyapa, Pūrṇa Maitrāyaṇī-putra, Gavāmyati, Cūḍāpanthaka, Vasumallaputra, Khadiravanika, Cunda,

Mahākauṣṭhila, Rāhula, Ānanda, and so on. Altogether there were six million two hundred thousand monks, all of whom were absorbed in a single teaching and established in the sphere of conduct of the noble ones.

1.4 They all were established in the true, quintessential nature of all phenomena. They abided without support or foundation in the sphere of space. They had cast aside the deeply ingrained obscuration of the afflictive emotions. They possessed the knowledge of how to enter into the spheres of conduct and wisdom of the omniscient ones. They engaged in the conduct of the bodhisattvas. They were established in a method that revealed the *dharmadhātu* of all the tathāgatas. They were immersed in the single Dharma method. They had approached omniscience. [F.107.a] They were unswerving on the path of omniscience; their minds never turned away from omniscience. Their minds were established in understanding and wisdom. They had perfected the wisdom and insight of omniscience. Their methods and conduct had become steadfast.

1.5 The Buddha was also accompanied by sixty-two thousand nuns, including Mahāprajāpatī and Yaśodharā. They, too, had amassed virtuous qualities and were approaching the wisdom of omniscience. They were established in a method that revealed omniscience. They had realized the nonsubstantiality of all phenomena. They were established in the signlessness of all phenomena. They understood the true nature of all phenomena. They were convinced that all phenomena are unproduced, unceasing, and beyond oppositional factors. They were established in inconceivable liberation and meditative absorption. They manifested, spontaneously and nonconceptually, in shapes, bodies, colors, and modes of conduct that were perfectly suited to all the sentient beings to be trained.

1.6 The Buddha was also accompanied by a large retinue of bodhisattvas that consisted of as many bodhisattva mahāsattvas as there are atoms in the indescribably many billions of buddhafields.

1.7 They included the bodhisattva mahāsattvas Samantabhadra, Universal Guide, Universal Emanation, Universal Insight, Samantanetra, Samantaprabha, Samantāloka, [F.107.b] Samantaraśmi, and Samantaketu, as well as the bodhisattva mahāsattva Samantabuddhi; the bodhisattvas Great Strength, Great Strength Holder, Great Emanation, Great Emanation King, Great Diligence Hero, Great Energy Hero, Great Poise, Great Powerful Poise, Great Lord of the Feast, and Great Musth Elephant; the bodhisattva mahāsattvas Mahācandra, Sucandra, Guṇacandra, Ratnacandra, All-Illumining Moon, Stainless-Dharma Moon, Illuminating Moon, Famous Moon, and Brilliant Moon, as well as the bodhisattva mahāsattva Pūrṇacandra; the bodhisattvas Brahmaghoṣa, Famous Melody of Brahmā, Melodious Song of the Earth, Dharmadhātu Melody, Melody That Conquers

All the Throngs of Māras, Great Dharma-Drum Melody, Universally Understood Melody, Thought-Free Nonconceptual Melody, and Earth Melody, as well as the bodhisattva mahāsattva Melody That Eclipses All Types of Song; the bodhisattva mahāsattvas Samantagarbha, Universal Stainless Essence, Guṇagarbha, Vairocanagarbha, Ratnagarbha, Candragarbha, Sūryagarbha, Jyotigarbha, Padmaśrīgarbha, Vajragarbha, Sumati, Mahāmati, Viśeṣamati, Vidhuṣṭhamati, Mahārājamati, Gurumati, Improving Intellect, Anantamati, Vipulamati, Buddhamati, [F.108.a] and Akṣayamati, as well as the bodhisattva mahāsattvas Sāgaramati, Sthiramati, Vajramati, and Intellect Perceiving the Buddha; the bodhisattvas Merupradīpa, Mahāpradīpa, Torchlight of Dharma, Light Pervading All Directions, Universal Light, Light Dispelling All Darkness, Light That Shines on All Beings, Sole Lamp of the World,<sup>14</sup> and Candrapradīpa, as well as the bodhisattva mahāsattva Sūryapradīpa; the bodhisattvas Youthful Mañjuśrī, Youthful Jewel-Holder, Youthful Precious Seal-holder, Youthful Sky-Treasury, Youth Who Turns the Dharma Wheel Upon Generating the Mind of Awakening, Youth of Latticed Light, Youthful Clearer, Youth Who Renounces All, Youthful Glorious Essence, Youthful Lion, Youthful Moonlight, Youthful Moonbeam, Youthful Supreme Intelligence, Youthful Ornament, Padmapāṇi, Vajrapāṇi, Sūryaprabha, Ratna, Vidyut, Sūrya, Candra, All-Outshining Light of Brahmā, Sarvanīvaraṇaviśkambhin, and Intelligence that Conquers All Suffering and Darkness, as well as the bodhisattva mahāsattva Intelligence that Renounces All Objects; the bodhisattvas Heroic Cleanliness, Heroic Purity, Heroic Aggregates, Heroic Faculties, Heroic Constituents, Heroic Emptiness, [F.108.b] Heroic Signlessness, Heroic Wishlessness, Heroic Birthlessness, Heroic Ceaselessness, Heroic Nondisappearance, Heroic Nonarrival, Heroic Without Birth or Death, Heroic Nonarising, Heroic Clear-Light Nature, Heroic in the Three Worlds, Heroic Limitlessness, Heroic in All World Systems, Heroic in All Phenomena, Heroic Liberation, Heroic Absorption, Heroic in Every Meditative State, Heroic Clairvoyance, Heroic Awareness, Heroic in the Mental Deeds of All Sentient Beings, Heroic at the Limit of Reality, Heroic Tathāgata, and Heroic Sameness, as well as the bodhisattva mahāsattva Heroic Dharmadhātu; the bodhisattvas Unstained by the Realm of Māras, Mārajit, Great Conqueror of Māra, Ratnacūḍa, Emitter of a Thousand Light Rays, Hard Renunciation, Durdharṣa, Hard to Realize, Intellect Hard to Approach, Sears the Lower Realms, Bhadrapāla, Ratnākara, Susārthavāha, Nārada, Varuṇadeva, Candradeva, Vimaladatta, and Vimalakīrti, as well as the bodhisattva mahāsattva Maitreya; and other such

bodhisattva mahāsattvas, assembled from the various world systems, as many as there are atoms in the indescribably many billions of buddhafields. All were only one birth away from awakening. [F.109.a]

1.8 In bringing all the dispositions of sentient beings to maturity, all were skilled in analysis, means, methods, and discipline, as well as in establishing them in the bodhisattva teaching. All had accessed the boundless knowledge of the method of analysis of infinite world systems. All were skilled in examining and analyzing the sphere of conduct of the level beyond suffering. They had cut through mental constructs and attachment to conduct, and were skilled in integrating all the aspects of sentient experience. All were skilled in entering the method of the Dharma that is beyond center or periphery. All were skilled in the nonobjectifying examination and discrimination of the never-ending maturation of actions in all sentient beings. All were skilled in examining and analyzing all the constituent thoughts, predispositions, faculties, intentions, and activities of sentient beings.

1.9 All were skilled in correctly retaining and pondering the knowledge of the transmitted meanings, words, and letters imparted by all the tathāgatas of the past, present, and future. All employed<sup>15</sup> both worldly and transcendent methods of Dharma, as well as that which is without center or periphery. All were skilled in analyzing conditioned, unconditioned, phased, and gradual methods. They were established all at once and instantaneously as the maṇḍala of wisdom of all the tathāgatas of the past, present, and future. All were skilled in exhibiting—in a single, instantaneous moment of thought—death, becoming, birth, [F.109.b] renunciation, the practice of austerities, approach to the seat of awakening, victory over Māra, the attainment of perfect awakening, the turning of the wheel of Dharma, and entry into *mahā-parinirvāṇa*. Once they had generated the mind of awakening for the sake of all sentient beings, they were inseparable from awakening to buddhahood. By penetrating the mind-frame of a single sentient being, they were able to understand the mind-frames of each and every sentient being. They possessed the body of a bodhisattva that never strayed from the level of self-originated wisdom. Due to their omniscience, their attainment<sup>16</sup> was irreversible. Without disrupting the bodhisattvas' power of application, they were established in a method understanding the absence of application.

1.10 All were skilled in bestowing blessings through persistent involvement over countless ages in the deeds of a single sentient being. They bestowed blessings through continuously turning the wheel of the Dharma, and were skilled at inducing in all beings a temperament suitable for instruction. They had entered the pure state of all the tathāgatas of the past, present, and future, and possessed the quality of the powers of conduct<sup>17</sup> and aspiration.

1.11 They possessed the special intention of the *Aspiration Prayer for the Conduct of Samantabhadra*. All were skilled in approaching and appealing to all the buddhas of the present. All were skilled in holding on to the Dharma methods of all the tathāgatas. All followed in the unbroken lineage of all the buddhas. [F.110.a] They all made buddhas appear in world systems that were without buddhas. They all purified world systems polluted by defilements. All had severed the chain of karmic obscurations faced by all bodhisattvas and entered the unveiled *dharmadhātu*. All possessed qualities as immeasurable as the sphere of space. They all maintained equality as they entered the *dharmadhātu*. They maintained equality at the limit of reality and in the *dharmadhātu*. They were dedicated to maturation in accordance with the action that brought it about. They were dedicated to the result in accordance with the causes that brought it about. They understood that all phenomena are equal, like the raised designs on a seal. They knew that phenomena, which appear like illusions and reflections, are in a state of equality. They knew that the auditory perceptions of all phenomena resemble echoes. They were established in liberation and inconceivable absorptions. They disported themselves in the absorption of *heroic progress*.

1.12 They possessed *dhāraṇīs*<sup>18</sup> that accomplish the perfect hues of the limitless bodies of the buddhas. They were able to display all the world systems on just a single hair. They were able to display in all ten directions—on just a single hair—death, becoming, birth, renunciation, the practice of austerities, approach to the seat of awakening, [F.110.b] victory over Māra, the attainment of perfect awakening, the turning of the wheel of Dharma, and entry into *mahāparinirvāṇa*.

1.13 They knew how to fill the celestial expanse of all the world systems in the ten directions by simply sitting in cross-legged posture. All were skilled in displaying the adornments of all the buddhafields in one buddhafield. All were skilled in displaying the adornments arranged in one buddhafield in all the buddhafields. All were skilled in displaying, in the retinue of a single tathāgata, all the retinues of all tathāgatas in all the vast world systems of the ten directions. All were skilled in displaying, in the retinues of all tathāgatas of all world systems of the ten directions, the retinue of a single tathāgata. All were skilled in demonstrating that all phenomena are without limit or center. All were skilled in displaying the bodies of all sentient beings within their own bodies. All were skilled in displaying the bodies of all the buddhas within a single buddha body. All were skilled in displaying the body of a single buddha within the bodies of all the buddhas. All were skilled in displaying all the world systems of the ten directions within their own bodies. All were skilled in displaying the bodies of the sentient beings of the three times within the body of a single sentient being.

1.14 All were skilled in displaying the future and the present in the past, and the past and the present in the future, as well as the past and the future in the present. [F.111.a] All were skilled in resting in absorption with a single body, but manifesting based on boundless, countless bodies. All were skilled in resting in absorption in boundless, countless bodies, but displaying manifestations based on a single body.

1.15 All were skilled in displaying full awakening commensurate with the bodies of all sentient beings. All were skilled in displaying the body of a single sentient being in the bodies of all sentient beings. All were skilled in displaying the bodies of all sentient beings in the body of a single sentient being. All were skilled in displaying a buddha body in the bodies of all sentient beings. All were skilled in displaying the emergence of the bodies of sentient beings from a buddha body. All were skilled in displaying the bodies of sentient beings as the *dharmakāya*. All were skilled in displaying the adornments arranged in all buddhafields within a single buddhafield. All were skilled in displaying the adornments arranged in a single buddhafield within all buddhafields. All were skilled in displaying the *dharmakāya* as the body of sentient beings. All were skilled in displaying all the world systems of the ten directions condensed in a single pore. All were skilled in demonstrating in their complete and perfect awakening the basis of all the buddhas' powerful former resolve to attain complete and perfect awakening. All were skilled in demonstrating unsurpassed, complete, and perfect awakening perfectly suited to maturing sentient beings to be trained within all the infinite world systems of the ten directions. [F.111.b] All were skilled in displaying, in a single world system, for the entire number of eons, a body that ceaselessly engages in bodhisattva conduct.

1.16 All were skilled in displaying, with the single cultivation of *the mind of awakening*, the venues for engaging in behavior, deeds, and spontaneous and nonconceptual conduct perfectly suited to maturing all the sentient beings to be trained within each of the infinite world systems of the entire universe in the ten directions including those born from an egg or womb, born from heat and moisture, and born miraculously; those with and without corporeality, those with and without perception; those with two, four, or more legs; and gods, nāgas, yakṣas, gandharvas, asuras, garudas, kiṁnaras, mahoragas, Brahmā, Śakra, world guardians, humans, and nonhumans. All were skilled in entering into each minute particle in countless, inconceivable, matchless, vast, boundless, and indescribable world systems, without harming a single sentient being. All were skilled in blessing countless, inconceivable, matchless, vast, boundless, and indescribable eons, in just a single moment. All were skilled in blessing a single moment, during countless, inconceivable, matchless, vast, boundless, and indescribably

many eons. [F.112.a] All were skilled in displaying, spontaneously and nonconceptually, bodily hues and modes of conduct that bring sentient beings to maturation. These bodhisattvas-mahāsattvas, and all the others, possessed vast and countless qualities.

1.17 Then countless, inconceivable, matchless, vast, boundless, and indescribably many gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kīmnaras, and mahoragas, as well as Brahmā, Śakra, and the world guardians, assembled from all the various buddhafIELDS. Furthermore, from this world system, the many millions of gods belonging to the league of the Four Great Kings, each with his own vast retinue, approached the Blessed One in order to behold him, pay homage to him, make offerings to him, and listen to the Dharma. Many millions accompanying Śakra, many millions with the divine king of the Suyāmā Heaven, many millions with the divine king of Tuṣita, many millions with the divine king of Nirmāṇarati, and many millions with the divine king of Paranirmitavaśavartin—each divine king with his own vast retinue approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma.

1.18 Many millions of gods belonging to the league of Māra, such as Sārthavāha and so on, approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. One million eight hundred thousand rākṣasa spirits, [F.112.b] three million eight hundred thousand demon spirits, eight million asura spirits, and six million five hundred thousand knowledge-mantra practitioners, as well as nine million nine hundred thousand sages, all in possession of the five supernormal knowledges, approached the Blessed One. The great kings of the wind known as Vairambhaka and Great Vairambhaka with their myriad retinues, a hundred million Brahmās, a hundred million Great Brahmās, a hundred million gods of the Heaven of Lesser Light, a hundred million gods of the Heaven of Immeasurable Light, a hundred million gods of the Heaven of Radiant Light, a hundred million gods of the Heaven of Lesser Virtue, a hundred million gods of the Heaven of Immeasurable Virtue, a hundred million gods of the Heaven of Vast Virtue, a hundred million gods of the Heaven Without Clouds, a hundred million gods of the Heaven of Large Fruit, a hundred million gods of the Heaven Born from Merit, a hundred million gods of the Heaven of Those of Exquisite Appearance, a hundred million gods of the Heaven of Acute Perception, a hundred million gods of the Heaven of Unsurpassed, a hundred million gods of the Heaven of Sorrowless, and a hundred million gods of Akanīṣṭha

—they all, with each Great Brahmā in possession of his own vast retinue, approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma.

1.19

They included Devaputra Maheśvara, one of the hundred million gods of the pure heavens, and his retinue,<sup>19</sup> who all approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. One hundred million nāga lords, a hundred million yakṣa lords, a hundred million gandharva lords, a hundred million asura lords, a hundred million garuḍa lords, a hundred million kiṁnara lords, and a hundred million mahoraga lords, [F.113.a] each with his own vast retinue—they all approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. Limitless, countless numbers of human and nonhuman<sup>20</sup> beings also approached the Blessed One in order to see him, pay homage, make offerings, venerate him, and listen to the Dharma. Myriad millions of male and female lay disciples also approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma.

1.20

All the gods of the grasses, branches, medicinal herbs, and forests, as well as all the gods of the mountains, including Meru and Great Meru, Mucilinda and Great Mucilinda, Himavat, and Cakravāḍa and Great Cakravāḍa, along with their holy sites,<sup>21</sup> also approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. In addition, all the gods of the seas and oceans, rivers and streams, lakes and ponds, springs and waterfalls, along with their holy sites, approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. All the gods of the holy sites of the nāgas, yakṣas, gandharvas, asuras, garuḍas, kiṁnaras, and mahoragas, with each positioned in his or her own holy site, approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. By the power of the Blessed One, no sentient being was harmed or kept in the dark. The divinities of a hundred million moons, a hundred million suns, and a hundred million oceans, each with his or her own vast retinue, approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. In addition, the great nāga king Anavatapta, along with his retinue, approached the Blessed One in order to behold him,

pay homage to him, worship him, make offerings to him, and listen to the Dharma. All the beings who had been born as animals also approached the Blessed One in order to behold him, pay homage to him, worship him, make offerings to him, and listen to the Dharma. All the beings who had been born as animals unanimously aspired toward the Mahāyāna; they dedicated themselves to the Mahāyāna, and sought to attain the wisdom of omniscience.

1.21 At that time the Blessed One's bodily hue, form, luster, and radiance outshone his entire retinue. He was luminous, glowing, and bright [F.114.a]. For example, just as the sun emits countless, myriad rays that surpass all glowworms in their luminosity, glow, and brightness, in the same way the luminosity, glow, and brightness of the Blessed One surpasses Śakra, Brahmā, and all the guardians of the world. Or, as another analogy, just as the full moon, when it emerges from behind the surrounding clouds, surpasses all the constellations of stars in luminosity, glow, and brightness, in the same way the Blessed One overawes and surpasses Śakra, Brahmā, and all the world guardians in his luminosity, glow, and brightness. Like Mount Meru, the king of mountains, he is resplendent, imperturbable, unchanging, and steadfast in his luminosity, glow, and brightness.

1.22 Then Youthful Mañjuśrī said to the bodhisattva mahāsattva Sarvanīvaraṇaviṣkambhin, "O Son of the Jina, in this way the Tathāgata abides here in an unperturbed, unchanging, and steadfast manner."

1.23 Sarvanīvaraṇaviṣkambhin replied to Youthful Mañjuśrī, "Mañjuśrī, some within this very retinue observe that the Tathāgata takes religious vows and leaves household life behind. Others observe him taking religious vows and living in austerity. Some within this very retinue observe him going to the seat of awakening. Others observe that he resides on the seat of awakening. Some within this very retinue observe him surrounded by and overcoming a vast, immeasurable circle of evil spirits. Others [F.114.b] observe the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kiṁnaras, mahoragas, Śakra, and Brahmā, as well as all the innumerable, countless world guardians, rejoicing and proclaiming: 'Victory! Victory to you, O great guide!' Some observe how, after he achieved full awakening, Śakra petitioned him. Others observe how Brahmā petitioned him. Some of this retinue observe that the guardians petitioned the Blessed One.

1.24 "Some observe the Blessed One teaching them a discourse on generosity. Others of this very retinue observe the Blessed One teaching a discourse on moral conduct, and still others observe the Blessed One teaching a discourse on patience, diligence, concentration, or insight. Some observe the Blessed One teaching them a discourse on skillful means, or on miraculous powers, resolve, or wisdom.

1.25 “Some observe the Blessed One teaching them a discourse on the Śrāvakayāna, others observe him teaching a discourse on the Pratyekabuddhayāna, and others observe him teaching a discourse on the Mahāyāna.

1.26 “Some observe the Blessed One teaching them the factors that cause sentient beings to be born in the hell realms, others observe him teaching on factors that cause birth among the animals, others observe him teaching on factors that cause birth among the hungry ghosts, others on factors that cause birth in the realm of the Lord of Death, and others still [F.115.a] on factors that cause birth among the gods in the league of the Four Great Kings. Some observe the Blessed One teaching on factors that cause birth in the abode of the Thirty-Three Gods. Some observe the Blessed One teaching on factors that cause birth in the Yāma abode. Some observe the Blessed One teaching on factors that cause birth in Tuṣita, or in Nirmāṇarati, or in Paranimittavaśavartin, or in the abode of Māras, or in the abode of Brahmā. Similarly, some observe the Blessed One teaching on factors that cause birth in the abode of Brahmā’s High Priests, on birth in the abode of Brahmā’s Entourage, and on birth in the abodes of Lesser Light, Immeasurable Light, Radiant Light, Lesser Virtue, Immeasurable Virtue, and Vast Virtue. Some observe the Blessed One teaching on factors that cause birth in the abodes of Without Clouds, Born from Merit, Large Fruit, Unsurpassed, Sorrowless, Exquisite Appearance, and Acute Perception, and on birth in Akaniṣṭha. Some observe the Blessed One teaching on factors that cause birth in the abodes of Infinity of Space, Infinity of Consciousness, Nothingness, and birth in the abode of Neither-Perception-nor-Nonperception.

1.27 “Mañjuśrī, some within this retinue observe the Blessed One teaching on factors that cause birth as human beings. Some observe the Blessed One teaching on factors that cause becoming a universal monarch. Some observe the Blessed One teaching on factors that give rise to monarchs of one, two, or three continents. And some observe the Blessed One teaching on factors that give rise to a monarch of the chiliocosm, dichiliocosm, and trichiliocosm and their worlds as numerous as grains of sand in the Ganges.

1.28 “Mañjuśrī, some within this retinue observe the Tathāgata’s body as exceeding six feet tall; others as much as a mile, or as much as two miles; and still others [F.115.b] as much as a league. Others observe the Tathāgata’s body as exceeding two leagues, and others as much as ten leagues. Some within this retinue observe the Tathāgata’s body as being a thousand leagues tall. Others observe the Tathāgata’s body as ten, twenty, thirty, forty, or fifty thousand leagues tall. Some observe the Tathāgata’s body as being a hundred thousand leagues, one million, two million, three million, four million, or five million leagues tall. Some observe the Tathāgata’s body as

being one hundred eighty-four thousand leagues tall. Within this very retinue, some observe the Tathāgata's body as being countless hundreds of thousands of leagues tall.

1.29

"Some within this retinue see the Tathāgata's body as golden in color. Others observe that it is the color of a precious lapis lazuli jewel, others as the color of a great jewel of sapphire, others as the color of a great gem of azure, others as the color of a jewel of starlight, others as the color of a jewel of precious ruby, others as the color of the precious jewel held by Śakra, others as the color of a precious, shining diamond, others as the color of a precious jewel that shines like all the gods, others as the color of a precious jewel that shines like the sun and moon, others as the color of a precious water-purifying gem, others as the color of a precious crystal jewel, others as the color of a precious wish-fulfilling jewel, others as the color of a precious jewel that includes all lights, others as the color of a precious jewel the color of [F.116.a] the maned lion, the king of beasts, others as the color of a jewel at the apex of a lion victory-banner, and others see it as precious gems that radiate light rays of the jeweled array of all the pristine domains of the oceans. Mañjuśrī, some within this retinue see the Blessed One as the color of a precious wish-fulfilling jewel.

1.30

"Mañjuśrī, whatever colors, conduct, and forms will train sentient beings, they are precisely the colors, conduct, and forms of the Tathāgata that sentient beings see. Mañjuśrī, whatever Dharma teachings will mature sentient beings, they are precisely the teachings that sentient beings observe the Tathāgata teaching. Mañjuśrī, whatever conduct will lead sentient beings toward, and instruct them in, the teaching of the Tathāgata, this is precisely the conduct that sentient beings understand the Tathāgata to engage in.

1.31

"Mañjuśrī, imagine that the countless, unimaginable, incomparable, immeasurable, limitless, indescribably ineffable world systems of the east were filled with gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kiṁnaras, mahoragas, Brahmā, Śakra, world guardians, humans and nonhumans; and if, just like in the east, the countless, unimaginable, peerless, immeasurable, [F.116.b] limitless, indescribably ineffable world systems of the south, the west, and the north, and similarly the southeast and southwest, and similarly the northwest and northeast, as well as those above and below, were filled with gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kiṁnaras, mahoragas, Brahmā, Śakra, world guardians, humans, and nonhumans—like fields full of reeds or sugarcane, or fields full of sesame. If, Mañjuśrī, those sentient beings were to be instructed by seeing the Tathāgata, they would perceive themselves seated six feet in front of the Tathāgata.

1.32

“Mañjuśrī, whatever colors, conduct, and location will instruct those sentient beings, they are precisely the colors, conduct, and location in which those sentient beings see the Tathāgata as present before them. Mañjuśrī, whatever Dharma teaching will develop sentient beings, this is precisely the Dharma that they hear taught. Mañjuśrī, whatever deeds will cause sentient beings to engage with the teaching of the Tathāgata are precisely the deeds in which the Tathāgata engages. All the deeds of the Tathāgata are spontaneously and nonconceptually accomplished.

1.33 “Mañjuśrī, it is as follows: Although all sentient beings in the world observe the disk of the waxing moon when it appears before them at midnight, the moon-disk does not consciously think, ‘I shall appear before these sentient beings so that they may wonder, “Why am I aware of the moon?”’ It does not consciously think this, Mañjuśrī, and yet the moon, because of its unique qualities, spontaneously and nonconceptually acts in such a way.

1.34 “In the same way, Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha may stand in the midst of countless, inconceivable, unrivaled, vast, boundless, and indescribably many [F.117.a] retinues, and everyone sees the Tathāgata present before them, yet when he does so, Mañjuśrī, the Tathāgata does not think, ‘I shall stand before these sentient beings so that that they may know that the Tathāgata is in front of them.’ He does not consciously think that. Yet whatever manner will instruct these sentient beings, this is the manner in which they observe the Tathāgata before them. It is so because of his unique qualities.

1.35 “For example, Mañjuśrī, it is because of the ripening of action—inferior, middling, or superior—of sentient beings that their mental impulses—inferior, medium, or superior—will arise. The impulses do not think—they are not conscious—and yet these impulses spontaneously and nonconceptually engage in action: inferior, medium, or superior.

1.36 “In the same way, Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha, because of the ripening of the actions of sentient beings—inferior, medium, or superior—is seen by them as an inferior, middling, or superior Tathāgata. Even though, Mañjuśrī, the Tathāgata does not think or conceptualize, still the Tathāgata’s deeds spontaneously occur in this manner.

1.37 “For example, Mañjuśrī, there exists a form of azure gem that changes colors if it is placed on different colored cloth. If, Mañjuśrī, the azure gem is placed on a yellow cloth, the azure gem turns yellow. If placed on a red cloth, it turns red. If placed on a blue cloth, it turns blue. Thus, it assumes precisely

the color of whatever cloth onto which it is placed. [F.117.b] Yet, Mañjuśrī, the azure gem does not think or conceptualize. Rather, such activity occurs spontaneously and nonconceptually.

1.38

“In the same way, the Tathāgata assumes different hues because sentient beings are different. If, Mañjuśrī, sentient beings are best instructed by seeing the Tathāgata’s body as golden in color, then they see the Tathāgata’s body as golden. If sentient beings are best instructed through a color similar to that of an azure gem, they see the Tathāgata’s body as the color of an azure gem. If sentient beings are best instructed by a color resembling a pearl, they see the Tathāgata’s body as the color of a pearl. If sentient beings are best instructed by a color resembling a sapphire, they see the Tathāgata’s body as the color of a sapphire. Mañjuśrī, if sentient beings are best instructed by a color resembling a special sapphire, they see the Tathāgata’s body as the color of a special sapphire. If sentient beings are best instructed by a color resembling a jewel that captures all lights, they see the Tathāgata’s body as the color of a jewel that captures all lights. If sentient beings are best instructed by a color resembling a wish-fulfilling jewel, they see the Tathāgata’s body as the color of a wish-fulfilling jewel. If sentient beings are best instructed by a color resembling a precious gem that shines with light rays of the jeweled array of all the pristine domains of the oceans, they see the Tathāgata’s body as the color of a precious gem that shines with light rays of the jeweled array of all the pristine domains of the oceans. [F.118.a] If sentient beings are best instructed by a color resembling a jewel the color of the maned lion, the king of beasts, they see the Tathāgata’s body as the color of a jewel the color of the maned lion, the king of beasts. If sentient beings are best instructed by a color resembling a jewel peak of a lion victory-banner, they see the Tathāgata’s body as the color of a jewel peak of a lion victory-banner. Mañjuśrī, if sentient beings are best instructed by a color resembling a jeweled flash of lightning, they see the Tathāgata’s body as the color of a jeweled flash of lightning. If sentient beings are best instructed by a color resembling a precious water-purifying jewel, they see the Tathāgata’s body as the color of a precious water-purifying jewel.

1.39

“In the same way, if sentient beings are best instructed by seeing the Tathāgata’s body in the form of Śakra or Brahmā or a worldly guardian, they see the Tathāgata’s body in the form of Śakra or Brahmā or a worldly guardian.

1.40

“And so on—if sentient beings are best instructed through the form of one born as a denizen of hell, as an animal, as a hungry ghost, and so forth, up to one born in the world of the Lord of Death, they see the Tathāgata’s body in the form of a denizen of hell, as an animal, or a hungry ghost, and so forth, up to the form of one born in the world of the Lord of Death.

1.41 “Through whatever form, body, appearance, and conduct sentient beings are best instructed—up to birth in the formless realm—they see the Tathāgata in such a form, body, appearance, and conduct.

1.42 “In the same way, although they see Tathāgata in whatever form, body, appearance, and conduct will best instruct them, that is to say, as sentient beings born from an egg or womb, born from heat or moisture, [F.118.b] or born miraculously; and born with form or without form, with or without conception, or with neither conception nor nonconception, the tathāgatas do not think or conceptualize:

1.43 ‘While these sentient beings see me as golden in hue, may they not see me as the color of an azure gem. While these sentient beings see me as the color of an azure gem, may they not see me as the color of a sapphire. While these sentient beings see me as the color of a pink sapphire, may they not see me as the color of a blue sapphire. While these sentient beings see me as the color of a blue sapphire, may they not see me as the color of a jewel that captures all lights. While these sentient beings see me as the color of a jewel that captures all lights, may they not see me as the color of a wish-fulfilling jewel. While these sentient beings see me as the color of a wish-fulfilling jewel, may they not see me as the color of a precious gem that shines with light rays of the jeweled array of all the pristine domains of the oceans. While these sentient beings see me as the color of a precious gem that shines with light rays of the jeweled array of all the pristine domains of the oceans, may they not see me as the color of a precious jewel the color of the maned lion, the king of beasts. [F.119.a] While these sentient beings see me as the color of a precious jewel the color of the maned lion, the king of beasts, may they not see me as the color of a precious jewel peak of a lion victory-banner. While these sentient beings see me as the color of a precious jewel peak of a lion victory-banner, may they not see me as the color of a precious jewel held by Śakra. While these sentient beings see me as the color of a precious jewel held by Śakra, may they not see me as the color of a shining diamond. While these sentient beings see me as the color of a shining diamond, may they not see me as the color of a precious jewel that shines like all the gods. While these sentient beings see me as the color of a precious jewel that shines like all the gods, may they not see me as the color of a precious jewel that shines like sunlight and moonlight. While these sentient beings see me as the color of a precious jewel that shines like sunlight and moonlight, may they not see me as the color of a precious jewel that shines like a flash of lightning. While these sentient beings see me as the color of a precious jewel that shines like a flash of lightning, may they not see me as the color of a sovereign wish-fulfilling jewel.’

“Likewise, you should also apply this to the sentient beings born in every form of life.

1.44 “Mañjuśrī, even though the tathāgatas do not think or conceptualize, this is how their activity unfolds, spontaneously and nonconceptually. [B2]

1.45 “For example, Mañjuśrī, wherever a sovereign wish-fulfilling jewel appears, no iron or implements made of iron can exist. Even so, Mañjuśrī, the sovereign wish-fulfilling jewel does not think or conceptualize, ‘Wherever I appear, let no iron or implements made of iron exist!’ And yet, this is how its action occurs, spontaneously and nonconceptually.

1.46 “In the same way, Mañjuśrī, in whatever buddhafield a tathāgata appears, there the tenets of carakas, parivrājakas, nirgranthas, [F.119.b] and so forth cannot exist. No instance of wrong view can occur in such a buddhafield. No disputes can erupt there. The five offences with immediate consequences cannot transpire there. The paths of the ten nonvirtuous actions cannot transpire there. No royal edicts or rejection of cherished doctrines can occur there.

1.47 “The light of the sun and moon does not shine there. The lights of Śakra, Brahmā, and the world guardians, as well as the lights of all the gods, do not shine there. The lights of gems, fire, and lightning do not shine there. There, split seconds, seconds, months, fortnights, and years do not elapse. Mañjuśrī, only the blessing of the tathāgatas exist there in order to mature sentient beings. Mañjuśrī, even though the tathāgatas do not think or conceptualize, this is how their activity unfolds—spontaneously and nonconceptually—on account of sentient beings.

1.48 “For example, Mañjuśrī, all that is touched by the light of a precious blue sapphire jewel becomes the color of the blue sapphire, and even though the precious blue sapphire jewel does not think or conceptualize, this is how its activity unfolds, spontaneously and nonconceptually.

1.49 “In the same way, Mañjuśrī, everyone who is touched by the light that is mentally formulated and focused by the tathāgatas turns the ‘color’ of omniscience. Even though the tathāgatas do not think or conceptualize, Mañjuśrī, this is how their activity unfolds, spontaneously and nonconceptually.

1.50 “For example, Mañjuśrī, a large precious jewel of polished lapis lazuli, whether it adorns the head, neck, arm, or leg, remains vivid, shining, and bright, regardless of the way it always<sup>23</sup> faces. Although the adornments remain vivid, shining, and bright on account of the power of the precious jewel of polished lapis lazuli, [F.120.a] the lapis lazuli gem does not think or conceptualize. Rather, this is how its activity unfolds, spontaneously and nonconceptually.

1.51

“In the same way, Mañjuśrī, the actions of the thus-gone, blessed, complete and perfect Buddha, no matter what code of conduct he engages in, be it the conduct of a śrāvaka, pratyekabuddha, bodhisattva, or tathāgata; or whether it be the conduct of a caraka, parivrājaka, or a nirgrantha; or be it the conduct of the animals, hungry ghosts, or those living in the world of the Lord of Death; or be it the conduct of a flesh-eating demon, kumbhāṇḍa, or rākṣasa, or the conduct of a god, nāga, or yakṣa—in whatever conduct he engages, it will be vivid, shining, and bright. His conduct is beautifully vivid, shining, and bright due to the power of the Tathāgata himself. Even though the tathāgatas do not think or conceptualize, Mañjuśrī, this is how their activity unfolds, spontaneously and nonconceptually.

1.52 “For example, Mañjuśrī, seeds, grasses, large trees, medicinal herbs, and entire forests all germinate, grow, and flourish once they are planted in the ground and rely on it for nourishment. Even though, Mañjuśrī, the ground does not think or conceptualize, this is how its activity unfolds, spontaneously and nonconceptually.

1.53 “In the same way, Mañjuśrī, all the roots of virtue of sentient beings germinate, grow, and flourish once they are implanted in the Tathāgata and rely on the Tathāgata for nourishment. Even though the Tathāgata does not think or conceptualize, this is how his activity unfolds—spontaneously and nonconceptually.

1.54 “For example, Mañjuśrī, consider a great cloud that covers the whole of the earth, and then rains down a heavy downpour on the different types of seeds,<sup>24</sup> grasses, large trees, medicinal herbs, and entire forests. [F.120.b] This flow of water, all of the same flavor, makes the different types of seeds, grasses, large trees, medicinal herbs, and forests germinate. As it falls in different places, the water assumes different flavors and colors. Even though, Mañjuśrī, the cloud does not think or conceptualize, this is how its activity unfolds, spontaneously and nonconceptually.

1.55 “In the same way, Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha pervades all the vast realms of the ten directions with the cloud of his buddha body. He pours down a great rain of Dharma onto the accumulated roots of virtue, prayers, noble intentions, different aspirations, and dispositions of sentient beings. Mañjuśrī, although that Dharma rain is of equal flavor, through the rain of different types of teachings that pours down on those established in different accumulations of roots of virtue, in diverse aspirations, intentions, and interests, and in multiple dispositions, he generates roots of merit in accordance with those beings’ abilities and strengths.

1.56

“Even so, Mañjuśrī, the Tathāgata does not think or conceptualize, with the thought, ‘For these sentient beings, I shall produce the roots of virtue that lead to the wisdom of a śrāvaka; for those sentient beings I shall produce the roots of virtue that lead to the wisdom of a pratyekabuddha. For these sentient beings I shall produce the roots of virtue that lead to the wisdom of a buddha. For those sentient beings I shall produce the roots of virtue that lead to birth in the heavenly abode of the Four Great Kings. And for these sentient beings I shall produce the roots of virtue that lead to birth in the heavenly abode of the Thirty-Three Gods. And so on, likewise, I shall produce the roots of virtue of those born in the abode of Yāma, Tuṣita, [F.121.a] Nirmāṇarati, and Paranirmitavaśavartin; as well as those of Brahmā and Brahmā’s Attendants, those of Lesser Light, Immeasurable Light, and Radiant Light; those of Lesser Virtue, Immeasurable Virtue, and Vast Virtue; those of Without Clouds, Born from Merit, and Large Fruit; and those of the pure realms Unsurpassed, Sorrowless, Exquisite Appearance, Acute Perception, and Akaniṣṭha. I shall produce the roots of virtue of the gods born in the league of Māra.’

1.57 “Mañjuśrī, the Tathāgata does not think or conceptualize, with the thought, ‘For these sentient beings I shall produce the various roots of virtue that lead to birth as a king; for these sentient beings I shall produce the various roots of virtue that lead to human birth; for these sentient beings I shall produce the various roots of virtue that lead to birth as a powerful deity.’

1.58 “Mañjuśrī, the Tathāgata does not think or conceptualize in that way. Nevertheless, the activity of the Tathāgata unfolds—spontaneously and nonconceptually—in accordance with the aspirations, noble intentions, interests, and roots of virtue that sentient beings have accumulated.

1.59 “Mañjuśrī, the Tathāgata is impartial toward everything; he does not conceptualize while in a state of equanimity. For example, Mañjuśrī, as soon as the sun rises, it emits countless myriads of light rays, and thus dispels the world’s thick clouds of darkness. But the sun does not think or conceptualize; this is how its activity unfolds, spontaneously and nonconceptually.

1.60 “In the same way, Mañjuśrī, as soon as the sun-like Tathāgata rises, he emits countless myriads of wisdom light-rays, [F.121.b] and thus dispels the darkness that engenders wrong views in sentient beings; then it is only the blessing of the Tathāgata that turns the world toward the correct view, in order to develop sentient beings.

1.61 “Mañjuśrī, even though the Tathāgata does not think or conceptualize, with the thought, ‘I am dispelling the wrong views of sentient beings,’ or ‘I shall dispel them,’ this, Mañjuśrī, is how the activity of the Tathāgata

unfolds, spontaneously and nonconceptually.

1.62 “Mañjuśrī, the Tathāgata does not conceptualize; he is impartial and evenhanded in all matters. For example, Mañjuśrī, on account of the power of a magician, magical trickery displays various actions and different types of bodies; however, Mañjuśrī, the magical illusion is ineffable, unproduced, unceasing, unwritten, soundless, objectless, insubstantial, inconceivable, without characteristics, nondual, without any activity, equal to the *dharmadhātu*, and beyond oppositional factors. Yet, Mañjuśrī, on account of the magician’s power, his magical emanations display different types of action, spontaneously and nonconceptually.

1.63 “In the same way, Mañjuśrī, although the thus-gone, blessed, complete and perfect Buddha assumes a variety of physical bodies, hues, activities, behaviors, and deeds within *samsāra* for the sake of sentient beings, he is still ineffable, unproduced, unceasing, unwritten, soundless, objectless, insubstantial, inconceivable, without characteristics, nondual, without any activity, equal to the *dharmadhātu*, and beyond oppositional factors, and he transcends the three realms of existence. Yet, Mañjuśrī, the Tathāgata, for the sake of sentient beings, displays—spontaneously and nonconceptually—his many different deeds.

1.64 “For example, Mañjuśrī, although there is only one sun, [F.122.a] due to the influence of the sovereign Mount Meru, sentient beings see it in many different aspects on the four continents. Some perceive it to be rising, and others to have already risen. Some perceive it to be just warming up, and others to be hot. Some perceive midnight, and others noon. Some observe the sun at the first watch at dawn, while others observe the sun only in the afternoon. Some are only aware of the sun once it disappears, while others only know it at dawn. Even though the sun is a single orb, sentient beings on the four continents perceive it to be different things. The orb of the sun does not think or conceptualize, but due to Mount Meru, it displays its various actions—spontaneously and nonconceptually—in the world systems of the four continents.

1.65 “In the same way, Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha, on account of the power of sentient beings, is known by some within his retinue as a fully awakened Tathāgata, while others know him to have passed into *nirvāṇa*; still others know him as the Blessed One, the complete and perfect Buddha.

1.66 “Within that very retinue, some know that the Blessed One has passed into *nirvāṇa*. Others know that ten years have elapsed since the Tathāgata, Blessed One, attained perfect awakening. Still others know that ten years have elapsed since the Tathāgata passed into *nirvāṇa*. Some know the essence of the teaching of the Blessed One, while others know the Blessed

One's teaching in a state of decline. Some know that ten, twenty, thirty, [F.122.b] forty, or fifty years have elapsed since the Blessed One taught the Dharma. Some know that ten, twenty, thirty, forty, or fifty years have elapsed since the Blessed One passed into nirvāṇa. Some know that a hundred or a thousand years have elapsed since the Blessed One attained perfect awakening. Others know that a hundred or a thousand years have elapsed since the Blessed One passed into nirvāṇa. Some know that ten, twenty, thirty, forty, or fifty thousand years have elapsed since the Blessed One attained perfect awakening. Others know that ten, twenty, thirty, forty, or fifty thousand years have elapsed since the Blessed One passed into nirvāṇa. Some know that ten, twenty, thirty, forty, or fifty hundred thousand million eons have elapsed since the Blessed One attained perfect awakening, while others know that ten, twenty, thirty, forty, or fifty hundred thousand million eons have elapsed since the Blessed One passed into nirvāṇa.

1.67 “Mañjuśrī, within this retinue, some gods and men know that inexpressibly, indescribably many eons have elapsed since the Blessed One, Śākyamuni, attained perfect awakening. Mañjuśrī, within this retinue, some gods and men know that inexpressibly, indescribably many eons have elapsed since the Blessed One, Śākyamuni, passed into nirvāṇa.

1.68 “Mañjuśrī, the Tathāgata does not think or conceptualize. Even so, Mañjuśrī, for the sake of sentient beings, the Tathāgata's deeds unfold in this way, spontaneously and nonconceptually.

1.69 “For example, Mañjuśrī, when stormy winds arise in this world, [F.123.a] the grasses, large trees, medicinal herbs, forests, and every leafy thing waver, vibrate, and judder; tremble, quiver, and quake; and clamor, roar, and howl. While they are agitated, disturbed, and shaken, some leaves fall down in the east and are blown aloft in the west, but some fall down in the west and are blown aloft in the east. The edges of some leaves fall while their centers rise. Some leaves fall down in the north but are blown aloft in the south.

1.70 “The grasses, large trees, forests, and leaves do not think or conceptualize. Yet, even so, Mañjuśrī, due to the power of the stormy wind, they display many different actions. In the same way, Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha does not think or conceptualize. Even so, for the sake of sentient beings, there arise, perpetually and instantaneously in the vast, countless world systems of the ten directions, innumerable venues for his entry into physical bodies, hues, modes of conduct,<sup>25</sup> training, and tasks.

1.71 “Mañjuśrī, for as long as sentient beings focus their minds on the Tathāgata, for that long they interrupt or reverse the process of their rebirth in hell, among animals and hungry ghosts, and in the realm of the Lord of

Death.

1.72 “Thus, Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha, possesses innumerable qualities. Even bodhisattva mahāsattvas, who abide in inconceivable states of absorption and liberation, cannot comprehend, in a hundred billion eons, [F.123.b] the scope of the qualities attributable to just a single tathāgata.

1.73 “Mañjuśrī, among those who claim to possess the five supernormal knowledges, a small number of non-Buddhist sages who are free from desire behold, with the divine eye, more sentient beings than the gods and humans of the trichiliocosm in a place no bigger than a chariot wheel.

1.74 “Mañjuśrī, the many sentient beings of the trichiliocosm beheld with the divine eye in a place no bigger than a chariot wheel by a small number of non-Buddhist sages who are free from desire, among those who claim to possess the five supernormal knowledges, are fewer in number than the many sentient beings beheld with the divine eye in a place no bigger than a chariot wheel by the śrāvaka disciples of the Tathāgata, the arhats whose defilements are exhausted, and who meditate on the eight aspects of liberation.

1.75 “Mañjuśrī, the many sentient beings of the trichiliocosm beheld with the divine eye in a place no bigger than a chariot-wheel by the śrāvaka disciples of the Tathāgata, the arhats whose defilements are exhausted, and who meditate on the eight aspects of liberation, are fewer in number than the many sentient beings beheld with the divine eye in a place no bigger than a chariot wheel by the pratyekabuddhas.

1.76 “Mañjuśrī, the many sentient beings of the trichiliocosm that the pratyekabuddhas behold with the divine eye are fewer in number than the many sentient beings beheld with the divine eye in a place no bigger than a chariot wheel by the bodhisattvas, who abide in inconceivable liberation and absorption.

1.77 “Mañjuśrī, the many sentient beings of the trichiliocosm that the bodhisattvas, who abide in inconceivable liberation and absorption, behold with the divine eye are innumerable fewer [F.124.a] than the sentient beings beheld with the divine eye in a place no bigger than a chariot wheel by the Tathāgata.

1.78 “In the same way, Mañjuśrī, it is not easy, even for the bodhisattvas, who abide in inconceivable liberation and absorption, over as many eons as there are grains of sand in the Ganges, to quantify, conceive of, or enumerate the past, present, and future mental contents and events of each sentient being that dwells in every place no bigger than a chariot-wheel throughout the infinite worlds of the ten directions.

1.79

“Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha, spontaneously knows—at once, in one instant, and in just one moment—the past, present, and future minds and mental factors of sentient beings.

1.80 “Mañjuśrī, the Tathāgata knows—through his spontaneously present wisdom, in a nonconceptual way, at once, in one instant, and in just one moment—exactly and correctly how the past, present, and future causes, aims, and conditions of the mind and mental factors, as well as the venues for engaging in the conduct, training, and tasks, of all those sentient beings living within all the worlds of the ten directions will come about.

1.81 “Mañjuśrī, he also knows—through his spontaneously present wisdom, in a nonconceptual way, at once, in one instant, and in just one moment—how those sentient beings may be trained for unsurpassed, complete, and perfect awakening.

1.82 “Mañjuśrī, the Tathāgata also knows—through his spontaneously present wisdom, in a nonconceptual way, all at once, instantaneously, and in just one moment—the defilements, as numerous as grains of sand in the Ganges, of the state of ignorance of each sentient being. [F.124.b]

1.83 “Mañjuśrī, he also knows—through his spontaneously present wisdom, in a nonconceptual way, all at once, instantaneously, and in just one moment—the causes, aims, and conditions through which those defilements arise, and through knowledge of what skillful means these beings’ defilements may be trained.

1.84 “Thus, Mañjuśrī, the thus-gone, blessed, complete and perfect buddhas, possess inconceivable wisdom. For example, Mañjuśrī, the moon, due to the power of the sun, shows the world its form, color, brilliance, and light, to the fullest, intermediate, and least extent; but the moon itself does not wax or wane. Nevertheless, the maturation of the actions of sentient beings causes the counting of days, calculated in seconds and half-seconds; this is how it occurs. Mañjuśrī, the moon-disk does not think or conceptualize; this is how its activity unfolds, spontaneously and nonconceptually.

1.85 “In the same way, Mañjuśrī, sentient beings with the highest, intermediate, and lowest mental capacities, in all the vast world systems of the ten directions, see the thus-gone, blessed, complete and perfect buddha-forms, buddha-hues, buddha-brilliance, and buddha-light at their highest, intermediate, and lowest levels. Mañjuśrī, sentient beings see the tathāgatas in accordance with their roots of virtue, conduct, and aspirations, as well as the strength of their resolution; however, Mañjuśrī, there are no highest, intermediate, or lowest levels among the tathāgatas.

1.86 “Mañjuśrī, the reason for this is [F.125.a] that the thus-gone, blessed, complete and perfect buddhas, are the *dharmakāya*: they are completely nonoriginated, nonarisen, and nonceasing. Nevertheless, Mañjuśrī, due to

their highest, intermediate, or lowest mental capacities, sentient beings perceive tathāgatas at a high, intermediate, or low level. Mañjuśrī, the tathāgatas do not think or conceptualize, but this is how their activity unfolds, spontaneously and nonconceptually.

1.87 “Mañjuśrī, to the sentient beings of this trichiliocosm—born in the realms of the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kiṁnaras, mahoragas, Brahmā, Śakra, world guardians, humans, nonhumans, and so on, down to the abode of animals—the tathāgatas both eat and do not eat food, both see and do not see, are both empty and not empty,<sup>26</sup> are both stern and not stern, and are both tangible and intangible. This is how all their activity unfolds through the power of the buddhas, spontaneously and nonconceptually.

1.88 “For example, Mañjuśrī, everyone who sees, touches, and is affected by a precious sapphire jewel will turn the color of the precious sapphire jewel, but the precious sapphire jewel does not think or conceptualize.

1.89 “In the same way, Mañjuśrī, all those sentient beings who at least see the tathāgatas in painted forms or statues, who touch them, or who are even aware of their influence will assume inconceivable, perfect forms and hues. But the tathāgatas do not think or conceptualize.

1.90 “For example, Mañjuśrī, if anyone sees the royal elixir tree called *Well-Seen*, irrespective of his malevolent or benign intentions, [F.125.b] his eyes will become pure. If anyone hears the sound it makes when stirred by the wind, irrespective of his malevolent or benign intentions, his ears will become pure. If anyone smells its scent, irrespective of his malevolent or benign intentions, his nose will become pure. If anyone tastes its flavor, irrespective of his malevolent or benign intentions, his sense of taste will become pure. If anyone touches it with his body, irrespective of his malevolent or benign intentions, his body will be purified. Mañjuśrī, the royal elixir tree called *Well-Seen* does not think or conceptualize; still, this is how its activity unfolds, spontaneously and nonconceptually.

1.91 “In the same way, Mañjuśrī, irrespective of his malevolent or benign intentions, if anyone so much as beholds the tathāgatas in painted forms or statues, their eyes will become pure through that root of virtue. Even down to those born in the abode of animals, irrespective of their malevolent or benign intentions, if anyone hears the words *buddha*, or *tathāgata*, or *protector of the world*, his sense of hearing will become pure through that root of virtue. If anyone catches the scent of their qualities, irrespective of his malevolent or benign intentions, his nose will become pure through that root of virtue. If anyone tastes the flavor of their teaching, irrespective of his malevolent or benign intentions, his tongue will become pure through that root of virtue.

[F.126.a] If anyone makes physical contact with them, irrespective of his malevolent or benign intentions, his body will become pure through that root of virtue.

1.92 “Mañjuśrī, the tathāgatas do not think or conceptualize. But because they possess unique qualities, this is how their activity unfolds, spontaneously and nonconceptually.

1.93 “For example, Mañjuśrī, when sentient beings who are in pain or poisoned hear the sound of a drum smeared with the ointment of the royal elixir tree called *Separation*, all their pains are relieved and their poisons become nontoxic. Mañjuśrī, the royal elixir tree called *Separation* does not think or conceptualize. Still, due to sentient beings’ accumulations of causes and conditions and the ripening of their actions, this is how the activity of the royal elixir tree called *Separation* unfolds, spontaneously and nonconceptually.

1.94 “In the same way, Mañjuśrī, as soon as sentient beings hear the name of the tathāgatas, the pains of their wrong views are relieved, and the poisons of their desire, anger, and ignorance become nontoxic.

1.95 “Mañjuśrī, the tathāgatas do not think or conceptualize. Still, because they possess unique qualities, this is how their activity unfolds, spontaneously and nonconceptually.

1.96 “Mañjuśrī, the atomic particles of the trichiliocosm are fewer than the myriad deeds the Blessed One, Śākyamuni, performed in order to train sentient beings in as many world systems of the ten directions as there are grains of sand in the Ganges, and as there are individual atomic particles in those world systems, by means of the four ways of collecting merit, while having previously trained in the conduct of a bodhisattva.

1.97 “Mañjuśrī, the particles, as numerous as grains of sand in the Ganges, [F.126.b] of the world systems of the ten directions are fewer than the ceaseless, spontaneous, nonconceptual deeds the Blessed One, Śākyamuni, performed that have already developed, are developing, and will train for unexcelled, complete, and perfect awakening, sentient beings as numerous as the limitless atomic particles in the boundless world systems of the ten directions.

1.98 “Mañjuśrī, this is why the activity of the thus-gone, blessed, complete and perfect Buddha, performed in order to develop sentient beings, is inconceivable.

1.99 “For example, Mañjuśrī, due to the sun, the moon appears to wax, wane, and vanish, even though the moon does not wax, wane, or vanish. So even though it works in this way, Mañjuśrī, due to the blessing of the tathāgatas for the sake of calculating the number of days, seconds, split-seconds, fortnights, months, and years, in line with the ripening of past virtuous

actions of sentient beings, the moon itself does not wane, vanish, or wax. And yet, Mañjuśrī, due to the ripening of past virtuous actions of sentient beings, together with the sun, this is the way in which the activity of the moon unfolds, spontaneously and nonconceptually.

1.100     “In the same way, Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha—in order to break the pride, conceit, and arrogance of sentient beings who have previously accumulated roots of virtue, in order to ripen their previously accumulated roots of virtue, [F.127.a] and in order to guide them to the teaching of the Tathāgata—displays the decline and disappearance of the authentic Dharma of the Tathāgata.

1.101     “Mañjuśrī, even though the authentic Dharma of the Tathāgata vanishes, declines, and increases due to sentient beings, this is how, nonetheless, Mañjuśrī, the activity of the Tathāgata unfolds, spontaneously and nonconceptually.

1.102     “For example, Mañjuśrī, the various forms of action of all sentient beings are based on, take place in, and unfold in space, but space itself is unproduced, unceasing, noncomposite, unwritten, soundless, ineffable, inexpressible, nondual, and without oppositional factors. Yet this is how the various activities unfold, spontaneously and nonconceptually.

1.103     “In the same way, Mañjuśrī, dwelling upon the thus-gone, blessed, complete and perfect Buddha, and based on the thus-gone, blessed, complete and perfect Buddha, all the activity of all sentient beings unfolds, spontaneously and nonconceptually.

1.104     “But, Mañjuśrī, the Tathāgata is unproduced and unceasing; the Tathāgata, Mañjuśrī, noncomposite, beyond words, soundless, ineffable, inexpressible, nondual, and beyond oppositional factors. Nonetheless, because of the power of his past roots of virtue, conduct, and aspiration, and through his blessing, his various Dharma deeds unfold among sentient beings, spontaneously and nonconceptually.

1.105     “Mañjuśrī, bodhisattvas who are dedicated to the Mahāyāna—through even a single act of focusing on buddhahood—cause countless, innumerable sentient beings in each of the particles of the atoms of the countless, innumerable world systems of the ten directions [F.127.b] to realize supreme wisdom. They cause countless, innumerable sentient beings to become śrāvakas or pratyekabuddhas. They cause countless, innumerable sentient beings to attain the abode of Brahmā. They cause countless, innumerable sentient beings to attain rebirth in the god realm of Paranirmitavaśavartin. They cause countless, innumerable sentient beings to attain rebirth in the god realm of Nirmāṇarati. They cause countless, innumerable sentient beings to attain rebirth in the god realm of Tuṣita. They cause countless, innumerable sentient beings to attain rebirth in the divine Yāma abode. They

cause countless, innumerable sentient beings to attain rebirth in the abode of the Thirty-Three Gods. They cause countless, innumerable sentient beings to attain rebirth in the abode of the Four Great Kings.

1.106 “They cause countless, innumerable sentient beings to attain the status of the divine king, Śakra. They cause countless, innumerable sentient beings to attain the status of a universal monarch. They cause countless, innumerable sentient beings to attain the status of a universal monarch of great might. They cause countless, innumerable sentient beings to attain the status of a nāga lord. They cause countless, innumerable sentient beings to attain the status of a yakṣa lord. They cause countless, innumerable sentient beings to attain the status of a gandharva lord. They cause countless, innumerable sentient beings to attain the status of an asura lord. They cause countless, innumerable sentient beings to attain the status of a kiṁnara lord. They cause countless, innumerable sentient beings to attain the status of a mahoraga lord. They cause countless, innumerable sentient beings to attain the status of a human king. They cause countless, innumerable sentient beings to attain human birth. [F.128.a] They cause countless, innumerable sentient beings to attain noble birth.

1.107 “Therefore, what need is there to mention prayers, incense offerings, flower offerings, or other kinds of offerings? What need to mention listening to, reading, or memorizing even so little as a single verse? What need to mention receiving many kinds of authentic teachings? Therefore, through the completely incalculable activity of the Buddha, bodhisattvas<sup>27</sup> render an even greater service.

1.108 “Mañjuśrī, it would be easier<sup>28</sup> for a bodhisattva to be reborn in hell, among animals, or in the realm of the Lord of Death, for a single eon, a hundred eons, or vast, innumerable eons, than for a bodhisattva not to have served the Buddha, Dharma, and Saṅgha.

1.109 “Mañjuśrī, failure to serve the Buddha, Dharma, and Saṅgha means here any of the following: at the least, inappropriate mental activities that spring from sexual intercourse with one’s wife; anger, ridicule or scorn toward a bodhisattva; renunciation or abandonment<sup>29</sup> of the Dharma; disrespect toward a bodhisattva; failure to show reverence toward a spiritual friend; neglect of the spiritual development of sentient beings; failure to show respect toward one’s teacher, or toward those worthy of offerings, a preceptor, a parent, an ordained person, a holy brahmin, or someone on the right path; failure to bow down, ostentation, or haughtiness toward Dharma teachers, toward those who have realized the special doctrine and who teach the vast doctrine, toward those engaged in the Mahāyāna, [F.128.b] who know what is to be done on the path to nirvāṇa, and toward those who have become masters of *dhāraṇī* and sūtra collections; lack of respect toward the

Dharma and Dharma teachers, and failure to venerate and revere them, or, if a vast range of doctrine is disseminated, thinking it inappropriate that certain people have faith in it; failure, then, to offer approbation to an exponent of that Dharma, failure to study it, and harboring doubt about the doctrine; to be proud of oneself; to withhold praise of those individuals who are praiseworthy, speaking harshly of them; to feel disapproval about the qualities and praises of others; through hatred of individuals, to develop hatred of the Dharma and give up the Dharma; to lead others into arguments; to wish for an elevated seat and look for ways to acquire one; to eagerly perform rites that should be conducted by others; failure to honor or welcome senior monks who have long maintained pure conduct, and to scowl at them; to persist in a harsh attitude and seek out quarrels and faults in others; to develop pride, and then not visit or attend to those who are learned; failure to honor them, or pay them respects, or ask them what is virtuous or nonvirtuous, or what should or should not be done, or what action is meaningful and beneficial and brings happiness in the long term; and to have no regard for emancipation, or excessive engagement in debates.

“That is how, Mañjuśrī, one fails to serve the Buddha, Dharma, and Saṅgha.

1.110 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend will attain *dhāraṇīs* that confer empowerment. He will attain the *dhāraṇī* of the *immaculately shining clear light of the essence of the sublime oceanic assembly*. [F.129.a]

1.111 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend will ripen in this life the actions which would cause him to live for countless, innumerable, vast eons in hell, among animals and hungry ghosts, and in the realm of the Lord of Death. Through any of these eight obstacles—brain fever, plague, pain in the ribcage; civil, foreign, or famine-induced strife; and physical or mental injury—he will also become purified in one lifetime, and even be purified simply through his dreams.

1.112 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend will surpass in a single morning the roots of virtue developed through generosity, offerings, and receiving precepts from countless myriads of buddhas. Thus, revering a spiritual friend is inconceivably excellent.

1.113 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend discovers ten treasures. What ten? They are as follows: the treasure of the enumeration of all the qualities of the buddhas; the treasure of the realization of all the teachings of the buddhas; the treasure of the display of retention of all the teachings of the buddhas; the treasure of instructing others in the correct knowledge of every one of the teachings of the buddhas; the treasure

that brings about realization of expertise in the ineffable principles of all the teachings of the buddhas; the treasure of seeing in actuality all the manifestations and magical emanations of the buddhas; [F.129.b] the treasure of the skill to accomplish equanimity toward all the teachings of the buddhas; the treasure of never being bereft of the sight of all the buddhas; the treasure of skillful, perfect entry into inconceivable, apparitional eons; and the treasure of attaining joy, delight, and steadfast devotion for all buddhas and bodhisattvas.

1.114 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend attains ten powers. What ten? They are as follows: power over lifespan, in order to be blessed with a life lasting inexpressible, ineffable eons; power over the mind, in order to access wisdom that realizes countless, limitless states of absorption; power over resources, in order to display all world systems and demonstrate the blessings of adorning them with many ornamentations; power over birth, in order to demonstrate rebirth in every world system; power over action, in order to demonstrate the blessing of the ripening of actions at the proper time; power over devotion, in order to display the blessing of filling all world systems with buddhas; power over aspiration, in order to become completely and perfectly awakened in a period, in a life, and in a buddhafield where one wishes to become awakened; power over miraculous powers, in order to display magical emanations and manifestation in all buddhafields; power over the Dharma, in order to open the door to infinitely many teachings; and power over wisdom, in order to display the ten powers of the tathāgatas, the four kinds of fearlessness, [F.130.a] and the thirty-two major and eighty minor physical marks, as well as perfect awakening.

1.115 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend, even if he placed world systems as immeasurable as the ten directions of space into an area only the width of a single hair, would cause no harm or hindrance to any sentient being; and afterward, things would be exactly as they were before. He could bless countless, immeasurable, unimaginable, unmatched eons in a single instant, and bless a single instant for countless, immeasurable, unimaginable eons; and in each eon that is destroyed by fire, water, or wind, his blessing means that, no matter what, no sentient beings are deprived of resources, and no physical harm or mental distress comes to them; and he even knows the manner in which such deeds will develop sentient beings.

1.116 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend, if he so wishes, displays—through each of his boundless bodies in the buddha-realm within each of the atomic particles in each world belonging to the world systems up to the boundless [F.130.b] realms of the buddhas in each of

the ten directions—descent from Tuṣita, birth, departure from home, practice of austerities, arrival at the seat of awakening, vanquishment of the forces of evil, attainment of complete and perfect awakening, turning the wheel of the Dharma by request, and finally, entry into *mahāparinirvāṇa*.

1.117 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend, if he so wishes, places boundless buddhfields of the buddha realms in each atomic particle of each of the world systems of the ten directions; he displays the arrayed qualities of the adornments of all the buddhfields of the ten directions in a single buddhfield. He displays the arrayed qualities of the adornments of a single buddhfield in every buddhfield. He appears and dwells within the retinues of all the tathāgatas in all buddhfields, and afterward does not stir from them.

1.118 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend, if he so wishes, displays the bodies of all sentient beings of all the world systems of the ten directions in the body of a single sentient being; he displays the body of a single sentient being in the bodies of all sentient beings, but without mixing up their bodies. Displaying deeds such as not causing harm to any sentient being, he spontaneously and nonconceptually brings about their maturation, too. He places all the buddhas of all the infinite world systems in a single buddha, and places a single tathāgata in all the tathāgatas of the boundless buddha realms. While doing so, he never mixes up the tathāgatas, spontaneously and nonconceptually displaying such deeds. Resting in meditative equipoise in a single body, he appears in countless, immeasurable bodies; resting in equipoise in countless, immeasurable bodies, he appears in a single body. [B3]

1.119 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend has the *dharmadhātu* as his sphere of activity, but also manifests activity in the realms of sentient beings. He takes delight in the sphere of activity of the buddhas, but also manifests in the sphere of activity of Māra. [F.131.a] He has *nirvāṇa* as his sphere of activity, but also manifests in the sphere of activity of *samsāra*. The wisdom of omniscience is his sphere of activity, but he also manifests in the bodhisattvas’ sphere of activity. Calmness is his sphere of activity, but he also manifests in discordant, turbulent, and tumultuous spheres of activity and trains sentient beings who live there.

1.120 “His sphere of activity encompasses that which should not be adopted as well as that which should not be rejected; that which has no elaboration and that which is not elaborated; that which is without characteristic as well as that which is immaterial; and that which cannot be known as well as that which is equal to space. He also manifests among all sentient beings whose sphere of activity encompasses elaboration, characteristics, and conceptualization. While his sphere of activity displays the powers, he also

manifests in the sphere of activity of good forms. While his sphere of activity is the antidote, by virtue of the nonorigination and noncessation of all phenomena, he also manifests in the sphere of activity that matures sentient beings. While his sphere of activity is wisdom, liberation, the supernormal knowledges, knowledge, and emancipation, he also appears in order to mature the sentient beings of all the vast world systems of the ten directions —the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kiṁaras, mahoragas, Brahmā, Śakra, and world guardians; rākṣasas, evil spirits, hungry ghosts, flesh-eating demons, ghouls, zombies, and demon zombies; those born in hell, as animals, or in the realm of the Lord of Death; those born from an egg or womb, born from heat or moisture, or born miraculously; and those with form or without form, and with or without perception, [F.131.b] up to the formless abode of Neither-Perception-nor-Nonperception.

1.121 He has attained the sphere of activity of tathāgata conduct, complete and perfect awakening, and all the attainments of a buddha; yet he also displays the rites and conduct of all śrāvakas and pratyekabuddhas.

1.122 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend can place the sounds of all sentient beings into the sound of a single sentient being, and the sound of a single sentient being into the sounds of all sentient beings; and yet, the sounds will not become mixed up, and no sentient being’s sound will lose clarity.

1.123 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend blesses his own body as the elements of earth, water, fire, and wind, in all the vast world systems of the ten directions, spontaneously and nonconceptually.

1.124 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend displays an inanimate body in the body of a sentient being, without mixing it up with the sentient being’s body. He displays a sentient being’s body in an inanimate body, without mixing it up with the inanimate body. He displays the body of a śrāvaka or a pratyekabuddha in the body of a buddha, without demeaning the buddha’s body. He displays the body of a buddha in the body of a śrāvaka or a pratyekabuddha without aggrandizing the body of a śrāvaka or a pratyekabuddha. He displays a body of complete and perfect awakening in the body of a practitioner, without even interrupting his or her practice. He displays the body of a practitioner in a body of complete and perfect awakening, without even compromising the body of perfect awakening. [F.132.a] He displays nirvāṇa<sup>30</sup> as an ornament of samsāra, without developing any attachment toward nirvāṇa. He displays samsāra within nirvāṇa; but because he is forever beyond suffering, he does not have to attain nirvāṇa.

1.125

“While remaining in meditative equipoise, he nevertheless displays every kind of activity, such as coming, going, standing, and lying down. While exhibiting every kind of conduct, he does not disturb his meditative absorption. While appearing to listen to the Dharma in the presence of a single tathāgata, he nonetheless listens to the Dharma in the maṇḍalas of the retinues of all tathāgatas in all the vast world systems of the ten directions, by means of various perfect forms, bodies, and hues. He does not enter distinct states of absorption while he receives and retains the Dharma; and while reciting and comprehending it, he never ceases listening to the Dharma that those buddhas teach. While bringing about the maturation of sentient beings by means of various perfect forms, bodies, and hues in all the vast world systems of the ten directions, he never acts through different bodies, or stirs from his resting place. Although he displays every type of activity in all the vast world systems of the ten directions, he does not enter different states of absorption. While accomplishing, in a single moment of consciousness, countless, immeasurable, myriad states of absorption, he does not engage in different states of absorption.

1.126 “Mañjuśrī, as a consequence of that infinite variety, bodhisattvas who rest in inconceivable liberation and absorption achieve entry into states of absorption for eons as vast as buddhafields, and there is no limit to those who have accomplished access into the states of absorption of the bodhisattvas.

1.127 “Mañjuśrī, all those excellent bodhisattva absorptions [F.132.b] occur thanks to a spiritual friend. In the same way, Mañjuśrī, all introductions to the ineffable *dhāraṇī*—boundless, immeasurable, innumerable, inconceivable, peerless, incalculable, and inestimable—as well as the excellent retention of *dhāraṇīs*, derive from a spiritual friend. This also applies to the powers, the kinds of fearlessness, and the excellent, unique qualities of the buddhas, which are boundless, immeasurable, innumerable, inconceivable, peerless, incalculable, inestimable, and indescribable.

1.128 “In brief, Mañjuśrī, this is how all the bodhisattvas’ vast accomplishments in buddha qualities and all the marvels of buddha qualities spring from a spiritual friend.

1.129 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend accomplishes his goal of displaying to sentient beings how to enter the vast *dharmadhātu*; his goal of making all beings understand how to establish the many different kinds of adornments of all the world systems; his goal of producing emanations in all world systems; his goal of establishing the body of a tathāgata in a bodhisattva body, and establishing the body of a bodhisattva in a tathāgata body; his goal of establishing the sphere of space in the sphere of the world, and establishing the sphere of the world in the

sphere of space; his goal of establishing samsara in nirvana, and establishing nirvana in samsara; his goal of expounding all the teachings of the buddhas in a single living language; his goal of magically projecting the display of boundless faces and bodies in a single body, while bringing forth all the body's developmental stages; [F.133.a] his goal of filling the *dharmadhātu* with a single body; and his goal that nonconceptual awakening is accomplished by each single sentient being in each and every single moment of mind by means of the limitless gateways.

"Mañjuśrī, these and others are the many immeasurable, innumerable, and inconceivable goals that bodhisattvas achieve.

1.130 "Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend favors and enters every world system in a single world system. He favors and enters a single world system in every world system. He favors and enters all the world systems pervaded by a single lotus throne and the body of a single tathāgata. He favors and enters all world systems as the display of the nature of space. He favors and enters all world systems as the ornaments of the buddhas. He favors and enters all world systems pervaded by bodhisattva bodies. He favors and enters all world systems set in a space only the width of a hair. He favors and enters all world systems located in, or endowed with, a single body. He favors and enters all world systems totally pervaded by the bodhi tree and the seat of awakening of a single tathāgata. He makes himself understood with a single language in all world systems, while using the terms spoken in the various realms of sentient beings, and so resolutely effects their contentment. He favors and enters the disposition and bodies of all sentient beings. He favors and enters all the realms of sentient beings, inhabiting and endowed with the body of a single being. He favors and enters all the realms of sentient beings, having [F.133.b] turned into a bodhisattva. He favors and enters all the realms of sentient beings, having turned into a tathāgata. He favors and enters all the realms of sentient beings, relying on the body of a single being. He favors and enters all the realms of sentient beings as a vessel for the Buddha's teachings. He favors and enters all the realms of sentient beings, displaying Śakra, Brahmā, and the world guardians, manifesting whatever forms, bodies, hues, and marks he wishes. He favors and enters all the realms of sentient beings displaying the forms, bodies, hues, marks, and conduct of śrāvakas and pratyekabuddhas. He favors and enters all the realms of sentient beings, displaying the blessing of their adornment with the qualities of a bodhisattva. He favors and enters all the realms of sentient beings, revealing the other displays of the forms of the tathāgatas, including the major and minor marks, as well as their various forms, bodies, hues, conduct, and deeds.

1.131 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend, while not stirring from the realm of desire, enters the concentrations of the form and formless realms, liberation, absorption, and the attainments. As a result of these, he is unborn. Even though he enters into the knowledge of the path of the śrāvakas, the power of his great compassion is never disrupted. Even though he is skilled in knowledge and view of the path of the pratyekabuddhas, the power of his great compassion is never disrupted.

1.132 “Even while he is surrounded by many attendants, he also possesses a large pure retinue of gods and men. Even though he possesses a hundred thousand celestial nymphs singing melodies and a hundred thousand cymbals sounding forth, [F.134.a] he never abandons the absorptions, concentrations, and attainments that are part of the path of a bodhisattva. Even though he dwells in the midst of every human pleasure, love, merriment, and allure, as well as all the distractions of greedy sentient beings, he never abandons, even during a single moment of thinking, the equanimity of the mind of awakening.

1.133 “Even though he is not of the world, and is completely uncorrupted by any worldly matters, he makes a show of training in the path that transcends the world, and develops sentient beings bound by their actions and passions. Even though he abides on the path and partakes of the view and proper knowledge of the path, in order to develop sentient beings who have fallen onto bad paths, he shows himself on a bad path, without perceiving that path to be essential, or considering it to be pure.

1.134 “The purpose of his physical, verbal, and mental actions is not unwholesome; he always maintains correct moral discipline and, even though he exercises the perfect discipline of a tathāgata, in order to develop sentient beings who have disregarded discipline, he may appear as someone whose experience is that of a childish, ordinary, common person. Even though he has accumulated a store of merit and wisdom, and dedicates himself to a bodhisattva’s rebirth, he displays rebirth among hell beings and animals, and in the realm of the Lord of Death, and in needy and impoverished households, in order to develop sentient beings born in the lower realms. But he himself has not really fallen into those realms.

1.135 “Because he dwells in the unimpeded wisdom and courage of the Buddha’s teaching, he is learned in wisdom that does not depend on others. He is established in the blessings bestowed by all the tathāgatas. [F.134.b] His physical body is unified with the body of all the buddhas. He has realized the manifestations of Dharma methods and way of thinking that are not common to all sentient beings. He is equally established in all vehicles. He has proceeded into the domain of activity of all the buddhas, and is universally praiseworthy. All those in the realms of sentient beings gaze at

his face. He is the preceptor of all beings. He delights in meditative absorption that is like the profound and constant tides of the ocean. Although he has attained the *dhāraṇī* that *accomplishes the perfect, limitless bodies and hues of the buddhas*, he never ceases to search for the Dharma. Although he is the highest teacher in the worlds of gods, humans, asuras, and gandharvas, he makes a show of kneeling and placing his palms together to receive teachings from preceptors and teachers, and appears to attend to all those worthy of respect.

1.136 “Since he has embarked on the path of the bodhisattva, the very skillful means that will develop or improve sentient beings are the skillful means by which he teaches them. He has collected every root of virtue and reached the pinnacle of every bodhisattva activity. He is empowered<sup>31</sup> by all the tathāgatas, attains supreme, sacred mastery of and sovereignty over the Dharma, and is encircled by a vast, immaculate Dharma diadem. Through all the world systems, he ceaselessly displays the body of a tathāgata and he is blessed to ceaselessly turn the wheel of the Dharma. And he is endowed with a physical form to enter into every world system. He is further endowed with the truly supreme sovereignty over all teachings. And he has attained all bodhisattva empowerments. [F.135.a] He possesses knowledge of how to display rebirth in all the realms of living beings. Even though he belongs to the same domain as all the tathāgatas of the past, present, and future, he never interrupts his bodhisattva activity. The strength of his bodhisattva motivation never weakens. He is never far from the blessings of bodhisattva activity and also never abandons the essential nature of a bodhisattva. He never departs from the bodhisattva aims, or turns back from the bodhisattva path. He never becomes discouraged in his bodhisattva duties.

1.137 “Mañjuśrī, for the bodhisattva who has been accepted by a spiritual friend, all phenomena are said to be without acceptance or rejection, neither raised up nor put down; illusions and mirages, dreams, optical illusions, reflections, and the moon in water; emptiness, signlessness, and wishlessness; and devoid of conditioning, inexpressible, indescribable, inexplicable, suchness, the limit of reality, imperishable, equality, without differentiation, and nondual. They are apprehended this way because all phenomena are without oppositional factors.

1.138 “Here, the expression *all phenomena* refers to what is ‘apprehended this way’ because one clings to conceptions; this is apprehension. Why is this? Because to apprehend mind where there is no mind is an erroneous conception, and when the mind has succumbed to error, it becomes demented. When the mind is demented, it becomes distorted. From mind

being distorted, mind grows terrified. From mind being terrified, the mind of awakening grows weaker. For this reason, Mañjuśrī, a bodhisattva should use his mind [F.135.b] to closely scrutinize his mind.

1.139 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend attains ten powers. What ten? They are the powers with respect to lifespan, mind, resources, activities, rebirth, devotion, aspiration, miraculous powers, and Dharma, along with the power over wisdom.

1.140 “He also attains ten miraculous displays. What ten? They are the miraculous displays of sentient beings, buddhfields, qualities, bodies, aspirations, spheres of activity, wisdom, supernormal knowledges, and miraculous magical displays along with the miraculous display of powers.

1.141 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend understands the aspirations within all the realms of sentient beings and understands the differences between the buddha realms. He also understands the different types of questions among all the viewpoints. He also knows all the lineages of those without upper garments and nihilists<sup>32</sup> living among the worldly realms. He is skilled in understanding countless explanations of the sameness or difference of all phenomena. He understands that all action is bound up with change. He understands the different conceptions belonging to the different existent worlds that have succumbed to error due to erroneous conceptions. He understands the single state of emancipation as the culmination of understanding that all phenomena undergo change. He understands the entire *dharmadhātu* as graced by the miraculous display of the tathāgatas. He knows all beings of the three times. And he brings forth the wisdom that exists within the unbroken lineage of all the buddhas.

1.142 “Mañjuśrī, [F.136.a] a bodhisattva who has been accepted by a spiritual friend surpasses in a single morning all the roots of virtue produced through making offerings to, through worshiping, and through receiving instructions from countless, innumerably many buddhas. Mañjuśrī, the qualities that a spiritual friend possesses are that inconceivable.

1.143 “Mañjuśrī, bodhisattvas who have been accepted by a spiritual friend awaken to complete and perfect awakening. They enter, in the three times, into each atomic particle in each world system of the vast, boundless world systems of the ten directions and bless them for eons until the end of time, teaching in them the Dharma that engages with the past, present, and future. Mañjuśrī, this is so because the thus-gone, blessed, complete and perfect buddhas, are permanent, stable, and unchanging.

1.144 “Mañjuśrī, the thinking of bodhisattvas who have been accepted by a spiritual friend is free from error. Mañjuśrī, sentient beings whose minds misconstrue things, on account of mistaken ideas, are obsessed with

declaring ‘these are the Buddha’s teachings’ or ‘these are not the Buddha’s teachings,’ and thus reject the Dharma. They also commit various kinds of nonvirtuous actions. Mañjuśrī, the teachings of the Buddha neither arise nor cease. The teachings of the Buddha, Mañjuśrī, are unproduced, unceasing, unwritten, soundless, nondual, and without oppositional factors. They transcend language because they are without oppositional factors. Mañjuśrī, the statements ‘these are the Buddha’s teachings’ and ‘these are not the Buddha’s teachings’ are both [F.136.b] limited positions. Anything that is limited, Mañjuśrī, is not the Buddha’s teaching. Mañjuśrī, the essence of the Buddha’s teaching is that it is unlimited. Mañjuśrī, this unlimited essence is unproduced and unceasing. Mañjuśrī, that which is unproduced and unceasing is devoid of both limit and nonlimit. It is unwritten, soundless, and transcends language. It cannot be designated, is nondual, and is without oppositional factors. Mañjuśrī, that which is without oppositional factors is unproduced and unceasing. That which is unproduced and unceasing is the word of the Buddha. That is so, Mañjuśrī, because the Tathāgata is the *dharma-kāya*: totally unproduced, nonarising, and unceasing. Although there are, indeed, no words for this, sentient beings see the tathāgatas on account of the blessings generated by their previous roots of virtue, their conduct, and the strength of their aspirations.

1.145 “For example, Mañjuśrī, as soon as a precious water-purifying<sup>33</sup> gem is placed into water, it purifies it of all mud and mire. Mañjuśrī, even though the precious water-purifying gem does not think or conceptualize, this is how its activity unfolds, spontaneously and nonconceptually. Similarly, Mañjuśrī, as soon as a tathāgata arises, he purifies all the mud and mire of the passions of all sentient beings in the vast world systems of the ten directions. Even though the tathāgatas do not think or conceptualize, this is how their activity unfolds, spontaneously and nonconceptually.

1.146 “For example, Mañjuśrī, a potter’s wheel that is driven fast and forcefully by a potter creates various containers. Even though, Mañjuśrī, the potter’s wheel does not think or conceptualize, this is how its activity unfolds, spontaneously and nonconceptually. Similarly, Mañjuśrī, the thus-gone, [F.137.a] blessed, complete and perfect Buddha, actualizes in sentient beings a variety of roots of virtue, through the force of the blessing of their previous roots of virtue, conduct, and aspirations. Even though the tathāgatas do not think or conceptualize, this is how their activity unfolds—spontaneously and nonconceptually—because they possess the unique qualities of the buddhas.

1.147 “Mañjuśrī, the deeds of sentient beings who offer food to the Tathāgata and those who do not offer food, of those who behold him and those who do not behold him, of those who praise him and those who do not praise him, of

those who revile him and those who do not revile him, and of those who make humble requests to him and those who do not make humble requests, through the Buddha's blessings, are all actions that unfolds spontaneously and nonconceptually.

1.148 "Mañjuśrī, all the supreme tathāgatas have appeared because a spiritual friend has accepted them.

1.149 "Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend attains the *dhāraṇī* that *accomplishes the perfect, limitless bodies and hues of the buddhas*. The attainment of this *dhāraṇī* causes buddha bodies to pervade all the world systems of the ten directions. In each world system, too, he displays a body of perfect awakening. Spontaneously and nonconceptually, he turns the wheel of the Dharma countless times, and bestows countless different teachings, without ever stirring from his place of rest. Therefore, Mañjuśrī, spiritual friends possess inconceivable qualities.

1.150 "Consequently, Mañjuśrī, a bodhisattva should rely on spiritual friends and behave toward them, serve them, and honor them as he would a tathāgata. [F.137.b]

1.151 "Mañjuśrī, he should abandon nonvirtuous friends as he would a blazing rock shelter on a cliff. That is so, Mañjuśrī, because the mind and conceptions of a bodhisattva become aberrant if he relies on a nonvirtuous friend. When his mind is aberrant, it becomes deluded. When it is deluded, it becomes confused. When it is confused, it becomes afraid. When his mind is afraid, he forsakes the mind of awakening. When he squanders the mind of awakening, he gives up on the deity.<sup>34</sup> When he gives up on the deity, the gods declare him to be no longer praiseworthy. Also, the nāgas, yakṣas, gandharvas, kiṁnaras, mahoragas, humans, and nonhumans, on up to the buddhas, declare him to be no longer praiseworthy. Consequently, Mañjuśrī, a bodhisattva should rely on, serve, and honor virtuous spiritual friends.

1.152 "For example, Mañjuśrī, the medicine called *refuge* removes, at the very least, all the ailments of those born in the abode of animals, irrespective of their dispositions, devout or wicked. The medicine called *refuge* does not think or conceptualize, but because it possesses unique properties, this is how its activity unfolds, spontaneously and nonconceptually.

1.153 "Similarly, Mañjuśrī, those born in the abode of animals who see a painted image or statue of a tathāgata, irrespective of their dispositions, devout or wicked, will at the very least be liberated from all the ailments of<sup>35</sup> the disturbing emotions. These tathāgatas do not think or conceptualize, but because they possess unique qualities, this is how their activity unfolds, spontaneously and nonconceptually.

1.154

“For example, Mañjuśrī, [F.138.a] the sun’s disk rises up from the great ocean to dwell in the expanse of the sky. It then emits countless rays of light, making itself visible in every hamlet, village, town, district, province, and royal palace, to dispel the darkness there. It dries up all the mud and mire, and opens all lotus flowers. It also causes all grasses, trees, and medicinal herbs, as well as entire forests, to grow. It ripens all medicinal herbs. It bathes all the areas within in its range, and every stream, pond, and lake receives its light simultaneously, yet it does not stir from its dwelling place. During all this, Mañjuśrī, the sun does not think or conceptualize. But because it possesses unique qualities, this is how its activity continually unfolds, spontaneously and nonconceptually.

1.155 “Similarly, Mañjuśrī, the thus-gone, blessed, complete and perfect Buddha, too, rises up from the ocean of *samsāra* and dwells in the sphere of activity of the space of the *dharmadhātu*. He then issues countless light rays of wisdom, rendering himself visible throughout the vast world systems of the ten directions, and dispelling the darkness, distorted views, and blurred sight of ignorant sentient beings. He dries up all the mire and mud of their passions. He rouses the realms of sentient beings from their long sleep of error. He causes all the roots of virtue of all sentient beings to grow. He brings to maturity all the amassed roots of virtue of all sentient beings. He puts in place every opportunity for roots of virtue; and although all his deeds take place simultaneously, he does not stir from his dwelling place. During all of this, Mañjuśrī, the Tathāgata does not reflect [F.138.b] or conceptualize. But because he possesses unique qualities, this is how his activity unfolds, spontaneously and nonconceptually.

“Thus, Mañjuśrī, acceptance by a spiritual friend is the basis of the tathāgatas’ spontaneous and nonconceptual maturation of sentient beings.

1.156 “Mañjuśrī, a bodhisattva who has been accepted by a spiritual friend becomes skilled in the discrimination and analysis of phenomena. He analyzes phenomena in the following way: The eyes are not the cause of the objectification of form, nor is form the cause of the objectification of the eyes. Consciousness arises, as the actual cause and condition of perception, but this consciousness arises neither from the eyes nor from form; and once arisen, this consciousness dissolves, and does not remain. The ears, nose, tongue, and body are just the same. In addition, the mental faculty is not the cause of the objectification of mental phenomena, nor are mental phenomena the cause of the objectification of the mental faculty. Consciousness arises, as the actual cause and condition of perception, but this consciousness arises neither from the mental faculty nor from phenomena; and once arisen, this mental consciousness dissolves, and does not remain.

1.157

“Similarly, roots of virtue are not a condition for awakening, nor is awakening a condition for roots of virtue. Yet, because roots of virtue are also interpreted as a condition for awakening, those who generate the mind of awakening produce them. But once these roots have developed, they dissolve, and do not remain. Hence, a mind that has formed roots of virtue and a mind that has dedicated them toward awakening are not correlated.

1.158 “For example, fire comes from nowhere and goes nowhere, and yet, due to causes and conditions, it burns. Similarly, Mañjuśrī, the blazing fire of a bodhisattva’s wisdom comes from nowhere and goes nowhere. Yet, the bodhisattva’s blazing fire of wisdom depends on his roots of virtue. Because he possesses such knowledge, he quickly [F.139.a] attains unsurpassed, complete, and perfect awakening. Therefore, Mañjuśrī, spiritual friends possess an immeasurable ocean of qualities.

1.159 “Mañjuśrī, some sons and daughters of noble families continuously offer food with a hundred flavors and divine clothing every single day to as many blessed buddhas, along with bodhisattvas and śrāvakas, as there are particles in all the world systems of the ten directions. They make such offerings for as many eons as there are grains of sand in the Ganges. Once those tathāgatas have attained *parinirvāṇa*, they again build a *stūpa* for each tathāgata in each world system in all the vast world systems of the ten directions. Each *stūpa*, as numerous as the atoms in all the world systems of the ten directions, is made of Jambu River gold and embellished with lightning lamps, surrounded by terraces of precious jewels that reflect all lights. Each is beautified with strings of gems, pearls, and jewels, with parasols, victory banners, and flags raised, adorned with latticed canopies of jingling bells, anointed with the perfume of dragon-heart sandalwood, and festooned with nets of powerful sovereign gems. These *stūpas* are then strewn with divine garments, billowing parasols, victory banners, and flags; and clouds of blossoms, incense, powerful sovereign gems, and precious wish-fulfilling jewels pervade the entire billionfold universe. For as many eons as there are grains of sand in the Ganges, the *stūpas* are bedecked in this fashion and receive daily offerings. Countless, innumerable other sentient beings may also set out the same offerings. But compared to that, Mañjuśrī, the devotion of any other son or daughter of noble family [F.139.b] to this Dharma discourse that explains the domain of the inconceivable qualities and wisdom of the tathāgatas naturally generates inestimably greater merit.

1.160 “Mañjuśrī, a bodhisattva who has devotion toward this dharma discourse accomplishes countless, innumerable perfections. He conquers countless, innumerable stages of realization. He causes countless, innumerable eons to collapse. He is aware of countless, innumerable playful manifestations of the

buddhas. He demolishes countless, innumerable mountains of arrogance. He overturns countless, innumerable victory banners of envy and avarice. He causes countless, innumerable streams of samsāra to dry up. He traverses countless, innumerable oceans of rebirth. He cuts through countless, innumerable snares of Māra. He constantly surpasses the moon and sun, Śakra and Brahmā, and the world guardians in his splendor. He journeys from buddhafield to buddhafield. He is a refuge for beings born in hell and among animals, and for those born as hungry ghosts and in the realm of the Lord of Death. He meets with the buddhas and bodhisattvas.

1.161 “He attains the absorption called *ocean symbol*. He attains the absorption called *gathers all qualities*. He attains the absorption called *controls all things*. He attains the absorption called *arrayed*. He attains the *arising jewel* absorption. He attains the absorption called *causes joy*. He attains the absorption called *lotus array*. He attains the *sky treasury* absorption. [F.140.a] He attains the absorption called *follows all worlds*. He attains the *holy Dharma white lotus* absorption. He attains the absorption called *controls objects*. He attains the *greatly posing* absorption. He attains the absorption that *controls mind and aspects*. He attains the absorption of the *posing lion*. He attains the absorption of the *lamp of the sun*. He attains the absorption of the *boundless spiral*. He attains the absorption *following intense movement*. He attains the absorption of the *vajra mandala*. He attains the absorption of the *vajra banner*. He attains the *vajra like* absorption. He attains the absorption of the *vajra navel*. He attains the *earth embracing* absorption. He attains the absorption of the *lamp of Meru*. He attains the absorption of the *banner of Meru*. He attains the *jewel treasure* absorption. He attains the *mind controlling* absorption. He attains the absorption that *controls the minds of all sentient beings*. He attains the absorption of *emancipation in the domain of all conduct*. He attains the *profound and secret union* absorption. He attains the absorption of *confidence in the appearance of variety*. He attains the *not seeing with sight* absorption. He attains the absorption that *sees the aspects of all things*. He attains the absorption of *manifold display*. He attains the absorption of *certainty produced from all kinds of supernormal knowledge*. He attains the absorption that *conquers the throng of māras*. He attains the absorption that *displays all forms*. He attains the absorption of the *particularities of all forms*. [F.140.b] He attains the absorption that *eliminates the body*. He attains the absorption that *engages in all actions*. He attains the *insight lamp* absorption. He attains the absorption that *visibly manifests awakening*. He attains the absorption that *teaches the precious analytic knowledge*. He attains the absorption that *enters into all aspects of qualities*. He attains the absorption of the *definitive teaching about mastery over all phenomena*. He attains the absorption of the *magical display that ascertains perfect calm*. He

attains the absorption of *heroic progress*. He attains the absorption of the *profound and heroic ocean tide*. He attains these and countless other such absorptions.

1.162 “He attains the *dhāraṇī* that *accomplishes the perfect, limitless bodies and hues of the buddhas*. He attains the *dhāraṇī endowed with wisdom*. He attains the *dhāraṇī* of a *very clear voice*. He attains the *dhāraṇī* of the *inexhaustible casket*. He attains the *dhāraṇī* of the *boundless spiral*. He attains the *dhāraṇī* of the *ocean symbol*. He attains the *dhāraṇī* of the *lotus bouquet*. He attains the *dhāraṇī* that *enters the door of no desire*. He attains the *dhāraṇī* that *enters into ascertainment of correct discriminating knowledge*. He attains the *dhāraṇī graced with the adornment of buddhahood*. He attains the *dhāraṇī* that *accomplishes the perfect, limitless bodies and hues of the buddhas*. He attains these and countless myriad other such *dhāraṇīs*.

1.163 “He attains distinction in his engagement with all phenomena. He attains independent knowledge of all phenomena. [F.141.a] He attains certainty about all phenomena. He attains countless thousands of buddha emanations. He attains understanding of the actions specific to each and every sentient being.

1.164 “For example, Mañjuśrī, the sovereign Mount Meru surpasses all other mountains, and is then vividly present, shining, and resplendent. Similarly, Mañjuśrī, a bodhisattva with devotion toward this Dharma discourse surpasses all roots of virtue of all sentient beings, and is then vividly present, shining, and resplendent.”

1.165 Then Youthful Mañjuśrī said to the bodhisattva mahāsattva Sarvanīvaraṇaviṣkambhin, “O son of the Jina, are there convictions through which a bodhisattva acquires distinction that allows him to attain these and other special qualities?”

1.166 The bodhisattva Sarvanīvaraṇaviṣkambhin replied to Youthful Mañjuśrī, “Mañjuśrī, there are five convictions through which a bodhisattva acquires distinction that allows him to attain these special qualities, as well as countless others. The five are as follows: the conviction that all phenomena are without oppositional factors, unarisen, without cessation, and inexpressible; the conviction that, at any one moment in time, without interruption, continually, there are more spontaneous, nonconceptual introductions that serve as a foundation to introduce one to the conduct and activity of the tathāgatas than there are atomic particles in the world; the conviction in the deeds of the blessed Śākyamuni, who developed sentient beings as set out in the narrative of the son of Śimhadāsa,<sup>36</sup> and realized complete awakening as many eons ago as there are grains of sand in the Ganges; the conviction that all the bodhisattva deeds of the blessed Śākyamuni, from the time of the prophecy of Dīpamkara up to the attainment

of awakening, [F.141.b] throughout eons as vast as the domains of the buddhas, were revealed once he was a complete and perfect buddha; and the conviction that the maturation of sentient beings through the Buddha's teachings, for eons as vast as the domains of the buddhas, is the task of the blessed Śākyamuni after he achieved perfect awakening.

"Mañjuśrī, these are the five convictions through which a bodhisattva attains these and countless other special qualities.

1.167 "Mañjuśrī, some sons or daughters of noble family may offer, every day, celestial food of a hundred flavors and celestial garments to as many arhats endowed with the six supernormal knowledges, who meditate on the eight aspects of liberation, as there are particles in all the world systems. But, Mañjuśrī, if some other sons or daughters of noble family give food for one day to a single pratyekabuddha, they create immeasurably greater merit than making such offerings to arhats for as many eons as there are grains of sand in the Ganges.

1.168 "Mañjuśrī, some sons or daughters of noble family may build, in each world system, as many temples as there are particles in all the world systems of the ten directions: the abodes of countless thousands of pratyekabuddhas. These temples may be made of Jambu River gold, embellished with lightning lamps, surrounded by terraces of precious jewels that reflect all lights, and beautified with strings of gems, pearls, and jewels, along with parasols, victory banners and raised flags. They may be adorned with latticed canopies of tinkling bells, anointed with the perfume of snake-essence sandalwood, covered with powerful sovereign gems, overlaid with many nets of brilliantly sparkling precious-jewel ornaments of authentic marine gems. They may be floored with planks of precious 'lion's mane' wood,<sup>37</sup> [F.142.a] adorned with gateways, pediments, and windows made from tips of the gem called 'lion victory-banner,'<sup>38</sup> and decorated with many silken fringes. They may offer celestial food of a hundred flavors and celestial garments to those pratyekabuddhas every day.

1.169 "However, Mañjuśrī, if some other sons or daughters of noble family were to hear the words *buddha*, *world protector*, *tathāgata*, or *omniscient one*, they would create immeasurably greater merit than making such offerings for as many eons as there are grains of sand in the Ganges. This being so, I need hardly mention that the sight of the painted form or a statue of a tathāgata's body creates immeasurably greater merit still. Needless to say, whoever offers him a lamp, parasol, incense, flowers, or music, or makes various other kinds of offering, creates immeasurably greater merit still. Not to mention that whoever keeps one precept for a single day for that tathāgata's sake creates immeasurably greater merit still.

1.170

“Mañjuśrī, some sons or daughters of noble family may offer, every day, celestial food of a hundred flavors and celestial garments to as many tathāgatas, along with their bodhisattvas and śrāvakas, as there are particles in all the world systems of the ten directions, for as many eons as there are grains of sand in the Ganges. Once those blessed buddhas have entered into *parinirvāṇa*, they may build a stūpa for each of those tathāgatas, as many as the particles in all the world systems of the ten directions, as large as the four continents, endowed with all the supreme aspects, [F.142.b] and perfect in every good quality. These stūpas may all be made of Jambu River gold, embellished with lightning lamps, surrounded by terraces of precious jewels that reflect all lights, and beautified with strings of gems, pearls, and jewels, along with parasols, victory banners, and raised flags. They may be adorned with latticed canopies of tinkling bells, anointed with the perfume of snake-essence sandalwood, and covered with a net of regal gems.

1.171 “Those stūpas may be entirely strewn every day with celestial garments pervading the entire trichiliocosm, billowing parasols, victory banners, and flags, along with clouds of blossoms, incense, and precious jewels, and accompanied by wafts of music, multitudes of ornaments, and masses of lion victory-banner moon-pinnacles, as well as reverberations of melodies from celestial cymbals and drums.

1.172 “However, Mañjuśrī, in comparison to a devotee of this Dharma discourse, if any son or daughter of noble family with devotion for this Dharma discourse that explains the domain of the inconceivable qualities and wisdom of the tathāgatas were to give merely a mouthful of barley meal to a single being born as low as in the abode of animals, this in itself would generate inestimably greater merit still.

1.173 “Mañjuśrī, a bodhisattva who is devoted to this sūtra may make offerings to the tathāgatas as set out in this sūtra. By comparison, if another bodhisattva who is devoted to this sūtra, upon seeing a bodhisattva with devotion for this same sūtra, were to think, ‘This bodhisattva is devoted to this sūtra,’ and then feel glad and joyful, [F.143.a] prostrating in devotion before him, and assisting him to the best of his ability as appropriate, he would create, through this very attitude, immeasurably greater merit, which would bring about the attainment of the wisdom of a buddha.

1.174 “Consequently, Mañjuśrī, a bodhisattva who desires the wisdom of a buddha should, in order to hear this Dharma discourse, traverse as many worlds filled with fire as there are grains of sand in the Ganges.

1.175 “Mañjuśrī, compared to a bodhisattva who practices the five perfections for many millions of eons, if another bodhisattva were to think and believe, ‘The Tathāgata is eternal,’ he would create immeasurably greater merit still.

1.176

“Mañjuśrī, a bodhisattva may offer, every day, celestial food having a hundred flavors and celestial garments to as many tathāgatas as there are particles in all the world systems of the ten directions, for as many eons as there are grains of sand in the Ganges. But, Mañjuśrī, compared to that, if another bodhisattva were to marvel at a bodhisattva who has devotion for this Dharma discourse that explains the domain of the inconceivable qualities and wisdom of the tathāgatas, and sincerely think, ‘It is excellent that you have devotion for this Dharma discourse; you are worthy to receive homage from everyone in the world, including the gods,’ and were then to say of this thought ‘It is good,’ and request, ‘Please turn the wheel of the Dharma that enters into the secret topics of all the tathāgatas,’ Mañjuśrī, such a bodhisattva would develop immeasurably greater merit. The merit from the former generosity [F.143.b] does not come close to a hundredth part of this formation of merit, or a thousandth, a hundred thousandth, a millionth, a hundred millionth, a billionth, a hundred billionth, or even a zillionth part—it is overwhelmingly greater in quantity, scope, number, and comparisons, and as a cause.”

1.177 After the bodhisattva Sarvanīvaraṇaviṣkambhin had said this, with the Blessed One’s permission, the bodhisattva Youthful Mañjuśrī, together with those other bodhisattvas and great śrāvakas, as well as the whole world with its gods, humans, asuras, and gandharvas, rejoiced and praised the words of the Blessed One.

1.178 *This concludes the Noble Mahāyāna Sūtra “Introduction to the Domain of the Inconceivable Qualities and Wisdom of the Tathāgatas.”*

c.

## COLOPHON

- c.1 Translated and finalized by the Indian scholar Jñānagarbha and the monk translator-editor Yeshé Dé.

n.

## NOTES

n.1 The Tibetan tradition recognizes three categories of the Buddha's words: (1) oral teachings (Tib. *zhal nas gsungs pa*); (2) imparted with blessings (Tib. *byin gyis brlabs pa*); and (3) imparted with permission (Tib. *rjes su gnang ba*).

n.2 It is not without parallel, however. See, for example, the *Kalyāṇamitrasevana-sūtra* (*The Sūtra on Reliance upon a Virtuous Spiritual Friend* (<https://read.84000.co/translation/toh300.html>), Toh 300).

n.3 And also in the *Tathāgatamahākaruṇānirdeśa* (Toh 147). For a discussion of these *dhāraṇīs* see Pagel 2007, 169–72, 174.

n.4 For detailed references, see Skilton 2002, 57.

n.5 Pāsādika 1989, 14.11–15.12.

n.6 Toh 4025, 75.a.7–b.1; cf. Johnston 1950, p. 3.7–9.

n.7 For a summary of the contingencies surrounding the dating of the *Sūtrasamuccaya*, see Skilling and Saerji 2013, 203, n. 51.

n.8 See Skilling and Saerji 2013.

n.9 The reference to the *Samantabhadracaryāprajñidhāna* occurs at 1.11.

n.10 This work forms the final part of the *Gaṇḍavyūhasūtra*, one of the *Buddhāvatamsaka* works. See glossary, “*Samantabhadracaryāprajñidhāna*,” for further details.

n.11 The Denkarma catalogue is dated to c. 812 CE. Denkarma, 297.b.6. See also Herrmann-Pfandt 2008, p. 70, no. 126.

n.12 See Lewis R. Lancaster, *The Korean Buddhist Canon* (Berkeley: University of California Press, 1979).

n.13 We follow *nag po*, the dominant variant in the comparative Pedurma, rather than *nag pa* found in Degé Phaphud.

n.14 We think the Tibetan here, *gcig tu snang ba'i mar me*, literally “sole shining lamp” is probably a slight misreading of Sanskrit *ekalokapradīpa*, “sole lamp of

the world."

- n.15 We follow *'jug par zhugs*, the dominant variant in the comparative Pedurma, rather than *'jug pa* found in Degé Phaphud.
- n.16 We follow *thob par spyod pa*, the dominant variant in the comparative Pedurma, rather than *thob par sbyong ba* found in Degé Phaphud.
- n.17 We follow *spyod pa*, the dominant variant in the comparative Pedurma, rather than *sbyong ba* found in Degé Phaphud.
- n.18 We follow *gzungs (dhāraṇī)*, the dominant variant in the comparative Pedurma, rather than *gzugs (rūpa)* found in Degé Phaphud.
- n.19 The expression "and his retinue" is used here to translate *la sog pa* (Skt. *ādi*, "starting with").
- n.20 We follow *mi dang mi ma yin pa* in line with all the other versions in the comparative Pedurma Kangyur, rather than *mi dang ma yin pa* found in Degé Phaphud.
- n.21 This translation of *gnas dang bcas* is tentative. The sites on or surrounding the mountains are perhaps analogous to the retinues of the previous figures.
- n.22 We follow *'khor*, a variant found in the comparative Pedurma, rather than *'or* found in Degé Phaphud.
- n.23 We follow *rgyun du*, a variant found in the comparative Pedurma, rather than the problematic *rgyan du* found in Degé Phaphud.
- n.24 Provisionally inserted to maintain the parallel.
- n.25 We follow *spyod lam*, a variant found in the comparative Pedurma, rather than *smon lam* found in Degé Phaphud. See also the same phrase on F.111.b.
- n.26 We follow *stong pa*, the dominant variant in the comparative Pedurma, rather than *stod pa* found in Degé Phaphud.
- n.27 The term "bodhisattvas" is added here for the sake of clarity.
- n.28 We follow *sla'i/sla yi*, the dominant variant in the comparative Pedurma, rather than *bla'i* found in Degé Phaphud.
- n.29 We follow *'dor*, the dominant variant in the comparative Pedurma, rather than *'don* found in Degé Phaphud. Note that *'dor ba* occurs below as well.
- n.30 We follow the dominant variant in the comparative Pedurma that omits *la* here.
- n.31 We follow the dominant variant in the comparative Pedurma that omits *dbang bskur bas* here.
- n.32

The sense of the passage *steng g.yogs med cing gzhi phyal ba'i rgyud* is unclear. The two terms *steng g.yogs med* (“without upper garment”) and *gzhi phyal ba* (“empty plains”) are used to refer to different types of worldly realms (*lokadhātu*) in several other texts including Vasubandhu’s *Daśabhūmi-vyākhyāna*.

- n.33 We emend *'dang bar byed pa* to *dang bar byed pa* in line with its occurrence in the subsequent explanation of the analogy.
- n.34 We have given a literal translation of this phrase (*lha yongs su gtong bar 'gyur ro*), but its precise meaning in this context is not clear to us.
- n.35 We follow *gi*, the dominant variant found in the comparative Pedurma, rather than *gis* found in Degé Pharphud.
- n.36 We have not been able to identify this particular narrative (Skt. *avadāna*).
- n.37 A kind of wood; according to Monier-Williams, Skt. *simhakesara* is *Mimusops elengi*.
- n.38 It is difficult to visualize what is described in this line, which we have translated literally from the Tibetan.

b.

## BIBLIOGRAPHY

### Tibetan Source Texts

*'phags pa de bzhin gshegs pa'i yon tan dang ye shes bsam gyis mi khyab pa'i yul la 'jug pa bstan pa zhes bya ba theg pa chen po'i mdo*. Toh 185, Degé Kangyur vol. 61 (mdo sde), folios 106.a–143.b.

*'phags pa de bzhin gshegs pa'i yon tan dang ye shes bsam gyis mi khyab pa'i yul la 'jug pa bstan pa zhes bya ba theg pa chen po'i mdo, bka' 'gyur (dpe bsdur ma) [Comparative Edition of the Kangyur], krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–2009, vol. 61, pp. 3–270.*

*Denkarma (pho brang stod thang ldan [/lhan] dkar gyi chos 'gyur ro cog gi dkar chag)*. Toh 4364, Degé Tengyur, vol. 206 (sna tshogs, jo), folios 294.b–310.a.

### Referenced Canonical Texts

*Asaṅga. theg pa chen po rgyud bla ma'i bstan bcos rnam par bshad pa (Ratnagotra-vibhāgavyākhyā)*. Toh 4025, Degé Tengyur vol. (sems tsam, phi), folios 74.b–129.a.

*blo gros mi zad pas bstan pa (Aksayamatinirdeśa (<https://read.84000.co/translation/toh175.html>))*. Toh 175, Degé Kangyur vol. 60 (mdo sde, ma), folios 79.a–174.b.

*byang chub sems dpa'i sde snod (Bodhisattvapiṭaka)*. Toh 56, Degé Kangyur vol. 40 (dkon brtsegs, kha), folios 255.b–294.a and vol. 41 (dkon brtsegs, ga), folios 1.b–205.b.

*dgongs pa nges par 'grel pa'i mdo (Saṃdhinirmocanasūtra)*. Toh 106, Degé Kangyur vol. 49 (mdo sde, ca), folios 1.b–55.b.

*dkon mchog sprin (Ratnamegha (<https://read.84000.co/translation/toh231.html>))*. Toh 231, Degé Kangyur vol. 64 (mdo sde, wa), folios 1.b–112.b.

*kun tu bzang po'i spyod pa'i smon lam (Samantabhadracaryāprajñidhāna).* Toh 44-45a, Degé Kangyur vol. 38 (phal chen, a), folios 358.b-363.a.

*Nāgārjuna. dbu ma rtsa ba'i tshig le'ur byas pa (Mūlamadhyamakakārikā).* Toh 3824, Degé Tengyur vol. 96 (dbu ma, tsa), folios 1.b-19.a.

*Nāgārjuna. mdo kun las btus pa (Sūtrasamuccaya).* Toh 3934, Degé Tengyur vol. 110 (dbu ma, ki) folios 148.b-215.a.

*sangs rgyas phal po che (Buddhāvatamīsaka*

*(<https://read.84000.co/section/O1JC114941JC14666.html>)).* Toh 44, Degé Kangyur vol. 35 (phal chen, ka) folios 1.b-393.a; vol. 36 (phal chen, kha) folios 1.b-396.a; vol. 37 (phal chen, ga) folios 1.b-396.a, and vol. 38 (phal chen, a) folios 1.b-363.a.

*sdong pos brgyan pa'i le'u (Gandavyūha).* Toh 44-45, Degé Kangyur vol. 37 (phal chen, ga), folios 274.b-336.a and vol. 38 (phal chen, a), folios 1.b-363.a.

### **Sanskrit Texts and Secondary Literature**

Herrmann-Pfandt, Adelheid. *Die lHan kar ma: ein früher Katalog der ins Tibetische übersetzten buddhistischen Texte.* Wien: Verlag der österreichischen Akademie der Wissenschaften, 2008.

E. H. Johnston (ed.). *The Ratnagotravibhāga Mahāyānottara-tantraśāstra.* Patna: Bihar Research Society, 1950.

Lancaster, Lewis. 1979. *The Korean Buddhist Canon: A Descriptive Catalog.* Berkeley: University of California Press.

Page, Ulrich. 2007. "The Dhāraṇīs of Mahāvyutpatti #748: Origin and Formation." *Buddhist Studies Review* 24, no.2: 151-91.

Pāsādika, Bhikkhu. *Nāgārjuna's Sūtrasamuccaya: A Critical Edition of the mDo kun las btus pa.* København: Akademisk Forlag, 1989.

Powers, John. 1995. *Wisdom of Buddha: The Samdhinirmocana Sūtra.* Berkeley: Dharma Publishing.

Skilling, Peter and Saerji. "The Circulation of the *Buddhāvatamīsaka* in India." *Annual Report of The International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2012.* [=ARIRIAB], vol. XVI, March 2013.

Skilton, Andrew. 2002. "State or Statement? 'Samādhi' in Some Early Mahāyāna Sūtras." *The Eastern Buddhist* 34, no.2: 51-93.

g.

## GLOSSARY

g.1 Abode of Brahmā

*tshangs pa'i gnas*

ବ୍ରାହ୍ମାନ୍ଦିଶର୍ମା

—

A general term that could either refer to the realm of Bramā gods (*brahmaloka*) as a whole or one of the abodes within it.

g.2 Abode of Māras

*bdud kyi gnas*

ମାର୍ତ୍ତିଶର୍ମା

—

One of the six abodes of the desire gods.

g.3 Abode of the Four Great Kings

*rgyal chen bzhi'i gnas*

ଶ୍ରୀକ୍ଷେତ୍ରଶକ୍ତିଶର୍ମା

—

First of six levels of gods in the desire realm.

g.4 Abode of the Thirty-Three

*sum cu rtsa gsum gyi gnas*

ଶ୍ରୀତ୍ୟାସ୍ତ୍ରିମିଶା

*Trāyastriṃśa*

Second of six levels of gods in the desire realm.

g.5 Absorption

*ting nge 'dzin*

ନିଃନେତ୍ରଧ୍ୱିନୀ

*samādhi*

A general term for states of deep concentration. One of the synonyms for meditation, referring in particular to a state of complete concentration or focus.

g.6 Acute Perception

*shin tu mthong*

ସୁଦର୍ଶନ

*Śudarśana*

One of the five pure abodes.

g.7 Akaniṣṭha

*'og min*

ଅକାନିଷ୍ଠା

*Akaniṣṭha*

The eighth and highest level of the realm of form (*rūpadhātu*); it is only accessible as the result of specific states of concentration. According to some texts this is where non-returners (*anāgāmin*) dwell in their last lives. In other texts it is the realm of the enjoyment body (*saṃbhogakāya*) and is a buddhafield associated with the Buddha Vairocana that is accessible only to bodhisattvas on the tenth level.

g.8 Akṣayamati

*blo gros mi zad pa*

ଅକ୍ଷୟାମତି

*Akṣayamati*

A bodhisattva.

g.9 All-Illumining Moon

*kun tu snang ba'i zla ba*

ସୁର୍ତ୍ତୁଶନ୍ତିକା

—

A bodhisattva.

g.10 All-Outshining Light of Brahmā

*tshangs pa thams cad zil gyis gnon pa'i 'od*

ବ୍ରାହ୍ମାଣଦୀପାତ୍ମା

*Brahmaprabhasarvābhībhavānajyoti*

A bodhisattva.

g.11 Ānanda

*kun dga' bo*

ଆନନ୍ଦ

*Ānanda*

The Buddha's cousin and principal attendant who is said to have memorized the sūtras.

g.12 Anantamati  
*mtha' yas blo gros*  
 ພະຍານຕັບ  
*Anantamati*  
 A bodhisattva.

g.13 Anavatapta  
*ma dros pa*  
 ພັນຕັບ  
*anavatapta*  
 The nāga king who is said to dwell in Lake Mansarovar near Kailash.

g.14 Arhat  
*dgra bcom pa*  
 ດັບຕັບ  
*arhat*  
 One who has achieved the fourth and final level of attainment on the śrāvaka path and who has attained liberation with the cessation of all mental defilements.

g.15 Arising jewel  
*rin po che 'byung ba*  
 ຮີນເຈົ້າ  
 —  
 An absorption.

g.16 Arrayed  
*rnam par bkod pa*  
 ກັບມັນຍາດ  
 —  
 An absorption.

g.17 Asura  
*lha ma yin*  
 ລ້າມຍິນ  
*asura*  
 The traditional adversaries of the devas (gods) who are frequently portrayed in the Brahmanical mythology as having a disruptive effect on cosmological and social harmony.

g.18 Banner of Meru  
*lhun po rgyal mtshan*  
 ລູກົມສູງສະຫະ

An absorption.

g.19	Bhadrapāla <i>bzang skyong</i> <b>བྱାଂ ཤྙྱଙྰ</b> <i>Bhadrapāla</i> A bodhisattva.
g.20	Bodhisattva mahāsattva <i>byang chub sems dpa' sems dpa' chen po</i> <b>ཕྲୁ ཆୁ ཟେଂ རୁ ཆୁ ཟେଂ རୁ ཆୁ གୁ</b> <i>bodhisattva mahāsattva</i> A bodhisattva is a great being ( <i>mahāsattva</i> ), having the intention to achieve complete awakening for the benefit of all sentient beings.
g.21	Born from Merit <i>bsod nams skyes</i> <b>བ୍ୟୁନ୍ୟା རୁରୁ རୁ</b> <i>Punyaprasava</i> Third of three heavens of gods on the fourth concentration level.
g.22	Boundless spiral <i>mtha' yas 'khyil pa</i> <b>ମଥା ଯାସ କିଲି ପା</b>
	—
	An absorption.
g.23	Brahmā <i>tshangs pa</i> <b>ବ୍ରାହ୍ମା</b> <i>Brahmā</i> God who presides of the realm of Brahmā ( <i>brahmaloka</i> ) associated with the first concentration level in the realm of forms. In the Buddhist Avatāraśaka cosmology of innumerable ( <i>asamkhyeya</i> ) interpenetrating buddha realms, there are myriad Brahmās, each presiding over its own world-system.
g.24	Brahmaghoṣa <i>tshangs pa'i dbyangs</i> <b>ବ୍ରାହ୍ମା ଗୋଷା</b> <i>Brahmaghoṣa</i> A bodhisattva.

g.25 Brahmā's Entourage

*tshangs 'khor*

ਹੰਸਾਦਿੰਸਾ

*Brahmapariṣadya*

The name of an abode and class of gods inhabiting the first concentration level in the realm of forms (*rūpadhātu*). It is also called the abode of Brahmā's High Priests (*Brahmapurohita*), although the two are listed distinctly in this text.

g.26 Brahmā's High Priests

*tshangs pa mdun na 'don*

ਹੰਸਾਸਾਨੁਰਾਤ੍ਰਿ

*Brahmapurohita*

The name of an abode and class of gods inhabiting the first concentration level in the realm of forms (*rūpadhātu*). It is also called the abode of Brahmā's Entourage (*Brahmapariṣadya*), although the two are listed distinctly in this text.

g.27 Brilliant Moon

*'od zer rab tu gtong ba'i zla ba*

ਦੰਤੇਵਾਨੁਗੁਣ

—

A bodhisattva.

g.28 Buddha body

*sangs rgyas kyi sku*

ਅਨੁਸ਼ਾਸ਼ੀ

*buddhakāya*

g.29 Buddhafield

*sangs rgyas kyi zhing*

ਅਨੁਸ਼ਾਸ਼ੀਕਿਤ

*buddhakṣetra*

g.30 Buddhamati

*sangs rgyas blo gros*

ਅਨੁਸ਼ਾਸ਼ੀਸ਼ਾ

*Buddhamati*

A bodhisattva.

g.31 Buddhāvatamsaka

*sangs rgyas phal po che*

ਅਨੁਸ਼ਾਸ਼ਾਵਾਤਮਕ

*Buddhāvataṃsaka*

The *Buddhāvataṃsaka* (<https://read.84000.co/section/O1JC114941JC14666.html>) (Toh 44).

g.32 Cakravāda

*khor yug*

ଚକ୍ରଯୁଦ୍ଧ

*Cakravāda*

God personifying the ring of mountains surrounding the ocean that encompasses the four continents; the horizontal edge of the world in traditional Buddhist cosmology.

g.33 Candra

*zla ba*

ଚନ୍ଦ୍ର

*Candra*

A bodhisattva.

g.34 Candradeva

*zla ba'i lha*

ଚନ୍ଦ୍ରଦେଵ

*Candradeva*

A bodhisattva.

g.35 Candragarbha

*zla ba'i snying po*

ଚନ୍ଦ୍ରଗର୍ଭ

*Candragarbha*

A bodhisattva.

g.36 Candrapradīpa

*zla ba'i mar me*

ଚନ୍ଦ୍ରପ୍ରଦିପ

*Candrapradīpa*

A bodhisattva.

g.37 Caraka

*spyod pa pa*

ଶର୍କରା

*caraka*

A religious mendicant; in Buddhist texts this is often paired with *parivrājaka* in stock lists of followers of non-Buddhist ascetic traditions.

g.38 Causes joy

*dga' bar byed pa*

དྷྲ ར ས ར ས ས ས

*ratikara*

An absorption.

g.39 Celestial nymph

*lha'i bu mo*

ཇ ས ས ས ས

*apsara*

A class of celestial singers and dancers in Indian mythology who inhabit the heaven of the god Śakra, lord of the heavens.

g.40 Certainty produced from all kinds of supernormal knowledge

*mn̄gon par shes pa thams cad las nges par skyes pa*

མ ས ས ས ས ས ས ས ས ས ས ས ས

—

An absorption.

g.41 Citra

*nag po*

ක ས ས

*Citra*

A monk (*bhiksu*) and disciple of the Buddha.

g.42 Concentration

*bsam gtan*

ස ས ས ས

*dhyāna*

One of the terms for meditation, referring specifically to states of mental stability or one-pointed focus in an undistracted state of mind free from mental obscurations. *Dhyāna* can also refer to the specific states of meditative fixation of the form and formless realms (eight in total). It is also the fifth of the six perfections of the bodhisattva.

g.43 Confidence in the appearance of variety

*sna tshogs snang ba'i spobs pa*

ཇ ས ས ས ས ས ས

—

An absorption.

g.44 Conquers the throng of māras

*bdud kyi dkyil 'khor rnam par 'joms pa*

བ ས ས ས ས ས ས ས ས

—  
An absorption.

g.45 Controls all things  
*chos thams cad la dbang byed pa*  
ཚ་ਬସ་ତଦ୍ୟାନନ୍ଦତ୍ୟ  
*sarvadharmaadhipateyā*

An absorption.

g.46 Controls mind and aspects  
*rnam pa dang sems la dbang byed pa*  
କ୍ରମ୍ୟାନ୍ତନ୍ତ୍ରମାତ୍ରାନ୍ତତ୍ୟ  
*kr̥ma-ya-an̥t̥n̥tr̥ma-ya-an̥t̥t̥*

—  
An absorption.

g.47 Controls objects  
*yul la dbang byed pa*  
ୟୁଦ୍ୟାନନ୍ଦତ୍ୟ  
*yūd̥ya-an̥n̥d̥t̥*

—  
An absorption.

g.48 Controls the minds of all sentient beings  
*sems can thams cad kyi sems la dbang byed pa*  
ଶେଷମାତଦ୍ୟବସମାତଦ୍ୟଶ୍ରୀଶେଷମାତ୍ୟନନ୍ଦତ୍ୟ  
*śeṣamāt̥d̥yavasamāt̥d̥yśr̥īśeṣamāt̥t̥*

—  
An absorption.

g.49 Cūḍāpanthaka  
*lam phran bstan*  
ଘର୍ଣ୍ଣାଶକ୍ତା  
*Cūḍāpanthaka*  
A monk (*bhikṣu*) and disciple of the Buddha.

g.50 Cunda  
*skul byed*  
ଶୁନ୍ଦା  
*Cunda*  
A monk (*bhikṣu*) and disciple of the Buddha.

g.51 Definitive teaching about mastery over all phenomena  
*chos thams cad 'dul bar rnam par nges par bstan pa*

କେଣ୍ଟିକାରୀଙ୍କ ପରିବାରର ପରିବାରର ପରିବାରର ପରିବାରର ପରିବାରର ପରିବାରର

An absorption.

g.52	Devaputra Maheśvara <i>lha'i bu dbang phyug chen po</i> <b>ಭಾರತದ್ವಾರಾಂಕಿತಾರ್ಥಿ</b> <i>Devaputra Maheśvara</i> A chief god who abides in the pure heavens. In Buddhism, Maheśvara is typically portrayed as mounted on a white bull, showing his close association with the Hindu god Śiva.
g.53	Dhāraṇī <i>gzungs</i> <b>ಶಾಂತಿ</b> <i>dhāraṇī</i> This term is used in various ways. For instance, it refers to the mental capacity of not forgetting, enabling one in particular to cultivate positive forces and to ward off negativity. It is also very commonly used as a term for mystical verses similar to mantras, the usage of which will grant a particular power.
g.54	Dhāraṇī endowed with wisdom <i>ye shes dang ldan pa zhes bya ba'i gzungs</i> <b>ಘಣ್ಯಾದಾಂಜ್ಲಿಸಾಂಕ್ರಾಂತಿಕಾರ್ಯಾಂಕಿತಾರ್ಥಿ</b> —
g.55	Dhāraṇī graced with the adornment of buddhahood <i>sangs rgyas kyi rgyan gyis byin gyis brlabs pa zhes bya ba'i gzungs</i> <b>ಬಂದಾಂಕ್ರಾಂತಿಕಾರ್ಯಾಂಕಿತಾರ್ಥಿ</b> —
g.56	Dhāraṇī of a very clear voice <i>sgra dbyangs rnam par dag pa zhes bya ba'i gzungs</i> <b>ಶಾಂತಿ</b> <i>viśuddhasvaranirghosādhāraṇī</i>
g.57	Dhāraṇī of the boundless spiral <i>mtha' yas 'khyil pa zhes bya ba'i gzungs</i> <b>ಬಂದಾಂಕಿತಾರ್ಥಿ</b> —
g.58	Dhāraṇī of the immaculately shining clear light of the essence of the sublime oceanic assembly

g.59 Dhāraṇī of the inexhaustible casket  
*mi zad pa'i za ma tog zhes bya ba'i gzungs*  
 ཡི་ཟད་པ་འི་За ཡོག གྲେ འབྱା དྷୁངྱ

g.60 Dhāraṇī of the lotus bouquet  
*pad ma bkod pa zhes bya ba'i gzungs*  
 དහାରାଣୀ ପଦ ମା ବକ୍ତ୍ତୁ ପା ଜେସ ବ୍ୟା ବାଇ ଗ୍ରୁଂସ

g.63 Dhāraṇī that enters into ascertainment of correct discriminating knowledge  
*so so yang dag par rig pa rnam par nges pa la 'jug pa zhes bya ba'i gzungs*  
 積善正見之正定慧

g.64 Dhāraṇī that enters the door of no desire  
*chags pa med pa'i sgor 'jug pa zhes bya ba'i gzungs*  
 ཁྱଣྣ' ས' རྒྱྱྲ ཕྱଣྣ' རྒྱྲ རྒྱྲ རྒྱྲ རྒྱྲ རྒྱྲ རྒྱྲ རྒྱྲ རྒྱྲ རྒྱྲ

g.65 Dharma Discernment  
*chos kyi dye*  
ཆោស់ពិសេស

\**Dharmavivecana*

A Buddhist hermitage, or monastery, located in the Magadha kingdom.

g.66 Dharmadhātu

*chos kyi dbyings*

དharma-dhātu

*dharmadhātu*

This term is interpreted variously—given the many connotations of both *dharma* and *dhātu*—as the sphere, element, or nature, of phenomena, reality, or truth. In this text it is used with this general, Mahāyāna sense, not to be confused with its rather different meaning in the Abhidharma as one of the twelve sense sources (*āyatana*) and eighteen elements (*dhātu*) related to mental perception.

g.67 Dharmadhātu Melody

*chos kyi dbyings kyi sgra dbyangs*

དharma-dhātu-sūtra-śākha

—

A bodhisattva.

g.68 Dharmakāya

*chos kyi sku*

དharma-kāya

*dharmakāya*

g.69 Dīpamīkara

*mar me mdzad*

དīpa-mīkara

*Dīpamīkara*

The former buddha who prophesied Buddha Śākyamuni's awakening, sometimes said to have been the fourth in a line of twenty-seven buddhas preceding Śākyamuni.

g.70 Displays all forms

*gzugs thams cad kun tu ston pa*

ག්‍රුෂාසනාත්‍යුර්ච්ච්‍රා

—

An absorption.

g.71 Durdharṣa

*rab tu thub dka'*

දුර්ද්‍රා

*Durdharṣa*

A bodhisattva.

Earth embracing

g.72 *sa 'dzin*

សាគិត្យា

—  
An absorption.

g.73 Earth Melody

*sa steng sgra dbyangs*

សាគិត្យាគុណសា

—  
A bodhisattva.

g.74 Eight aspects of liberation

*rnam par thar pa brgyad*

កាសាប្រជាមានក្តុកា

*asṭavimokṣa*

The eight aspects of liberation ensue: (1) when corporeal beings observe physical forms [in order to compose the mind]; (2) when formless beings endowed with internal perception observe external physical forms; (3) when beings are inclined toward pleasant states; (4) when one achieves and abides in the sense field of infinite space, thinking, 'Space is infinite.' (5) The fifth ensues when one achieves and abides in the sense field of infinite consciousness, thinking, 'Consciousness is infinite.' (6) The sixth is when one achieves and abides in the sense field of nothing-at-all, thinking, 'There is nothing at all.' (7) The seventh is when one achieves and abides in the sense field of neither perception nor non-perception. (8) The eighth is when one achieves and abides in the cessation of all perceptions and feelings.

g.75 Eliminates the body

*lus rnam par 'jig pa*

ឲ្យក្រោមសាគិត្យា

—  
An absorption.

g.76 Emancipation in the domain of all conduct

*spyod pa thams cad kyi yul la nges par 'byung ba*

ត្រូវិត្យាបន្ទាត់ពុំឲ្យិត្យាបន្ទាត់

—  
An absorption.

g.77 Emitter of a Thousand Light Rays

*'od zer stong gi 'od 'phro*

ត្រូវិត្យាបន្ទាត់ពុំឲ្យិត្យាបន្ទាត់

—  
A bodhisattva.

g.78 Engages in all actions  
*spyod pa thams cad la 'jug pa*  
 ཤྔྱ མ ག མ མ མ མ མ མ

—  
 An absorption.

g.79 Enters into all aspects of qualities  
*yon tan gyi rnam pa thams cad la 'jug pa*  
 ར ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ

—  
 An absorption.

g.80 Equality  
*mnyam pa nyid*  
 ສ ດ ພ ພ ພ

*samatā*

g.81 Exquisite Appearance  
*gya nom snang*  
 ສ ດ ສ ສ ສ

*Sudṛśa*  
 One of the five pure abodes.

g.82 Famous Melody of Brahmā  
*tshangs pa'i dbang pos bsgrags pa'i dbyangs*  
 ອ ດ ດ ດ ດ ດ ດ ດ

—  
 A bodhisattva.

g.83 Famous Moon  
*rnam par bsgrags pa'i zla ba*  
 ສ ດ ດ ດ ດ ດ

—  
 A bodhisattva.

g.84 Five offences with immediate consequences  
*mtshams med pa lnga*  
 ອ ດ ດ ດ ດ

*pañcānantaryāṇi*

Five actions that bring immediate and severe consequences at death. The person will experience a rebirth in the lower realms directly after death. The five are: patricide, matricide, killing an arhat, intentionally injuring a buddha, and causing a schism within the saṅgha.

g.85 Five supernormal knowledges

*mn̄gon par shes pa l̄nga*

ဆန်းပုံသံမာဏ်

*sadabhijnā*

Divine sight, divine hearing, knowledge of the minds of others, remembrance of past lives, and ability to perform miracles. See “six supernormal knowledges,” the same list with the addition of “ability to destroy all mental defilements,” which can only be attained by Buddhist practitioners.

g.86 Following intense movement

*rab tu g.yo ba'i rjes su song ba*

ခုနှင့်ရှိုးနှိမ်ခြော့နှုန်း

—

An absorption.

g.87 Follows all worlds

*'jig rten thams cad kyi rjes su song ba*

ခုနှင့်ရှိုးနှုန်းတို့၏ခြော့နှုန်း

—

g.88 Four great kings

*rgyal chen bzhi*

ကြုံ့အောင်

*caturmahārāja*

Gods of the four directions and the first heaven in the desire realm.

g.89 Four kinds of fearlessness

*mi 'jigs pa bzhi*

မီးအောင်

*caturvāiśāradya*

They are fearlessness in (1) declaring one’s perfect awakening, (2) declaring one’s perfect abandonment, (3) revealing the obstacles on the path, and (4) revealing the path to liberation.

g.90 Gaṇḍavyūhasūtra

*sdong pos brgyan pa'i le'u*

ရွှေ့အောင်

*Gaṇḍavyūhasūtra*

The *Gaṇḍavyūhasūtra* (Toh 44-45) is an important Sanskrit sūtra that traces the journey of the young pilgrim Sudhana toward awakening. It was later incorporated into the large scriptural omnibus *Buddhāvataṇḍasakasūtra* as its forty-fifth chapter.

g.91 Gandharva  
*dri za*  
 $\text{ਗੰਧਾਰਵ}$   
*gandharva*  
 Here and very frequently in the canonical texts, a type of non-human, semi-divine celestial being or spirit. The term is also used to refer to the consciousness of a being between death and the next rebirth.

g.92 Garuḍa  
*khyung*  
 $\text{ਗੁੰਡਾ}$   
*garuḍa*  
 A mythical bird normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. In Buddhism, the symbolism of the garuḍa is generally associated with pristine cognition (it is said that the garuḍa can fly as soon as it is hatched) and with the consuming of afflicted mental states (the holding of a snake in its beak).

g.93 Gathers all qualities  
*chos thams cad yang dag par 'du ba*  
 $\text{ਚੋਥਾਮਚਾਦਾਂਧਾਪਾਰਦੁਬਾ}$   
*sarvadharmasamavasarāñā*  
 An absorption.

g.94 Gavāmyati  
*ba lang bdag*  
 $\text{ਬਾਲੰਬਾਦਾਂ}$   
*Gavāmyati*  
 A monk (*bhikṣu*) and disciple of the Buddha.

g.95 Gayākāśyapa  
*ga yA 'od srung*  
 $\text{ਗਾਯਾਕਾਸ਼ਾਪਾ}$   
*Gayākāśyapa*  
 A monk (*bhikṣu*) and disciple of the Buddha.

g.96 Great Brahmā  
*tshangs pa chen po*  
 $\text{ਤੱਖਾਂਪਾਚੇਨਪੋ}$   
*mahābrahmā*  
 A god or class of gods residing in the highest heaven, which is likewise called “Great Brahmā,” located on the first concentration level in the realm of forms.

g.97 Great Cakravāḍa

*khōr yug chen po*

ਤ੍ਰਿਯੂਣਾਕੇਤ੍ਰਾਂ

—

Name of a god who personifies a mountain of this name. See Cakravāḍa.

g.98 Great Conqueror of Māra

*bdud las rgyal chen po*

ਏਤ੍ਤਾਵਾਕੁਲਾਕੇਤ੍ਰਾਂ

—

A bodhisattva.

g.99 Great Dharma-Drum Melody

*chos kyi rnya chen sgra dbyangs*

ਏਤ੍ਤਾਵਾਕੁਲਾਕੇਤ੍ਰਾਂ

—

A bodhisattva.

g.100 Great Diligence Hero

*brtson 'grus chen pos rnam par gnon*

ਏਤ੍ਤਾਵਾਕੁਲਾਕੇਤ੍ਰਾਂ

—

A bodhisattva.

g.101 Great Emanation

*rnam par 'phrul pa chen po*

ਏਤ੍ਤਾਵਾਕੁਲਾਕੇਤ੍ਰਾਂ

—

A bodhisattva.

g.102 Great Emanation King

*rnam par 'phrul pa chen po'i rgyal po*

ਏਤ੍ਤਾਵਾਕੁਲਾਕੇਤ੍ਰਾਂ

—

A bodhisattva.

g.103 Great Energy Hero

*rtsal chen dpa' ba*

ਏਤ੍ਤਾਵਾਕੇਤ੍ਰਾਂ

—

A bodhisattva.

g.104 Great Lord of the Feast  
*tshogs kyi dbang po chen po*  
**ਕੱਸ਼ਾਸ਼੍ਰੀਦਨਦਾਚਕੈਵਾਚੀ**

—  
A bodhisattva.

g.105 Great Meru  
*lhun po chen po*  
**ਲੁਹਨਾਚਕੈਵਾਚੀ**

—  
Name of a god who personifies a mountain of this name.

g.106 Great Mucilinda  
*btang bzung chen po*  
**ਬਤਾਂਬਜੁੰਚਕੈਵਾਚੀ**  
*Mahāmucilinda*

Name of a god who personifies a mountain of this name.

g.107 Great Musth Elephant  
*spos kyi bal glang glang po che chen po*  
**ਸ਼੍ਰੂਸ਼੍ਟੀਏਵਾਸ਼੍ਵਾਦਚੈਕੈਵਾਚੀ**

—  
A bodhisattva.

g.108 Great Poise  
*cher bsgyings*  
**ਕੇਰਾਬਜੀਵਾਚੀ**

—  
A bodhisattva.

g.109 Great Powerful Poise  
*bsgyings pa chen po'i stobs*  
**ਬਜੀਵਾਸਾਕੈਵਾਚੀਵਿਦ੍ਰਿਵਾਚੀ**

—  
A bodhisattva.

g.110 Great Strength  
*shugs chen*  
**ਸੁਣਾਚਕੈਵਾਚੀ**

—  
A bodhisattva.

g.111 Great Strength Holder

*shugs chen 'dzin*

ସୁଷାକେତ୍ରାଦ୍ଵିତୀ

—

A bodhisattva.

g.112 Great Vairambhaka

*rnam par 'thor rlung chen po*

କୁମାରାଦ୍ଵିତୀ

*Mahāvairambhaka*

A wind deity referred to as king of the wind.

g.113 Greatly posing

*cher bsgyings*

କେତ୍ରାଦ୍ଵିତୀ

—

An absorption.

g.114 Guṇacandra

*yon tan zla ba*

ଘନାଦ୍ଵିତୀ

*Guṇacandra*

A bodhisattva.

g.115 Guṇagarbha

*yon tan snying po*

ଘନାଶିରୀ

*Guṇagarbha*

A bodhisattva.

g.116 Gurumati

*bla ma'i blo gros*

ଶାର୍ଦ୍ଦିନାଶିରୀ

*Gurumati*

A bodhisattva.

g.117 Hard Renunciation

*mn̄gon par 'byung dka'*

ଶର୍ଦ୍ଦିନାଶିରୀ

—

A bodhisattva.

g.118 Hard to Realize

*rtogs dka'*

རྒྱྱଶ୍ଵାର୍ଥ

—

A bodhisattva.

g.119 Heroic Absorption

*ting nge 'dzin*

ର୍ତ୍ତିନ୍ଦ୍ରିୟ

—

A bodhisattva.

g.120 Heroic Aggregates

*phung po rnam par gnon*

ଶୁଦ୍ଧଶକ୍ତିପଦ୍ମଶର୍କରା

—

A bodhisattva.

g.121 Heroic at the Limit of Reality

*yang dag pa'i mtha' rnam par gnon*

ୟନ୍ତ୍ରଶାପନ୍ନିକଷତ୍ରଶର୍କରା

—

A bodhisattva.

g.122 Heroic Awareness

*rig pa rnam par gnon*

ଶ୍ରୀଶକ୍ତିପଦ୍ମଶର୍କରା

—

A bodhisattva.

g.123 Heroic Birthlessness

*skye ba med pa rnam par gnon*

ଶୂନ୍ୟଶୈଦ୍ଵଶକ୍ତିପଦ୍ମଶର୍କରା

—

A bodhisattva.

g.124 Heroic Ceaselessness

*'gag pa med pa rnam par gnon*

ଅଶାପାଶୈଦ୍ଵଶକ୍ତିପଦ୍ମଶର୍କରା

—

A bodhisattva.

g.125 Heroic Clairvoyance  
*mngon par shes pa rnam par gnon*  
ਸੰਤੁਲਿਤਾ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ

—  
A bodhisattva.

g.126 Heroic Cleanliness  
*rdul med rnam par gnon*  
ਕੁਲਾਕੁਲ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ

—  
A bodhisattva.

g.127 Heroic Clear-Light Nature  
*rang bzhin 'od gsal rnam par gnon*  
ਚੁਣੁਕੀ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ

—  
A bodhisattva.

g.128 Heroic Constituents  
*khams rnam par gnon*  
ਸੱਥਿ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ

—  
A bodhisattva.

g.129 Heroic Dharmadhātu  
*chos dbyings rnam par gnon*  
ਕ੍ਰਿਤੀ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ

—  
A bodhisattva.

g.130 Heroic Emptiness  
*stong pa nyid rnam par gnon*  
ਖੂੰਬੂ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ

—  
A bodhisattva.

g.131 Heroic Faculties  
*skye mched rnam par gnon*  
ਸ਼ੁਣਾਵ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ ਪ੍ਰਾਣ

—  
A bodhisattva.

g.132 Heroic in All Phenomena

*chos thams cad rnam par gnon*

ਹੋਸ਼ਵਸਾਤਦੁਕਾਧਾਰਿਕਾ॥

—  
A bodhisattva.

g.133 Heroic in All World Systems

*'jig rten gyi khams thams cad rnam par gnon*

ਵਹੀਸਾਹੈਕਾਧਵਸਾਧਵਸਾਤਦੁਕਾਧਾਰਿਕਾ॥

—  
A bodhisattva.

g.134 Heroic in Every Meditative State

*snyoms par 'jug pa thams cad rnam par gnon*

ਸ਼੍ਵੇਤਾਧਵਸਾਧਵਸਾਤਦੁਕਾਧਾਰਿਕਾ॥

—  
A bodhisattva.

g.135 Heroic in the Mental Deeds of All Sentient Beings

*sems can thams cad kyi sems kyi spyod pa rnam par gnon*

ਸੇਮਸਾਤਦੁਧਵਸਾਤਦੁਕ੍ਰੀਧੇਮਸਾਹੁਤ੍ਵਦੁਕਾਧਾਰਿਕਾ॥

—  
A bodhisattva.

g.136 Heroic in the Three Worlds

*'jig rten gsum rnam par gnon*

ਵਹੀਸਾਹੈਕਾਧਵਸਾਤਦੁਕਾਧਾਰਿਕਾ॥

—  
A bodhisattva.

g.137 Heroic Liberation

*rnam par thar pa rnam par gnon*

ਕਾਧਾਧਵਸਾਤਦੁਕਾਧਾਰਿਕਾ॥

—  
A bodhisattva.

g.138 Heroic Limitlessness

*mtha' yas rnam par gnon*

ਅਬਦਾਧਵਸਾਤਦੁਕਾਧਾਰਿਕਾ॥

—  
A bodhisattva.

g.139 Heroic Nonarising  
*mi skye ba rnam par gnon*

མි·ෂ්ව·ස·ක්ෂ·යු·ස්·ජ්ං·

—  
A bodhisattva.

g.140 Heroic Nonarrival  
*'ong ba med pa rnam par gnon pa*

අං·ස·ක්ෂ·යු·ස්·ජ්ං·

—  
A bodhisattva.

g.141 Heroic Nondisappearance  
*'gro ba med pa rnam par gnon*

අං·ස·ක්ෂ·යු·ස්·ජ්ං·

—  
A bodhisattva.

g.142 Heroic progress  
*dpa' bar 'gro ba*

අං·ස·ස්·ජ්ං·

*sūraṅgama*

An absorption.

g.143 Heroic Purity  
*rnam dag rnam par gnon*

ක්ෂ·අ·ස·ක්ෂ·යු·ස්·ජ්ං·

—  
A bodhisattva.

g.144 Heroic Sameness  
*mnyam pa nyid rnam par gnon*

අං·ස·අ·ස·ං·ක්ෂ·යු·ස්·ජ්ං·

—  
A bodhisattva.

g.145 Heroic Signlessness  
*mtshan ma med pa rnam par gnon*

අං·ත·ස·අ·ද·ස·ක්ෂ·යු·ස්·ජ්ං·

—  
A bodhisattva.

g.146 Heroic Tathāgata  
*de bzhin gshegs pas rnam par gnon*

དྲྲକ୍ଷିଣ୍ୟାପେଣସାପ୍ତାକ୍ଷାପନ୍ୟାର୍ତ୍ତା

—  
A bodhisattva.

g.147 Heroic Wishlessness  
*smon pa med pa rnam par gnon*

ଶ୍ରୀପେଦ୍ସାକ୍ଷାପନ୍ୟାର୍ତ୍ତା

—  
A bodhisattva.

g.148 Heroic Without Birth or Death  
*'chi 'pho med pa rnam par gnon*

ରକ୍ଷିତ୍ସାପେଦ୍ସାକ୍ଷାପନ୍ୟାର୍ତ୍ତା

—  
A bodhisattva.

g.149 Holy Dharma white lotus  
*dam pa'i chos pad ma dkar po*

ଧ୍ୟାନିକ୍ଷାପନ୍ୟାର୍ତ୍ତା

—  
An absorption.

g.150 Illuminating Moon  
*rnam par snang byed zla ba*

କ୍ଷୁଦ୍ରାନ୍ତିକ୍ଷାପନ୍ୟା

—  
A bodhisattva.

g.151 Immeasurable Light  
*tshad med 'od*

ତ୍ରୁଟ୍ୟାପନ୍ୟା

*Apramāṇābhā*

Second of three heavens of gods on the second concentration level.

g.152 Immeasurable Virtue  
*tshad med dge*

ତ୍ରୁଟ୍ୟାପନ୍ୟା

*Apramāṇāsubhā*

Second of three heavens of gods on the third concentration level.

g.153 Improving Intellect

*phel ba'i blo gros*

ཞེ་པའི་ཤོྲ་ཤྱྲ་

—

A bodhisattva.

g.154 Infinity of Consciousness

*rnam shes mtha' yas skye mched*

ུ་ཤ་ཤེས་མེད་ཡ་ཤེ་མཆେད།

*Vijñānānāntyāyatanaṁ*

Second of four states in the formless realm.

g.155 Infinity of Space

*nam mkha' mtha' yas skye mched*

ུ་ཤ་ཤེས་མེད་ཡ་ཤེ་མཆେດ།

*Ākāśānānāntyāyatanaṁ*

First of four states in the formless realm.

g.156 Insight

*shes rab*

ཤེས་རབ།

*prajñā*

The sixth of the six perfections.

g.157 Insight lamp

*shes rab sgron ma*

ཤེས་རབ་ສྒྲོນ་མ

*prajñāpradīpa*

An absorption.

g.158 Intellect Hard to Approach

*bsnyen par dka' ba'i blo*

ཤ୍ଵେତ་པଦ୍ମଗୁରୁ-ସଦ୍ୱା

—

A bodhisattva.

g.159 Intellect Perceiving the Buddha

*sangs rgyas mngon sum blo gros*

ཤངས་རྒྱས་མངྡଗୁ-ସୁମ୍-ୱྲ୍ପྟ

—

A bodhisattva.

g.160	Intelligence That Conquers All Suffering and Darkness <i>mya ngan dang mun pa thams cad 'joms pa'i blo gros</i> <b>မြှေးနှေးနှေးမှုသာမဏေးကတ်တွေ့သနသရီးနှေးရှုံး</b>
—	—
	A bodhisattva.
g.161	Intelligence That Renounces All Objects <i>yul thams cad las nges par 'byung ba'i blo gros</i> <b>ယူပါသာမဏေးကတ်ပါသာမဏေးနှေးနှေးရှုံး</b>
—	—
	A bodhisattva.
g.162	Jambu River <i>'dzam bu'i chu bo</i> <b>ဇမ္မားနှုံးနှေးရှုံး</b> <i>Jambunadī</i> Name of a mythological river that carries the remains of the golden fruit of the legendary jambu (rose apple) tree.
g.163	Jewel treasure <i>rin po che'i mdzod</i> <b>ရီးကျော်ဆောင်ရွက်</b>
—	—
	An absorption.
g.164	Jyotigarbha <i>snang byed snying po</i> <b>ဆွဲဗြို့ဒ္ဓရွှေး</b> <i>Jyotigarbha</i> A bodhisattva.
g.165	Kātyāyana <i>kA tyA'i bu</i> <b>က္ခားတိုးဆာ</b> <i>Kātyāyana</i> A monk ( <i>bhikṣu</i> ) and disciple of the Buddha.
g.166	Khadiravanika <i>seng ldeng nags pa</i> <b>ချင်လျှော်ရာရာမှု</b> <i>Khadiravanika</i>

A monk (*bhikṣu*) and disciple of the Buddha.

g.167 Kimnara

*mi'am ci*

គិនរា

*kimnara*

A class of semidivine beings known for their musical skills, depicted as half-horse and half-human, or half-bird and half-human.

g.168 Kumbhāṇḍa

*grul bum*

គុប្បុណ្ណា

*kumbhāṇḍa*

A class of dwarf beings subordinate to the great king of the south, Virūḍhaka. The name uses a play on the word *āṇḍa*, which means “egg” but is a euphemism for testicle. Thus, they are often depicted as having testicles as big as pots (from *khumba*, or “pot”).

g.169 Lamp of Meru

*lhun po sgron ma*

លុក-ស្រែរិយា

—

An absorption.

g.170 Lamp of the sun

*nyi ma'i sgron ma*

ពិ-សរិ-ស្រែរិយា

*sūryapradīpa*

An absorption.

g.171 Large Fruit

*'bras bu che*

បន្ទុស-ស្ថេរិ

*Bṛhatphala*

Second of three heavens of gods on the fourth concentration level.

g.172 League of Māra

*bdud kyi ris*

ម្រុប-ស្ថិ-សិរិ

*Mārakāyika*

The class of gods ruled over by Māra or living in his abode.

g.173 Lesser Light

'od chung

དྲ୍ଵ୍ୟକ୍ଷଣା

Parittābha

First of three heavens of gods on the second concentration level.

g.174 Lesser Virtue

dge chung

ଦ୍ଵ୍ୟକ୍ଷଣା

Parittasubha

First of three states of the third concentration level.

g.175 Light Dispelling All Darkness

mun pa thams cad sel ba'i mar me

ଶୁଦ୍ଧାସମ୍ବନ୍ଧାତ୍ମନ୍ତ୍ରେଷ୍ଟାସମ୍ବନ୍ଧାତ୍ମନ୍ତ୍ରେ

—

A bodhisattva.

g.176 Light Pervading All Directions

phyogs thams cad du khyab pa'i mar me

ଶୁଦ୍ଧାସମ୍ବନ୍ଧାତ୍ମନ୍ତ୍ରେଷ୍ଟାସମ୍ବନ୍ଧାତ୍ମନ୍ତ୍ରେ

—

A bodhisattva.

g.177 Light That Shines on All Beings

'gro ba thams cad la snang ba'i mar me

ଶୁଦ୍ଧାସମ୍ବନ୍ଧାତ୍ମନ୍ତ୍ରେଷ୍ଟାସମ୍ବନ୍ଧାତ୍ମନ୍ତ୍ରେ

—

A bodhisattva.

g.178 Limit of reality

yang dag pa'i mtha'

ଯନ୍ତ୍ରଣାପରିମଳୀ

bhūtakotī

This term has three meanings: (1) a synonym for the ultimate nature, (2) the experience of the ultimate nature, and (3) the quiescent state of an arhat to be avoided by bodhisattvas.

g.179 Lord of Death

gshin rje

ଶରୀରକ୍ଷେତ୍ରୀ

Yama

The god of death and the overlord of the hell realms.

g.180 Lotus array

*pad ma bkod pa*

པད་ማ་ບක୍ତ ପା

—

An absorption.

g.181 Magadha

*ma ga d+ha*

ማଗଧ

*Magadha*

A kingdom on the banks of the Ganges (in the southern part of the modern day Indian state of Bihar), whose capital was at Pāṭaliputra (modern day Patna). During the life of Śākyamuni Buddha, it was the dominant kingdom in north central India and is home to many of the most important Buddhist sites, including Bodh Gayā, Nālandā, and its capital Rājagrha.

g.182 Magical display that ascertains perfect calm

*rab tu zhi ba rnam par nges pa'i cho 'phrul*

ସମ୍ପ୍ରକଳ୍ପିତାମନ୍ଦିରାମନ୍ଦିରକମ୍ଭୁତ୍ୟ

—

An absorption.

g.183 Mahācandra

*zla ba chen po*

ମହାଚନ୍ଦ୍ର

*Mahācandra*

A bodhisattva.

g.184 Mahākapphiṇa

*ka pi na chen po*

ମହାକପ୍ପହିଣୀ

*Mahākapphiṇa*

A monk (*bhikṣu*) and disciple of the Buddha.

g.185 Mahākāśyapa

*'od srung chen po*

ମହାକାଶ୍ୟାପ

*Mahākāśyapa*

A monk (*bhikṣu*) and disciple of the Buddha.

g.186 Mahākauṣṭhila

*gsus po che chen po*

ମହାକୌଷ୍ଠିଲ

*Mahākauṣṭhila*

A monk (*bhikṣu*) and disciple of the Buddha.

g.187 Mahāmati

*blo gros chen po*

མྱାହାମ୍ବିତ୍ତି

*Mahāmati*

A bodhisattva.

g.188 Mahāmaudgalyāyana

*maud gal gyi bu chen po*

ମାହାମାଉଦ୍ଗଲ୍ୟାୟନା

*Mahāmaudgalyāyana*

A monk (*bhikṣu*) and disciple of the Buddha.

g.189 Mahāparinirvāṇa

*yongs su mya ngan las 'das pa chen po*

ମାହାପରିନିର୍ବାଣ

*mahāparinirvāṇa*

A specialized term for nirvāṇa when it is used in reference to the apparent passing away of a physical body of a buddha.

g.190 Mahāpradīpa

*mar me chen po*

ମାହାପ୍ରାଦିପା

*Mahāpradīpa*

A bodhisattva.

g.191 Mahāprajāpatī

*skye dgu'i bdag mo chen mo*

ମାହାପ୍ରଜାପତୀ

*Mahāprajāpatī*

The step-mother and maternal aunt of Śākyamuni Buddha who became a nun (*bhikṣuṇī*) and his disciple.

g.192 Mahārājamati

*rgyal chen blo gros*

ମାହାରାଜମତି

*Mahārājamati*

A bodhisattva.

g.193 Mahāyāna

*theg pa chen po*

ཐେଗ ପା ଚେନ ପୋ

*Mahāyāna*

The “Great Vehicle” of Buddhism, called “great” because it aims with altruistic intent to transport all living beings to the goal of liberation. It is distinguished from the Hinayāna (Lesser Vehicle), including the Śrāvakayāna (Śrāvaka Vehicle) and Pratyekabuddhayāna (Solitary Buddha Vehicle), which allegedly aims to transport only its followers to their own personal liberation.

g.194 Mahoraga

*lto 'phye chen po*

ཞ୍ରୋ རୁତୁ କେତ୍ରା

*mahoraga*

Literally, “great serpents.” A class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.195 Maitreya

*byams pa*

མୈତ୍ରେୟ

*Maitreya*

In Sanskrit, “The Benevolent One”; the name of the next buddha, who currently resides in Tuṣita heaven as a bodhisattva awaiting the proper time to take his final rebirth.

g.196 Manifold display

*rnam par rol pa*

କୁଣ୍ଡଳାର୍ତ୍ତମା

—

An absorption.

g.197 Mañjuśrī

*'jam dpal*

ମନ୍ଜୁଶ୍ରୀ

*Mañjuśrī*

The bodhisattva who is considered the embodiment of insight (*prajñā*). Also known as Youthful Mañjuśrī.

g.198 Māra

*bdud*

ମାର

*Māra*

The principal deity in Paranirmitavaśavartin, the highest heaven in the desire realm. He is best known for his role in trying to prevent the Buddha’s awakening. The name Māra is also used as a generic name for the deities in his abode, and also as an impersonal term for destructive forces that keep beings imprisoned in samsāra.

g.199	Mārajīt <i>bdud las rgyal</i> <b>བྲྱଦྷྲྷ རྒྱାଲྷ</b>	— A bodhisattva.
g.200	Meditative equipoise <i>mnyam par bzhag pa</i> <b>ସାମାହିତ୍ୟ</b> <i>samāhita</i>	A state of deep concentration in which the mind is absorbed in its object to such degree that conceptual thought is suspended. It is sometimes interpreted as settling ( <i>āhita</i> ) the mind in equanimity ( <i>sama</i> ).
g.201	Melodious Song of the Earth <i>sa'i sgra dbyangs</i> <b>ସାର୍ଵିଶ୍ଵାଦ୍ୱାରା</b>	— A bodhisattva.
g.202	Melody That Conquers All the Thongs of Māras <i>bdud kyi dkyil 'khor thams cad rnam par 'joms pa'i dbyangs</i> <b>ସକ୍ରିଯୁକ୍ତିଶ୍ଵାଦ୍ୱାରାବନ୍ଦନାତତ୍ତ୍ଵବନ୍ଦନାବନ୍ଦନାବନ୍ଦନାବନ୍ଦନାବନ୍ଦନା</b>	— A bodhisattva.
g.203	Melody That Eclipses All Types of Song <i>dbyangs kyi yan lag thams cad zil gyis gnon pa'i dbyangs</i> <b>ପ୍ରକାଶଶ୍ଵାଦ୍ୱାରାବନ୍ଦନାତତ୍ତ୍ଵବନ୍ଦନାବନ୍ଦନାବନ୍ଦନାବନ୍ଦନାବନ୍ଦନା</b>	— A bodhisattva.
g.204	Meru <i>lhun po</i> <b>ମୁରୁ</b> <i>Meru</i>	— A bodhisattva.
g.205	Merupradīpa <i>ri rab mar me</i> <b>ମୁରୁପ୍ରାଦିପ</b>	The god of the same name who personifies Mount Meru.

*Merupradīpa*

A bodhisattva.

g.206 Mind controlling  
*sems la dbang byed pa*  
**སେମସାଂଧ୍ୟାନକ୍ରିୟା**

—

An absorption.

g.207 Mind-frame  
*sems kyi dmigs pa*  
**ସେମାନ୍ତିନ୍ଦ୍ରିୟାନ୍ତା**  
*cittālambana*

g.208 Miraculous powers  
*rdzu 'phrul*  
**ର୍ଦ୍ଧ୍ୟ**  
*rddhi*

The ability to make manifest miraculous displays evident to ordinary beings.

g.209 Mount Himavat  
*gangs ri*  
**ଶର୍ମଣୀ**

“Snowy mountain,” the name of a mountain range and the god who personifies it.

g.210 Mount Meru  
*ri rab*  
**ମେରୁ**  
*Meru*

g.211 Mucilinda  
*btang bzung*  
**ମୁଚିଲିଙ୍ଗ**  
*Mucilinda*

Name of a god who personifies a mountain of this name.

g.212 Nadīkāśyapa  
*chu klung 'od srung*  
**ନ୍ଦୀକାଶ୍ୟାପା**  
*Nadīkāśyapa*

A monk (*bhikṣu*) and disciple of the Buddha.

g.213 Nāga

*klu*

នាក់

*nāga*

A semidivine class of beings who live in subterranean aquatic environments and who are known to hoard wealth and esoteric teachings. They are associated with snakes and serpents.

g.214 Nanda

*dga' bo*

នានា

*Nanda*

A monk (*bhikṣu*) and disciple of the Buddha.

g.215 Nārada

*mis byin*

នារោដា

*Nārada*

A bodhisattva.

g.216 Neither-Perception-nor-Nonperception

*'du shes med 'du shes med min skye mched*

នីវាសានឃាន់នីវាសានឃាន់និវាស្សាបក់ា

*Naivasañjñānāsañjñāyatanām*

Fourth of four states in the formless realm.

g.217 Nirgrantha

*gcer bu pa*

និរក្ខនា

*nirgrantha*

The Sanskrit term means “without possessions” or “without ties” and the Tibetan means “naked one(s).” In Buddhist usage, it refers to non-Buddhist religious mendicants, especially Jains, who eschew clothing and possessions.

g.218 Nirmāṇarati

*'phrul dga'*

និរមានរតិ

*Nirmāṇarati*

Enjoying Emanation, the fifth heaven in the desire realm.

g.219 Niruddha

*ma 'gags pa*

ནਿਰੁਧਾ

*Niruddha*

A monk (*bhikṣu*) and disciple of the Buddha.

g.220 Not seeing with sight

*ltar mi mthong ba*

ਜ਼ੁਦਾ-ਸਿ-ਅਵਦ-ਨਾ

—

An absorption.

g.221 Nothingness

*ci yang med pa'i skye mched*

ਚਿ-ਘ-ਦ-ਘ-ਦ-ਨ-ਿ-ਨ-ਿ-ਅ-ਕ-ਦ-ਨ

*Akiñcanyāyatanañ*

Third of four states in the formless realm.

g.222 Ocean symbol

*rgya mtsho'i phyag rgya*

ਚੁ-ਅ-ਕ-ਦ-ਿ-ਧ-ਸ-ਾ-ਚੁ-ਨ-ਿ

*sāgaramudrā*

An absorption.

g.223 Oppositional factors

*gnyen po*

ਅ-ਤ-ਿ-ਚ-ਾ

*pratipakṣa*

In this text, refers to reciprocally determined constructs deriving from dualistic thought that are transcended in wisdom.

g.224 Padmapāṇi

*lag na pad ma*

ਏ-ਸ-ਾ-ਤ-ਾ

*Padmapāṇi*

A bodhisattva.

g.225 Padmaśrīgarbha

*pad ma'i dpal gyi snying po*

ਅ-ਤ-ਿ-ਦ-ਧ-ਸ-ਾ-ਸ਼-ੀ-ਨ-ਿ-ਚ-ਾ

*Padmaśrīgarbha*

A bodhisattva.

g.226 Paranirmitavaśavartin  
*gzhan 'phrul dbang byed pa · gzhan 'phrul dbang byed kyi gnas*  
**परनिर्मितवाशवर्तिन् ॥**  
*Paranirmitavaśavartin*  
“Controlling Others’ Emanations,” the sixth heaven of the desire realm.

g.227 Parivrājaka  
*kun tu rgyu*  
**परिव्राजकः ॥**  
*parivrājaka*  
“Wandering mendicant,” *parivrājaka* (Sanskrit, wanderer; Pāli, *paribbājaka*). Refers to a class of Indian religious mendicants holding a variety of beliefs who wandered in India from ancient times, including during the time of the Buddha. These peripatetic ascetics, who included women in their number, engaged with one another in debate on a range of topics. Some of their metaphysical views are presented in the early Buddhist discourses of the Pāli Canon.

g.228 Particularities of all forms  
*gzugs thams cad kyi khyad par*  
**सभ्यतासम्बन्धीयतासम्बन्धीयता ॥**  
—  
An absorption.

g.229 Phenomena  
*chos*  
**क्षमा ॥**  
*dharma*

g.230 Posing lion  
*seng ge bsgyings pa*  
**सिंहविरम्भिता ॥**  
*simhavijrmbhita*  
An absorption.

g.231 Pratyekabuddha  
*rang sangs rgyas*  
**प्रत्येकबुद्धा ॥**  
*pratyekabuddha*  
“Solitary buddha.” Someone who has attained liberation entirely through their own contemplation, hence their alternate epithet, *pratyayajīna*, which means one who has become a *jīna*, or buddha, through dependence [on external factors that were contemplated upon]. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary accumulated merit nor the motivation to teach others.



g.239 Rākṣasa  
*srin po*  
**ସ୍ରୀରାକ୍ଷସା**  
*rākṣasa*  
A class of semi-divine beings that are often, but certainly not always, considered demonic in the Buddhist tradition. Some are flesh-eating demons who haunt frightening places.

g.240 Ratna  
*nor bu*  
**ରତ୍ନ**  
*Ratna*  
A bodhisattva.

g.241 Ratnacandra  
*rin chen zla ba*  
**ରେତ୍ନକ୍ରମୀଶ୍ଵର**  
*Ratnacandra*  
A bodhisattva.

g.242 Ratnacūḍa  
*gtsug na rin po che*  
**ରାତ୍ନକୁଦ୍ବା**  
*Ratnacūḍa*  
A bodhisattva.

g.243 Ratnagarbha  
*rin chen snying po*  
**ରେତ୍ନଶିର୍ଷୀ**  
*Ratnagarbha*  
A bodhisattva.

g.244 Ratnākara  
*dkon mchog 'byung gnas*  
**ରାତ୍ନାକରା**  
*Ratnākara*  
A bodhisattva.

g.245 Sāgaramati  
*blo gros rgya mtsho*  
**ସାଗରମତି**  
*Sāgaramati*

A bodhisattva.

g.246 Śakra

*brgya byin*

ସକ୍ରାତ୍ମୀୟ

*Śakra*

The Tibetan name used in this text corresponds to the Sanskrit “Śakra,” another name for the preeminent vajra-wielding Vedic deity Indra who is called “lord of the deities” and is associated with storms and righteous warfare. The Tibetan translation is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, “one who has performed a hundred sacrifices.” In Buddhism, he is the god of the realm equivalent to the second heaven of the desire realm, the heaven of Thirty-Three Gods. In the Buddhist Avataṃsaka cosmology of innumerable (*asamkhyeya*) interpenetrating buddha realms, there are myriad Śakras (aka Indra), each presiding over his own world-system.

g.247 Samantabhadra

*kun tu bzang po*

ସୁନ୍ଦର୍ମତ୍ତମ୍

*Samantabhadra*

A bodhisattva.

g.248 Samantabhadracaryāprajñidhāna

*kun tu bzang po'i spyod pa'i smon lam*

ସୁନ୍ଦର୍ମତ୍ତମ୍ ପରିଶ୍ରଦ୍ଧାର୍ଥୀଙ୍କରମ୍

*Samantabhadracaryāprajñidhāna*

The *Samantabhadracaryāprajñidhāna* appears in the final part of the *Gaṇḍavyūhasūtra*, which itself forms part of the *Buddhāvatansakasūtra*. It is well-known in Tibet, where it has been the subject of numerous commentaries. It continues to be recited daily in some monastic traditions in Tibet and China. The work also goes under the Sanskrit titles *Bhadracari(-i)*, and *Bhadracaryāprajñidhāna*. See Skilling and Saerji 2013, 198 n. 30.

g.249 Samantabuddhi

*kun tu blo*

ସୁନ୍ଦର୍ମତ୍ତମ୍

*Samantabuddhi*

A bodhisattva.

g.250 Samantagarbha

*kun nas snying po*

ସୁନ୍ଦର୍ମତ୍ତମ୍

*Samantagarbha*

A bodhisattva.

g.251 Samantaketu

*kun tu rtog*

ସମତକେତୁ

*Samantaketu*

A bodhisattva.

g.252 Samantāloka  
*kun tu snang ba*

ସମତାଲୋକା

*Samantāloka*

A bodhisattva.

g.253 Samantanetra

*kun tu mig*

ସମତାନେତ୍ରା

*Samantanetra*

A bodhisattva.

g.254 Samantaprabha  
*kun tu 'od*

ସମତାପ୍ରଭା

*samantaprabha*

This is the term for the eleventh bodhisattva level. It is also the name of a mansion in the Dharma Discernment hermitage and the name of a Bodhisattva.

g.255 Samantaraśmi  
*kun tu 'od zer*

ସମତାରାଶ୍ମି

*Samantaraśmi*

A bodhisattva.

g.256 Samdhinirmocanasūtra  
*dgongs pa nges 'grel pa'i mdo*

ସମଧିନିର୍ମୋକ୍ଷନ୍ତ୍ରା

*Samdhinirmocanasūtra*

The *Samdhinirmocanasūtra* ([Unraveling the Intent \(<https://read.84000.co/translation/toh106.html>\)](https://read.84000.co/translation/toh106.html), Toh 106) is one of the most important Mahāyāna sūtras, especially for the Yogācāra school. As an authoritative source for Mahāyāna Buddhist hermeneutics, it is perhaps best known for its delineation of the three turnings of the wheel of the dharma (*dharmacakrapravartana*), which became a highly influential schema for classifying the teachings of the Buddha according to their various intended meanings and target audiences.

g.257 Śāriputra  
*shA ri'i bu*

ସ୍ତ୍ରୀପୁରୁଷା

## *Sāriputra*

A monk (*bhikṣu*) and disciple of the Buddha.

g.258	Sārthavāha <i>ded dpon</i> <b>ସାର୍ତ୍ଥବାହା</b> <i>Sārthavāha</i> A god from the league of Māra.
g.259	Sarvanīvaraṇaviṣkambhin <i>sgrib pa thams cad rnam par sel ba</i> <b>ସର୍ବନିବାରଣବିଷକ୍ରମିତ୍ସମ୍ବନ୍ଧୀ</b> <i>Sarvanīvaraṇaviṣkambhin</i> A bodhisattva.
g.260	Sears the Lower Realms <i>ngan 'gro skem</i> <b>ନ୍ରାନ୍ତଶ୍ରୀଶ୍ଵର</b> — A bodhisattva.
g.261	Sees the aspects of all things <i>chos thams cad la rnam par lta ba</i> <b>କ୍ଷେତ୍ରବିଷୟକର୍ତ୍ତାପଦ୍ଧତି</b> — An absorption.
g.262	Signlessness <i>mtshan nyid med pa</i> <b>ଅକର୍ତ୍ତ୍ଵତ୍ତ୍ଵପଦ୍ଧତି</b> <i>animitta</i> Second of the three gates to liberation, the first being emptiness and the third wishlessness.
g.263	Simhadāsa <i>seng ge bran bzangs</i> <b>ଶିଂହାସନାମାରା</b> <i>Simhadāsa</i> A figure from an unidentified <i>avadāna</i> narrative.
g.264	Six supernormal knowledges <i>mngon par shes pa drug</i>

## अर्द्धप्रवृत्तिशब्दानुष्ठान

---

Divine sight, divine hearing, knowledge of the minds of others, remembrance of past lives, ability to perform miracles, and ability to destroy all mental defilements. The first five supernormal knowledges are considered mundane or worldly and can be attained to some extent by non-Buddhist yogis as well as Buddhist arhats and bodhisattvas. The sixth is considered to be supramundane and can be attained only by Buddhist yogis.

g.265 Skillful means

*thabs*

ཟབས།

*upāya*

g.266 Sky treasury

*nam mkha' mdzod*

ན୍ୟାମାଷଦ୍ୱାରାପର୍ବତୀ

—  
An absorption.

g.267 Sole Lamp of the World

*gcig tu snang ba'i mar me*

ସତ୍ତେଷାତ୍ମୁନ୍ଦରିଷମା

—  
A bodhisattva.

g.268 Sorrowless

*mi gdung ba*

ଶୀର୍ଷନ୍ତମା

*Atapa*

One of the five pure abodes.

g.269 Spiritual friend

*dge ba'i shes gnyen*

ଶ୍ରୀମଦୀଷିଷାମତୀ

*kalyāṇamitra*

Literally, “virtuous friend.” A spiritual teacher who can contribute to an individual’s progress on the spiritual path to awakening and act wholeheartedly for the welfare of students. See Introduction [i.2](#).

g.270 Śrāvaka

*nyan thos*

ଶ୍ରୀବ୍ରତ

*śrāvaka*

A follower of the early teachings of the Buddha, focusing on the monastic lifestyle. Also translated as "listener."

g.271 Śrāvakayāna  
*nyan thos kyi theg pa*

ୟର୍ବକ୍ୟାନା

Śrāvakayāna

The vehicle comprising the teaching of the śrāvakas.

g.272 Stainless-Dharma Moon  
*chos dri ma med pa'i zla ba*

କ୍ଷାନ୍ତିକାମେଦ୍ୟାନ୍ତିକା

—

A bodhisattva.

g.273 Sthiramati  
*brtan pa'i blo gros*

ସତ୍ତରମାତି

*Sthiramati*

A bodhisattva.

g.274 Subhūti  
*rab 'byor*

ସବୁତୀ

*Subhūti*

A monk (*bhikṣu*) and disciple of the Buddha.

g.275 Sucandra  
*zla ba bzang*

ସୁକନ୍ଦା

*Sucandra*

A bodhisattva.

g.276 Sumati  
*blo gros bzang po*

ସୁମତି

*Sumati*

A bodhisattva.

g.277 Sūrya  
*nyi ma*

ସୂର୍ଯ୍ୟ

*Sūrya*

A bodhisattva.

g.278 Sūryagarbha  
*nyi ma'i snying po*

ୟୁର୍ଯ୍ୟାଗର୍ବହା

*Sūryagarbha*

A bodhisattva.

g.279 Sūryaprabha  
*nyi 'od*

ୟୁର୍ଯ୍ୟାପ୍ରବହା

*Sūryaprabha*

A bodhisattva.

g.280 Sūryapradīpa  
*nyi ma'i mar me*

ୟୁର୍ଯ୍ୟାପ୍ରାଦିପା

*Sūryapradīpa*

A bodhisattva.

g.281 Susārthavāha  
*ded dpon bzang po*

ସୁସାର୍ଥବାହା

*Susārthavāha*

A bodhisattva.

g.282 Suyāmā  
*rab 'thab bral*

ସ୍ୟାମା

—

A divine heaven named after the *suyāma* ("free from strife") class of gods who inhabit it.

g.283 Teaches the precious analytic knowledge  
*so so yang dag par rig pa rin po che bstan pa*

ସ୍ୟାମାଯାନିକାପରିଚ୍ଛାପାଦିତା

—

An absorption.

g.284 Ten powers  
*dbang bcu*

ଦୟାଶ୍ତ୍ରା

*daśavaśītā*

Powers attained by bodhisattvas on the path. See [1.114](#). Not to be confused with the ten strengths (*bala, stobs*) which are qualities of buddhahood.

g.285 Thought-Free Nonconceptual Melody

*mi rtog rnam par mi rtog dbyangs*

ମୀର୍ତ୍ତମାନମୀର୍ତ୍ତମାନମୀ

—

A bodhisattva.

g.286 Torchlight of Dharma

*chos kyi sgron ma'i mar me*

ତ୍ରୁଟିକ୍ରମଦିକ୍ରମୀ

—

A bodhisattva.

g.287 Tuṣita

*dga' ldan gyi gnas · yongs su dga' ldan*

ତ୍ରୁଟିକ୍ରମଶ୍ରୀଶବ୍ଦା · ଉତ୍ସାହଶବ୍ଦା

*Tuṣita*

Heaven of Joy, the fourth heaven in the desire realm.

g.288 Universal Emanation

*kun tu sprul pa*

ଗୁଣତ୍ତ୍ଵପଦ୍ମମା

—

A bodhisattva.

g.289 Universal Guide

*kun nas 'dren pa*

ଗୁଣତ୍ତ୍ଵପଦ୍ମମା

—

A bodhisattva.

g.290 Universal Insight

*kun tu shes rab*

ଗୁଣତ୍ତ୍ଵପଦ୍ମମା

—

A bodhisattva.

g.291 Universal Light

*kun tu mar me*

୭୩

A bodhisattva.

g.292	Universal Stainless Essence <i>kun tu dri ma med pa'i snying po</i> ཀੁਨ·ਤੁ·ਦ੍ਰਿ·ਮਾ·ਮੇਦ·ਪਾਿ·ਸਨ੍ਧਿ·
—	—
	A bodhisattva.
g.293	Universally Understood Melody <i>kun tu go bar byed pa'i dbyangs</i> ཀੁਨ·ਤੁ·ਗੁ·ਬਾਰ·ਬੈਦ·ਪਾਿ·ਦਬੱਙ
—	—
	A bodhisattva.
g.294	Unstained by the Realm of Māras <i>bdud yul mi gos</i> ਬਦੁਦ·ਯੁਲ·ਮੀ·ਗੋਸ
—	—
	A bodhisattva.
g.295	Unsurpassed <i>mi che ba</i> ਮੀ·ਕੇ·ਬਾ <i>Avṛha</i>
	One of the five pure abodes.
g.296	Uruvilvākāśyapa <i>lteng rgyas 'od srung</i> ਲੰਟੇਂਗ·ਰਗਯਾਸ·ਓਦ·ਸ੍ਰੁਂਗ <i>Uruvilvākāśyapa</i>
	A monk ( <i>bhikṣu</i> ) and disciple of the Buddha
g.297	Vairambhaka <i>rnam par 'thor rlung</i> ਕਾਨ·ਪਾਰ·ਥੋਰ·ਰਲੁੰਗ <i>Vairambhaka</i>
	A wind deity referred to as king of the wind

g.298 Vairocanagarbha  
*rnam par snang mdzad snying po*  
 ཀྱାପ୍ତାଶ୍ଵରାହର୍ଦ୍ବିନ୍ଦ୍ରିୟା  
*Vairocanagarbha*  
 A bodhisattva.

g.299 Vajra banner  
*rdo rje'i rgyal mtshan*  
 ཀྤ୍ତିର୍ଦ୍ବିନ୍ଦ୍ରିୟାପକ୍ଷା  
 —  
 An absorption.

g.300 Vajra like  
*rdo rje lta bu*  
 ཀྤ୍ତିର୍ଦ୍ବିନ୍ଦ୍ରିୟା  
*vajropama*  
 An absorption.

g.301 Vajra maṇḍala  
*rdo rje'i dkyil 'khor*  
 ཀྤ୍ତିର୍ଦ୍ବିନ୍ଦ୍ରିୟାପରିମାଣା  
 —  
 An absorption.

g.302 Vajra navel  
*rdo rje lte ba*  
 ཀྤ୍ତିର୍ଦ୍ବିନ୍ଦ୍ରିୟା  
 —  
 An absorption.

g.303 Vajragarbha  
*rdo rje'i snying po*  
 ཀྤ୍ତିର୍ଦ୍ବିନ୍ଦ୍ରିୟା  
*Vajragarbha*  
 A bodhisattva.

g.304 Vajramati  
*rdo rje blo gros*  
 ཀྤ୍ତିର୍ଦ୍ବିନ୍ଦ୍ରିୟା  
*Vajramati*  
 A bodhisattva.

g.305 Vajrapāṇi  
*lag na rdo rje*  
 རྦྱାର୍ପାଣି  
*Vajrapāṇi*  
 A bodhisattva.

g.306 Varūṇadeva  
*chu lha'i lha*  
 ཤ୍ରୀଲ୍ଲିର୍ଲା  
*Varūṇadeva*  
 A bodhisattva.

g.307 Vast Virtue  
*dge rgyas*  
 ད୍ରୋତ୍ର୍ଷା  
*Śubhakṛtṣṇa*  
 Third of three heavens of gods on the third concentration level.

g.308 Vasumallaputra  
*gyad bu nor*  
 ག୍ୱାମଲାପୁତ୍ର  
*Vasumallaputra*  
 A monk (*bhikṣu*) and disciple of the Buddha.

g.309 Vidhuṣṭhamati  
*rnam grags blo gros*  
 ཀଦ୍ଧୁଷ୍ଠମାତି  
*Vidhuṣṭhamati*  
 A bodhisattva.

g.310 Vidyut  
*glog*  
 ཀଦ୍ୟୁତ  
*Vidyut*  
 A bodhisattva.

g.311 Vimaladatta  
*dri ma med kyis byin*  
 ཀମାଲାଦତ୍ତ  
*Vimaladatta*  
 A bodhisattva.

g.312 Vimalakīrti  
*dri ma med par grags pa*  
**၅·၂·၂၄·၂၃·၂၃·၂၃**  
*Vimalakīrti*  
A bodhisattva.

g.313 Vipulamati  
*yangs pa'i blo gros*  
**၅·၂·၂၅·၂၅·၂၃**  
*Vipulamati*  
A bodhisattva.

g.314 Viśeṣamati  
*khyad par blo gros*  
**၅·၂·၂၅·၂၅·၂၃**  
*Viśeṣamati*  
A bodhisattva.

g.315 Visibly manifests awakening  
*mngon sum du byang chub snang ba*  
**၅·၂·၂၆·၂၅·၂၄**  
—  
An absorption.

g.316 Wisdom  
*ye shes*  
**၅·၂·၂၇**  
*jñāna*  
This term denotes the mode of awareness of a realized being. Although all sentient beings possess the potential for actualizing wisdom within their mind streams, mental obscurations make them appear instead as aspects of mundane consciousness.

g.317 Without Clouds  
*sprin med*  
**၅·၂·၂၈**  
*Anabharaka*  
First of three heavens of gods on the fourth concentration level.

g.318 World guardians  
*'jig rten skyong ba*  
**၅·၂·၂၉**

### *lokapāla*

A class of guardian gods, usually presiding over the quarters of the world.

g.319	Yakṣa <i>gnod sbyin</i> <b>ग्नोद्स्बिन</b> <i>yakṣa</i>	A class of male and female spirits, depicted as holding choppers, cleavers, and swords. Inhabiting mountainous areas and sylvan groves, their name in Tibetan ( <i>gnod sbyin</i> , “granting harm”) suggests a malign nature.
g.320	Yāma <i>'thab bral</i> <b>यामा</b> <i>Yāma</i>	Third of six levels of gods in the desire realm.
g.321	Yaśodharā <i>grags 'dzin</i> <b>शशोद्धरा</b> <i>Yaśodharā</i>	Buddha Śākyamuni’s wife who became a nun ( <i>bhikṣuni</i> ) and his disciple.
g.322	Youth of Latticed Light <i>dra ba can gyi 'od gzhon nur gyur pa</i> <b>द्रा-ब-क-य-‘-օ-ց-հոն-ն-ր-յ-ւ-ր-պ</b>	— A bodhisattva.
g.323	Youth Who Renounces All <i>bdog pa thams cad yongs su gtong ba gzhon nur gyur pa</i> <b>բ-ծ-պ-թ-մ-չ-յ-օ-ն-ս-գ-տ-օ-ն-բ-գ-շ-ո-ն-ն-ր-յ-ւ-ր-պ</b> <i>Sarvatyāgakumārabhūta</i>	A bodhisattva.
g.324	Youth Who Turns the Dharma Wheel Upon Generating the Mind of Awakening <i>sems bskyed ma thag tu chos kyi 'khor lo bskor ba gzhon nur gyur pa</i> <b>ս-մ-բ-կ-յ-է-մ-թ-ա-գ-տ-չ-օ-ս-կ-ի-‘-կ-հ-օ-լ-բ-ս-կ-օ-ն-բ-գ-շ-ո-ն-ն-ր-յ-ւ-ր-պ</b>	— A bodhisattva.

g.325 Youthful Clearer  
*rnam par sel ba gzhon nur gyur pa*  
རྩམ་པར་ସେ ଶ୍ଵେତାଶବ୍ଦିକ୍ରମକୁର୍ମଶ୍ଵରମା

—  
A bodhisattva.

g.326 Youthful Glorious Essence  
*dpal gyi snying po gzhon nur gyur pa*  
ද୍ଵାରା ଶ୍ରୀଶ୍ଵିରଦ୍ଵାରା ଶବ୍ଦିକ୍ରମକୁର୍ମଶ୍ଵରମା  
*Śrīgarbhakumārabhūta*

A bodhisattva.

g.327 Youthful Jewel-Holder  
*lag na rin chen gzhon nur gyur pa*  
ପଶ୍ଚାତ୍ ରମ୍ଭକେତ୍ରଶବ୍ଦିକ୍ରମକୁର୍ମଶ୍ଵରମା

—  
A bodhisattva.

g.328 Youthful Lion  
*seng ge gzhon nur gyur pa*  
ଶବ୍ଦିକ୍ରମକୁର୍ମଶ୍ଵରମା

—  
A bodhisattva.

g.329 Youthful Mañjuśrī<sup>1</sup>  
*'jam dpal gzhon nur gyur pa*  
ମନ୍ଦରାମଶବ୍ଦିକ୍ରମକୁର୍ମଶ୍ଵରମା  
*Mañjuśrīkumārabhūta*

An epithet of the bodhisattva Mañjuśrī.

g.330 Youthful Moonbeam  
*zla ba'i 'od zer gzhon nur gyur pa*  
ଶବ୍ଦିକ୍ରମଶବ୍ଦିକ୍ରମକୁର୍ମଶ୍ଵରମା  
*Candrāñisukumārabhūta*

A bodhisattva.

g.331 Youthful Moonlight  
*zla 'od gzhon nur gyur pa*  
ଶବ୍ଦିକ୍ରମଶବ୍ଦିକ୍ରମକୁର୍ମଶ୍ଵରମା  
*Candraprabhakumārabhūta*

A bodhisattva.

g.332 Youthful Ornament

*rgyan bkod pa gzhon nur gyur pa*

རྒྱାନ ཚྕଦ ପା ག୍ରେଣ ନୁର ଗ୍ୟୁର ପା

—

A bodhisattva.

g.333 Youthful Precious Seal-Holder

*lag na phyag rgya rin chen gzhon nur gyur pa*

ଲାଗ ନା ଫ୍ୟାଗ ର୍ଗ୍ୟା ରିନ ଚେନ ଗ୍ରେଣ ନୁର ଗ୍ୟୁର ପା

—

A bodhisattva.

g.334 Youthful Sky-Treasury

*nam mkha' mdzod gzhon nur gyur pa*

ନାମ ମକ୍ହା ମଦ୍ଜୋଡ ଗ୍ରେଣ ନୁର ଗ୍ୟୁର ପା

—

A bodhisattva.

g.335 Youthful Supreme Intelligence

*mchog gi blo gros gzhon nur gyur pa*

ମଚୋଗ ଗି ବ୍ଲୋ ଗ୍ରୋସ ଗ୍ରେଣ ନୁର ଗ୍ୟୁର ପା

—

A bodhisattva.