

ཉིང་ངེ་འཇིན་གྱི་རྒྱལ་པོའི་མདོ།

The King of Samādhis Sūtra

Samādhirājasūtra

It is said that the Buddha taught more than 84,000 methods to attain true peace and freedom from suffering. As of 2010, only 5% of these teachings had been translated into modern languages. Due to the rapid decline in the knowledge of classical Buddhist languages and in the number of qualified scholars, we are in danger of losing one of the world's largest collections of wisdom writings, and the source of some of Asia's most significant socio-cultural developments over two millennia.

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

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

Āryasarvadharmasvabhāvasamatāvipañcitasamādhirājanāmamahāyānasūtra



Toh 127
Degé Kangyur, vol. 55 (mdo sde, da), folios 1.b–170.b.

Translated by Peter Alan Roberts
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SUMMARY

- s.1 This sūtra, much quoted in later Buddhist writings for its profound statements especially on the nature of emptiness, relates a long teaching given by the Buddha mainly in response to questions put by a young layman, Candraprabha. The samādhi that is the subject of the sūtra, in spite of its name, primarily consists of various aspects of conduct, motivation, and the understanding of emptiness; it is also a way of referring to the sūtra itself. The teaching given in the sūtra is the instruction to be dedicated to the possession and promulgation of the samādhi, and to the necessary conduct of a bodhisattva, which is exemplified by a number of accounts from the Buddha's previous lives. Most of the teaching takes place on Vulture Peak Mountain, with an interlude recounting the Buddha's invitation and visit to Candraprabha's home in Rājagrha, where he continues to teach Candraprabha before returning to Vulture Peak Mountain. In one subsequent chapter the Buddha responds to a request by Ānanda, and the text concludes with a commitment by Ānanda to maintain this teaching in the future.

ac.

ACKNOWLEDGEMENTS

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

This translation has been completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

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i.

INTRODUCTION

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

i.2 The *samādhi* of the title does not simply refer to meditation, but is used to designate both the sūtra itself and an entire range of Buddhist practices for conduct, meditation, motivation, and realization. The sūtra enumerates over three hundred of the samādhi's qualities. One of the samādhi's main descriptive epithets is given in the long form of the title itself as "the revealed¹ equality of the nature of all phenomena." However, far from being a systematic textbook on the features of any one practice or doctrine, the sūtra has a complex, convoluted structure and includes long narrative passages. These not only relate the Buddha's interactions with Candraprabha, the main interlocutor, but also tell lengthy stories in mixed prose and verse from the Buddha's past lives—in his own words—exemplifying the points he teaches. Interspersed in these narratives, often in the form of verse teachings given by past tathāgatas, are some of the profound statements on the nature of phenomena, and on the essential points of the path, for which the sūtra is justly celebrated.

History of the Sūtra

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

- i.4 At least two shorter independent works that may have existed earlier appear to have been incorporated into the *King of Samādhis Sūtra*. One is a text entitled *Mahāprajñā-samādhisūtra* (*The Sūtra of the Samādhi of Great Wisdom*) or *Mañjuśrībodhisattva-cāryā* (*The Bodhisattva Conduct of Mañjuśrī*). It is a teaching on the six perfections that must have existed as early as the fifth century, as it was translated into Chinese by Shih Sien-kung (420–479). It corresponds to chapters 27–29 of the *King of Samādhis Sūtra* in the Tibetan version, except that the *Mahāprajñāsamādhisūtra* has Mañjuśrī as the recipient of the teaching instead of Candraprabha (both bodhisattvas have the title Kumārabhūta).
- i.5 The other is chapter 36 of the Tibetan version of the *King of Samādhis Sūtra*, which also appears to have originally been an independent text; its interlocutor is Ānanda, whose name in this case was not changed to that of Candraprabha.
- i.6 Candraprabha, the principal interlocutor in the sūtra, appears in a number of other sūtras, but particularly in the *Rāsmisamantamuktanirdeśasūtra*, Toh 55 in the Heap of Jewels (*Ratnakūṭa*) section of the Kangyur, in which, as in the *King of Samādhis Sūtra*, he is depicted as inviting the Buddha to his home and making elaborate preparations for the visit. Most of the qualities of the samādhi described in the *King of Samādhis Sūtra* also appear within the list of the qualities of a samādhi in *The Sūtra of the Samādhi of the Miraculous Ascertainment of Peace*.²
- i.7 The entire sūtra was translated into Chinese by Narendrayaśas in 557. Narendrayaśas (517–589) was a much-traveled Indian monk from Orissa who arrived in China in 556. This Chinese version is widely known under an alternative title, *Candrapradīpasamādhisūtra* (*The Sūtra of the Samādhi of the Lamp of the Moon*, Taishō 639); this title is closely related to the alternative title used in some Indian commentaries (see below). Narendrayaśas’s translation is divided into ten chapters, in contrast to the forty of the Tibetan. There are fragments of three Sanskrit manuscripts from central Asia, dated to the fifth or sixth centuries, that correspond to this version, but no complete manuscript has survived.
- i.8 The ninth century Tibetan translation of the sūtra in the Kangyur was made from a Sanskrit version no longer extant, but longer than the one translated into Chinese. The Tibetan was translated during the reign of King Ralpachen (815–838) by Śilendrabodhi and Chönyi Tsultrim (who used the Sanskrit version of his name, Dharmatāśīla).
- i.9 The earliest complete Indian manuscript to have survived is the one discovered in 1938 in the ruins of a library near Gilgit. It is dated, from the calligraphy of its Gupta script, to the sixth century. It has some additional verses that do not appear in the Chinese version, but is significantly shorter than the Tibetan translation, with fewer verses and prose passages. Much closer to the Tibetan is a group of twelve later Sanskrit manuscripts found in Nepal, including the one referred to here as the Hodgson manuscript; another group of Nepalese manuscripts contain additional material usually not found in the Tibetan, and includes the one referred to here as the Shastri manuscript.³

- i.10 In the Sanskrit versions, much of the sūtra is composed of verse in a highly distinctive Buddhist Hybrid Sanskrit (BHS). The prose is in what appears to be classical Sanskrit in terms of spelling and case endings, but the vocabulary includes words that are only found in BHS, or words that exist in classical Sanskrit but have a different meaning in BHS.
- i.11 The number of chapters, as well as where the chapter breaks occur, varies in these different versions and manuscripts. The Chinese text is divided into only ten chapters. The Tibetan version is often referred to as having thirty-eight chapters, but a closer look reveals that there are two additional untitled final chapters. The Tibetan, unlike the Sanskrit versions, does not make a final chapter from the conclusion, and does not divide its chapter 39 on the restraint of the body, speech, and mind into three chapters, but it does make a short chapter 22 from what, in the Sanskrit, constitutes the end of chapter 21.
- i.12 The sūtra is quoted in a number of Indian treatises as well as many Tibetan works. Indian authors such as Candrakīrti and Śāntideva referred to it by the title *Candra-pradīpasūtra* (*zla ba sgron ma'i mdo*); other authors used the title *Samādhirāja*. The earliest known quotations from the sūtra were made by Candrakīrti in the seventh century; he quoted from it twenty times in his *Prasannapadā* (*Clear Words*), and also in his *Madhyamakāvatāra* (*Entering the Middle Way*). He also quoted verses that appear only in the longer version of the sūtra, and not in the manuscript that was translated into Tibetan in the early ninth century. It would therefore seem that variants of the sūtra already coexisted in India in the seventh century.
- i.13 Candrakīrti is followed by Śāntideva in the late seventh to early eighth century, who quotes it twenty times in his *Śikṣasamuccaya* (*Compendium of Training*).
- i.14 The sūtra, particularly its verses on emptiness, is quoted by other prominent Indian authors such as Prajñākaramati in his *Bodhisattvacaryāvatārapañjikā* (*Commentary on Difficult Points in "Entering the Conduct of the Bodhisattvas"*), which is a commentary on Śāntideva's *Bodhisattvacaryāvatāra* (*Entering the Conduct of the Bodhisattvas*) and Kamalaśīla's *Bhāvanākrama* (*Stages of Meditation*).
- i.15 A passage from chapter 3 in which the Buddha summarizes for Candraprabha the qualities of a tathāgata (3.3) seems to have been the source for the short Kangyur sūtra *Remembering the Buddha* (*Buddhānusmṛti*, *sangs rgyas rjes su dran pa*, Toh 279), which reproduces verbatim the Tibetan translation of the passage and is therefore unlikely to be a parallel translation from an independent Sanskrit original (although that is not impossible). This widely known and much recited text is part of a set of three such works (Toh 279–281), one for each of the Three Jewels, and often reproduced as a single work with the title *Remembering the Three Jewels*. However, the passages on the Dharma and Saṅgha are not drawn from the *King of Samādhis*.
- i.16 The *King of Samādhis* is also quoted in many treatises on tantras, and its recitation is prescribed in maṇḍala ritual texts. For example, the *Maṇḍala Rite of Cakrasamvara* says that four sūtras should be recited, one in each of the four main directions around the

maṇḍala. The sūtras are the *Prajñāparāmitā* (*Perfection of Wisdom in Eight Thousand Verses*); *Gaṇḍhavyūha* (*Array of Trees*), which is the last chapter of the *Avatamsaka*; *Laṅkāvatāra* (*Entry into Laṅka*); and *Samādhirāja* (*King of Samādhis*).⁴

- i.17 These four sūtras are among the nine principal works that came to be considered the most important in Nepalese Buddhism; they are frequently recited, and offerings are made to them. The other five sūtras in this group are the *Saddharmapuṇḍarīka* (*The White Lotus of the Good Dharma*), *Lalitavistara* (*The Play in Full*), *Tathāgataguhyaka* (*The Secret of the Tathāgatas*), *Suvarṇaprabha* (*The Golden Light*), and *Daśabhūmika* (*The Ten Bhūmis*).
- i.18 In China, the *King of Samādhis*—unlike the *White Lotus of the Good Dharma*—never gained any great prominence, and no commentary was translated.
- i.19 In Tibet, although its existence was well known through its use as a source of quotations, the sūtra itself was not particularly studied, nor were its admonitions to dedicate oneself to its recitation and follow a life of extreme mendicancy followed. Nevertheless, more than two hundred years after it had been translated into Tibetan, the *King of Samādhis Sūtra* did gain a certain importance within the circle of students who followed Atiśa Dipamkaraśrījñāna (980–1054) and became the founders of the Kadampa tradition, which emphasized the bodhisattva path of the Mahāyāna sūtras. Atiśa’s translator and guide Nagtsho Lotsawa translated a commentary on the *King of Samādhis Sūtra* by the Indian master Mañjuśrīkīrti entitled *Kīrtimālā* (*The Garland of Fame*). Mañjuśrīkīrti may be the same person as the student of Candrakīrti with that name, although that would seem unlikely given the definite influence of the Yogacāra tradition in his work.⁵ Moreover, Nagtsho’s Tibetan translation of the commentary incorporates the earlier Tibetan translation of the sūtra itself—another indication that Mañjuśrīkīrti’s original commentary was written for the same version of the sūtra in Sanskrit that had been translated into Tibetan, and not the longer version that Candrakīrti quoted from.
- i.20 Tsongkhapa, the founder of the Gelugpa tradition, which was based on the Kadampa tradition, quotes from the sūtra thirteen times in his *Lamrim Chenmo* (*Great Graduated Path*), and his student Khedrup Jé also relied upon it as a major source of quotations. The sūtra is also much quoted in the best known commentarial works of the great scholars of all traditions, including several of the early Sakya masters, Longchenpa, Minling Terchen, and Drikung Chökyi Trakpa, as well as those of later authors like Jamgön Kongtrul, Mipham, Jamyang Khyentse Wangpo, and Jigme Tenpai Nyima.
- i.21 Some of the quotations from the sūtra in the Tibetan commentarial literature are ascribed to it erroneously, such as the one-line quotation on buddha nature (an idea barely even mentioned in the sūtra), in the first few lines of Gampopa’s text on the graduated path, *An Adornment for the Precious Path to Liberation*. Similarly, an eight-line prophecy concerning the Karmapa incarnations is frequently ascribed to the sūtra even though it is not to be found in any extant version, even as a paraphrase.⁶ Among the other reasons why the sūtra is revered in the Kagyu tradition, the monastic lineage of which was founded by Gampopa, is perhaps that Gampopa’s Kadampa teacher Potowa is

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

The Contents

- i.22 The sūtra portrays a form of Buddhism that emphasized mendicancy, living at the foot of trees in forests, and so on, in opposition to less austere Buddhist ways of life. It considers nirvāṇa impossible to attain for householders, and likens nirvāṇa to a flame being extinguished, bringing any activity to an end. In it, the Buddha emphasizes again and again the vast number of eons during which he and other tathāgatas practiced before attaining enlightenment.
- i.23 It contains prophecies describing the very time when the sūtra itself is being disseminated in India, saying it will be rejected and denounced by other monks. As well as its strong promotion of mendicancy, insisting that a bhikṣu should remain in the forest and have no possessions, it condemns the corruption of bhikṣus who accumulate possessions and visit laypeople's homes to teach them there. Its strict adherence to the forest lifestyle, and its condemnation of bhikṣus who do not follow it, would not have found wide favor in some of the Buddhist establishments of that time. The sūtra also addresses the known problem of that time of destitute people who joined the ranks of Buddhist monks in order to receive material support for themselves, without having any genuine dedication to or understanding of the teaching.
- i.24 This is one example of how the sūtra shows evidence of the conditions prevailing at the time and place it was promulgated. Another—one of its less appealing aspects for our present age, but one that is typical of many early Mahāyāna sūtras—is its attitude toward women: the bodhisattva is always male, as is explicit in the Sanskrit (although in this translation frequent use has been made of the plural to render bodhisattvas' male gender less obvious). Women often appear as property that is given away, and the noble kings have harems as well as slaves, though the Tibetan did not have the term to translate *antapurāḥ* (harem) and used the more palatable “retinue of queens.” However, women are still seen as capable of being devotees of the path of the sūtra, and in particular there is the tale of Princess Jñānāvātī, who cuts off the flesh from her thigh so as to heal her sick bhikṣu teacher. But in every such case this means that the woman will gain a male rebirth so that she may be able to continue on the path to enlightenment.

- i.25 The sūtra also mentions the sacrificial offering of burning a hand (which is, however, then miraculously reconstituted). This passage, along with similar accounts in other sūtras, has inspired the Tibetan tradition of burning a finger as an offering.
- i.26 The sūtra has several references linking it with South India. It contains references to South Indian music, and the nominative *-u* ending is a characteristic of South India. More significantly, in the post-Gilgit additional verses there is a special emphasis given to Rishi Ananta, who was highly revered in the south.
- i.27 There are several doctrinal indicators to the period in which it appeared. This being an early Mahāyāna sūtra, there is no mention in the *King of Samādhis* of the saṃbhogakāya or nirmāṇakāya, but only dharmakāya and rūpakāya; the doctrine of three kāyas came to prominence later. Nor is there any real mention of the tathāgatagarbha, or buddha nature, another notion developed in later works.
- i.28 Although there is mention in both the Gilgit and Chinese versions of Buddha Amitābha and his realm Sukhāvātī, Amitābha's accompanying bodhisattvas Avalokiteśvara and Mahāstāmaprapta are noticeable by their absence, indicating that the sūtra dates back to a time before their rise to prominence, and possibly to a time even before the appearance of the longer *Sukhāvātīsūtra*. However, as might be expected, both bodhisattvas do appear in the additional verses of the later Sanskrit versions, and therefore the Tibetan, too. As a pair, however, they still have equal status, as they frequently do in Mahāyāna sūtras before the rise of Avalokiteśvara to preeminence by the fourth or fifth century.
- i.29 Some of the later additional verses, too, include references to the ten bodhisattva bhūmis that are unlikely to have been in the earliest version, as the Perfection of Wisdom tradition, as well as the early Yogacāra of Asaṅga, mention only seven bhūmis.
- i.30 A particular feature that the sūtra shares with quite a large number of other Mahāyāna sūtras, such as the *White Lotus of the Good Dharma Sūtra*, is that it promotes itself as the core focus of a bodhisattva's practice, stating that the bodhisattva should recite it, promulgate it, and so on.

The Translation

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

- i.32 Where there are significant discrepancies, the Tibetan has been favored in the translation wherever possible, as it probably represents a particular Sanskrit version that has not survived. In some instances, however, adhering to the Tibetan would have caused problems regarding the meaning of the text, and here the Sanskrit reading has been preferred. Consulting the other versions has also been indispensable in clearing up ambiguities, variations in the Tibetan between the different Kangyurs, and the occasional error in the Tibetan, the results of scribal corruption or adopting the wrong meaning of a word, such as the classical Sanskrit meaning instead of the BHS meaning. Also of great help has been clarification from the Chinese translation that Ling-Lung Chen has been able to provide. In one case, the Chinese preserves an uncorrupted version of a passage in which “nature” was later replaced by “past,” resulting in a peculiar set of verses with a peculiar meaning.
- i.33 A particular difficulty was the list of qualities of the samādhi given in chapter 1. They are defined in order in chapter 40, and also in Mañjuśrīkīrti’s commentary on the sūtra, which itself was useful in ascertaining the intended meaning of these words. However, there are discrepancies between these three versions in Tibetan, as well as with the qualities as listed in the Sanskrit versions of the sūtra.
- i.34 Much invaluable work has already been done on this sūtra by present-day Western scholars. Konstanty (also Constantin) Régamey planned an erudite translation of the entire sūtra based on Tibetan, Sanskrit, and Chinese, which was interrupted by the effects of World War II in Poland. However, we are fortunate that copies of his translation of chapters 8, 19, and 22 survived the destruction of his work.
- i.35 Nalinaksha Dutt published an edition of the Gilgit manuscripts with comparison to two later Nepalese manuscripts in the 1940s and ’50s. Luis Gómez and Jonathan Silk published a translation of the first four chapters in 1989. John Rockwell translated chapters 4, 5, 7, and 9 in 1980. Christoph Cüppers translated the ninth chapter in 1990, and Mark Tatz translated the eleventh chapter in 1972. Finally, Andrew Skilton’s research into the various versions of the *Samādhirāja Sūtra*, in several publications from 1999 onwards, has been very illuminating and has been particularly useful for this introduction.

Outline

i.36 **Chapter 1: The Introduction**

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

i.37 **Chapter 2: Śāleṅdrarāja**

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

i.38 **Chapter 3: Praise of the Buddha's Qualities**

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

i.39 **Chapter 4: Samādhi**

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

i.40 **Chapter 5: Ghoṣadatta**

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

i.41 **Chapter 6: Cultivating the Samādhi**

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

i.42 **Chapter 7: The Attainment of Patience**

The Buddha tells Candraprabha that a bodhisattva needs to attain three kinds of patience. The first patience is to maintain the Dharma by not arguing, and so on; to know that everything is an illusion; to know the sūtras; to have no doubt; to have no

anger toward tīrthikas; to speak truthfully; never to abandon the path to buddhahood; and to master worldly skills. The second patience is having undisturbed śamatha and vipaśyanā, being in meditation during all activity, attaining the five higher cognitions, having miraculous powers, and remembering every word that is taught. With the third patience the bodhisattva can see all other worlds, has a golden body, teaches millions of beings, receives the prophecy of his buddhahood, and being aware of emptiness he remains unaffected by praise or blame, loss or gain.

i.43 **Chapter 8: Buddha Abhāvasamudgata**

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

i.44 **Chapter 9: The Patience of the Profound Dharma**

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

i.45 **Chapter 10: The Entry into the City**

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

i.46 **Chapter 11: Becoming a Keeper of the Sūtra**

The Buddha and his saṅgha are served food at Candraprabha's home. When the Buddha has finished eating, Candraprabha praises him, aspires to become a buddha, and requests teaching that will enable him to accomplish that. The Buddha states that only one quality is necessary, which is the knowledge of the insubstantial nature of phenomena. He also describes the vast merit and good results that come from knowing

even one verse of this sūtra. Candraprabha aspires to be a keeper of this sūtra in the future. The Buddha prophesies to many millions of beings who are present that they will attain buddhahood after more than four million eons have passed.

i.47 **Chapter 12: The Training According to the Samādhi**

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

i.48 **Chapter 13: The Teaching of the Samādhi**

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

i.49 **Chapter 14: The Buddha's Smile**

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

i.50 **Chapter 15: The Elucidation of the Buddha's Smile**

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

i.51 **Chapter 16: The Past**

The Buddha tells Candraprabha that the samādhi of this sūtra frees beings from all illness and lower rebirths. The Buddha adds in verse that in a past life he was a prince named Mati who had an incurable illness. A bhikṣu named Brahmadata, who was a previous life of Buddha Dīpaṃkara, taught him the samādhi and he was cured. Then the Buddha prophesies that in the future there will be bhikṣus with worldly desires and conduct, and when they die they will be reborn in the lower existences.

i.52 **Chapter 17: The Entranceway to the Samādhi that is Taught by Many Buddhas**

The bodhisattva Maitreya tells the Buddha he is going to Vulture Peak Mountain in order to prepare offerings to the Buddha. When he arrives there he transforms it into a flat, divinely adorned ground with a throne in its center. Then he returns to Candraprabha's home and describes what he has created. The Buddha returns to the mountain and sits on the throne. Candraprabha and millions of others also come to the mountain and Candraprabha requests a teaching. The Buddha describes four qualities necessary for attaining the samādhi of this sūtra: the first is calmness and self-restraint, the second is correct conduct, the third is fear of the three realms, and the

fourth is devotion to the Dharma and benefiting others. Then in verse the Buddha describes a succession of buddhas within two eons of the distant past. He states that whoever hears their names will quickly attain this samādhi. Then he recounts that they were followed by a buddha named Narendraghoṣa. At that time the Buddha was a king named Śīrībala, who with five hundred sons received this samādhi teaching from Narendraghoṣa. He and his sons all became bhikṣus. Śīrībala was then reborn as the son of King Dṛḍhabala. The prince, remembering millions of previous lives, asks if the Buddha Narendraghoṣa is still alive, and describes and praises his teaching of this samādhi. King Dṛḍhabala brings his son, along with millions of other people, to that buddha, hears the teaching, and becomes a bhikṣu. Sixty eons later King Dṛḍhabala becomes Buddha Padmottara, and all his subjects who became bhikṣus all eventually become buddhas who all have the same name: Anantajñānottara. The five hundred sons became the five hundred students of Śākyamuni who would in future times teach this sūtra. King Dṛḍhabala and his queen also became the Buddha's parents: Śuddhodana and Māyādevī.

i.53 **Chapter 18: The Entrustment of the Samādhi**

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

i.54 **Chapter 19: The Teaching of the Inconceivable Dharma of the Buddha**

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

i.55 **Chapter 20: Indraketurdhvajarāja**

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

i.56 **Chapter 21: The Past**

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

i.57 **Chapter 22: The Teaching on the Body**

In this very brief chapter, the Buddha instructs Candraprabha not to have attachment to body or life. Those who avoid such attachment will attain buddhahood. Those who do have these attachments will commit bad actions and go to hell after death.

i.58 **Chapter 23: The Teaching on the Tathāgata's Body**

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

i.59 **Chapter 24: The Inconceivable Tathāgata**

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

i.60 **Chapter 25: Engaging in Discernment**

The Buddha teaches Candraprabha in greater depth on the discernment of phenomena, emphasizing that there is no difference between the nature of phenomena and enlightenment, and specifying that there is no difference between the nature of the skandhas and enlightenment. Then in verse he teaches the emptiness of phenomena and nirvāṇa, and that his true body is not his "form body," the rūpakāya, but his dharmakāya, and therefore the only one who has truly seen a buddha is one who has seen the dharmakāya, who has seen emptiness. There follows a condemnation of bhikṣus of the future who will be concerned with gain and honors, and will teach and become involved with laypeople, and are destined for the hells. However, there should

be no anger toward them; they should be treated with respect. There is also advice on humility and circumspection in giving teachings, as to who should be taught and what kind of teaching should be given. There is also an exhortation to make offerings, but also that the merit gained from this sūtra is far more vast than the most extensive offerings.

i.61 **Chapter 26: Rejoicing**

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

i.62 **Chapter 27: The Benefits of Generosity**

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

i.63 **Chapter 28: The Benefits of Correct Conduct**

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

i.64 **Chapter 29: Ten Benefits**

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

i.65 **Chapter 30: Tejaguṇarāja**

The Buddha tells Candraprabha that he should be dedicated to this sūtra and live alone in the forest. In the verse he tells how, in the distant past, there was a buddha named Tejaguṇarāja and at that time Buddha Śākyamuni was a world ruler named Dṛdhadatta. When he heard the teaching of the *King of Samādhis Sūtra*, he and the entire population of the world became bhikṣus and bhikṣuṇīs who were supported by the devas. The Buddha describes the nature of degenerate Dharma teachers in future times, who do not practice mendicancy. He prescribes making images of the Buddha, making offerings to him, and aspiring to the teaching of this sūtra. The Buddha then describes the various great qualities that those who possess this sūtra will have.

i.66 **Chapter 31: Benefits**

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

i.67 **Chapter 32: The Teaching on the Nature of All Phenomena**

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

i.68 **Chapter 33: The Benefits of Possessing the Sūtra**

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

i.69 Those who have the realization manifest pure realms. While communicating with words, they transcend thought and concepts, have miraculous powers, and do not age. Ordinary humans who delight in this sūtra will proceed to enlightenment and will meet Buddha Maitreya. Maintaining this sūtra in the degenerate age is the greatest offering to the buddhas. Women who have faith in a single verse from it will never be reborn as women. The bodhisattvas who realize this samādhi will have inconceivable qualities and attain buddhahood at Bodhgaya.

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

i.71 **Chapter 34: Kṣemadatta**

The Buddha teaches that the bodhisattva who wishes to attain this sūtra's samādhi and enlightenment should make extensive offerings to a living buddha or to a stūpa containing his relics, and relates a story as an example. The story is about a king named Śrīghoṣa who made extensive offerings to millions of stūpas containing the relics of

Buddha Ghoṣadatta—presumably the same buddha who appears in chapter 5. One night he offers millions of lamps to the stūpas. On seeing this, a young bodhisattva named Kṣemadatta makes a lamp out of his hand by wrapping it in cloth and dousing it in sesame oil. The light from this lamp eclipses all the other light offerings, and the hand is burned away. The king and his queens leap from their high palace roof to go and see this, but are not hurt thanks to intervention by deities. The king approaches Kṣemadatta, admires him, and expresses sorrow for the loss of his hand. Kṣemadatta recites a verse on emptiness, and because of the truth of his words, his hand grows back and there are other miracles. The Buddha then states that he was Kṣemadatta and that Maitreya was King Śrīghoṣa.

i.72 **Chapter 35: Jñānāvātī**

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

i.73 **Chapter 36: Supuṣpacandra**

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

for millions of eons experiences various mutilations and sufferings as a result of his action. The Buddha then states that King Śūradata was one of his own previous lives, and Supuṣpacandra subsequently became Buddha Padmottara.

i.74 **Chapter 37: Teaching the Aggregate of Correct Conduct**

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

i.75 **Chapter 38: Yaśaḥprabha**

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

i.76 **Chapter 39: Restraint of the Body, Speech, and Mind**

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

i.77 **Chapter 40: [Untitled]**

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

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

tr.

THE TRANSLATION

The Mahāyāna Sūtra

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

1.

Chapter 1

The Introduction

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

1.2 Thus have I heard at one time: The Bhagavān was residing at Vulture Peak Mountain in Rājagṛha together with a great bhikṣu saṅgha of a full hundred thousand bhikṣus, and together with eighty quintillion⁸ bodhisattvas,⁹ all of whom had one rebirth remaining, were renowned for their higher cognitions,¹⁰ and had gathered there from the worlds in the ten directions; they had complete mastery¹¹ of the dhāraṇīs¹² and sūtras; they satisfied all beings with the gift of the Dharma; they were skilled in speaking of the wisdom of the higher cognitions; they had attained the highest perfection of all the highest perfections; [F.2.a] they were skilled in the knowledge of remaining in all bodhisattva samādhis and samāpattis; they had been praised, extolled, and lauded by all the buddhas;¹³ they were skilled in miraculously going to all buddha realms; they were skilled in the knowledge of terrifying all māras;¹⁴ they were skilled in the correct knowledge of the nature of all phenomena; they were skilled in the knowledge of the higher and lower capabilities of all beings; they were skilled in the knowledge of accomplishing the activity of offering to all the buddhas; they were unstained by any of the worldly concerns; they had perfectly adorned bodies, speech, and minds;¹⁵ they wore the armor of great love and great compassion; they had great undiminishing diligence throughout countless eons; they roared the great lion's roar; they could not be defeated by any opponent;¹⁶ they were sealed with nonregression; and they had received the consecration of the Dharma from all buddhas.¹⁷ They were the bodhisattva mahāsattvas Meru, Sumeru, Mahāmeru,¹⁸ Meruśikharadhara,¹⁹ Merupradīparāja, Merukūṭa, Merudhvaja, Merurāja,²⁰ Meruśikhara-saṅghaṭṭanarāja,²¹ Merusvara, Megharāja, Dundubhisvara, Ratnapāṇi,²² Ratnākara, Ratnaketu, Ratnaśikhara, Ratnasambhava, Ratnaprabhāsa, Ratnayaṣṭi, Ratnamudrā-hasta, Ratnavyūha, Ratnajāli, Ratnaprabha, Ratnavīpa, [F.2.b] Ratiṃkara, Dharmavyūha, Vyūharāja, Lakṣaṇasamalaṃkṛta, Svaravyūha, Svaraviśuddhiprabha, Ratnakūṭa, Ratnacūḍa,²³ Daśaśataraśmihutārca,²⁴ Jyotirasa, Candrabhānu, Saha-cittotpādadharmacakrapravartin, and Śubhakanakaviśuddhiprabha, the bodhisatta mahāsattva Satatamabhayaṃdad,²⁵ and all the bodhisattva mahāsattvas of the Good Eon,

such as the bodhisattva mahāsattva Ajita,²⁶ and the sixty with incomparable minds,²⁷ such as Mañjuśrī, and the sixteen good beings,²⁸ such as Bhadrāpāla,²⁹ and the Four Mahārājas and the other Cāturmahārājakāyika devas, and so on³⁰ up until Brahmā and the other Brahmakāyika devas. In addition there were also devas, nāgas, yakṣas, gandharvas, asuras, garūḍas, kimnaras, mahoragas, humans, and nonhumans, who were all illustrious³¹ and renowned as being very powerful.³²

1.3 They honored him,³³ worshiped him,³⁴ revered him,³⁵ made offerings to him,³⁶ praised him,³⁷ and venerated him.³⁸ The fourfold assembly and the worlds³⁹ of devas also paid homage to him,⁴⁰ made offerings to him, honored him, worshiped him, revered him, praised him, and venerated him.

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

1.5 At that time, within that gathered assembly there was a youth⁴¹ named Candraprabha, who had honored the jinas in the past, had planted roots of merit, could remember his previous lives, had the confidence of speech, had correctly followed the Mahāyāna, and who was dedicated to great compassion.

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

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

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

“Young man, there is nothing in the endless, infinite worlds⁴³ that the Tathāgata does not know, has not seen, has not heard, has not understood, has not directly perceived, and about which he has not become completely enlightened.

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

The Bhagavān having given him this opportunity, the young man Candraprabha⁴⁴ recited these verses to the Bhagavān:

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

- 1.10 “Lord of humans, speaker of the truth, preeminent among humans,
To whom humans and devas make offerings, how should one practice
In order to attain the unfathomable,⁴⁵ supreme, highest yāna?
Lord who has supreme speech, answer this question. {2}
- 1.11 “I ask my question with a pure motivation.
There is no guile to be seen within me.⁴⁶
I have no witness⁴⁷ to that
Other than you, sublime being. {3} [F.3.b]
- 1.12 “My prayer and my aspiration are vast.
Śākya lion, you know my conduct.
I will not be one who prizes words.
Lord of humans, quickly teach me the practice. {4}
- 1.13 “Which of the Dharmas included
In the vehicle of enlightenment are to be cherished?⁴⁸
Elucidate for me, great hero,
The summit of all Dharmas. {5}
- 1.14 “Teach to me, Lord, a beneficial Dharma,
Through the practice of which a person will have sharp wisdom,
Will become free of terrible fears, will be fearless,
Will never abandon the aggregate of correct conduct, {6}
- 1.15 “Will be without arrogance, desire, anger,⁴⁹ and ignorance,
And will practice a conduct in which all faults have ceased.⁵⁰ {6b}
- 1.16 “How does one not abandon correct conduct?
How does one not depart from dhyāna?
How does one stay in a solitary place?
How does wisdom increase?⁵¹ {7}
- 1.17 “How does one find joy in maintaining correct conduct
Within the vast teaching of the one with ten strengths?
How can the aggregate of correct conduct be flawless?
How does one examine the nature of the composite? {8}
- 1.18 “How can the wise be pure
In body and in speech,
And with an unafflicted mind
Seek the Buddha’s wisdom? {9}
- 1.19 “How can they have pure actions of the body?
How can they avoid faults in speech?

How can they have an unafflicted mind?

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

1.20 The Bhagavān said to the youth Candraprabha, “Young man, bodhisattva mahāsattvas will attain all those qualities and quickly attain the highest, complete enlightenment of perfect buddhahood if they have one quality.⁵² What is that one quality? Young man, it is the bodhisattva mahāsattvas’ evenness of mind toward all beings. They wish to benefit them, have no anger, and have no partiality. Young man, if bodhisattva mahāsattvas have that one quality [F.4.a] they will attain all those qualities and quickly attain the highest, complete enlightenment of perfect buddhahood.”

The Bhagavān then recited these verses to the youth Candraprabha:

1.21 “Having obtained one quality,
Those bodhisattvas, whoever they are,
Will attain these qualities
And quickly attain enlightenment. {11}

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

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

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

1.25 “The bodhisattvas illuminate the ten directions,
Spreading splendor and light through a buddha realm.⁵⁴
When they attain the level of peace,
They establish many beings in buddha wisdom. {15}

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

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

- 1.27 “It is restraint of the body.⁵⁵ It is restraint of the speech. It is restraint of the mind. It is purity of action. It is the transcendence of the mind’s perceptions.⁵⁶ It is knowledge of the skandhas. It is the equality of the dhātus. It is the elimination of the āyatanas.
- “It is the renunciation of craving. It is having the direct perception of birthlessness. It is engagement in activity.⁵⁷ It is the illumination of causes.⁵⁸ It is the non-dissipation of the results of karma. It is insight into phenomena. It is the meditation of the path. It is meeting the tathāgatas.
- 1.28 “It is sharp wisdom. It is penetrating into beings.⁵⁹ It is knowledge of phenomena.⁶⁰ [F.4.b] It is the knowledge of engaging in discernment. It is the knowledge of the different kinds of letters and words. It is the transcendence of matter. It is the understanding of sounds. It is the attainment of joy. It is experiencing the joy of the Dharma. It is sincerity.⁶¹ It is tolerance.⁶² It is to be without deception.⁶³
- “It is to be without frowns. It is to be pleasant.⁶⁴ It is to have correct conduct.⁶⁵ It is to be friendly.⁶⁶ It is to be gentle.⁶⁷ It is having a smiling face.⁶⁸ It is being courteous.⁶⁹ It is to be welcoming.⁷⁰
- 1.29 “It is to be without laziness.⁷¹ It is having veneration⁷² for the guru.⁷³ It is respect⁷⁴ for the guru. It is being content with occurrences. It is never being satisfied with the good actions one has done. It is having a pure livelihood. It is not forsaking the solitary life.
- “It is the knowledge of successive levels. It is always maintaining mindfulness. It is being wise concerning the skandhas. It is being wise concerning the dhātus. It is being wise concerning the āyatanas. It is making one’s higher cognitions manifest to others.
- 1.30 “It is the elimination of kleśas. It is ceasing engagement with propensities.⁷⁵ It is having specific attainments.⁷⁶ It is the natural result of meditation.⁷⁷
- “It is skillfulness in eliminating transgressions.⁷⁸ It is the prevention of the arising of bad actions. It is the elimination of attachment.⁷⁹
- 1.31 “It is transcending the existences. It is the memory of previous rebirths. It is being free from doubt concerning the ripening of karma.
- “It is the contemplation of phenomena. It is seeking to hear the Dharma. It is having sharp knowledge. It is craving for wisdom. It is the realization of wisdom.
- 1.32 “It is the level of a noble being.⁸⁰ It is having a mind like a mountain. It is being unshakable. It is being immovable. It is the knowledge of the nature of the level of irreversibility.
- “It is having the natural result of good qualities.⁸¹ It is the abhorrence of bad qualities. It is being free of behavior caused by the kleśas. It is never abandoning the training.
- 1.33 “It is being established in samādhi. It is the knowledge of the thoughts of beings. It is the knowledge of the various rebirths of beings. It is knowledge of the infinite.⁸² It is the knowledge of the intended meaning of words.⁸³
- “It is the rejection of living in a home. It is finding no joy in the three realms. It is having a motivation that is not discouraged. It is having no attachment to phenomena.
- 1.34 “It is having possession of the sacred Dharma. It is protecting the Dharma. It is conviction in the ripening of karma. It is skill in the vinaya. [F.5.a]

- “It is the pacification of disputes. It is the absence of discord and the absence of quarrels. It is having reached the level of patience. It is maintaining patience.
- 1.35 “It is the equality of the different kinds of beings.⁸⁴ It is skill in examining phenomena.⁸⁵ It is skill in gaining certainty concerning phenomena.
 “It is the knowledge of distinguishing between the words for phenomena.⁸⁶ It is skill in the presentation of the words for phenomena. It is the knowledge of the skill of presenting the distinction between words that have meaning and those that do not have meaning.⁸⁷
- 1.36 “It is knowledge of the past. It is knowledge of the future. It is knowledge of the present.⁸⁸ It is the knowledge of the equality of the three times. It is the knowledge of the purity of the three aspects of actions.
 “It is the knowledge of the body’s condition. It is the knowledge of the mind’s condition. It is guarding conduct. It is having unshakable⁸⁹ conduct. It is uncontrived conduct.⁹⁰ It is engaging in conduct that is attractive.⁹¹
- 1.37 “It is the knowledge of skill in what is beneficial and what is not beneficial.⁹² It is rational speech.⁹³ It is knowledge of the world.
 “It is unrestrained generosity. It is being openhanded.⁹⁴ It is having a nongrasping mind.
- 1.38 “It is having a sense of modesty and self-respect. It is an abhorrence of negative aspirations. It is not forsaking the qualities of purification. It is maintaining correct conduct. It is joyful conduct.
 “It is standing up to welcome gurus and presenting them with a seat. It is the elimination of pride. It is controlling the mind. It is the knowledge of generating enthusiasm.
- 1.39 “It is the knowledge of discernment. It is the realization of wisdom. It is being without ignorance. It is knowledge of the processes of the mind. It is the knowledge that realizes the nature of the mind.⁹⁵
 “It is the knowledge of accomplishment and definite accomplishment.⁹⁶ It is the knowledge of all language. It is the knowledge of presenting definitions.⁹⁷ It is the knowledge of attaining certainty in meaning.
- 1.40 “It is abandoning that which is harmful. It is attending upon excellent beings.⁹⁸ It is being together with excellent beings. It is avoiding bad beings.
 “It is the accomplishment of dhyāna.⁹⁹ It is not savoring¹⁰⁰ dhyāna.
- 1.41 “It is the utilization¹⁰¹ of the higher cognitions. It is the knowledge that comprehends the nature of assigned names and designations. It is overcoming designations. It is disillusionment with saṃsāra.¹⁰²
 “It is the absence of yearning for respect.¹⁰³ It is indifference to lack of respect.¹⁰⁴ It is not being motivated by material gain. It is not being disheartened when there is no gain. It is the absence of interest in honor. It is the absence of anger at dishonor. [F.5.b] It is the absence of attachment to praise. It is the absence of displeasure in response to

- criticism. It is the absence of attachment to happiness. It is the absence of aversion to suffering. It is not being acquisitive of composite things. It is having no attachment to renown. It is accepting the lack of renown.¹⁰⁵
- 1.42 “It is not associating with householders and mendicants.¹⁰⁶ It is avoiding that which is outside the scope of correct conduct. It is acting within the scope of correct conduct. It is a perfection of correct conduct. It is rejecting incorrect conduct.¹⁰⁷ It is not dishonoring your family.¹⁰⁸
- “It is preserving the teaching. It is speaking little. It is speaking softly.¹⁰⁹ It is speaking slowly.¹¹⁰ It is skillfulness in answers. It is defeating opposition. It is arriving at the right time. It is not relying on ordinary people.
- 1.43 “It is not having contempt for those in suffering. It is giving them charity. It is not rebuking¹¹¹ the poor. It is having compassion for those with wrong conduct. It is having that which will bring benefit to others.¹¹² It is having a compassionate mind. It is benefiting others through the Dharma. It is giving away material things. It is the absence of hoarding.
- “It is praising correct conduct. It is condemning incorrect conduct. It is unwaveringly¹¹³ attending upon those who have correct conduct. It is giving up all possessions. It is welcoming others¹¹⁴ with a higher motivation. It is doing exactly what one has said one will do. It is perpetual application. It is experiencing joy through veneration.
- 1.44 “It is the knowledge of using examples. It is being skilled in terms of past lifetimes. It is putting roots of merit first. It is skill in methods.
- “It is the negation of attributes. It is rejecting identification. It is knowledge of the characteristics of things.¹¹⁵
- 1.45 “It is the accomplishment of the sūtras. It is skill in the vinaya.¹¹⁶ It is certainty in the truth. It is the direct experience of liberation. It is the single teaching. It is not abandoning correct knowing and seeing.¹¹⁷ It is speech free of doubt.¹¹⁸
- “It is remaining in emptiness.¹¹⁹ It is remaining in the absence of attributes.¹²⁰ It is understanding¹²¹ the nature of the absence of aspiration.¹²² It is the attainment of fearlessness.
- 1.46 “It is illumination by wisdom.¹²³ It is excellent¹²⁴ correct conduct. It is entering into samāpatti. It is the attainment of wisdom.¹²⁵
- “It is delighting in solitude. It is knowledge of oneself.¹²⁶ [F.6.a] It is contentment with having no high reputation.¹²⁷
- 1.47 “It is the absence of pollution in the mind. It is rejecting incorrect views.¹²⁸ It is the attainment of mental retention.
- “It is the entrance into knowledge.¹²⁹ It is the knowledge of the basis, the ground, the foundation, and the practice.¹³⁰
- 1.48 It is the cause,¹³¹ the method,¹³² the way,¹³³ the creation,¹³⁴ the doorway,¹³⁵ the path,¹³⁶ the practice,¹³⁷ the guidance,¹³⁸ the explication,¹³⁹ and the conduct of the instruction.¹⁴⁰

- “It is appropriate patience.¹⁴¹ It is the level of patience.¹⁴² It is being free of impatience.¹⁴³ It is the level of knowledge. It is the elimination of ignorance. It is being established in knowledge.
- 1.49 “It is the level of spiritual practice.¹⁴⁴ It is the scope of practice of the bodhisattvas.
 “It is attending upon wise beings. It is rejecting those who are not wise beings. It is the knowledge that analyzes and realizes the nature of all phenomena.¹⁴⁵
- 1.50 “It is the level of buddhahood taught by the tathāgatas.¹⁴⁶ The wise rejoice in it. The foolish reject it. It is difficult for the śrāvakas to know. The pratyekabuddhas do not know it. It is not the level of the tīrthikas. The bodhisattvas possess it. It is realized by those who have the ten strengths. The devas make offerings to it. Brahmā praises¹⁴⁷ it. The Śakras¹⁴⁸ value it above all else.¹⁴⁹ The nāgas pay homage to it. The yakṣas rejoice in it. The kiṃnaras praise it in song. The mahoragas laud it. The bodhisattvas meditate on it. The wise comprehend it.
 “It is the highest wealth. It is immaterial generosity. It is a medicine for the sick. It is a treasure of wisdom. It is unceasing eloquence.
- 1.51 “It is the way of the sūtras.¹⁵⁰ It is the domain¹⁵¹ of heroes.¹⁵² It is the comprehension of the entire three realms. It is a raft¹⁵³ for crossing to the other shore. It is like a boat for those in the middle of a river.
 “It is fame for those who wish for renown. The buddhas praise it. [F.6.b] The tathāgatas laud it. Those who have the ten strengths praise it.
- 1.52 “It is the quality of the bodhisattvas. It is the equanimity of those with compassion. It is the love that brings anger¹⁵⁴ to an end.
 “It is the delight of those with peaceful minds.¹⁵⁵ It provides relief for those who follow the Mahāyāna.
- 1.53 “It is the diligent practice of those with a lion’s roar. It is the path of the wisdom of the buddhas.¹⁵⁶
 “It is the seal upon all phenomena. It is the accomplishment of omniscient wisdom.¹⁵⁷
- 1.54 “It is the pleasure grove of bodhisattvas. It is that which terrifies the māras.
 “It is the knowledge of those who have reached happiness. It is the benefit of those who accomplish benefit.
- 1.55 “It is the refuge for those among enemies. It is the subjugation of adversaries by those who have the Dharma.
 “It is the expression of truth for those who have fearlessness. It is the correct search for the strengths. It is the omen for the eighteen unique qualities of a buddha. It is the adornment of the Dharma body.¹⁵⁸ It is the natural result of bodhisattva conduct.¹⁵⁹ It is the adornment of the bodhisattvas.¹⁶⁰ It is the delight of those who desire liberation. It is the joy of the eldest sons.¹⁶¹
- 1.56 “It is the completion of buddha wisdom. It is not the level of śrāvakas or pratyekabuddhas.
 “It is the purity of the mind. It is the purity of the body. It is the completion of the doorways to liberation.

- 1.57 “It is the wisdom of buddhahood’s freedom from the kleśas.¹⁶² It is the nonarising of desire.¹⁶³ It is devoid of anger.
 “It is not the level of ignorance. It is the arising of wisdom. It is the birth of knowledge. It is the elimination of ignorance.
- 1.58 “It is the contentment of those dedicated to liberation. It is the satisfaction of those dedicated to samādhi. It is eyes for those who wish for the view. It is higher knowledge for those who wish to perform miracles. It is miraculous power for those who wish for accomplishment. It is retentive memory for those dedicated to listening to the Dharma.¹⁶⁴
 “It is unceasing mindfulness. It is the blessing of the buddhas. [F.7.a] It is the skillful method of the guides.
- 1.59 “It is subtle and difficult to know for those without dedication.¹⁶⁵ Those who are not liberated cannot know it.¹⁶⁶ It is beyond words and difficult to know through speech.
 “It is known by wise beings. It is the knowledge of gentle beings.¹⁶⁷ Those with few desires realize it. Those who have unceasing diligence possess it. Those who are mindful maintain it.
- 1.60 “It is the cessation of suffering. It is the birthlessness of all phenomena. It is the single teaching on all existing beings and lifetimes.
- 1.61 “Young man, this is the samādhi called *the revealed equality of the nature of all phenomena.*”
- 1.62 When the Bhagavān gave this teaching of the samādhi, *the revealed equality of the nature of all phenomena*, in the past, eighty times a hundred thousand million¹⁶⁸ devas and humans, who had previously generated the necessary karma, attained the patience of the birthlessness of phenomena, ninety-six times a hundred thousand million attained the corresponding patience, ninety-three times a hundred thousand million obtained the transmission of the teaching of that patience, and the entirety of the hundred thousand¹⁶⁹ bhikṣus attained liberation of mind through the defilements not arising. Sixty times a hundred thousand devas and human beings became free of desire, without stains, and gained the pure Dharma sight of the Dharmas. Eighty thousand bhikṣuṇīs¹⁷⁰ attained liberation of mind through the nonarising of defilements. Five hundred upāsakas attained the result of nonreturners. Six thousand upāsikās attained the result of once-returners. This universe of a thousand million worlds shook in six ways: it trembled, it trembled strongly, and it trembled intensely; it quivered, it quivered strongly, and it quivered intensely; it shook, it shook strongly, and it shook intensely; it shuddered, it shuddered strongly, and it shuddered intensely; it quaked, it quaked strongly, and it quaked intensely. The east sank and the west rose, [F.7.b] the west sank and the east rose, the north sank and the south rose, the south sank and the north rose, the perimeter sank and the center rose, and the center sank and the perimeter rose. An immeasurable radiance shone in the universe so that whatever darkness there was between the worlds was illuminated by it. The beings who were born there could see each other and they cried, “Ah! Other beings have been born here too!” This occurred even as far down as the great Avīci hell.

1.63 *Conclusion of the first chapter: "The Introduction."*

2.

Chapter 2

Śāleṅdrarāja

- 2.1 Then the Bhagavān said to the youth Candraprabha, “Young man, I remember that in the past, when I was practicing the conduct of a bodhisattva, I became a cakravartin. I desired this samādhi and I desired to attain quickly the highest, complete enlightenment of perfect buddhahood. For many hundred thousand quintillions¹⁷¹ of eons on this Vulture Peak Mountain I served, venerated, revered, honored, worshiped, and made offerings to many countless, innumerable tathāgatas, arhats, perfectly enlightened buddhas with the presentation of many hundred thousand quintillions of every kind of jewel, and various kinds of beautiful flowers, incense, perfume, garlands, ointments, powders, parasols, banners, flags, music, musical instruments, flags of victory, and precious monasteries.¹⁷²
- 2.2 “Young man, I heard from those tathāgatas extensively the samādhi, *the revealed equality of the nature of all phenomena*. I obtained it, asked questions about it, preserved it, recited it to others, promoted it, meditated on it with an unadulterated meditation, promulgated it, and made it widely known to others.
- 2.3 “Young man, the last of all those tathāgatas was the Tathāgata, the arhat, the perfectly enlightened Buddha Śāleṅdrarāja. [F.8.a] Young man, that Tathāgata Śāleṅdrarāja had a saṅgha of a thousand trillion¹⁷³ śrāvakas and bodhisattvas. Their lifespans were seven million, six hundred thousand¹⁷⁴ years. I served and made offerings to the Tathāgata, the arhat, the perfectly enlightened Buddha Śāleṅdrarāja for a hundred and eighty thousand million¹⁷⁵ years and I built ten million monasteries made of sandalwood and precious materials. The Tathāgata, the arhat, the perfectly enlightened Buddha Śāleṅdrarāja’s lifespan was seven hundred and sixty thousand million¹⁷⁶ years. I entered homelessness in the presence of the Tathāgata, the arhat, the perfectly enlightened Buddha Śāleṅdrarāja and for a hundred and forty thousand million¹⁷⁷ years I listened to the samādhi, *the revealed equality of the nature of all phenomena*. I obtained it, asked questions about it, preserved it, recited it to others, promoted it, meditated on it with an unadulterated meditation, promulgated it, and made it widely known to others.”¹⁷⁸
- 2.4 Then the Bhagavān said to the youth Candraprabha, “Young man, if in that way you wish for this samādhi and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, then you too should dedicate yourself to making offerings to,

servicing, and being an attendant to all tathāgatas as I have done.

- 2.5 “Young man, why is that? The natural result of making offerings to, servicing, and being an attendant to all tathāgatas is that it will not be difficult for the bodhisattva mahāsattvas to attain the highest, complete enlightenment of perfect buddhahood, let alone this samādhi, as their natural result.
- 2.6 “Young man, in that way you should never weary of making offerings to, servicing, and being an attendant to all tathāgatas.” [F.8.b]
- 2.7 Then the Bhagavān taught extensively, as a praise in chanted verses, this chapter on the past lives of the youth Candraprabha:
- 2.8 “I remember ¹⁷⁹ six hundred million of those who have the ten strengths,¹⁸⁰
Dwelling on Vulture Peak Mountain in the past
Who taught me, when I was practicing bodhisattva conduct,¹⁸¹
This supreme peace of samādhi. {1}
- 2.9 “The last of all of them
Was the Lord of the World, the illuminator
Named Śāleन्द्रarāja,
And I asked him questions. {2}
- 2.10 “I had become of royal caste.
I was the principal king, the sovereign.
I had five hundred sons,
No less indeed than that. {3}
- 2.11 “For that buddha I built
Ten million monasteries
Made of special sandalwood,
And some of precious materials. {4}
- 2.12 “I was a king named Bhīṣmottara,
Beloved and adored by many beings.
For a hundred and eighty thousand million years
I made excellent offerings to that buddha. {5}
- 2.13 “The lifespan of the guide Śāleन्द्रarāja,
That jina, irreproachable,
Supreme among humans,¹⁸²
Was seven hundred and sixty thousand million years. {6}
- 2.14 “The saṅgha of that supreme man
Was comprised of eight trillion śrāvakas
Who had the three knowledges, the six higher cognitions, and controlled senses,
Whose defilements had ceased, and who were in their last body. {7}

- 2.15 “At that time I always¹⁸³ longed for this samādhi
 In order to benefit the people of the world and the devas,
 And so I made many kinds of offerings
 To that¹⁸⁴ jina, that supreme human.¹⁸⁵ {8}
- 2.16 “I, with my sons and wives,¹⁸⁶ entered homelessness
 In the presence of Jina Śāleन्द्रarāja
 And I asked questions about this samādhi for
 A hundred and forty thousand million years. {9}
- 2.17 “I acquired from that sugata
 The single chapter of this samādhi,
 Which has eight thousand trillion verses
 And moreover another hundred septillion.¹⁸⁷ {10}
- 2.18 “Because I longed for this sublime samādhi
 There was nothing that I had not previously offered:
 Heads, hands, legs,¹⁸⁸ wives and likewise sons,
 An abundance of riches, and similarly food to eat. {11}
- 2.19 “I remember ten thousand million buddhas [F.9.a]
 And more, to the number of sand grains in the Ganges,
 Residing on Vulture Peak Mountain
 And teaching this supreme samādhi, this peace. {12}
- 2.20 “All of them had the name Śākyaṣabha.
 All of their sons were named Rāhula.
 All their attendants were named Ānanda.
 All were mendicants from places named Kapilavastu.¹⁸⁹ {13}
- 2.21 “Their principal two students¹⁹⁰ were Kolita and Śāriputra,
 The names of all the saviors were the same,
 The names of their worlds were the same,
 And they all appeared in a time of degeneration. {14}
- 2.22 “While I practiced this bodhisattva conduct,
 I honored all those lords of men.
 While I longed for this samādhi,
 There was nothing I did not offer to the jinas. {15}
- 2.23 “This samādhi is attained through practicing.
 Its practice has been taught in many forms.
 This samādhi is not difficult to attain
 For those who are established in all good qualities. {16}

- 2.24 “This samādhi is not difficult to attain
 For those who do not grasp pleasures, who have no cravings,¹⁹¹
 Who have no attachment to family, and are without envy,
 Who are continually kind, and are without anger. {17}
- 2.25 “This samādhi is not difficult to attain
 For those who do not desire honor or gain,
 Whose subsistence is pure, who have nothing,
 Whose conduct is pure, and who are without fear. {18}
- 2.26 “This samādhi is not difficult to attain
 For those who are diligent, without lassitude,
 And who are inclined to solitude, established in purification,
 And continually remain in the patience of selflessness. {19}
- 2.27 “This samādhi is not difficult to attain
 For those who are not agitated, who have a well-tamed mind,
 Who remain within the conduct of mendicants and bodhisattvas,¹⁹²
 And who are predisposed toward generosity and are without miserliness. {20}
- 2.28 “The primary and secondary signs, the eighteen buddha qualities,
 The strengths, and the fearlessnesses that have been described by the Guide
 Will not be difficult to attain for one
 Who maintains this samādhi of peace. {21}
- 2.29 “If all the beings that a buddha can see
 Were simultaneously to attain buddhahood,
 And the length of each of their lives
 Were to be countless tens of thousands of millions of eons, {22}
- 2.30 “And if each of them were to have heads [F.9.b]
 As numerous as the grains of sand in the ocean,
 And if within each head there were tongues
 As numerous as the number of heads, {23}
- 2.31 “And if all their voices were to describe the benefit
 Of possessing one verse from this samādhi,
 They would not be able to describe even a fraction of it,
 Let alone describe the benefit of studying it, or of possessing it. {24}
- 2.32 “Whoever has accomplished the practice and developed qualities
 Will be adored by devas, asuras, and yakṣas.
 The ones who maintain the samādhi of peace, difficult to attain,
 Will have kings as their attendants. {25}

- 2.33 “The ones who maintain the samādhi of peace that is difficult to attain
Will be in the care of the jinas.
They will always be attended by devas and nāgas
And opponents will not be able to withstand their brilliance. {26}
- 2.34 “The ones who maintain the samādhi of peace
Will have infinite eloquence.¹⁹³
They will teach countless¹⁹⁴ thousands of sūtras
Without the slightest interval. {27}
- 2.35 “Those in the future time of great terrors
Who hear this samādhi and keep it
Will see the guide, Buddha Amitābha,
And also the realm of Sukhāvātī. {28}
- 2.36 “I have revealed these benefits
And I, the self-arisen Teacher, request
That you uphold this pure samādhi
In the time after I have passed into nirvāṇa. {29}
- 2.37 “The buddhas who have passed into nirvāṇa,
Those who will come in the future and those who have appeared now,¹⁹⁵
All those jinas realize unstained, noncomposite enlightenment
Through the practice of this samādhi.” {30}
- 2.38 *Conclusion of the second chapter, “Śāleन्द्रarāja.”*

Praise of the Buddha's Qualities

- 3.1 Then the Bhagavān said to the youth Candraprabha, “Young man, therefore, if bodhisattva mahāsattvas wish to teach the buddha qualities as described by the Tathāgata, the arhat, the perfectly enlightened Buddha, without any loss of meaning or words, and for all their words to come forth as those of the Buddha, then those bodhisattva mahāsattvas, young man, [F.10.a] should, for the sake of all beings, obtain¹⁹⁶ this samādhi, understand¹⁹⁷ it, preserve it,¹⁹⁸ recite it to others,¹⁹⁹ promote it,²⁰⁰ proclaim it,²⁰¹ chant it,²⁰² meditate on it with unadulterated²⁰³ meditation, promulgate it,²⁰⁴ and make it widely known to others.²⁰⁵
- 3.2 “Young man, what are the buddha qualities of a tathāgata?
“Young man, bodhisattva mahāsattvas, whether in solitude, at the foot of a tree, in the open air, or in an empty building, should learn well the following.
- 3.3 “The Bhagavān is thus: a tathāgata, an arhat, a fully enlightened buddha, one with perfect wisdom and conduct,²⁰⁶ a sugata, one who knows the world's beings, an unsurpassable guide who tames beings, a teacher of devas and humans, a buddha, a bhagavān.
- 3.4 “The Tathāgata is the natural result of merit. He is the inevitable result of roots of merit. He is adorned by patience. He is the manifestation²⁰⁷ of a treasure of merit. He is beautified by the excellent primary signs of a great being. He has the blossomed²⁰⁸ flowers of the secondary signs of a great being. He is exemplary in his conduct. His appearance is never disagreeable. He brings joy to those motivated by faith. He is invincible in his wisdom. He has the invulnerability of the strengths. He is the teacher of all beings. He is the father of all bodhisattvas. He is the king of all noble individuals. He is the caravan leader for those beginning on their journey. He is immeasurable in his wisdom. He is inconceivable²⁰⁹ in his eloquence. He is pure in his voice. He is delightful in his speech. He is lovely in his physical form. He is unequalled in body. He is unstained by the desire realm. He is unsullied by the form realm. He is unadulterated by the formless realm. He is free from suffering.²¹⁰ He is liberated from the skandhas. He is separated from the dhātus. He has restrained²¹¹ the āyatanas. He has cut through the knots.²¹² He is free from torment.²¹³ [F.10.b] He is released from craving.²¹⁴ He has

crossed over the great river. He is complete in his wisdom. He is established in the wisdom of the buddha bhagavāns of the past, future, and present. He does not remain in nirvāṇa. He resides at the summit of existence. He is on the level of seeing all beings. Young man, those are the buddha qualities of a tathāgata. ²¹⁵

3.5 “If bodhisattva mahāsattvas who possess these buddha qualities and their praise,²¹⁶ and who have continuous confidence of speech based upon this samādhi, teach correctly the buddha qualities and praises of the Tathāgata, the arhat, the perfectly enlightened Buddha, there will be no loss of meaning or words and all their words will come forth as those of the Buddha.”

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

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

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

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

3.10 “When I sought this supreme samādhi of peace
In the past, I gave to the guides
Various kinds of precious jewels, strings of pearls,
Beautiful clothes, and necklaces of conch and gold. {4}

3.11 “In countless, endless millions²¹⁸ of eons
I developed the highest supreme aspiration, [F.11.a]
And gave the best of perfumes and summer flowers
To the caityas of the jinas. {5}

3.12 “Through my giving the gift of the Dharma²¹⁹
I developed a pleasing following;
But the thought did not arise in my mind
Of gaining renown through giving the gift of the Dharma. {6}

3.13 “I never felt any reluctance to give away
The loveliest things that gave me pleasure.

- I gave the gift of Dharma numerous times,²²⁰
 And always my thoughts were of attaining buddha wisdom.²²¹ {7}
- 3.14 “In the past, to attain the qualities of this training,
 I remained always in excellent, quiet forests.
 I had immense compassion throughout that time
 And always my thoughts were of attaining buddha wisdom. {8}
- 3.15 “I had a distinct conduct²²² that was gentle and sweet,
 A smiling face, the memory of what I had heard, and affectionate speech.
 My very sweet words were beloved by many
 And all beings never had enough of looking at me. {9}
- 3.16 “I did not have any stinginess²²³ for even a moment.
 Throughout myriad existences I had no envy.²²⁴
 I was always completely satisfied by alms.
 I offered²²⁵ everything and left no remainder. {10}
- 3.17 “Those who remember just one four-line verse from this
 Become very learned and remember all they have heard.
 Through it the highest, perfect faith²²⁶ arose in me
 And I always honored it. {11}
- 3.18 “I longed for the supreme peace of this samādhi
 And made many offerings to the guides.
 I gave to them an endless variety of gifts
 And this maintained my correct conduct for a long time.²²⁷ {12}
- 3.19 “From remembering one verse from this samādhi
 The merit will be vastly greater
 Than from endlessly offering numerous, various worlds
 That are all filled with precious jewels. {13}
- 3.20 “If those wishing for merit
 Were to offer to the jinas²²⁸
 Whatever flowers and incense exist
 For numerous, countless, endless eons, {14}
- 3.21 “And if those wishing for merit
 Were to offer to the jinas
 Every kind of music, light, food, and clothing
 For numerous, countless, endless eons, {15}
- 3.22 “A person who develops the aspiration to enlightenment, [F.11.b]
 Wishing to become a self-arisen jina, a lord of Dharma,

- Will have merit that will be vastly greater
Through remembering one verse of this meditation.²²⁹ {16}
- 3.23 “The merit from possessing this samādhi is most vast.
One would not be able to conclude reciting
The description of its benefits even in as many eons
As there are grains of sand in the Ganges.²³⁰ {17}
- 3.24 “Therefore, having listened to
The excellent benefits of the buddhas,
You should quickly be one who has the transmission²³¹
Of this samādhi praised by the Buddha. {18}
- 3.25 “In my past lives I have honored
Seven hundred and thirty million buddhas.
All of those buddhas
Promulgated this sūtra. {19}
- 3.26 “The name of this sūtra
Is *Entering Great Compassion*.²³²
Buddha qualities will not be hard to attain
For the learned one who trains in it. {20}
- 3.27 “When the World’s Guide is in nirvāṇa,
In that future time there will be
Many undisciplined bhikṣus
Who have no interest in becoming learned. {21}
- 3.28 “They will utter praises of correct conduct
But will have no interest in correct conduct.
They will utter praises of samādhi
But will have no interest in samādhi. {22}
- 3.29 “They will utter praises of wisdom
But will have no interest in wisdom.
They will utter praises of liberation
But will have no interest in liberation. {23}
- 3.30 “It is like when someone
Speaks of the qualities of sandalwood,
Saying, ‘Sandalwood is like this,
It makes a pleasing incense.’²³³ {24}
- 3.31 “Then another person asks
That man this question:

- ‘Do you have some of the sandalwood
That you have been praising?’²³⁴ {25}
- 3.32 “The man answers him,
‘I speak the praises of that incense
And in that way make my living,
But I have never seen that incense.’²³⁵ {26}
- 3.33 “In such a way, in future times
There will be those who have no correct conduct,²³⁶
Yet they who do not engage in it
Will make their living by praising it. {27}
- 3.34 “In that way, in future times
There will be those who have no samādhi,²³⁷
Yet they who do not engage in it
Will make their living by praising it. {28}
- 3.35 “In that way, in future times
There will be those who have no wisdom,²³⁸
Yet they who do not engage in it
Will make their living by praising it.²³⁹ {29} [F.12.a]
- 3.36 “In that way, in future times
There will be those who have no liberation,²⁴⁰
Yet they who do not engage in it
Will make their living by praising it. {30}
- 3.37 “When a certain poor person,
Despised by the populace,
Later finds a treasure
And becomes rich, he is respected by the people. {31}
- 3.38 “In that same way, not having attained the samādhi,
A bodhisattva is not esteemed
By gods²⁴¹ or humans, kumbhāṇḍas or rākṣasas,
Just like the poor person who has no wealth.²⁴² {32}
- 3.39 “Yet when the wise one attains the level
Of the unfathomable²⁴³ Dharma treasure,²⁴⁴
Gods and humans will be attracted to him,
And he will give those beings the supreme wealth. {33}
- 3.40 “Therefore, having heard the Jina’s description
Of the perfect attainment of those benefits,

- Forsake all happiness gained through reputation
And hold the transmission of this supreme peace of samādhi. {34}
- 3.41 “The buddhas in all directions who have passed away,
And those of the future, and those who are present,
All attain unequaled, inconceivable enlightenment
Through having trained in this samādhi.” {35}
- 3.42 The youth Candraprabha was overjoyed,
And in the presence of the Buddha he said these words:
“When the best of beings has passed into nirvāṇa,
I will uphold this sūtra in that very difficult time.”²⁴⁵ {36}
- 3.43 “I will give up my body and my life
And whatever happiness²⁴⁶ there is in the world;
In that time of great terrors
I will hold this samādhi of supreme peace. {37}
- 3.44 “I will have compassion for many beings.
I will see beings suffering without a protector.
I will be endowed with love for them
And will uphold this supreme peace, this samādhi.” {38}
- 3.45 At that time, no less than five hundred people
Became holders of the samādhi.
The youth was their leader²⁴⁷
In this vast holding of the supreme sūtra. {39}
- 3.46 *Conclusion of the third chapter, “Praise of the Buddha’s Qualities.”*²⁴⁸ [B2]

Samādhi

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

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

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

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

4.4 “[1] It is the absence of arising.²⁵⁰ [2] It is the absence of continuation.²⁵¹ [3] It is the knowledge of continuation.²⁵² [4] It is putting down²⁵³ the burden.²⁵⁴ [5] It is the wisdom of the tathāgatas. [6] It is having the preeminence of a buddha. [7] It is the healing of desire, the pacifying of anger,²⁵⁵ and the elimination of ignorance. ²⁵⁶

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

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

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

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

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

- 4.7 “[28] It is the absence of inconstancy. [29] It is maintaining perfect behavior. [30] It is the absence of malice. [31] It is the absence of aggression. [32] It is not harming others. [33] It is taking care of companions.²⁶⁴ [34] It is guarding secret mantras.
 “[35] It is being nonviolent.²⁶⁵ [36] It is not being harmful to those with correct conduct. [37] It is speaking gently.
- 4.8 “[38] It is not remaining anywhere in the three realms. [39] It is the patience that accords with the emptiness of all phenomena.²⁶⁶ [40] It is the aspiration to omniscient wisdom.²⁶⁷
 “That, young man, is what is meant by ‘samādhi.’ Young man, practicing those qualities and not practicing their opposite is what is meant by ‘samādhi.’ ”
- 4.9 Then the Bhagavān taught the samādhi, *the revealed equality of the nature of all phenomena*, and at that time gave a detailed teaching by chanting the following extensive verses to the youth Candraprabha.²⁶⁸
- 4.10 “I have opened the door to the elixir.
 I have explained what the nature of phenomena is.
 I have taught what births are.
 I have explained nirvāṇa and its benefits. {1}
- 4.11 “Always avoid sinful companions,
 Be in the company of good companions,
 Dwell in the forest, avoiding crowds,
 And always meditate with a loving mind. {2}
- 4.12 “Always protect pure conduct,
 Gain the prosperity of renunciation,
 Be familiar with generosity and wisdom,
 And this samādhi will not be difficult to attain. {3}
- 4.13 “This is not the level of the numerous śrāvakas.
 When you have attained²⁶⁹ this level of peace,
 You will have the direct perception of the Sugata’s Dharma
 And you will attain the inconceivable buddha qualities. {4}
- 4.14 “When you see wise people who are worthy vessels,
 Bring them to the aspiration for enlightenment,
 Establish them in the highest knowledge,
 And then this king of samādhis will not be difficult to attain. {5}
- 4.15 “This samādhi is not difficult to attain
 For those who understand the natural results
 That come²⁷⁰ to those who become envious of wealth²⁷¹
 And to those who seek and enjoy it.²⁷² {6} [F.13.b]

- 4.16 “The meditation of this king of samādhis, emptiness,
Is at the summit of pure conduct.
The continuous meditation on the nature of phenomena
Is unknown to the foolish who practice incorrectly. {7}
- 4.17 “Those who long for this samādhi of peace
Will never have fear arise in their mind.²⁷³
Those who are on this level of peace
Will always see the supreme men.²⁷⁴ {8}
- 4.18 “Whoever brings to mind the image of the Tathāgata’s body,
Their senses will be at peace and their mind at peace.
Their minds, free of error, will always be at rest.
What they have heard and what they know will be like an ocean. {9}
- 4.19 “Remaining in this samādhi,
Wherever the bodhisattvas tread
They will see ten thousand million buddhas
And even more, as numerous as the Ganges sands. {10}
- 4.20 “Anyone aiming to take the measure
Of the Buddha’s Dharma will go insane.
One cannot measure that which is immeasurable;
The qualities of the guides in their entirety are inconceivable. {11}
- 4.21 “There is no being in the ten directions
Who can equal the Lord of the World, let alone be greater.
You should long for and attain the wisdom of the buddhas,
Who possess all the qualities of omniscience. {12}
- 4.22 “The Lord of the World is completely beautiful,
With a body that is the color of gold.
Bodhisattvas will rest in meditation
When their mind is focused upon that image. {13}
- 4.23 “The wise who understand the composite and noncomposite²⁷⁵
Have ceased conceptualizing attributes.²⁷⁶
They remain in that meditation of the absence of attributes
And know the emptiness of all phenomena. {14}
- 4.24 “Those who remain in the dharmakāya
Know that all things are nothing.
Those who have ceased conceptualizing things²⁷⁷
Do not see the Lord of Jinas as a rūpakāya. {15}

- 4.25 “I proclaim to you and make it known to you
That to the extent that a person contemplates this,
To that extent their mind will be fixed upon it,
Through that contemplation that dwells upon it. {16}
- 4.26 “Those who remember in that way the appearance
And immeasurable wisdom of the Lord of Sages, [F.14.a]
They will have their mind completely focused upon him
Through constant meditation on that recollection. {17}
- 4.27 “When walking, sitting, or standing,
They desire the wisdom of the best of beings,
And pray for enlightenment, wishing to become
A jina who is unsurpassable in this world. {18}
- 4.28 “They will know the buddhas and see the buddhas;
They will realize the nature of the buddhas.
Remaining in this samādhi,
They will pay homage to the buddhas who have great might.²⁷⁸ {19}
- 4.29 “With serene body, speech, and mind,
They constantly recite praises to the buddhas.
In that way, through the mind’s continuum of meditation,
Day and night they see the Lord of the World. {20}
- 4.30 “When the time comes that they are sick and unwell
And experience the suffering of dying,
They will not lose their recollection of the Buddha,
And it will not be stolen away by the experience of suffering.²⁷⁹ {21}
- 4.31 “Having analyzed with wisdom in that way,
They know all present, past, and future phenomena²⁸⁰ to be empty.
They remain in that nature of phenomena
And perform bodhisattva conduct without being disheartened. {22}
- 4.32 “Therefore, having heard these benefits,
You should long for unequaled enlightenment.
It is difficult to see the sublime Sugata,
So do not have cause for regret in the future. {23}
- 4.33 “I have taught this excellent Dharma
But if you do not practice it well
You will be like a sick man holding a bag²⁸¹ of medicine—
That alone will not cure his illness.²⁸² {24}

- 4.34 “Therefore, the wise and the realized
Are always aspiring to this samādhi.
And if they practice correct conduct, learning, and generosity
It will not be difficult for them to attain this samādhi.” {25}
- 4.35 *Conclusion of the fourth chapter, “Samādhi.”*²⁸³

Ghoṣadatta

- 5.1 Then the Bhagavān again addressed the youth Candraprabha, saying, “Therefore, young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should think that they are like someone whose hair and clothes are on fire, and they should cast off father, mother, [F.14.b] son, daughter, family, kinsmen, relatives, kindred, wife, and so on, as if they were fire, throw away all the pleasures of a kingdom as if they were a lump of phlegm, turn toward solitude, and depart from home.
- 5.2 “Why is that? Young man, attaining the highest, complete enlightenment of perfect buddhahood will not be difficult for a bodhisattva mahāsattva who turns toward solitude and departs from home, let alone one who has this samādhi.
- 5.3 “Therefore, young man, you should always train in having this thought: ‘I shall cast off friends, children, family, kinsmen, relatives, kindred, wife, and so on, as if they were fire, throw away all the pleasures of a kingdom as if they were a lump of phlegm, turn toward solitude, and depart from home.’
- 5.4 “Therefore, young man, you should understand this through the following teaching, too:²⁸⁴
- “Young man, in the past, countless, vast, immeasurable, inconceivable, innumerable, asaṃkhyeya eons ago,²⁸⁵ at that time and in those days,²⁸⁶ there appeared in the world the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, who was perfect in wisdom and conduct, a sugata, a knower of the world, an unsurpassable guide who tamed beings, a teacher of devas and humans, a buddha, and a bhagavān.
- 5.5 “Young man, at that time and in those days, in the first assembly of the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta’s śrāvakas, there were eight hundred million who were arhats. In the second assembly there were seven hundred million arhats. In the third assembly of śrāvakas there were six hundred million arhats. [F.15.a] There were also countless bodhisattva mahāsattvas who possessed the Dharma.
- 5.6 “Young man, at that time and in those days, during the time of the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, the lifespan was forty thousand years. This Jambudvīpa continent had wealth, increase, happiness, excellent

- harvests, joy, and was filled with a great multitude of human beings.
- 5.7 “In this Jambudvīpa there were two kings named Dṛḍhabala and Mahābala. One ruled the half of Jambudvīpa that had wealth, increase, happiness, excellent harvests, joy, and was filled with a great multitude of human beings. The other ruled the other half.
- 5.8 “Young man, at that time, the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta appeared in the kingdom of King Mahābala.
- 5.9 “Young man, for a hundred thousand years King Mahābala provided the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, the saṅgha of bodhisattvas, and the saṅgha of bhikṣus with faultless, proper clothing, alms, medicine if they were ill, and monastic utensils for their use.
- 5.10 “Young man, at that time, the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, the saṅgha of bodhisattvas, and the saṅgha of bhikṣus received greatly renowned gifts and honors.
- 5.11 “Brahmins and householders who had faith also bestowed great gifts and honors on the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, the saṅgha of bodhisattvas, and the saṅgha of bhikṣus.
- 5.12 “Those brahmins and householders did this by following the example of King Mahābala, [F.15.b] dedicating themselves to bestowing great gifts and honors by making offerings of worldly material goods to the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, the saṅgha of bodhisattvas, and the saṅgha of bhikṣus.
- 5.13 “Young man, the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta thought, ‘Alas! These beings who have adopted correct conduct and the poṣadha vows have come before the Tathāgata, have honored the Tathāgata, practice celibacy, have entered the homeless life, and have become fully ordained bhikṣus—they will go into decline. They are concerned about the happiness of their future lives.
- 5.14 “ ‘Why is that? It is because in their future lives their happiness will be from these offerings of worldly material things. The realms of the higher existences are the goal of these beings. They are concerned with this life. They are concerned with their ²⁸⁷ next life. They do not accumulate²⁸⁸ roots of merit for the final ultimate goal.’²⁸⁹
- 5.15 “Young man, what are the roots of merit for the ultimate goal? They are pure conduct and celibacy going toward the ultimate goal and reaching the ultimate goal.
- 5.16 “Bhagavān Ghoṣadatta thought, ‘I must teach those beings the Dharma so that they will make the unsurpassable offering of the Dharma and the practice of the Dharma as their offering to the Tathāgata.’²⁹⁰
- 5.17 “Then, young man, at that time the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, with the intention of creating revulsion toward saṃsāra,²⁹¹ recited these verses to King Mahābala, the brahmins, and the laypeople:
- 5.18 “The service of someone making a gift to another
Is not a cause for holding each other in high esteem.
The wise ones who are free of negative propensities,
The buddhas, they do not praise that service. {1}

- 5.19 “Those who teach the Dharma for the benefit of beings,
They are those who accomplish great service.
Then there will form an unbreakable bond of friendship,
Which not even ten million māras will be able to break. {2} [F.16.a]
- 5.20 “The service of those who keep to worldly material things
Will all be for the benefit of the present life.
The immaterial service of the Dharma
Leads to the greatest benefit for humans. {3}
- 5.21 “Those who have a nonmaterialistic motivation
And teach the nonmaterial Dharma,
Those individuals who gain nonmaterial joy,
They will quickly attain buddhahood. {4}
- 5.22 “Those who are addicted to their desires,
Who crave for children and wives,
Who are addicted to their revolting homes,
Will not attain unsurpassable, highest enlightenment. {5}
- 5.23 “Supreme enlightenment will not be difficult to attain
For those who avoid desire as if it were a pit of fire,
Who abandon craving for children and wives,
And, frightened and terrified, leave their homes. {6}
- 5.24 “There have been no buddhas in the past,
Nor will there be any in the future or now in the present,
Who attain the highest, most supreme enlightenment
While living inside their homes. {7}
- 5.25 “Casting away a kingdom like a lump of phlegm,
Longing for solitude and living in the forests,
Eliminating the kleśas and defeating the māras,
They will realize stainless, noncomposite enlightenment. {8}
- 5.26 “People who, with a disenchanted mind,
Leave their homes, they are superior
To those who serve, for many millions of eons,
Heroic buddhas as numerous as the Ganges sands. {9}
- 5.27 “People who leave their homes and practice the Dharma,
Without serving the supreme humans, the jinas,
With food, drink, and Dharma robes,
With flowers, incense, and ointments— {10}

- 5.28 “Those who, longing for enlightenment,
Disillusioned with the composite, and for the benefit of beings,
Take seven steps in the direction of the forests—
They will have the superior merit.’ {11}
- 5.29 “Young man, King Mahābala heard what the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta said about leaving one’s home. Having heard this, he thought, ‘I have understood the Bhagavān’s teaching to mean that he does not praise the perfection of generosity, [F.16.b] but gives the highest, ultimate praise to the perfection of conduct.²⁹² The Bhagavān has praised perfect purity, perfect celibacy, and perfect nirvāṇa.’
- 5.30 “He thought, ‘It is not easy to practice the unsurpassable Dharma and attain its goal while living in a home. I would decline in my practice of the unsurpassable Dharma. I shall cut off my hair and beard, wear the orange robes, and leave home for homelessness.’
- 5.31 “Then, young man, King Mahābala, accompanied by eighty thousand²⁹³ brahmins and laypeople, came before the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, bowed down to his feet, circumambulated the Bhagavān three times, and sat to one side.
- 5.32 “Young man, the the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha, knowing the higher motivation of King Mahābala, taught this samādhi, *the revealed equality of the nature of all phenomena*.
- 5.33 “Young man, on hearing this, King Mahābala was pleased, delighted, joyful, inspired, and happy. He shaved off his hair and beard, put on the orange robes, and with faith left home for homelessness. Having entered homelessness he learned this samādhi, and having learned it he understood it. He dedicated himself to the practice of keeping it, reading it, and meditating on it. Through that root of merit, he did not fall into the lower existences for a hundred million eons. He served two hundred million buddhas and heard this samādhi from all those tathāgatas. He learned this samādhi, and having learned it he understood it. [F.17.a] He dedicated himself to the practice of keeping it, reading it, and meditating on it.
- 5.34 “Subsequently, through those roots of merit, after a hundred million eons had passed, and then another hundred thousand eons, he attained the highest, complete enlightenment of perfect buddhahood. He became the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha named Jñānaśūra.²⁹⁴ He benefited countless beings, and afterward he passed away into perfect nirvāṇa.
- 5.35 “Young man, the eighty thousand people who with King Mahābala came into the presence of the Bhagavān, the Tathāgata Ghoṣadatta all heard this samādhi also and were delighted, rejoicing, and joyful. Happy and joyful, they cut off their hair and beards, wore the orange robes, and with genuine faith they left home for homelessness. Having entered homelessness they learned this samādhi, and having learned it they understood it. They dedicated themselves to the practice of keeping it, reading it, and meditating on it. Through that root of merit, they did not fall into the lower existences for a hundred

- million eons. During all those eons, they served ten million buddhas and heard this samādhi from all those tathāgatas. They maintained this samādhi and comprehended it. They dedicated themselves to the practice of keeping it, reading it, and meditating on it.
- 5.36 “Through their previous roots of merit, after two hundred million eons had passed and a further hundred thousand eons, they attained the highest, complete enlightenment of perfect buddhahood. They all became bhagavāns, tathāgatas, arhats, perfectly enlightened buddhas named Dṛḍhaśūra. They benefited countless beings, and afterward they passed away into perfect nirvāṇa. [F.17.b]
- 5.37 “Therefore, young man, because of this teaching, the bodhisattva mahāsattvas cherish in this way this samādhi. They know that it is comprised of the unsurpassable wisdom of omniscience.”
- 5.38 Then, at that time, the Bhagavān gave a detailed teaching by chanting the following extensive verses to the youth Candraprabha.
- 5.39 “I remember, countless eons ago
 In the past, a supreme human, a great sage
 Who benefited beings appeared in the world,
 And he was known by the name Ghoṣadatta. {12}
- 5.40 “The first assembly of his students
 Numbered eight hundred million.²⁹⁵
 The second was seven hundred million.
 The third was six hundred million arhats. {13}
- 5.41 “All had eliminated defilements and were without kleśas.
 All had attained the perfection of miraculous powers.
 The lifespan was forty thousand years
 And the realm was perfectly pure and beautiful. {14}
- 5.42 “The bodhisattvas of that protector
 Were consecrated to immeasurably benefit others.
 They were well established through their powers and levels.
 They were near to buddhahood beneath the sacred tree.²⁹⁶ {15}
- 5.43 “In this Jambudvīpa there were kings
 Named Dṛḍhabala and Mahābala.
 One king ruled half the world,
 The other was king over the other half. {16}
- 5.44 “The Buddha, to whom humans and devas made offerings,
 Had appeared within the domain of King Mahābala.
 The king gained faith in the Sugata
 And attended him for a thousand years. {17}

- 5.45 “Many other beings, following his example,
Also honored the Tathāgata
With worldly goods and not through the Dharma.²⁹⁷
They gave many things to the śrāvakas also. {18}
- 5.46 “The highest of beings had this thought:
‘I shall teach the Dharma to these who desire the Dharma
So that they will all give up desire
And enter into homelessness in my teaching.’ {19}
- 5.47 “The highest of humans taught in verses
The practice of following the Dharma of the sugatas, [F.18.a]
The endless suffering and harm of living in a home,
And that practicing the Dharma is offering to the Dharma. {20}
- 5.48 “When the king, the sovereign, had heard those verses,
That ruler of men contemplated entering solitude.
He thought that all who dwell at home
Are unable to make the supreme offering to the Dharma. {21}
- 5.49 “He cast away the kingdom like a lump of phlegm
And together with eighty thousand persons
He came into the presence of the Jina,
Bowed to his feet, and sat before him. {22}
- 5.50 “The Jina, knowing what they intended,
Taught this samādhi of peace that is difficult to see.
Happy, inspired, and joyful, they were satisfied.
Pleased and delighted, they entered homelessness. {23}
- 5.51 “Homeless, they possessed this samādhi.
They kept it, read it, and understood it.
For two hundred million eons
They did not fall into the lower existences. {24}
- 5.52 “Because of those roots of merit,²⁹⁸
They all saw ten thousand million buddhas
And in the teaching of those jinas
They entered homelessness and meditated on this samādhi. {25}
- 5.53 “In later times they became buddhas
With infinite diligence, all named Dṛḍhaśūra.
They benefited many millions of beings
And after, like an extinguished flame, attained nirvāṇa. {26}

- 5.54 “The one who previously had been King Mahābala
Appeared in the world as Buddha Jñānaśūra.
He brought many billions of beings
To enlightenment, and then attained nirvāṇa. {27}
- 5.55 “Therefore you who, in later times, hear and possess
This sūtra that has been taught by the buddhas:
If you possess this treasure of the Dharma
You will quickly become a supreme human.” {28}
- 5.56 *Conclusion of the fifth chapter, “Ghoṣadatta.”*

Cultivating the Samādhi

- 6.1 The Bhagavān now said to the youth Candraprabha,²⁹⁹ “Therefore, young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should cultivate this samādhi.
- 6.2 “Young man, what is the cultivation of this samādhi? [F.18.b] Young man, bodhisattva mahāsattvas with a compassionate mind are dedicated to making offerings to the tathāgatas, whether living or passed into nirvāṇa, of Dharma robes, alms, seat and bedding, medicines for when ill, and of monastic utensils, and of flowers, incense, perfume, garlands, ointments, aromatic powders, clothing, parasols, banners, and flags, and of music and musical instruments. They dedicate that root of merit to the attainment of samādhi. They do not make offerings to a tathāgata with the hope for anything at all—not with the hope for anything they desire, nor with the hope for any enjoyment, nor with the hope for a higher existence, nor with the hope for followers—but do so with the Dharma in mind. They do not even, with that wish, perceive the Tathāgata as the dharmakāya, let alone perceiving him as the rūpakāya.
- 6.3 “Young man, it is in that way that an offering is made to the tathāgatas. It is done without seeing the tathāgatas, without focusing on the self, and without any desire for the ripening of karma. Young man, if an offering made to a tathāgata is purified of those three aspects of the action, this samādhi will be attained and the highest, complete enlightenment of perfect buddhahood will be quickly reached.”
- 6.4 At this point the Bhagavān gave a detailed teaching on the cultivation of the samādhi by chanting the following extensive verses to the youth Candraprabha.
- 6.5 “Through offering incense to infinite wisdom
 Beings will have an infinite aroma.
 In ten million eons they will not go to the lower realms,
 And no bad smells will come from them. {1}
- 6.6 “For ten million eons they will practice bodhisattva conduct
 And make offerings to ten thousand million buddhas.
 The aroma of wisdom will arise so that they

- Will become buddhas with the aroma of supreme conduct. {2}
- 6.7 “If any beings know that the incense they offer,
Those to whom they offer it,
And the minds that offer incense [F.19.a] do not exist,
The ‘concordant patience’ they have is of lesser kind. {3}
- 6.8 “But if a person maintains a patience that is great,³⁰⁰
Even were they cut up, for ten million eons,
Into tiny pieces as numerous as the Ganges sands,
Their mind will never regress. {4}
- 6.9 “Why is this termed ‘patience’?
And why is it called ‘concordant’?
For what reason is it said to be ‘nonregressive’?
And why are they called ‘bodhisattvas’? {5}
- 6.10 “Their patience being for the selfless nature of phenomena,
Those who perceive selflessness have no kleśas.
They know that all phenomena are like space.
That, therefore, is what is termed ‘patience.’ {6}
- 6.11 “They train in accord with all the jinas.
Those wise ones do not practice non-Dharma.
They do not doubt the Buddha’s Dharma.
That is the patience that is ‘concordant.’ {7}
- 6.12 “Even if all the māras in the world transformed
Into buddhas and said to such practitioners,
‘Enlightenment is too difficult! So become a śrāvaka!’
They would not believe those words and would not regress. {8}
- 6.13 “If they know of the incorrect view of beings
They say, ‘This is not the path to deathlessness!’³⁰¹
So that they reject the wrong path and are brought to the true path.³⁰²
That is the reason why they are called bodhisattvas.³⁰³ {9}
- 6.14 “They remain upon the path of concordant patience
And are awake through the knowledge of selflessness.
Even in a dream they do not believe
In humans, persons, souls, or beings. {10}
- 6.15 “Even if as many millions of māras as there are Ganges sands
Came before them in the forms of buddhas,
And said to them that there is a soul within the body,

- They would reply that it was not so and say, ‘You are not buddhas.’³⁰⁴ {11}
- 6.16 “Through wisdom I know that the skandhas are empty.
Because I know that, I am unaccompanied by kleśas.
In my conduct I use mere words
But within this world remain within nirvāṇa, {12}
- 6.17 “Just as when a man has a son born to him
And gives him a name, saying, ‘This is his name!’
But that name cannot be found anywhere.
And that name did not come from anywhere. {13}
- 6.18 “In that way the name ‘bodhisattva’ is given, [F.19.b]
But if one seeks for this ‘bodhisattva’
That name will not be found anywhere.
One who knows that is a bodhisattva. {14}
- 6.19 “The bodhisattvas do not believe in the existence of a self
Any more than that a fire can burn in the middle of the ocean.
Since they have developed the aspiration for enlightenment
They have not had the view that there is a soul within.³⁰⁵ {15}
- 6.20 “There is no birth and there is no death
For beings, humans,³⁰⁶ the descendants of Manu.
Phenomena have an empty nature, like illusions;
The tīrthikas are unable to know that. {16}
- 6.21 “Also those who crave for food,
Who desire and cling to alms bowls and robes,
Who are arrogant and are haughty,
They cannot understand the Buddha’s enlightenment. {17}
- 6.22 “The lazy who are overcome by sleepiness and dullness,
Who have stubborn minds,³⁰⁷ and are shameless,
Who have no faith in the Buddha,
They are unable to understand³⁰⁸ sublime enlightenment. {18}
- 6.23 “The ordinary beings with incorrect behavior,
Those who do not have faith in the Dharma,
Who have no respect toward celibates,
They are unable to understand enlightenment. {19}
- 6.24 “Those with correct behavior, who have modesty and self-respect,
Who delight in the Dharma and the buddhas,
Who show great respect to the practitioners of celibacy,

- They will attain the supreme, highest enlightenment. {20}
- 6.25 “Those whose conduct is performed with mindfulness,
Who sit upon their cushion with joy and delight,
With dhyāna as food and samādhi for drink,
They will attain the supreme, highest enlightenment. {21}
- 6.26 “Those who understand selflessness all day long,
Who are mindful of emptiness as they walk,
Who bear the beautiful aromatic flowers of the aspects of enlightenment,
Those dedicated ones will attain supreme enlightenment. {22}
- 6.27 “They who are skilled in bodhisattva conduct
Are not on the level of other beings,
Of śrāvakas, or of pratyekabuddhas.
Who would not aspire to that realization? {23}
- 6.28 “If I were to have a lifespan that continued
For as many millions of eons as there are sands in the Ganges,
I would not even be able to finish reciting the praises
Of as little of the Buddha’s wisdom as a tiny pore. {24}
- 6.29 “Therefore, having heard the benefits [F.20.a]
That have been taught by the unsurpassable Jina,
You should quickly become instructed in this samādhi.
And then the attainment of supreme enlightenment will not be difficult.” {25}
- 6.30 *Conclusion of the sixth chapter, “Cultivation of the Samādhi.”*

7.

Chapter 7

The Attainment of Patience

- 7.1 Then the Bhagavān said to the youth Candraprabha, “Therefore, young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should become skilled in the wisdoms of the three kinds of patience. They should know the first patience. They should know the second patience. They should know the third patience. They should become skilled in the differences between the three kinds of patience and skilled in the differences between the wisdoms of the three kinds of patience.
- 7.2 “Why is that? Young man, when bodhisattva mahāsattvas become skilled in the differences between the three kinds of patience and become skilled in the differences between the wisdoms of the three kinds of patience, then at that time, young man, bodhisattva mahāsattvas will quickly attain this samādhi, and will quickly attain the highest, complete enlightenment of perfect buddhahood.
- 7.3 “Therefore, young man, bodhisattva mahāsattvas who wish to attain the highest, complete enlightenment of perfect buddhahood should learn this Dharma teaching on gaining the three kinds of patience. When they have learned it they should teach it widely to others. That will be of benefit to many beings, it will bring happiness to many beings, it will be a kindness to the world, it will bring fulfillment to a multitude of beings, and bring benefit and happiness to humans and devas.”³⁰⁹
- 7.4 Then the Bhagavān taught this Dharma discourse on gaining the three kinds of patience by chanting the following verses to the youth Candraprabha.
- 7.5 “Those who do not argue
Or speak unbeneficial words
But always bring benefit and maintain the Dharma,
Such people are explained as having the first patience. {1} [F.20.b]
- 7.6 “Knowing that all phenomena are like illusions,
Not having a conceptual field of experience,
And not falling from the level of increasing wisdom
Are distinctive qualities of the first patience. {2}

- 7.7 “Being skilled in all the paths of the sūtras,
Being wise and attracted to the Buddha’s words,
And having the infinite awareness of the sugatas’ wisdom
Are distinctive qualities of the first patience. {3}
- 7.8 “Whatever Dharma taught by the Buddha they hear,
They have no doubt about the Buddha’s teachings
But aspire to the Dharma of all the jinas.
These are distinctive qualities of the first patience. {4}
- 7.9 “They know the particular sūtra with the definitive meaning,
Such as the Sugata’s teaching on emptiness.
They know that all the Dharmas that teach
Of beings, individuals, and persons are provisional truth. {5}
- 7.10 “In this world there are many tīrthikas,
But they feel no anger toward them.
They are firmly established in compassion for them.
These are distinctive qualities of the first patience. {6}
- 7.11 “The retentions³¹⁰ become apparent to them
And they have no doubts concerning their appearance.
What they speak is in accord with the truth.
These are distinctive qualities of the first patience. {7}
- 7.12 “The four elements of air and water,
Fire and earth may change into something else,
But they will never turn away from the enlightenment of buddhahood.
These are distinctive qualities of the first patience. {8}
- 7.13 “Whatever skills there are in the world,
The bodhisattvas learn them all,
And no one sees anyone higher than them.
These are distinctive qualities of the first patience. {9}
- 7.14 “They are unwavering through the power of śamatha,
And through vipaśyanā they are like a mountain.
Even all beings together would be unable to disturb them.
These are distinctive qualities of the second patience. {10}
- 7.15 “In meditation they stand and talk;
Remaining in meditation they walk.
In meditation they master the perfections.
These are distinctive qualities of the second patience. {11}

- 7.16 “In meditation they attain the five higher knowledges.
Teaching the Dharma they go to a hundred realms.
They do not lose their miraculous powers. [F.21.a]
These are distinctive qualities of the second patience. {12}
- 7.17 “They remain in that kind of samādhi of peace.
They attain certainty of the mind,
And in their meditation there is no ‘being.’
These are distinctive qualities of the second patience. {13}
- 7.18 “With buddha wisdom they teach the Dharma
To all of the beings who are in the world,
And they are able to remember all that they have taught.
These are distinctive qualities of the second patience. {14}
- 7.19 “They see the lords of the worlds in all directions:
East, south, west, and north,
Above, below, and in the intermediate directions.
These are distinctive qualities of the third patience. {15}
- 7.20 “They have a body that is the color of gold
And emanate countless manifestations,
Teaching the Dharma to many millions of beings.
These are distinctive qualities of the third patience. {16}
- 7.21 “Each such bodhisattva appears throughout
This buddha realm of Jambudvīpa
And is renowned also among the devas and asuras.
These are distinctive qualities of the third patience. {17}
- 7.22 “The bodhisattvas train in accordance
With the field of activity of the buddhas
And the conduct of the sugatas.
These are distinctive qualities of the third patience. {18}
- 7.23 “If the beings that are in this world
Were to recite the praises of the bodhisattvas
And they were to take great joy in that
Then they would not be trained in the Buddha’s wisdom. {19}
- 7.24 “If all the beings that are in this world
Were to speak badly to the bodhisattvas,
And if they were to become angry toward them,
Then they would still not be trained in the Buddha’s wisdom. {20}

- 7.25 “If they gain wealth it does not make them happy;
 If they do not gain wealth it does not make them unhappy.
 Their minds always remain like a mountain.
 These are distinctive qualities of the third patience. {21}
- 7.26 “These three patiences are taught to be the patience regarding what is spoken,
 The patience that is beneficial for contemplation and meditation,
 And the patience, from listening to the Dharma, regarding birthlessness.
 These trainings are the path to enlightenment.³¹¹ {22}
- 7.27 “When the bodhisattvas attain
 These three unsurpassable patiences,
 They see the supreme humans, the sugatas,³¹²
 And they give them the prophecy of their stainless enlightenment. {23} [F.21.b]
- 7.28 “When they have received that prophecy
 The earth shakes in six ways,
 The realm is illuminated by light,
 And millions of devas send down a rain of flowers. {24}
- 7.29 “When they have received that prophecy
 Countless quintillions of beings
 Develop the aspiration to enlightenment,
 Thinking, ‘We also shall become jinas, worthy of offerings.’³¹³ {25}
- 7.30 “When the bodhisattvas attain
 These three unsurpassable patiences
 They are not born, they do not die,
 They do not pass away, and are not reborn. {26}
- 7.31 “When the bodhisattvas attain
 These three unsurpassable patiences
 They do not see beings born or dying,
 But see all phenomena as remaining in the true nature. {27}
- 7.32 “In this way they know that they are untrue,
 That phenomena are like illusions, that they are naturally empty.
 Emptiness is not born and does not die.³¹⁴
 All these phenomena are by nature empty. {28}
- 7.33 “Whenever someone shows them respect,
 Attending to them, honoring them, and making offerings,
 They take no pleasure in it,
 For they know that phenomena have an empty nature. {29}

- 7.34 “Toward beings who revile, threaten, or beat them,
They feel no anger, nor pride.
They only feel constant love for them,
Wishing for those beings to be liberated. {30}
- 7.35 “Even when beaten and cut with sticks and stones,
Those wise ones will feel no anger,
Remaining in the patience of selflessness,
And not having unyielding anger or pride. {31}
- 7.36 “In this way they know the lack of reality,
That phenomena are like illusions, with an empty nature.
They remain in that knowledge of phenomena
And are venerated by this world and its devas. {32}
- 7.37 “Even toward beings holding weapons
Who cut into pieces their body and limbs,
They would have no anger,
And their love and compassion would not diminish. {33}
- 7.38 “Toward such beings, while they are cutting up their body and limbs,
This is what arises in their mind:
‘Until I can bring these beings to enlightenment
I will not pass into the peace of nirvāṇa.’ {34} [F.22.a]
- 7.39 “The bodhisattvas of great renown
Continuously meditate throughout millions of eons
With that kind of unsurpassable power of patience,
Resting in the equanimity of the patience of selflessness. {35}
- 7.40 “For even more eons, as many as Ganges sand grains,
They do not accomplish benefit through the knowledge of a buddha.
They do not reach enlightenment,
Let alone the wisdom of the tathāgatas. {36}
- 7.41 “Even if one were to speak for countless hundreds of eons,
It would be difficult to conclude the praises,
The endless descriptions, of the greatly renowned ones
Who are established in the patience of selflessness. {37}
- 7.42 “Therefore, the one who desires supreme, unsurpassable enlightenment,
The accumulated wisdom of buddhahood,
Should meditate on the patience praised by the jinas,
And then supreme enlightenment will not be difficult to attain.” {38}

7.43 *Conclusion of seventh chapter, "The Attainment of Patience."*

Buddha Abhāvasamudgata

- 8.1 Then the Bhagavān said to the youth Candraprabha, “Young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should become skilled in the wisdom of the nonexistent nature of all phenomena.
- 8.2 “Young man, what is being skilled in the wisdom of the nonexistent nature of all phenomena? Bodhisattva mahāsattvas know that all phenomena have no existence, have no essence, have no attributes, have no characteristics, have no origin, have no cessation, have no words, are empty, are primordial peace, and are pure by nature.
- 8.3 “Young man, when bodhisattva mahāsattvas [F.22.b] know that all phenomena have no existence, have no essence, have no attributes, have no characteristics, have no birth, have no cessation, have no words, are empty, are primordial peace, and are pure by nature, then at that time, young man, those bodhisattva mahāsattvas have become skilled in the wisdom of the nonexistent nature of all phenomena.
- 8.4 “Young man, bodhisattva mahāsattvas who have become skilled in the wisdom of the nonexistent nature of all phenomena do not have desire for any form, sound, smell, taste, or touch. They do not become angry. They are never ignorant.
- 8.5 “Why is that? It is because they do not see phenomena; there is no object to perceive. They do not see the phenomena of desire, the desire, or the desirer; that which angers, the anger, or one who is angry; nor that of which one is ignorant, the ignorance, or the one who is ignorant, and therefore there is no such object to perceive.
- 8.6 “Because there is nothing to be seen and there is no object to perceive, they have no attachment to anything in the three realms and they will quickly attain this samādhi, and quickly attain the highest, complete enlightenment of perfect buddhahood.
“On this topic, it has been said:
- 8.7 “All phenomena have no existence;
They are all devoid of attributes and without characteristics,
Without birth and without cessation.
That is how you should³¹⁵ perfectly understand phenomena.

- 8.8 “Everything is without existence, without words,
Empty, peaceful, and primordially stainless.
The one who knows phenomena,
Young man, that one is called a buddha.
- 8.9 “Therefore, the revealed nature of equality
Is that all phenomena in essence have no nature.
Whoever desires the mother of the sugatas
Will attain this mother of the jinas.
- 8.10 “Therefore, young man, that is what you should understand through this Dharma teaching.³¹⁶
- 8.11 “Young man, in the past, countless, vast, immeasurable, inconceivable, unfathomable, asaṃkhyeya eons ago, at that time, in that time, there appeared in the world the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Abhāvasamudgata, who was perfect in wisdom and conduct, a sugata, [F.23.a] a knower of the world, an unsurpassable guide who tamed beings, a teacher of devas and humans, a buddha, and a bhagavān.
- 8.12 “Young man, what do you think? Why was that tathāgata named Abhāvasamudgata?³¹⁷
“Young man, as soon as he was born he rose in the air up to the height of seven palm trees, took seven steps, and said these words: ‘All phenomena have arisen from nonexistence. From nonexistence have all phenomena arisen.’
- 8.13 “Young man, the sound of those words was heard in all the worlds in the trichiliocosm. It resounded and was heard by everyone from the devas on the earth up to those in Brahmā’s paradise. ‘Oh, as soon as this tathāgata was born, he rose in the air up to the height of seven palm trees, took seven steps and said the word *nonexistence*. Therefore he will be Abhāvasamudgata (Arisen from Nonexistence).’ Thus it was that the name Abhāvasamudgata arose, and that he was given the name Abhāvasamudgata.
- 8.14 “When that bhagavān attained enlightenment, the words ‘arisen from nonexistence’ sounded from the leaves of all the trees, from all the grass,³¹⁸ bushes, and forests,³¹⁹ and from the summits of all the mountains.
“Every sound in that world was heard as the words ‘arisen from nonexistence.’
- 8.15 “Young man, at the time, attending the teachings of the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Abhāvasamudgata, there was a young prince by the name of Mahākaruṇācintin, who had an excellent body and was handsome and good-looking.
- 8.16 “Young man, the prince went to the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Abhāvasamudgata and bowed his head to the Bhagavān’s feet. He circumambulated the Bhagavān three times and then sat down. [F.23.b] Then the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Abhāvasamudgata, knowing the higher motivation of Prince Mahākaruṇācintin, taught him this samādhi. When he had heard this he had complete faith in it. With complete faith he shaved off his

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

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

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

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

8.20 “I remember that countless eons ago
In the past, there appeared a supreme human,
One who benefited the world, a great rishi,
And his name was Abhāvasamudgata. {1}

8.21 “As soon as he was born he rose into the air [F.24.a]
And taught the nonexistence of all phenomena.
He was at that time given a corresponding name
And his words were heard throughout the trichiliocosm. {2}

8.22 “All the devas, they all called out,
‘He will be a jina named Abhāva!
As soon as he was born he took seven steps
And the Jina taught the nonexistence of phenomena.’ {3}

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

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

8.25 “At that time there was a prince

- Whose name had always been Karuṇāvicintin.
 He had an excellent form and was handsome.
 He came into the presence of that jina. {6}
- 8.26 “He bowed to the feet of the sage, that great being,
 And respectfully circumambulated him.
 In order to hear the stainless, unsurpassable Dharma
 He sat there with a devout mind. {7}
- 8.27 “The heroic³²¹ Jina, knowing his aspiration,
 Gave the teaching of this samādhi.
 Having listened to this stainless samādhi
 He quickly entered homelessness in the supreme Jina’s teaching. {8}
- 8.28 “Having entered homelessness he possessed,
 Read, and understood this samādhi.
 For a full two hundred million eons
 He did not descend to an unfortunate existence. {9}
- 8.29 “Through the good karma that he had made
 He pleased two hundred million buddhas,
 And in the presence of those jinas
 He cultivated this samādhi. {10}
- 8.30 “He afterward became a buddha in the world
 Who was always known as Sucintitārtha.
 He benefited many millions of beings
 And afterward attained nirvāṇa,³²² like an extinguished flame.³²³ {11}
- 8.31 *Conclusion of the eighth chapter, “Buddha Abhāvasamudgata.”³²⁴ [B3]*

The Patience of the Profound Dharma

- 9.1 Then the Bhagavān said to the youth Candraprabha, [F.24.b] “Young man, bodhisattva mahāsattvas who wish to attain quickly the highest, complete enlightenment of perfect buddhahood and liberate all beings from the ocean of existence should hear this king of samādhis, in which the equality of the nature of all phenomena is revealed, which is praised by all the buddhas and is the mother of the tathāgatas. They should obtain it, preserve it, understand it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others.
- 9.2 “Why is that? Young man, this king of samādhis, *the revealed equality of the nature of all phenomena*, has given birth to all the tathāgatas, the arhats, the perfectly enlightened buddhas; all tathāgatas, śrāvakas, and pratyekabuddhas have come from it.
- 9.3 “Therefore, young man, you also should obtain this king of samādhis, *the revealed equality of the nature of all phenomena*, which is praised by all the buddhas and is the mother of the tathāgatas.³²⁵ It has been said:
- 9.4 “Therefore, those who wish for enlightenment and buddhahood,
And to liberate beings from the ocean of existence,
Should obtain this sūtra praised by the buddhas,
And then sublime enlightenment will not be difficult to attain.”³²⁶
- 9.5 Then the Bhagavān said to the youth Candraprabha, “Young man, bodhisattva mahāsattvas who wish³²⁷ to attain quickly the highest, complete enlightenment of perfect buddhahood should become skilled³²⁸ in the patience of profound Dharma.³²⁹
- 9.6 “Young man, how do bodhisattva mahāsattvas become skilled in the patience of profound Dharma?
“Young man, bodhisattva mahāsattvas should know that all phenomena are like illusions. [F.25.a] They should know that all phenomena are like dreams, like mirages, like echoes, like optical illusions, like the moon on water, like hallucinations,³³⁰ like reflections, and like space.

9.7 “Young man, when bodhisattva mahāsattvas know that all phenomena are like illusions,³³¹ they are skilled in the patience of profound Dharma. Those who have the patience of profound Dharma have no desire for any phenomenon that causes desire, have no anger toward any phenomenon that causes anger, and have no ignorance regarding any phenomenon that causes ignorance. Why is that? It is because they do not see that phenomenon; they do not perceive that phenomenon. They do not see the phenomena and they do not perceive the phenomena of that which is desired, the desire, or the desirer; that which angers, the anger, or one who is angry; nor that of which one is ignorant, the ignorance, or the one who is ignorant. Because they do not see and do not perceive those phenomena they have no desire, they have no anger, they have no ignorance, their minds do not regress, and they rest in meditation. They are without conceptual elaboration. They have crossed over to the other side. They have reached dry land. They have reached safety. They have attained freedom from fear.³³² They have correct conduct. They have knowledge. They have wisdom. They have merit. They have miraculous powers. They have memory.³³³ They have intelligence. They have realization.³³⁴ They have a sense of modesty. They have stability. They have bodhisattva conduct. They have the austerity of the disciplines of mendicancy. They are unblemished.³³⁵ [F.25.b] They have nothing. They are arhats. Their defilements have ceased. They have no kleśas. They have power. Their minds are liberated. Their wisdom is liberated. They are thoroughbred stallions.³³⁶ They are great elephants.³³⁷ They have done what had to be done. They have accomplished what had to be accomplished. They have put down their burden. They have reached their goals. They have ended engagement with existence. They have liberated their minds through true knowledge. They are mendicants who have attained all the perfect, highest, complete powers of the mind. They are brahmins.³³⁸ They are snātakas.³³⁹ They are masters of the Vedas.³⁴⁰ They know the Vedas.³⁴¹ They are śrotriyas.³⁴² They are children of the buddhas. They are children of the Śākya.³⁴³ They have crushed the thorns.³⁴⁴ They have not left the law behind.³⁴⁵ They have left the trench barrier behind.³⁴⁶ They have crossed over the trench barrier.³⁴⁷ They have extracted the splinters.³⁴⁸ They have no illness.³⁴⁹ They are bhikṣus. They are free from all bondage. They have been born as humans. They are good humans. They are supreme humans. They are great humans. They are human lions.³⁵⁰ They are human elephants.³⁵¹ They are human stallions.³⁵² They are human carthorses.³⁵³ They are human heroes.³⁵⁴ They are human strongmen.³⁵⁵ They are human flowers.³⁵⁶ They are human lotuses.³⁵⁷ They are human white lotuses.³⁵⁸ They are human tamers.³⁵⁹ They are human moons.³⁶⁰ They are extraordinary humans. They are stainless humans.”³⁶¹

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

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

- 9.10 “All that there is in this world
 Later dissolves into the mass of water below.
 As it is below, so it is above.
 Know that all phenomena are like that. {2} [F.26.a]
- 9.11 “Just as in a completely cloudless sky
 In an instant a mass of clouds appears—
 From where did they first originate?
 Know that all phenomena are like that. {3}
- 9.12 “If you think of a tathāgata who has passed into nirvāṇa,
 His image will appear in your mind.
 As he was before, so he is afterward.
 Know that all phenomena are like that. {4}
- 9.13 “When a person sees a mass of foam
 That is carried along in a river
 And examines it, they see that it has no essence.
 Know that all phenomena are like that. {5}
- 9.14 “When large drops of rain fall,
 There appear separate bubbles of water.
 They vanish as they appear; the bubbles have no existence.
 Know that all phenomena are like that. {6}
- 9.15 “When a letter is sent to another town
 With news of the good or bad that has been done,
 A voice does not accompany the letter.
 Know that all phenomena are like that. {7}
- 9.16 “When a man is intoxicated from alcohol,
 He perceives the ground to be spinning,
 But the earth is not moving or shaking.
 Know that all phenomena are like that. {8}
- 9.17 “A woman sees her beautified face
 On the surface of a mirror or a bowl of oil.
 The fool feels passion for it
 And runs in search for the desired. {9}
- 9.18 “The face was not transferred there.
 The face will never be found in the reflection,
 And yet fools have desire for it.
 Know that all phenomena are like that.³⁶² {10}

- 9.19 “Just like optical illusions and fata morganas,
Just like dreams and just like illusions,
When their attributes are meditated on, their nature is empty.
Know that all phenomena are like that. {11}
- 9.20 “When the moon is in a clear sky,
Its reflection appears on the sea,
But the moon has not moved onto the water.
Know that all phenomena are like that. {12}
- 9.21 “A man who is inside a canyon³⁶³
Sees no one but hears the echoes
Of singing, speaking, and laughter.
Know that all phenomena are like that. {13} [F.26.b]
- 9.22 “Echoes are produced
By songs, music, and weeping,
But the song that is heard does not exist.
Know that all phenomena are like that.³⁶⁴ {14}
- 9.23 “Although pleasures are enjoyed in a dream,
When the person awakes they are not be seen.
The fool, though, becomes attached to those pleasures.
Know that all phenomena are like that. {15}
- 9.24 “A magician causes forms to appear,
Creating horses, elephants, chariots, and so on.
But though they appear they do not exist at all.
Know that all phenomena are like that. {16}
- 9.25 “In a young woman’s dream
She gives birth to a son and then sees him die.
She is happy when he’s born and sad when he dies.
Know that all phenomena are like that.³⁶⁵ {18}
- 9.26 “In the night the reflection of the moon
Appears on clear, undisturbed water,
But it is empty of a moon and there is nothing to grasp.
Know that all phenomena are like that. {19}
- 9.27 “A thirsty person traveling
At noon during the summer
Sees a lake that is a mirage.
Know that all phenomena are like that. {20}

- 9.28 “The water that is a mirage cannot be found.
Foolish beings want to drink it,
But water that is not real cannot be drunk.
Know that all phenomena are like that. {21}
- 9.29 “When a person in search of its essence
Pulls apart the trunk of a green banana plant,
They find no essence either inside or outside.
Know that all phenomena are like that. {22}
- 9.30 “The eyes, the ears, and the nose are unreliable.
The tongue, the body, and the mind are unreliable.
If the senses could be relied upon,
What need would there be for the path of the noble ones? {23}
- 9.31 “These senses are unreliable.
Their nature is material and neutral.
Therefore those who wish for the path to nirvāṇa
Must follow the path of the noble ones. {24}
- 9.32 “If one examines the body back into the past,
There is no body and no conception of a body.
When there is no body and no conception of a body
This is called the lineage of the noncomposite.³⁶⁶ {25}
- 9.33 “There are no phenomena in the phenomena of nirvāṇa,
For if it is nonexistent there could never be an existence. [F.27.a]
Those who conceptualize teach existence and nonexistence,
But practicing in that way will not bring an end to suffering. {26}
- 9.34 “ ‘Existing,’ ‘not existing,’ and both are extremes.
‘Pure’ and ‘impure’ are also extremes.
Therefore, rejecting both extremes,
The wise do not even remain in the middle. {27}
- 9.35 “ ‘Existing’ and ‘not existing’ are in conflict.
‘Pure’ and ‘impure’ are also in conflict.
When there is conflict, suffering cannot be ended.
When there is no conflict, suffering ceases.³⁶⁷ {28}
- 9.36 “When fools speak about remaining in mindfulness³⁶⁸
They become proud, saying, ‘I have witnessed it in my body.’³⁶⁹
But those who have witnessed it in their body have no pride;
They are those who are freed from all such pride.³⁷⁰ {29}

- 9.37 “When speaking of the four dhyānas,
The foolish claim they can experience dhyāna.
But those who know and realize that dhyāna
Is without kleśas or pride reject such arrogance. {30}
- 9.38 “When speaking of the four truths,
The foolish say that they see the truth.
But there is no pride when the truth is seen.
The Jina taught the truth that is without pride. {31}
- 9.39 “Do not be proud of maintaining correct conduct.
Do not become proud through listening to the Dharma.
When those with little wisdom become proud,
That is the root of increasing suffering. {32}
- 9.40 “The world’s guide, the omniscient one,
Taught that pride is the root of suffering.
To be puffed up with pride makes suffering grow;
To have no pride brings suffering to an end. {33}
- 9.41 “However much Dharma you have learned,
If you feel proud of your learning and let your proper conduct lapse,
Your misconduct will take you to the lower realms
And all that great learning will not protect you. {34}
- 9.42 “If you feel proud of being renowned for correct conduct
And do not dedicate yourself to listening to many teachings,
When the results of your correct conduct have been used up
You will afterward experience suffering.³⁷¹ {35}
- 9.43 “If you meditate on a worldly samādhi
And do not eliminate the conception of a self,
Then the kleśas will arise once more,
As happened in the samādhi practice of Udraka.³⁷² {36} [F.27.b]
- 9.44 “If one examines the Dharma of selflessness,
And if after examining, one meditates,
That will be the cause resulting in the attainment of nirvāṇa.
It is impossible for peace to come from any other cause. {37}
- 9.45 “If a man is being attacked by bandits
And, wishing to save his life, he tries to run away
But his legs will not move and he cannot run,
He will be captured and killed³⁷³ by the bandits. {38}

- 9.46 “In the same way, a stupid person without correct conduct
 May try to escape from composite phenomena.
 But without correct conduct he is not able to flee,
 And will be killed by old age, illness, and death. {39}
- 9.47 “Just as many thousands of savages³⁷⁴
 Do you harm in various ways,
 The kleśas will in many ways,
 Like savages, destroy that which is good. {40}
- 9.48 “Those who have understood the skandhas to be without a self,
 Even if insulted or beaten, will not be dismayed.
 They will not fall under the power of the kleśa demons.
 Those who know emptiness will never become agitated. {41}
- 9.49 “Many people teach the emptiness of the skandhas
 But have not understood that selflessness;
 When those who have not understood are contradicted by others,
 They will be overpowered by anger and speak harsh words. {42}
- 9.50 “There was a man³⁷⁵ who was ill and suffering physically.
 For many years he could not attain freedom from his illness.
 For a long time he was tormented by his illness,
 And in order to be cured he went in search of a physician. {43}
- 9.51 “Searching and searching, again and again,
 He found a skilled and wise physician
 Who had compassion for him
 And said, “Take this medicine.’ {44}
- 9.52 “He gave him much excellent medicine,
 But the sick man didn’t take the healing medicine.
 That was not the fault of the physician or the medicine;
 It was the fault of the sick person. {45}
- 9.53 “In the same way, those who have entered homelessness in this teaching,
 Who know of the strengths, the dhyānas, and the powers
 But do not dedicate themselves to meditation,
 Are not endeavouring in what is correct, so how could they attain nirvāṇa? {46}
- 9.54 “All phenomena are always empty by nature.
 The heirs of the jinas have eliminated all things.
 The entirety of existence has always been empty.
 The emptiness of the tīrthikas is limited. {47}

- 9.55 “The wise do not argue with fools,
They politely avoid them; [F.28.a]
Thinking, ‘They come to me with malicious intent,’
They do not engage with the Dharma of fools. {48}
- 9.56 “Knowing the nature and dispositions of fools,
The wise do not associate with fools.
Whenever they associate well with them
Those fools eventually turn into enemies. {49}
- 9.57 “The wise do not depend upon the foolish.
The wise and the foolish have different natures.
The nature of the foolish is naturally contrary,
So the wise do not have ordinary people as friends. {50}
- 9.58 “They may speak with words about the Dharma
But do not believe it, showing their anger and aggression.
Such is the Dharma of fools, and knowing this to be so
The wise do not rely on it. {51}
- 9.59 “The foolish are in accord with other fools
Like impurity with other impurities.
The wise are in accord with other wise people
Like butter³⁷⁶ is with ghee. {52}
- 9.60 “They do not examine the faults of saṃsāra;
They pay no attention to the ripening of karma;
They have no faith in the words of the buddhas:
Those fools will be sliced and cut into pieces. {53}
- 9.61 “They have obtained a human life that is difficult to obtain,
But they have not become skilled in any craft.
They have become poor without any wealth.
In order to have a livelihood they become mendicants. {54}
- 9.62 “Having become mendicants in this teaching of the Buddha,
They become attached to their robes and alms bowls.
They fall under the influence of bad companions,
And they do not practice the teaching of the Sugata. {55}
- 9.63 “They are not observant of their own conduct.
Such fools do not perceive the states of their minds.
Day and night they do not follow the discipline,
And they do not abhor the path of bad actions. {56}

- 9.64 “They do not restrain their body and mind.
There is nothing that they will not say.
They are always looking for faults in others,
And criticize any mistake they make. {57}
- 9.65 “Such fools have attachment to food.
They know no limit to their eating.
They obtain their food through the Buddha’s merit,
But these fools do not keep that in mind. {58}
- 9.66 “When they find food that is delicious and pleasing,
They consume³⁷⁷ it without engaging in the discipline.
For them that food becomes poison, [F.28.b]
Like an unclean lotus stem³⁷⁸ for an elephant calf.³⁷⁹ {59}
- 9.67 “The wise, the sagacious, the realized
Also eat food that is pure and pleasing,
But they have no attachment to it.
They eat without clinging, maintaining the discipline. {60}
- 9.68 “The wise, sagacious, and realized
Say ‘welcome’ when the foolish come,
Bringing them closer with pleasant words,
And maintaining compassion for them; {61}
- 9.69 “They are kind and helpful to them.
But the foolish are happy when harm comes to the wise.
Because of such faults, the wise avoid the foolish
And live alone like deer in the forest. {62}
- 9.70 “The wise, knowing these kinds of defects,
Do not associate with fools.
They think, ‘If I depend on those who have no wisdom,
There will be no higher rebirth, let alone the attainment of enlightenment.’ {63}
- 9.71 “The wise reach enlightenment by putting into practice
The samādhi of dwelling in love,
Of dwelling in compassion, of acting with joy,
And with constant equanimity toward all existences. {64}
- 9.72 “They attain the enlightenment that is peace, free of misery.
They perceive beings afflicted by illness and aging.³⁸⁰
They have compassion toward them,
And give them the teachings of ultimate truth. {65}

9.73 “Who can know the true nature of the jinas
And the truth of the sugatas, which is beyond description?³⁸¹
It is they who hear this kind of Dharma
And attain the immaterial patience of the noble ones.” {66}

9.74 *Conclusion of the ninth chapter, “The Patience of the Profound Dharma.”*

The Entry into the City

- 10.1 The Bhagavān then said to the youth Candraprabha, “Therefore, young man, you should be someone who makes practice essential, and always trains in that way. Why is that? Young man, bodhisattva mahāsattvas who make practice essential will not even find it difficult to attain the highest, complete enlightenment of perfect buddhahood, not to mention attaining this samādhi.”
- 10.2 Then the youth Candraprabha rose from his seat, removed his robe from one shoulder, and, kneeling on his right knee, [F.29.a] with palms placed together, bowed toward the Bhagavān and exclaimed, “Bhagavān, that teaching and instruction that the bhagavāns have taught well, presented well, and explained well to the bodhisattva mahāsattvas, the entire bodhisattva training that they have explained well and presented well is marvelous.
- 10.3 “Bhagavān, this is the scope of activity of the tathāgatas, not of the śrāvakas or pratyekabuddhas, let alone the tīrthikas.
- 10.4 “Bhagavān, I, too, will make practice essential, and without care for life or body I shall train as the tathāgatas have. Why is that? Bhagavān, I wish to train as the tathāgatas have. Bhagavān, I wish to attain the highest, complete enlightenment of perfect buddhahood. Bhagavān, I wish to eliminate the evil māras. Bhagavān, I wish to free all beings from all fear and all suffering.³⁸² I pray that the Bhagavān will place his right hand upon my head.”
- He said to the Bhagavān:
- 10.5 “You have an excellent body, like a clear sky.
You are the son of wisdom, who has no body or attributes.
You are a deep ocean of qualities, and have compassion.
You who are without equal, place your hand upon my head.”³⁸³ {}
- 10.6 The Bhagavān placed upon Candraprabha’s head his right hand, which was adorned with many characteristics that were the result of many roots of merit, and which was of the color of divine gold.

10.7 As soon as the Bhagavān placed his right hand upon Candraprabha’s head, in that very instant, more indescribable than indescribably many hundred thousand quintillions of samādhi entranceways that arise from the perfection of wisdom were revealed to Candraprabha, such as *the heroic*,³⁸⁴ *the treasury of space*,³⁸⁵ *the vajra-like*,³⁸⁶ *the speed of the mind*,³⁸⁷ *the revealing of all forms*,³⁸⁸ [F.29.b] *the ultimate absence of obscurations*, *the revealing of all tathāgatas*,³⁸⁹ *the consecration of all emptiness*,³⁹⁰ and so on. Many entranceways to dhāraṇīs and liberations³⁹¹ were revealed. He attained the knowledge of the joy and happiness that is described by the noble ones, of the countless vast number of beings in the deva realms, and the scope of experience of the buddhas and bodhisattvas.

It was said:

10.8 The Bhagavān placed upon the head of the youth Candraprabha

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

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

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

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

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

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

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

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

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

I pay homage to you, the hero who has subjugated the four enemies.³⁹²

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

I pay homage to you, the Lord³⁹³ who has the supreme dharmakāya. {iv}

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

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

Dispelling darkness with the light of love and compassion,

And who is the teacher of the extremely profound Dharma of the ultimate truth.” {v}

[F.30.a]

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

- 10.14 “I pray to the Lord of men and your sons
That you eat a pure meal at my home.
Lord of sages, in order to show me your compassion,
Chief of devas, give your assent.” {vi}
- 10.15 The Bhagavān, because of his compassion, by remaining silent assented to eat a meal together with his saṅgha of bodhisattvas and saṅgha of bhikṣus at the home of the youth Candraprabha.
- 10.16 The youth Candraprabha, knowing that the Bhagavān had assented by his silence, rose from his seat, removed his robe from one shoulder, bowed his head to the Bhagavān’s feet, circumambulated the Bhagavān three times, and departed from the Bhagavān’s presence.
- 10.17 The youth Candraprabha then went down from Vulture Peak Mountain, and at that time he perfectly adorned the entire road in between Vulture Peak Mountain and the great city of Rājagṛha.
- 10.18 As an offering to the Bhagavān he cleared a great, wide roadway so that it was free of grass, tree stumps, thorns, stones, pebbles, and gravel, and spread pure sand over it, so that it was as soft and pleasant to the touch as down, and made a pleasant sound. He covered it with flowers from all seasons, such as divine blue lotuses, red lotuses, night lotuses, white lotuses, water lilies, kachnar flowers, sambac jasmines, magnolias, bignonias, star jasmines, sesame flowers, ironwood flowers, and aśoka flowers. Parasols, banners, flags, flags of victory, precious arches,³⁹⁴ and canopies were set up along the road. [F.30.b] There were precious censers from which flowed the smoke of black agarwood.³⁹⁵ Arranged in different places were dancers and performers skilled in performing divine songs, dance, and music. Beautifully adorned men, women, boys, and girls were arranged holding paṇava drums,³⁹⁶ one-stringed lutes,³⁹⁷ lutes, flutes, mṛdaṅga drums,³⁹⁸ mukunda drums,³⁹⁹ and muraḥa drums.⁴⁰⁰ On both sides of the road tall palm trees were adorned with various divine jewels and a jingling network of bells made from Jambu River gold.⁴⁰¹ There were many hundred thousand quintillions of pillars made of precious materials, and different kinds of trees of various heights and thicknesses made from the seven jewels, and on which were arranged the leaves, flowers, and fruits of all seasons.
- 10.19 The road was excellently adorned in various ways.
Canopies, parasols, and flags were erected.
The sound of music was perfectly played,
And similarly there was the beautiful sound of songs. {vii}
- 10.- That perfect road was excellently adorned
20 By many women performing dances,
Many millions of various excellent cloths,
And beautiful, excellent garlands of flowers. {viii}

- 10.21 “The Buddha, the moon of sages, the compassionate one
Is coming to this pure excellent city.”
On hearing that, young Candraprabha with great faith
Perfectly adorned a great, vast road. {ix}
- 10.- He spread out pure, divine sand
22 And scattered perfect, beautiful flowers.
He also set up precious pillars
And made the road as beautiful as a divine city. {x}
- 10.- Young Candraprabha, with immense joy,
23 Perfectly adorned the road in various ways.
Devas, asuras, and nāgas, upon seeing it
Were astonished and cried out, “Ha ha ha!” {xi}
- 10.- To the left and right of the road there were placed
24 Tall, excellent, round palm trees made of Jambu River gold,
Decorated and beautified by a network
Of numerous jingling, precious bells. {xii}
- 10.- Similarly arranged were million of precious trees [F.31.a]
25 Adorned by blossomed flowers of all seasons,
Which were beautiful adornments for that vast road,
Like a blissful park in the deva realms. {xiii}
- 10.- Pillars that were made from precious materials,
26 With beautiful strings of beads that shone like light—
An indescribable sight, huge and vast—
Were set up and arranged on the left and right of the road. {xiv}
- 10.- The Buddha, the Lord of the three worlds,
27 Traveled on that road to the capital city.
That great road was adorned in that way
So that it was beautiful in every way. {xv}
- 10.- On the right and left, precious censers were hung.
28 They were filled with black agarwood.
From all the censers there formed a cloud of smoke,
With divine, pleasant aromas of various kinds. {xvi}
- 10.- The youth Candraprabha, for the sake of the Jina,
29 Arranged vast, incalculable ornaments of divine materials,
From the entrance to the water well of the city
Up to the king of mountains, Gṛdhrakūṭa. {xvii}

- 10.- Young Candraprabha adorned the road with many different precious arrangements.⁴⁰²
 30 Then young Candraprabha descended from Vulture Peak and went to the great city of Rājagṛha, to his tall, vast, great, divine home. He reached there and he entered his home. He spent that night preparing a great amount of excellent, delicious⁴⁰³ food and drink, and creating food that had a hundred flavors. Then he sprinkled well the ground in the great city of Rājagṛha and swept it clean, scattered flower petals, perfumed it with incense, put up canopies, hung ribbons and wreaths of silk, and set up parasols, banners, and flags.
- 10.31 In that way he made the main road of Rājagṛha up to the town free of stones, pebbles, and gravel, scattered it with various flowers, and sprinkled it with sandalwood powder. He adorned the windows, porticoes, doors,⁴⁰⁴ roofs,⁴⁰⁵ lattices,⁴⁰⁶ and the crescent moons,⁴⁰⁷ and perfumed them with sandalwood. In that way he adorned the city of Rājagṛha with countless displays [F.31.b] and adorned his own house, too, with a variety of many adornments. He hung it with many precious strings of beads. He adorned it with the raiment of the Tuṣita deities and also beautified the grounds. He had many kinds of garlands and wreaths put up as adornments. He arranged a hundred thousand precious seats. In order to make offerings to the Bhagavān he placed in their center a lion throne of divine materials that surpassed the work of devas and humans. In the four directions he hung censers made of various precious materials, from which flowed the smoke of black agarwood. In that way the youth Candraprabha arranged his excellent home so that for the enjoyment of the Bhagavān there was the sound of divine songs, performances, and music; pure parasols and banners were erected; an audience of a hundred thousand devas, nāgas, yakṣas, gandharvas, asuras, garūḍas, kiṃnaras, mahoragas, humans, and nonhumans thronged it; and it was filled with many various kinds of precious flowers.
- 10.- Candraprabha perfectly, extensively adorned
 32 His vast and excellent home.
 In the center he placed a lion throne of divine materials
 Where the lamp of the world would sit. {xviii}
- 10.- He perfectly set out countless millions
 33 Of extremely precious, beautiful seats
 Where the saṅgha of the lamp of the world,
 The Lord of jinas, would sit. {xix}
- 10.- Censers made of all kinds of precious materials,
 34 Completely filled with agarwood,
 Were hung in all directions,
 And from them a beautiful aroma spread. {xx}
- 10.- Candraprabha, in order to attain the ten strengths,
 35 Spread throughout the entire excellent grounds of the house
 Various kinds of beautiful, precious flowers—

A multitude of excellent, aromatic flowers. {xxi}

10.- The sound of dancers, singers, and of music

36 Filled the entire excellent house with sound.

He erected also parasols and banners [F.32.a]

So that the house was intensely beautiful, like that of a deity. {xxii}

10.- The vast excellent home of the youth Candraprabha

37 Was adorned by a multitude of young people.

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

And was gazed upon by many hundreds of devas.⁴⁰⁸ {xxiii}

10.- The young man Candraprabha, having adorned the great city of Rājagṛha and having

38 perfectly beautified his own home, after the night was over, in the early morning,

departed, accompanied by the music of hundreds of various kinds of instruments, with

many millions of parasols, banners, and flags held high, and with an encircling vanguard

of a great assembly of eight million quintillion bodhisattvas, their cupped hands filled

with divine coral tree flowers. Among them were bodhisattvas with one life remaining,

such as Avalokiteśvara, Mahāsthāmaprāpta, Gandhahasti, Ratnaketu, Dundubhisvara,⁴⁰⁹

Durabhisambhava, Mañjuśrī Kumārabhūta, Vīrasena, Subāhu, Ratnakusuma,

Amoghadarśin, Maitreya, and others, accompanied by many adorned horses and

elephants without riders that were being led along, with an assembly of countless people

of the country, his own cupped hands filled with divine coral tree flowers; and they were

accompanied by the enchanting, beautiful, harmonious sound of the laughter of the

deities as they cried, “Oh, the bodhisattva’s great power! The bodhisattva’s great miracles!

The bodhisattva’s great manifestations! The bodhisattva’s—a la la!”

10.- He came out through the hot springs gateway⁴¹⁰ of the great city of Rājagṛha and went

39 toward Vulture Peak Mountain, and to the Bhagavān.

10.- When he arrived, he bowed his head to the Bhagavān’s feet, circumambulated the

40 Bhagavān three times,⁴¹¹ sprinkled the divine coral tree flowers that filled his cupped

hands over the Bhagavān, and went to sit down to one side.

10.41 Maitreya and the other [F.32.b] bodhisattva mahāsattvas bowed their heads to the

Bhagavān’s feet, circumambulated the Bhagavān three times, sprinkled the divine coral

tree flowers that filled their cupped hands over the Bhagavān, and also sat down to one

side.

10.- Then the youth, who had sat to one side, rose from his seat, removed his robe from one

42 shoulder, and, kneeling on his right knee, with palms placed together bowed toward the

Bhagavān and said, “It is midday, Bhagavān, the time to eat. If the Bhagavān considers

the time has come, then together with the saṅgha of bodhisattvas, the saṅgha of bhikṣus,

and the devas, nāgas, yakṣas, gandharvas, asuras, rishis, garūḍas, kiṃnaras, mahoragas,

kumbhāṇḍas, pretas, pūtanās, humans, and nonhumans who have great power, who are

widely renowned for their great power and have great influence, come to the great city of Rājagṛha, as the time has come to eat the midday meal in my garden. Sugata, it is midday.⁴¹²

10.- “I have adorned well the entire, excellent city,

43 And similarly, Lord, my garden.

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

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

10.- “Supreme Rishi, you who hold the qualities of the ten strengths in your hands,

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

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

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

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

45 You will benefit an assembly of many beings.

Just as Dīpaṃkara granted a prophecy to you,

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

10.- “When I have heard that prophecy in this world,

46 I will also develop a vast and perfect aspiration,

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

There are no unworthy beings present here. {xxvii}

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

47 Benefit me and come to my garden.

Just as you come to my garden,

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

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

48 I will remain there unshakable and unwavering.

I will defeat with love the māras and their claws,

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

10.- Then the Bhagavān, who had known what the youth Candraprabha would request,

49 addressed these lines of verse to him:

10.- “Arise Candraprabha, son of the jinas!

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

Arise, you who have compassion and firm conduct!

Let us go to the meal!⁴¹³ Let us proceed⁴¹⁴ to your home.” {xxx}

10.51 After speaking these lines,⁴¹⁵ the Bhagavān arose from his seat. He put on his lower robe, picked up his Dharma robe and alms bowl, and with the great saṅgha of a hundred thousand bhikṣus, and accompanied by a multitude of bodhisattva mahāsattvas, he

proceeded. Many hundreds of thousands of devas, nāgas, yakṣas, gandharvas, asuras, rishis, garūḍas, kiṃnaras, mahoragas, kumbhāṇḍas, pretas, pūtanas,⁴¹⁶ humans, and nonhumans made offerings to him and praised him. Through his great buddha powers, his great buddha miracles, his great buddha manifestations, and his buddha conduct he radiated many quintillions⁴¹⁷ of light rays. He emanated flocks of melodious, soft, and beautiful birds of many different shapes and colors, such as geese, cranes, ruddy shelducks, swans, partridges, peacocks, rollers,⁴¹⁸ parrots,⁴¹⁹ mynas, cuckoos, avadavats,⁴²⁰ and snipe, so that like devas in the sky, each with its own song, they emitted the sound of music.⁴²¹ [F.33.b]

10.- The yakṣa lords Surūpa, Indraketu, Vikāṭa, Bakula, Pāñcika, Śākyavardhana, and many
52 quintillions of yakṣa lords holding pestles⁴²² with both hands, offered many quintillions of huge, vast censers made of various divine precious materials, with handles of beryl, sapphire, crystal, and white coral, filled with uragasāra sandalwood, gośīrṣa sandalwood, vetiver, yellow sandalwood, Malaya sandalwood, red sandalwood, agarwood, and so on, and from which smoke flowed.

10.- There were the superior kings of great power, renowned as having great power, from
53 their own regions, accompanied by many divisions of perfectly adorned horses and elephants being led without their riders, chariots, and infantry,⁴²³ in lines marching in front, holding in their hands many streamers and precious garlands. The horses and elephants, even though they were being led along without riders, were proceeding magnificently and emitting beautiful cries.

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

10.- The Bhagavān entered at midday the great city of Rājagrha through the hot springs
55 gateway. The nature of this is described in these verses:⁴²⁶

10.- The Tathāgata Buddha, knowing it was time,
56 That hero adorned with all qualities,
Who illuminates countless realms,

- The Bhagavān, the lion of men, set forth. {xxxi}
- 10.57 Avalokiteśvara, Mahāsthāmaprāpta,⁴²⁷ and Amoghadarśin;⁴²⁸
 Gandhahasti, Ratnakusuma,⁴²⁹ and Ratnabāhu;⁴³⁰
 And Ratnaketu, Durabhisambhava,⁴³¹ Vīrasena,⁴³²
 And others followed in the Jina's footsteps.⁴³³ {xxxii}
- 10.- On his right was Ajita, who is named Maitraka,⁴³⁴
 58 Who has the wealth of infinite qualities,
 Who will become the following buddha
 And has completed the accumulation of merit and wisdom. {xxxiii}
- 10.- He is one who has cultivated⁴³⁵ love, rejoicing, and equanimity.
 59 He is a great being of the Dharma who has developed compassion.
 He understands the infinite qualities, the qualities of the Lord of sages.⁴³⁶ {xxxiv}
- 10.- He followed behind⁴³⁷ the compassionate Sugata
 60 And was followed by those⁴³⁸ who will be
 Those with great realization in the Good Eon:
 The thousand buddhas less four, {xxxv}
- 10.61 Who were preceded by Maitraka.
 And also he who in the past, in this city of Rājagṛha,
 While born in divine bodies that were like beautiful moonlight,
 Made infinite offerings to jinas throughout eons, {xxxvi}
- 10.- That hero Candraprabha was also present at the front.
 62 To the left of the one with supreme compassion
 Was Mañjuśrī,⁴³⁹ along with many thousands of millions⁴⁴⁰
 Of heroes who have sublime qualities of miraculous powers,⁴⁴¹ {xxxvii}
- 10.- Who traveled to endless hundreds of realms.
 63 Following him were those in the śrāvaka saṅgha:
 Śārisuta,⁴⁴² Maudgalyāyana,⁴⁴³ Kāla,
 Kāśyapa, Subhūti, Nanda, and Kapphiṇa; {xxxviii}
- 10.- Bhadrikarāja,⁴⁴⁴ and similarly Kauṇḍinya;
 64 Ānanda, and similarly Sthavira Rāhula;
 And Svāgata, Kañcika,⁴⁴⁵ Pūrṇa, Udāyin,
 Revata, Kauṣṭhila,⁴⁴⁶ Upāli, and Aniruddha. {xxxix}
- 10.- A full nine thousand⁴⁴⁷ of those with matted hair [F.34.b]
 65 Followed behind the śrāvaka saṅgha.
 They were all mighty ascetics who knew the Vedas and the rituals,⁴⁴⁸
 And had mastered curses, renunciation, and beneficial incantations.⁴⁴⁹ {xl}

- 10.- Self-controlled rishis with peaceful minds,
66 With disciplined minds, bowing with palms together,
Followed behind the Buddha, the lamp of the world,
The lion of men, endowed with compassion, {xli}
- 10.- The liberator of thousands of beings, as he proceeded.
67 Like the completely pure lord of the host of stars,
The full moon of the last month of autumn,⁴⁵⁰
The Teacher who is without equal was encircled {xlii}
- 10.- By many hundred thousands of Brahmās.
68 As he stepped on the threshold of the city's gateway,
The earth and its thick forests shook.
The devas, asuras,⁴⁵¹ and mahoragas {xliii}
- 10.- Scattered excellent flowers and supreme incense.⁴⁵² {xliv}
69
- 10.- The moment the Bhagavān placed his right foot, adorned by a precious wheel from the
70 accumulation of countless roots of merit, upon the threshold of the gate, this universe of a
thousand million worlds shook in six ways. It trembled, trembled strongly, and trembled
intensely; it quivered, quivered strongly, and quivered intensely; it shook, shook strongly,
and shook intensely; it shuddered, shuddered strongly, and shuddered intensely; it
quaked, quaked strongly, and quaked intensely; the east sank and the west rose, the west
sank and the east rose, the north sank and the south rose, the south sank and the north
rose, the perimeter sank and the center rose, and the center sank and the perimeter rose.
A great radiance shone in the world, and countless, numberless other amazing,
wonderful, miraculous manifestations appeared.⁴⁵³ [B4]
The nature of this is described in these verses:
- 10.71 When the Guide came to that supreme city
And placed his supreme foot upon the gateway's threshold,
That magnificence caused this earth to shake,
And the beings in this supreme city were overjoyed. {1}
- 10.- When the Jina placed his foot on the gateway's threshold
72 The people who were hungry and thirsty [F.35.a]
At that time became free of the need to eat or drink.
They became free of hunger and thirst. {2}
- 10.- When the Jina placed his foot on the gateway's threshold
73 All those people who were blind,
Deaf, and had no protector and little merit
Were all able to see and hear. {3}

- 10.- When the Jina placed his foot on the gateway's threshold
74 All the pretas in the realm of Yama,
Suffering greatly and eating snot and spit,
Were touched by light and became happy. {4}
- 10.75 When the Jina placed his foot on the gateway's threshold
The supreme trees—the sal and the karnikara—
At the summit of crags and on mountaintops,
They all bowed toward the Buddha. {5}
- 10.- When the Jina placed his foot on the gateway's threshold
76 The entire ground shook in six ways
Throughout the villages and towns as far as the ocean,
Without causing harm to anyone. {6}
- 10.77 Devas, humans, kumbhāṇḍas, and rākṣasas—
Wherever beings lived, there was happiness and joy.
They developed faith in supreme, sublime enlightenment
And held a parasol for the guide of the world. {7}
- 10.- When the Jina placed his foot on the gateway's threshold,
78 Thousands of musical instruments sounded without being played;
Hearing the beautiful sound of music,
All beings were filled with joy. {8}
- 10.- Hundreds of thousands of trees bowed down,
79 And all flowers blossomed at that time.
Hundreds of thousands of devas in the sky
Made nonhuman offerings to the Jina. {9}
- 10.- When the Jina placed his foot on the gateway's threshold,
80 Hundreds⁴⁵⁴ of bulls⁴⁵⁵ lowed with joy.
The kings of horses and elephants⁴⁵⁶ raised their bodies;
The lions, the kings of animals, roared. {10}
- 10.81 The kings, the rulers, however many there were,
Came from the cardinal and intermediate directions.
When they saw the glorious majesty of the Jina,
With minds filled with joy they bowed to him. {11}
- 10.- Some praised the Lord of the World;
82 Some scattered a rain of flowers on the Jina;
Some placed their ten fingers together in homage,
And they cried, "Oh, the Jina, compassionate one!" {12}

- 10.- Some scattered excellent strings of pearls [F.35.b]
83 And various ornaments that give rise to joy,
And some scattered clothing and jewels.
They developed the supreme, unequaled aspiration to enlightenment. {13}
- 10.- Some scattered excellent meshes of gold;
84 Some also scattered *mukhaphullaka* adornments.
Some scattered excellent ornaments of gold,
And some, likewise, scattered anklets.⁴⁵⁷ {14}
- 10.- Some scattered excellent bracelets,⁴⁵⁸
85 Some scattered armlets inset with jewels,
And some aspired to enlightenment, scattering excellent
Pieces of cloth,⁴⁵⁹ saying, “May we become buddhas!” {15}
- 10.- When the Lord of the World stood in the gateway,
86 Some people scattered golden necklaces.
Some with minds filled with faith scattered excellent crest jewels;⁴⁶⁰
Some scattered networks of jewels. {16}
- 10.- Those beings who were in extreme suffering,
87 Tormented by many kinds of miseries,
All attained happiness through the majesty
Of the Guide, the supreme human. {17}
- 10.- Cuckoos, mynas, and peacocks,
88 And similarly cranes and other water birds⁴⁶¹—
All the flocks of birds were in the sky
Emitting their beautiful, perfect songs. {18}
- 10.- Desire, anger, and ignorance
89 Ceased in whoever heard
The sweet, beautiful songs
Of those flocks of joyous birds. {19}
- 10.- The millions of beings who heard that joyful sound
90 All attained the patience that is concordant with the Dharma.
The Sugata gave them all this prophecy:
“You will in the future become buddhas.” {20}
- 10.91 At that time the kleśas did not arise,
And everyone was respectful to the Dharma king.⁴⁶² {21}
- 10.- At that time, when they saw the form of the Guide’s body,⁴⁶³
92 They developed the aspiration for the supreme wisdom of buddhahood.

- They wondered, “When will we attain this kind of wisdom?”
And the Jina, knowing that, gave them their prophecies. {22}
- 10.- From each pore of the Sugata
93 There shone hundreds of thousands of light rays
And more, as many as there are sand grains in the Ganges—
It would not be possible to perceive all their attributes. {23}
- 10.- At that time, the sunlight did not shine.
94 Nor was there light from jewels, fire, or the devas. [F.36.a]
There was no other light at that time
When there was the splendor of the Buddha entering the city. {24}
- 10.- When with that great assembly the Sugata proceeded on the path,
95 Wherever the feet of the one with the ten strengths trod
There appeared from the ground a hundred thousand lotuses
That were pure and had ten thousand million petals. {25}
- 10.- When the Guide entered the supreme city,
96 At that time there was no dirt or refuse.
Throughout the entire city there arose
The lovely aroma of the most fragrant incense. {26}
- 10.- The entire city and its streets were purified.
97 They had no stones or gravel and were sprinkled with perfume
And bestrewn with the petals of various kinds of flowers.
That is the kind of merit the one with ten strengths had. {27}
- 10.- When a hundred thousand yakṣas with ferocious minds
98 Saw the Buddha, the Lord of men who was like gold,
They felt an immense love for the Guide
And took refuge in the Buddha, Dharma, and Saṅgha. {28}
- 10.- All of the million millions⁴⁶⁴ of devas
99 Who had come to see the Lord of men⁴⁶⁵
Let fall a rain of flowers on the Sugata.
They scattered flowers while in the middle of the sky. {29}
- 10.- The flowers scattered by humans for the Jina
100 Formed a parasol of flowers in the sky.
The flowers scattered by the devas
Were strewn on the ground as divine flowers. {30}
- 10.- The devas, humans, kumbhāṇḍas, and rākṣasas
101 Never tired of gazing upon him.

- When they saw the Lord⁴⁶⁶ with the ten strengths,
They were overjoyed and felt the highest delight. {31}
- 10.- When they saw the body of the supreme being,
102 All beings were overjoyed and delighted;
They did not even think of the divine flowers,
Which did not seem at all wonderful.⁴⁶⁷ {32}
- 10.- Brahmā upon the right of the one with ten strengths,
103 Śakra, the king of the devas, on his left,
And the many millions of deities in the middle of the sky
Showed great veneration to the supreme being. {33}
- 10.- Devas and asuras encircled the Jina,
104 Who eclipsed all the majesty of devas and humans.
With the soles of his feet making patterns on the ground,
The invited Bhagavān entered into the city. {34}
- 10.- His body was beautified by excellent primary signs,
105 Like the firmament filled with stars. [F.36.b]
The Buddha shone upon the king's road⁴⁶⁸
Like the full moon in the sky. {35}
- 10.- Just as an excellent, pure, precious jewel
106 That is free of all impurities shines
So that a pure light goes in all directions,⁴⁶⁹
In that way the Jina illuminated the entire world. {36}
- 10.- Devas and asuras encircled the Jina.
107 The supreme human who entered Rājagṛha
With the soles of his feet leaving patterns on the ground,
The Buddha, came to the home of the youth Candraprabha. {37}
- 10.- The supreme city was perfectly adorned,
108 Millions of banners had been erected,
The entire ground was anointed with the best perfumes,
And beautiful summer flowers were scattered. {38}
- 10.- When the Sugata spoke to teach
109 With compassion for the people in the streets,
The Jina manifested emanations
That taught to them the excellent Dharma of the Buddha. {39}
- 10.- [The Jina manifested emanations;
110 Bodies that were like gold were manifested.

- The Buddha, the Jina, through his emanations,
Remained in emptiness, peace, the enlightenment of buddhahood.]⁴⁷⁰ {40}
- 10.- When the hundreds of thousands of beings heard that,
111 They prayed for the supreme wisdom of the Buddha,
Wondering, “When will I attain this kind of wisdom?”
Knowing their thoughts, the Jina prophesied to them. ⁴⁷¹{41}
- 10.- There were those who aspired to attain
112 That inconceivable supreme attainment.
They had invited the Jina, the Lord of men,
And there was no limit to the offerings they made. ⁴⁷² {42}
- 10.- There were those who developed an excellent aspiration,
113 Thinking, “I will tomorrow invite the compassionate one,
He who wishes to benefit beings,
Whom it is difficult to see in saṃsāra.”⁴⁷³ {43}
- 10.- Some who were upon the roofs
114 Developed the sublime, supreme aspiration to enlightenment
And they scattered divine flowers on the handsome,
Beautifully adorned body of the one with the ten strengths. {44}
- 10.- Some developed the supreme, highest aspiration
115 And scattered garlands of magnolias,
Kachnar flowers, the scents of summer,
And wreaths of silken ribbons. {45}
- 10.- Some stood, holding excellent flowers,
116 Their bodies perfectly beautified by their raiment.
They held various flowers and wreaths of silk
That they cast in the direction of the Jina with great power.⁴⁷⁴ {46}
- 10.- Some scattered red lotuses, night lotuses,
117 Blue lotuses, and excellent golden flowers. [F.37.a]
Some scattered precious flowers,⁴⁷⁵
And some scattered sandalwood powder. {47}
- 10.- When the Guide entered the supreme city
118 The wonders that appeared were uncountable,
Unequaled, impossible to describe,
And they brought many millions of beings to buddha wisdom. {48}
- 10.- Those in Avṛha, Atapa, who had seen the truth,
119 The devas of Sudṛśa and Sudarśana,

- And those in Akaniṣṭha, who are free of desire—
They all came to see the Lord of humans. {49}
- 10.- Similarly, countless Parittaśubha⁴⁷⁶ devas,
120 Apramāṇaśubha⁴⁷⁷ devas, filled with joy,
And countless millions of Śubhakṛtsna devas
Came to see the Guide, the great Rishi. {50}
- 10.- Countless Apramāṇābha devas,
121 And similarly the Parittābha devas,
And countless millions of Ābhāsvara devas
Came to see the Lord of the World.⁴⁷⁸ {51}
- 10.- Many hundreds of thousands of Brahmā's entourage,⁴⁷⁹
122 And similarly the faithful Brahmapurohita devas
And many hundreds of Brahmakāyika devas,
All came so as to see the Guide. {52}
- 10.- Also the Paranirmitavaśavartin⁴⁸⁰ devas,
123 And the pure beings who dwell in Nirmāṇaratin,
And the joyful devas of Tuṣita and Yāma
All came to pay homage to the Buddha. {53}
- 10.- Śakra, king of the devas, and the Trāyastriṃśa⁴⁸¹ devas ⁴⁸²
124 Came with hundreds of millions of apsarases
And they sent down a rain of flowers,
Having come to see the Buddha, the Lord of sages. {54}
- 10.- Also the world guardians of the four directions
125 Vaiśravaṇa, Dhṛtarāṣṭra the nāga king,⁴⁸³
Virūḍhaka, and Virūpākṣa, their minds filled with joy,
All came in order to praise the Lord of men. {55}
- 10.- Ailavila, the powerful king of the yakṣas,
126 With a delighted mind and encircled by a hundred yakṣas,
Was in the middle of the sky and joyfully
They sent down a rain of numerous various flowers. {56}
- 10.- Also the Sadāmatta⁴⁸⁴ and Mālādhāra devas,
127 Holding various kinds of incense and flowers,
With their retinues, all joyful, [F.37.b]
Made offerings there to the supreme individual. {57}
- 10.- Also numerous Karoṭapāṇi yakṣas
128 And adorned yakṣa maidens

- Made offerings to the Buddha
 With hundreds of compositions of
 The beautiful, melodious music of the yakṣas. {58}
- 10.- Druma, the king of the kiṃnaras,
 129 With thousands of kiṃnara maidens skilled
 In sweet and melodious songs and music,
 Arrived from Gandhamādana to make offerings to the supreme Jina. {59}
- 10.- Śambara, Bala, Vemacitra, and Rāhu,
 130 Together with an entourage of thousands of asura maidens,
 And together with crowds of other powerful asuras,
 Came and sent down a rain of jewels. {60}
- 10.- From countless trillions of rākṣasas
 131 A thousand million rākṣasas honored him.
 They respectfully scattered a multitude of various
 Flower petals upon the supreme individual. ⁴⁸⁵ {61}
- 10.- The nāga king Girivalgu,
 132 With a great entourage came before the Tathāgata,
 Holding great numbers of perfect, precious flowers,
 And bowed down at the Sugata's feet. ⁴⁸⁶ {i}
- 10.- The nāga lords Padma and Mahāpadma,
 133 And also Vāsuki, Ananta, and Phanaka, ⁴⁸⁷
 Came before the great leader
 And respectfully bowed to the Sugata. {ii}
- 10.- The nāga king Maṇi, filled with joy,
 134 Came before the feet of the great leader
 Holding fragrant, perfect nāga flowers
 And sat before the Sugata at no great distance. {iii}
- 10.- Also the nāga king Anavatapta,
 135 With perfectly trained nāga maidens
 Playing a hundred thousand musical instruments and drums,
 Came and made offerings there to the Lord of the World. {62}
- 10.- The five hundred sons of Anavatapta,
 136 Encircled by their kindred and filled with joy,
 Seeking the highest, vast wisdom,
 Came to make offerings to the self-arisen one. {63}
- Similarly, the nāga king Apalāla,

10.- Palms together, bowed to the supreme individual
137 Holding beautiful, excellent nāga pearls.
He remained in the sky, making offerings to the king of sages. {64}

10.- Similarly, the nāga king Mucilinda,
138 With great happiness and filled with joy,
Holding various jewels and pearls, [F.38.a]
Came and scattered them for the Guide. {65}

10.- Similarly, the nāga king Kālīka
139 Came before the Tathāgata.
Joyful and holding perfect, beautiful strings of jewels,
He made offerings to the supreme individual.⁴⁸⁸ {66}

10.- He⁴⁸⁹ felt great veneration as he thought
140 Of the qualities of the Tathāgata.
Encircled by his many nāga kindred,
He recited many praises of the Guide. {67}

10.- Similarly, the nāga kings Nanda and Upananda—
141 Similarly, also, Takṣaka and Kṛṣṇagautama—
Came there gazing upon the Jina
And bowed down to the Sugata's feet. {68}

10.- The nāga king Elapatra
142 Came weeping, encircled by a hundred nāgas.
He remembered the supreme sage Jina Kāśyapa
And saw what an unfavorable rebirth he himself had obtained. {69}

10.- “Alas! I had doubts in the past.
143 In the past I cut down an elapatra⁴⁹⁰ bush,⁴⁹¹
And therefore I obtained this unfavorable rebirth.
It is not easy to know the Dharma of the Jina. {70}

10.- “I forsake this rebirth into a nāgī's womb,
144 And this birth in an extremely detestable body.
I will realize the Dharma, the state of peace,
That the best of men realized in the Bodhimaṇḍa.” {71}

10.- Sāgara, the nāga cakravartin king,
145 Accompanied by an entourage of thirty million nāgas,
And the majestic Varuṇa, holding necklaces of jewels,
Came in order to make offerings to the Bhagavān.⁴⁹² {72}

The yakṣa of Rājagrha who caught

- 10.- While he was in the sky
146 The rock thrown at the Buddha
Was respectfully present before the Sugata. {73}
- 10.- The entire domain of the king of Alakavati⁴⁹³
147 Became empty, with no yakṣa remaining there.
They had all promised each other
To come and see the Lord of the World. {74}
- 10.- In the same way, Kharakaṇḍa and Sūciroma,
148 The terrifying yakṣas of the forests,
And the yakṣa Gardabhaka, who lives in the snow mountains,
Had come into the presence of the self-arisen Jina.⁴⁹⁴ {75}
- 10.- Indraketu, Vikāṭa, and Surūpa,
149 Bakula, Pañcika, and Śākyavardhana,⁴⁹⁵
And a thousand other yakṣa lords [F.38.b]
Came holding censers of incense.⁴⁹⁶ {76}
- 10.- Many with ugly, misshapen bodies,
150 Many kinds of bodies, destitute of adornment,
In their hundreds of thousands
Came into his presence, holding yakṣa flowers. {77}
- 10.- Gautama, Rishi Bṛhaspati, and Jahnu,
151 Kauśika, Kāśyapa, and Markandeya,
Viśvamiṭra, Parāśara, and Gargā,
They all came to pay homage to the Buddha. {i}
- 10.- And similarly, there were the joyous and enraptured Nārada,
152 And the rishis Vyāsa, Kutsa, and Aṅgiras,
And Manu, Bhṛgu, Vātsyāyana, and Vaśiṣṭha,
Who came to pay homage to the Buddha. {ii}
- 10.- Jaimini, Vāmana,⁴⁹⁷ and Vaiśampāyana,
153 Jamadagni and supreme rishi Vālmīki,
Durvāsa, and also Cyavana
Came to the supreme city to see the Guide. {iii}
- 10.- When they saw the Rishi, the rishis were overjoyed
154 And they bowed down to the feet of the king of sages.
They paid homage to the lamp of the world and praised him,
Standing before the Hero with palms placed together. {iv}
- The entire multitude of rishis in the world

- 10.- Came in order to see the Lord of men.
155 When they saw him they made vast offerings
And stood before him with palms placed together. {v}
- 10.- The garūḍas that live at the ocean's shore
156 Came, having transformed into the appearance of brahmins.
Holding various beautiful kinds of crowns
And positioned in the sky, they paid homage to the Sugata. {78}
- 10.- All of the devas that dwell in Jambudvīpa,
157 Whether in hundreds of towns or in its forests,
And all the goddesses of the towns
Came and made offerings to the Lord. {79}
- 10.- The countless devas of the forests
158 And all the mountain devas came,
And also the countless devas of rivers⁴⁹⁸
Arrived to make offerings to the Guide. {80}
- 10.- The hundreds of devas of desert wildernesses,
159 All the devas of mountain peaks,
The devas of lakes, springs, and ponds,
And the devas of the ocean came into the Buddha's presence. {81}
- 10.- Assemblies of devas, asuras, and nāgas,
160 Yakṣas, kiṃnaras, mahoragas, and garūḍas, [F.39.a]
And similarly, a multitude of pretas and pūtanas
Showed their respect to the supreme being. {82}
- 10.- They made offerings to the supreme Jina
161 When the Guide entered the supreme city.
The kings of the devas, asuras, nāgas, and yakṣas
Could not get their fill of looking at him. {83}
- 10.- In previous existences the Lord of the World
162 Had made perfect offerings to the jinas of the past.
This was the ripened result of that merit.
The beings could not stop looking at the Lord of humans. {84}
- 10.- When the Jina shone light through the buddha realm,
163 Meru, and similarly Sumeru and Cakravāla
The Himagiri and Gandhamādana
Could not obscure the Jina's light. {85}
- All of the oceans in this buddha realm

- 10.- At that time all became land,
164 And the entirety of this buddha realm
Became equally scattered with flowers. {86}
- 10.- Countless hundreds of thousands of light rays
165 Came from the soles of the King of Dharma's feet.
All the beings in the hells were cooled
And, freed from suffering, experienced happiness. {87}
- 10.- The one with the ten strengths taught the Dharma
166 So that the sight of devas and humans was purified.
Countless hundreds of thousands of beings
All gained certainty in the Buddha's wisdom. {88}
- 10.- The numerous miracles manifested by the Sugata
167 Could not easily be described in ten million eons.
When the Guide entered the supreme city
All beings rejoiced at the Jina, the Sugata.⁴⁹⁹ {89}
- 10.- These qualities of the Sugata are immeasurable.
168 They are the supreme human's perfection of qualities.
They have transcended all unique qualities.
Bow your heads to the realm of the Buddha's merit! {90}
- 10.- *Conclusion of the tenth chapter, "The Entry into the City."*
169

Becoming a Keeper of the Sūtra

- 11.1 The Bhagavān came to the street on which was the home of the youth Candraprabha, and soon arrived at the home of the youth Candraprabha. Once he had arrived, he sat on the seat prepared for him. The saṅgha of bodhisattvas and the saṅgha of bhikṣus also sat on the appropriate seats that had been arranged for each of them.
- 11.2 Then the youth Candraprabha, knowing that the Bhagavān, the saṅgha of bodhisattvas, and the saṅgha of bhikṣus were seated, [F.39.b] himself presented and served a series of great offerings: numerous excellent foods, with hundreds of flavors to savor as they chewed, licked, sucked, and drank.
- 11.3 When he saw that the Bhagavān had concluded his meal, which was signaled by his setting down his alms bowl,⁵⁰⁰ he offered for the Bhagavān's body two lengths of cloth⁵⁰¹ of the value of a trillion silver coins,⁵⁰² and also to each of the bodhisattvas, and he offered three dharma robes to each one in the saṅgha of bhikṣus.
- 11.4 Then the youth Candraprabha rose from his seat, removed his robe from one shoulder and, casting toward the Bhagavān a divine coral tree flower, he made offerings and uttered praises. Then, his palms placed together, he bowed toward the Bhagavān and praised him with these appropriate verses:⁵⁰³
- 11.5 “You are unborn and unceasing;
Without a body, inconceivable,
You have the perfect body and primary signs.
I pay homage to you who are an ocean of qualities. {i}
- 11.6 “You are a hero who has been born from wisdom.
You possess the power of methods and strengths.
You are a buddha who is the same as space.
I pay homage to you who have perfected patience. {ii}
- 11.7 “Your conduct is to remain in constant mindfulness.
The Tathāgata's bed is joy and happiness.
Your drink is samādhi and your food is supreme dhyāna.

I pay homage to you who reside in the solitude of emptiness. {iii}

- 11.8 “Oh! Inconceivable Buddha,
The Guide for the whole world!
When the beings of this world make offerings to you
They advance toward supreme nirvāṇa.” {iv}
- 11.9 Thus did he praise the one unequaled Lord, and then the youth said, with a joyous mind,
“Unequaled Buddha, who has an inconceivable body, you have consumed the meal.
Through this may I also become a buddha like you, the god of gods!” [F.40.a]
- 11.10 In that way, therefore, the youth Candraprabha provided divine food with a hundred
flavors to the Bhagavān. He offered divine coral tree flowers to the Bhagavān, and praised
him with appropriate verses.
- 11.11 Now, placing his palms together in homage toward the Bhagavān, in his mind he
addressed him with these verses:
- 11.12 “Whatever the wise bodhisattvas do,
They always follow the nature of the Dharma.
I pray to the Guide to teach what actions are performed
When those with wisdom engage in actions. {1}
- 11.13 “In what way, Guide, are past lives remembered?
In what way is rebirth in a womb avoided?
In what way does the community not become divided?
In what way does one gain endless eloquence? {2}
- 11.14 “You know the activities of all beings.
You have the knowledge of all phenomena.
You are the invincible, supreme human.
I have asked my questions; give me your elucidation. {3}
- 11.15 “You know that nonexistence is the nature of phenomena;
You put into words that which cannot be described.
Just as a lion overpowers all jackals,⁵⁰⁴
That is how the Buddha overpowers the tīrthikas. {4}
- 11.16 “You know the conduct of all beings.
You have the wisdom of all phenomena.
You have wisdom without attachment, and activity that is pure.
Lord of the Dharma, elucidate those for me. {5}
- 11.17 “You know the past and also the future.
You also know what is happening in the present.
You have unimpeded knowledge of the three times.

- Therefore I have asked you my questions, lion of the Śākya. {6}
- 11.18 “You, Dharma king, know the true nature
That is the nature of the jinas of the three times.
You are skilled in the nature of phenomena, self-arisen one.
Therefore, ocean of wisdom, I have asked you my questions. {7}
- 11.19 “You do not have any quality of error.
Therefore you have a mind of complete elimination—
You have eliminated the fetters and the rigidity of ignorance.
Lord of humans, teach me the conduct of a bodhisattva. {8}
- 11.20 “You, Jina, know the characteristics of phenomena.
Teach me the characteristics of phenomena. [F.40.b]
When I have understood those characteristics of phenomena
I shall practice the conduct of enlightenment that has those characteristics. {9}
- 11.21 “The conduct of beings is infinitely different.
How do they engage in practicing their conduct?
Teach to me how conduct is engaged in
So that from your words, I may know the conduct of beings. {10}
- 11.22 “Different characteristics are characteristic of the nature of phenomena.
Their essence⁵⁰⁵ is empty and their nature⁵⁰⁶ is pure.
I pray that you teach me the way of phenomena
That a bodhisattva directly perceives. {11}
- 11.23 “In this there is the perfect knowledge of all phenomena.
There is skill in all the words of the teaching.
There is no doubt; all doubt and uncertainty have been cut through.
Teach me the enlightenment of buddhahood.” {12}
- 11.24 The Bhagavān, knowing the thoughts that were in the mind of the youth Candraprabha, said to him, “Young man, bodhisattva mahāsattvas will attain all these qualities, and they will quickly attain the highest, complete enlightenment of perfect buddhahood, if they possess just one quality. What is that one quality? Young man, it is when the bodhisattva mahāsattvas know the nature of all phenomena.
- 11.25 “Young man, how do bodhisattva mahāsattvas know the nature of all phenomena? Young man, bodhisattva mahāsattvas know that all phenomena are nameless; they have no names. They know that all phenomena have no vocalization, they have no expression in speech, they have no letters, they have no birth, they have no cessation, they have no characteristics of cause, they have no characteristics of conditions,⁵⁰⁷ they are devoid of

characteristics, they have the one characteristic of having no characteristics, they are devoid of attributes, they cannot be conceived of, they have no thought, and they have no mentality.”

Then the Bhagavān taught this in the following verses:

- 11.26 “The single teaching on phenomena
Is that phenomena have no characteristics.
That is the teaching of supreme wisdom
From having true, correct knowledge. {13} [F.41.a]
- 11.27 “The bodhisattvas who know
That teaching on phenomena
Will not cease from elucidation⁵⁰⁸
Even though they teach ten million sūtras. {14}
- 11.28 “Through the blessing of the Guide
The ultimate truth is known.
When the ultimate is known
There is nothing to be taught. {15}
- 11.29 “Through one thing, everything is known.
Through one thing, everything is seen.
However much they teach
They will not become proud. {16}
- 11.30 “With their minds they have ascertained
The selflessness of all phenomena,
And as they are trained in teaching using terms,
They speak with words that are correct. {17}
- 11.31 “Whatever sound they hear,
They know its past.⁵⁰⁹
Knowing the past⁵¹⁰ of that sound
They are not captivated⁵¹¹ by that sound. {18}
- 11.32 “Just like the past⁵¹² of a sound,
So are the characteristics of phenomena.
Knowing phenomena to be like that
They will not be reborn in a womb. {19}
- 11.33 “They know that all phenomena are unborn
And that they have no origin.
Knowing this teaching on birth⁵¹³
They always remember their previous lives. {20}

- 11.34 “When they remember those lives
They perform their actions.
For those who perform those actions
Their community of followers remains united. {21}
- 11.35 “The bodhisattvas who know
The emptiness of phenomena
Will never be without that knowledge.
It is the summit of nothingness. {22}
- 11.36 “When the foolish think about
The summit of nothingness
They continue in samsāra
For millions of eons. {23}
- 11.37 “If they are able to understand it
Just as the Guide knows it,
Then they will have no suffering
And they will not go to the lower realms. {24}
- 11.38 “All ordinary individuals
Are ignorant of this nature.
They reject this kind of Dharma
That brings the cessation of suffering.⁵¹⁴ {25}
- 11.39 “Phenomena are perceived when
No phenomena can be found.
Recognize that perception
When that perception occurs. {26}
- 11.40 “The foolish conceptualize
Through consciousness and perception.
The wise do not become ignorant
In conceiving of phenomena. {27} [F.41.b]
- 11.41 “The unpolluted phenomena of emptiness
Are within the field of experience of the bodhisattvas.⁵¹⁵
This level of those who are wise
Is not within the field of experience of the foolish. {28}
- 11.42 “This level of the bodhisattvas
Is that of bodhisattva practice.
It is the adornment of the Buddha’s Dharma.
It is the peace and emptiness that has been taught. {29}

- 11.43 “When the bodhisattvas
Eliminate their propensities
They remain in the family of the buddhas
And are not captured by form. {30}
- 11.44 “All phenomena are without location;
They have no location that can be known.
For the one who knows this about their location,
Enlightenment is not difficult to attain. {31}
- 11.45 “Generosity, conduct, learning, and patience,
And relying upon a good friend:⁵¹⁶
Those who know these activities
Will quickly attain enlightenment. {32}
- 11.46 “Devas, nāgas, yakṣas, and asuras,
Mahoragas and gandharvas, will always honor them.
All the kings of the garūḍas, kiṃnaras,
And rākṣasas ⁵¹⁷ will make offerings to them. {33}
- 11.47 “Millions of buddhas will recite their praises
Continuously for many millions of eons.
It is not possible to reach the end
Of such praise for one who teaches this Dharma. {34}
- 11.48 “The bodhisattvas who know emptiness
Benefit many millions of beings.
They kindly teach the Dharma to assemblies⁵¹⁸
And those who hear it are delighted and respectful. {35}
- 11.49 “They gain vast knowledge
So that they see the supreme humans.
They see the beautiful display of their realms
And the lords of the worlds teach them the Dharma.⁵¹⁹ {36}
- 11.50 “Know that all phenomena are like illusions;
Know that just as space is naturally empty,
Phenomena are also naturally like that.
In that way there will be no attachment in any kind of activity. {37}
- 11.51 “With unimpeded wisdom, benefiting others,
Performing supreme bodhisattva conduct in the world,
With wisdom examining all phenomena,
They send emanations to other realms. {38}

- 11.52 “Those emanations accomplish buddha activities.
They go naturally, just as is their nature.
The beings who remain in the aspiration to enlightenment [F.42.a]
Will attain whatever goals they wish for. {39}
- 11.53 “Those who are steadfastly within the buddha family
Will always honor the buddhas.
Their bodies will shine brightly,
Adorned by the thirty-two excellent signs. {40}
- 11.54 “They will attain the conduct that is within the supreme samādhi
And an endless multitude of other benefits.
They will always have great, unshakable strength
And a majesty that outshines that of kings. {41}
- 11.55 “The wise who practice the Buddha’s Dharma
Will have an excellent appearance and great beauty.
Their merit and majesty and splendor will increase.
Their majesty will outshine even that of the devas. {42}
- 11.56 “Those who steadfastly remain in the aspiration to enlightenment
Will always be friends to all beings.
There will never be any darkness
In their teaching of the enlightenment of buddhahood. {43}
- 11.57 “The nature of phenomena is like that of space,
Inexpressible, beyond speech and words.
Those who know that supreme nature
Will have an unceasing confidence in teaching. {44}
- 11.58 “Even though they teach a hundred thousand sūtras,
They know the finest details of the past.
The wise will always have unimpeded speech,
Knowing the subtlety of the nature of phenomena. {45}
- 11.59 “They will be skilled⁵²⁰ in hundreds of ways.
They will have mastered the many kinds of words and definitions.
They have certainty in the ripening⁵²¹ of actions and results.
They become distinctively preeminent in that way. {46}
- 11.60 “They will possess unimpaired power.
They are great wise ones, the heirs of those with the ten strengths.
Knowing the subtle nature of phenomena,
They will always have a completely pure memory.⁵²² {47}

- 11.61 “Because they know the subtle nature of phenomena,
They will never hear an unpleasant sound.
They always hear pleasant and melodious sounds
And their words are always pleasant. {48}
- 11.62 “Because they know the very subtle nature of phenomena,
They have memory, understanding, wisdom, and realization.
Similarly, their minds are clear and unpolluted
And they teach many hundreds of sūtras. {49}
- 11.63 “They are learned in the categories of letters and words.
They know many different kinds of sounds,
And they are skilled in meanings and letters. [F.42.b]
They have these qualities through knowing the nature of phenomena. {50}
- 11.64 “Because they know the subtle nature of phenomena
They are always attractive and charming
To devas, humans, nāgas,⁵²³ and rākṣasas,
Asuras, mahoragas, and kiṃnaras. {51}
- 11.65 “Because they know the subtle nature of phenomena
They never perceive as frightening
The extremely terrible and flesh-devouring
Crowds of spirits, pretas, and rākṣasas. {52}
- 11.66 “Those who hear the vast⁵²⁴ teaching of the wise
Experience vast joy and their hairs stand on end.
They develop a vast attraction to the buddhas,
And gain a vast, inconceivable benefit.⁵²⁵ {53}
- 11.67 “Even by speaking for many thousands of eons
It is not possible to describe the power of the merit
That comes from memorizing this Dharma treasure of the sugatas.
It is immeasurable, infinite, and unquantifiable. {54}
- 11.68 “The jinas to whom offerings have been made in the past,
The countless buddhas of the future,
And the buddhas who are present in the ten directions,
Are so by having memorized this supreme samādhi of peace. {55}
- 11.69 “If a person who wishes for merit,
With immeasurable affection for them
Serves compassionate ones with the ten strengths
For countless endless millions of eons, {56}

- 11.70 “And if a second person who wishes for merit
 Memorizes, during future times,
 One verse from this way of the ultimate truth,
 Then the previous person’s merit will not even be a fraction of that. {57}
- 11.71 “This will be the supreme offering to the buddhas.
 During the future dreadful times
 Hearing one of these four-line verses
 And memorizing it will be an offering to all the buddhas. {58}
- 11.72 “They will always obtain the best provisions.
 They will always eat the best alms of the land.⁵²⁶
 As the best senior heirs of the one with ten strengths,
 They will for a long time make offerings to many jinas. {59}
- 11.73 “They will also see myself here on Vulture Peak Mountain.
 And I, in buddha wisdom, will thus prophesy to them.
 Also, after my passing away, there will be Maitreya,⁵²⁷
 Who at that time will also prophesy to them. {60}
- 11.74 “Similarly, Buddha Amitāyus also
 Has taught many other kinds of benefits:
 ‘All will enter my Sukhāvati,
 And go to Abhirati and see Buddha Akṣobhya.’⁵²⁸ {61} [F.43.a]
- 11.75 “For countless hundreds of thousands of eons
 They will never have the fear of downfalls.
 In this supreme practice of bodhisattva conduct
 They will always experience happiness. {62}
- 11.76 “In that way it has been taught that this,
 Which is preeminent, has the most excellent merit.
 May I learn every single word,
 And in future times be a keeper of this sūtra.”⁵²⁹ {63}
- 11.77 *Conclusion of the eleventh chapter, “Becoming a Keeper of the Sūtra.”*

The Training According to the Samādhi

- 12.1 “Young man, those are the qualities and benefits that bodhisattvas who know the nature of all phenomena will have. They will describe the true, excellent qualities of the tathāgatas. They will not falsely say that which is untrue about the tathāgatas. Why is that? It is because they know perfectly that nature, which is the nature through which a tathāgata comes to be.⁵³⁰ They know the infinite qualities of a buddha. Why is that? Young man, the qualities of a buddha are infinite, inconceivable, beyond thought. They cannot be conceived or measured. Why is that? The mind, young man, is taught to be without a nature of its own,⁵³¹ to be without form.⁵³² Young man, that nature of the mind is also the nature of the qualities of a buddha. That nature of the qualities of a buddha is also the nature of the tathāgatas, and that is the nature of all phenomena.
- 12.2 “Young man, the bodhisattva mahāsattvas who know correctly that teaching on the nature of all the qualities are, young man, called bodhisattva mahāsattvas with profound comprehension. They are skilled in emancipation. They know perfectly emancipation from the three realms. They have perfect knowledge, do not teach that which is erroneous, and do not say that which is anything other than true. [F.43.b] Their conduct is in line with what they teach. They have no attachment to the three realms. They have transcended the three realms. They have transcended the level of desire, the level of form, the level of formlessness, the level of the kleśas, the level of names, and the level of language. They are skilled in the way of letters and words. They know freedom from letters.⁵³³ They have mastered the inexpressible Dharma. They know letters. They are skilled in letters. They are skilled in the knowledge of the categories of letters and words. They are skilled in the knowledge of the detailed categories of letters and words. They are skilled in the knowledge of the categories of all the words⁵³⁴ of the Dharma. They are skilled in the knowledge of the detailed categories of all the words⁵³⁵ of the Dharma. They are skilled in the knowledge⁵³⁶ of the presentation of all the Dharma. They are endowed with the certainty of understanding, so that all the evil māras and all the devas in their entourages cannot overcome them.”

12.3 At that time, when this Dharma teaching was given, ninety-eight times a hundred thousand million devas and human beings who had created the karma in previous lifetimes,⁵³⁷ had accumulated⁵³⁸ a trillion retentions,⁵³⁹ were unobscured, and had insight into the Dharma, all attained patience.⁵⁴⁰ The Bhagavān prophesied to them all that after four million, eight hundred thousand countless eons they would attain the highest, complete enlightenment of perfect buddhahood. He prophesied to each of them their separate names, their identical lifespans, and the individual buddha realms where they would attain the highest, complete enlightenment of perfect buddhahood.

It was said:

- 12.4 “The wise bodhisattvas who seek to attain
The highest, supreme enlightenment,
Who are skilled in meaning and the Dharma,
Practice the nature of phenomena. {1}
- 12.5 “They say nothing that is untrue
About the unique qualities of the buddhas.
The heroes, free of all doubt,
Know the nature of the jinas. {2}
- 12.6 “They know that all phenomena have but a single meaning,
And that is solely emptiness.
They do not have different meanings.
They become adept in that single meaning. {3}
- 12.7 “The wise know that they are without thought,
Are devoid of thought, and that there is no object. [F.44.a]
They have eliminated without remainder
Every conception of cessation and noncessation. {4}
- 12.8 “They do not see the one with ten strengths as form,
But see the lion of men as the dharmakāya.
Neither do they conceive of attributes
Because they have eliminated all error. {5}
- 12.9 “The qualities are inconceivable, beyond thought.
They have the nature of complete peace.
With this knowledge they thus see
The buddhas as the supreme among humans. {6}
- 12.10 “Just as they know their own conceptions to be,
Thus they direct their understanding of everything.
All phenomena have that nature,
Which is as completely pure as space.⁵⁴¹ {7}

- 12.11 “Nothing arises to their conceptual mind.
They know emancipation⁵⁴² from all phenomena.
They are liberated from the three realms
And they have no aspiration for them.⁵⁴³ {8}
- 12.12 “They are those who see correctly and do not say
Anything to the contrary or any untrue words.
All the words that they speak
Come forth through the power of the jinas. {9}
- 12.13 “They transcend the level of desire,
And the levels of kleśas, form, and formlessness.
Their minds have no attachment to phenomena.
They practice with joy, benefiting beings. {10}
- 12.14 “They have transcended the level of words;
Their knowledge of language is obtained from its nature.
For however long they speak
They know those words have no basis. {11}
- 12.15 “There is no activity of conceptualization;
Incorrect views have completely ceased.
Their understanding is completely assured.
It has a stability like that of space. {12}
- 12.16 “Even though quintillions of māras
Come to disturb their mind,
They overcome all the māras
And do not fall under their power. {13}
- 12.17 “They have rejected the net of the māras.
They have pure, untroubled conduct.
They aspire to the bliss of dhyāna
And know the world to be empty. {14}
- 12.18 “Even though it is said the world is an aggregate,
They know it to be empty,
And that all phenomena are like space,
Without birth and without cessation. {15}
- 12.19 “They have forsaken the self, but not the conduct⁵⁴⁴
Or listening to the teaching of the one with ten strengths.⁵⁴⁵ [F.44.b]
They have attained perfect conduct
And will be reborn wherever they pray to be. {16}

- 12.- “They go to the buddha realms.
20 They see many millions of buddhas.
They have no desire for the deva realms
And they do not pray to be there. {17}
- 12.21 “While they are practicing the Dharma,
Their diligence does not waver for an instant.
They are highly praised by
The buddhas in the ten directions. {18}
- 12.- “Therefore, young man, when you have received
22 This Dharma teaching of the samādhi,
Rejecting the profits of the intellect,
Teach this Dharma to the people. {19}
- 12.- “One who wishes for the numerous qualities
23 Possessed by the self-arisen buddha
Should train in this goodness
And become a buddha with the ten strengths.” {20}
- 12.- *Conclusion of the twelfth chapter, “The Training According to the Samādhi.”*
24

The Teaching of the Samādhi

- 13.1 Then the Bhagavān said to the youth Candraprabha, “Therefore, young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should be skilled in teaching this samādhi.
- 13.2 “Young man, what is the teaching of this samādhi? It is the true nature of all phenomena; it is equality; it is the absence of inequality; it is devoid of notions; it is devoid of concepts; it is devoid of creation; it is devoid of arising; it is devoid of production; it is devoid of cessation; it is the termination of notions, concepts, and assumptions; it is devoid of an object for the mind; it is devoid of a focus of the mind;⁵⁴⁶ it is the termination of designations; it is the termination of concepts from analysis; it is the termination of desire, anger, and ignorance; it is without a limited or limitless focus of the mind; it is the termination of any focus of the mind; it is the knowledge of the nature of the skandhas, dhātus, and āyatanas; it is the state of accomplishing the field of activity that is the performance of the conduct of mindfulness, understanding, comprehension, conscience, and stability; it is the level of freedom from corruptions;⁵⁴⁷ it is the level of peace; it is the termination of all conceptual elaboration; it is the training of all bodhisattvas; it is the field of activity of all tathāgatas; [F.45.a] and it is the perfection of all good qualities.
- 13.3 “Young man, that is what the teaching of samādhi is said to be. Bodhisattva mahāsattvas who are established in this teaching of samādhi become inseparable from samādhi—their minds become free of delusion, they become endowed with great compassion, and they accomplish the benefit of countless beings.”
Thereupon the Bhagavān spoke these verses:
- 13.4 “The level of unequaled samādhi⁵⁴⁸
Is peaceful, subtle, and difficult to see.
All conceptions have been eliminated.
Therefore it is called ‘samādhi.’ {1}
- 13.5 “There are no notions, there are no concepts,
There is nothing to be grasped, there is nothing to be shown,

- And there is no object for the mind.
Therefore it is called ‘samādhi.’ {2}
- 13.6 “When in a state of meditation
There is no pride concerning any phenomenon.
That very absence of pride—
That is what is called ‘samādhi.’ {3}
- 13.7 “There does not exist⁵⁴⁹ even an atom of phenomena.
That which is called ‘an atom’ does not exist.
There are no phenomena as objects for the mind.
Therefore it is called ‘samādhi.’ {4}
- 13.8 “ ‘The mind has no object’
Is also itself a concept.
When there are no concepts of phenomena,
Then that is known as ‘samādhi.’ {5}
- 13.9 “A word indicates a meaning.
That word is not a thing.
A word is like an echo,
Like the space of the sky. {6}
- 13.10 “These phenomena are not present;
There is no presence to be perceived.
The nonpresence is through the word ‘presence.’
Its nature is that there is nothing to be found. {7}
- 13.11 “One says ‘going’ and ‘passing away,’
But that ‘going’ does not exist.
Through the word ‘going’ there is the absence of going.
That is given the name samādhi. {8}
- 13.12 “Saying ‘I am not meditating’ is called pride.⁵⁵⁰
‘I am meditating’ is a second kind of pride.⁵⁵¹
Practicing for enlightenment without pride,⁵⁵²
And attaining⁵⁵³ the absence of pride is the highest enlightenment.⁵⁵⁴ {9}
- 13.13 “This unequalled equality is the level of peace;⁵⁵⁵
It is śamatha and vipaśyanā,⁵⁵⁶ devoid of attributes.
Relying upon this peace, the level of buddhahood,
Is engaging in the meditation⁵⁵⁷ of samādhi. {10}
- 13.14 “It is not possible through words to enter
Into the understanding of the meaning. [F.45.b]

- When all sounds and words are abandoned
There will be meditation without pride. {11}
- 13.15 “When there is the fire of the eon’s end in this world
That fire does not burn the supreme mountain in its center,
Just like space that has never been burned in the past,
Even though the fire burns for many hundreds of eons.⁵⁵⁸ {12}
- 13.16 “The bodhisattvas who remain engaged
In this samādhi as it has been taught,
And know that phenomena are the same as space,
Will also not be burned by fire.⁵⁵⁹ {13}
- 13.17 “If the buddha realm were burning
And in this samādhi they prayed
For the burning to completely cease,
Though the earth was destroyed it would be unchanged. {14}
- 13.18 “They will have infinite miraculous powers.
They will travel through the air unimpeded.
The bodhisattvas will have these qualities
By remaining in samādhi just as they have been taught. {15}
- 13.19 “Though one is born and though one dies,
There is no birth and there is no death.
For the one who understands that
This samādhi will not be difficult to attain. {16}
- 13.- “The Lord of the World has taught
20 That there is no death and there is no birth.
Just as the Lord of the World knew that,
You should also know it through this samādhi. {17}
- 13.21 “Unstained by the world,
They have no attachment to worldly phenomena.
With a body free of impediment
They go to the buddha realms. {18}
- 13.- “They constantly see in those realms
22 The perfect buddhas, the guides of the world.
They listen there to the Dharma
That is taught in the realms of the buddhas.⁵⁶⁰ {19}
- 13.- “They will never be in ignorance.
23 They will teach the essence of phenomena.

- They always knows the way of phenomena,
Which is comprised⁵⁶¹ of the essence of phenomena. {20}
- 13.- “Even though they teach for ten million eons,
24 Their confidence in speech will not decline.
They emanate many other bodhisattvas
Who have wisdom. {21}
- 13.25 “The emanated bodhisattvas
Travel from realm to realm.
They are seated, cross-legged,
Upon lotuses that have a thousand petals. {22}
- 13.- “They teach the enlightenment of buddhahood,
26 Wonderful dhāraṇīs and sūtras, [F.46.a]
And ten million other sūtras,
While meditating peacefully in samādhi. {23}
- 13.27 “They establish in irreversibility
Countless multitudes of beings,
And teach the enlightenment of buddhahood
Without their confidence in speech ever declining. {24}
- 13.- “They go to a pinnacled hall
28 That is adorned with jewels
And scatter aromatic
Flowers upon the guides. {25}
- 13.- “They also sprinkle scented
29 Powders upon the guides.
They all make vast offerings
In order to attain enlightenment. {26}
- 13.- “Those countless qualities
30 Are the refuge of the bodhisattvas.
When they are free of kleśas
They attain those miraculous powers. {27}
- 13.31 “Because the kleśas are not created
They are clear, pure, and bright.
The field of activity of the bodhisattvas
Is noncomposite and inviolate. {28}
- 13.- “They have perfect peace, complete peace;
32 They have no kleśas, and they have no misery.⁵⁶²

- They have no conceptualization, are free of conceptualization,
And have transcended conceptualization. {29}
- 13.- “This characteristic of phenomena
33 Is beyond the scope of words.⁵⁶³
It is difficult⁵⁶⁴ to know through language⁵⁶⁵
And therefore it is called samādhi. {30}
- 13.- “It is unending; it is complete peace;
34 It is effortless, and it cannot be shown.
The field of activity of all the buddhas
Is the completely pure summit of the truth. {31}
- 13-35 “The training of all the buddhas
Is in the nature of all phenomena.
The perfect buddhas, having trained in it,
Have reached the perfection of qualities.⁵⁶⁶ {32}
- 13.- “Without any concepts of the past,
36 Of this side and the further side,
In that way all those buddhas
Have reached the perfection⁵⁶⁷ of qualities. {33}
- 13-37 “Knowing the nature of phenomena
As having no coming or going,
They have reached the perfection
That is nonconceptual and effortless.” {34}
- 13.- *Conclusion of the thirteenth chapter, “The Teaching of the Samādhi.”* [B5]
38

The Buddha's Smile

14.1 Then the youth Candraprabha rose from his seat, removed his robe from one shoulder, and, kneeling on his right knee, [F.46.b] with palms placed together he bowed toward the Bhagavān and said to him,⁵⁶⁸ “Bhagavān, it is marvelous that the the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha has taught the equality that is the nature of all phenomena, which is the samādhi that all bodhisattvas train in.

14.2 “Bhagavān, it was thus, in this training, that the Bhagavān trained for a long time, and accomplished the highest, complete enlightenment of perfect buddhahood. Bhagavān, that gives me confidence to speak.⁵⁶⁹ Sugata, it gives me confidence to speak.”

14.3 The Bhagavān said, “Young man, if you think the time has come, be confident to speak.”

Since the Bhagavān had granted the youth Candraprabha this opportunity, Candraprabha spoke the following verses of praise directly to the Bhagavān.

14.4 “You saw beings tormented by suffering,⁵⁷⁰
Constantly overpowered by desire and anger,
And developed the aspiration to attain enlightenment:
‘May I become a buddha who liberates beings!’ {1}

14.5 “Hero,⁵⁷¹ for many millions of eons, constantly,
You practiced generosity, self-restraint and self-control,
Patience, correct conduct, and similarly diligence,
And your acts of generosity were vast and infinite. {2}

14.6 “Without ever any sadness in your mind
You gave away your legs, arms, and even your life,
And similarly, without attachment you gave away
Gold, silver, sons, wives, and your kingdom. {3}

14.7 “Your conduct was stainless and pure.
You made a gift of yourself without ruining your conduct.

- You controlled well your body, speech, and mind.
Sugata who has a self-restrained mind, I pay homage to you. {4}
- 14.8 “Delighting in patience, residing on the path of patience,
Even though your body was cut into pieces you were not angered;⁵⁷²
Through your meditation on love, milk flowed from you.
Marvelous Sugata, I pay homage to you. {5}
- 14.9 “You possess the strength of the ten strengths.
With wisdom free of attachment you know all phenomena. [F.47.a]
With compassion, Lord of Dharma, you benefit the world.
Through your kindness you wish to benefit beings. {6}
- 14.10 “You know emptiness and that there are no such beings,
And likewise you see that the world’s beings have lost that path.
You have realized that the nature of phenomena is selfless
And that though you bring beings to liberation, there is no such liberation. {7}
- 14.11 “With discrimination you reject all carelessness.
You have conquered the infinite, powerful māras.
Enlightened at buddhahood, you have vast, infinite wisdom.
You teach the supreme Dharma of completely pure peace. {8}
- 14.12 “The sky with its moon and the stars may fall,
The earth with its mountains and towns may be destroyed,
The element of space may change into something else,
But you will never speak an untrue word. {9}
- 14.13 “You have seen the suffering of beings
Who take joy in the perception of objects.
You teach the profound peace, emptiness,
In which there is no perception of objects. {10}
- 14.14 “Great hero, you trained
For countless millions of eons
In the training of nonperception,
And so you are free of error. {11}
- 14.15 “Just as you have trained in the Dharma,
In that way you teach the Dharma.
Yours is not the level of foolish beings,
And neither is it the level of all the tīrthikas. {12}
- 14.16 “Those who have the conception of a self,
They are unwise beings who are in error.

- You know that phenomena have no self,
And so you are free of any error. {13}
- 14.17 “You speak the truth, great hero;
You are established in the true Dharma.
Lord, you remain within truth, within veracity,
And you speak words that are true. {14}
- 14.18 “Your conduct has been true,
Just as you have prayed for.
You have the consequence of that true conduct
And you speak words that are true. {15}
- 14.19 “You have perfected true conduct.
You have trained in the summit of truth.
You have truly practiced with a true motivation.
I pay homage to you who has true wisdom. {16}
- 14.- “There is no equal to your wisdom.
20 Your words of wisdom illuminate.
You have attained unique wisdom.
I pay homage to you who speaks words of wisdom. {17}
- 14.21 “You have meditated on kindness
And become a friend to all beings. [F.47.b]
You are as unshakable as Sumeru.
You are completely stable and unwavering. {18}
- 14.- “Teacher, your following is vast.
22 You have attracted these followers.
Sugata who has profound wisdom,
Make your voice resound within this assembly. {19}
- 14.- “The voice of the Buddha is a lion’s roar.
23 You walk with the gait of a lion.
You defeat all the tīrthikas
Like a lion defeats jackals. {20}
- 14.- “Hero who subdues the unsubdued,
24 The unsubdued are subdued by you.
They become friends who are reliable,
Inseparable, and pleasant to be with. {21}
- 14.- “You see the beings who are suffering
25 Because they maintain the view of a self.⁵⁷³

- You teach the Dharma of no-self
In which there is neither like nor dislike. {22}
- 14.- “The foolish who are untrained
26 Take up the wrong paths.
You show them the path
That the guides have followed. {23}
- 14.27 “Whoever holds to the concept of a self,
They will remain in suffering.
They do not know selflessness,
Within which there is no suffering. {24}
- 14.- “You teach the Dharma with words that are without error.
28 Lord of the World, you make no error.
You are one who speaks words that are never incorrect.
I pay homage to you, who bring freedom from suffering. {25}
- 14.- “In the sky there are many quintillions
29 Of devas, nāgas, and yakṣas.
They all feel joy in the Guide
When they hear the meaningful words of the Bhagavān. {26}
- 14.- “Your words are mild, gentle, and pleasing,
30 Timely, melodious, appropriate, and beloved.
You have the countless qualities of speech
That benefit and bring liberation to many beings. {27}
- 14.31 “Countless hundreds of thousands of musical instruments
Are all played melodiously and simultaneously,
But the Sugata with one word eclipses them all
With his unique, divine, beloved voice.⁵⁷⁴ {28}
- 14.- “Avadavats⁵⁷⁵ and flocks of birds⁵⁷⁶ with beautiful songs,
32 With their beautiful songs that are pleasing to everyone—
All of the songs of these many flocks of birds⁵⁷⁷
Cannot equal a fraction of the Buddha’s speech. {29} [F.48.a]
- 14.- “Deva maidens with beautiful voices
33 And with melodious music and songs,
And the sound of lutes, paṭaha⁵⁷⁸ drums, bherī drums,⁵⁷⁹ and conches,
Cannot equal a fraction of the Buddha’s speech.⁵⁸⁰ {i}
- 14.- “The songs of cuckoos, parrots, and mynas,
34 Of cranes, peacocks, and kiṃnaras—

- All these beautiful, melodious sounds
 Cannot equal a fraction of the Buddha's speech.⁵⁸¹ {30}
- 14.35 "Delightful, melodious, beautiful, enjoyable,
 Exquisite, peaceful voices singing praises—
 All such voices singing simultaneously
 Are not as delightful as the Tathāgata's perfect speech. {31}
- 14.- "The light from all luminous beings,
 36 From devas,⁵⁸² humans, kings, and asuras,⁵⁸³
 And from all beings in the three existences,
 Are eclipsed by one light ray from the Sugata. {32}
- 14.37 "The Sugata's body is like a blossomed flower
 With the various adornments of all the special signs.
 A pure and clear accomplishment of hundreds of merits,
 The body of the Jina shines on the entire world. {33}
- 14.- "The sound of conches and of paṇavas,⁵⁸⁴
 38 And the sound of bherī drums⁵⁸⁵ and kimpalas⁵⁸⁶—
 All those beautiful and delightful sounds
 Cannot equal a hundredth of the Buddha's voice. {34}
- 14.- "The sounds of quintillions of musical instruments,
 39 Clear and beautiful voices like those of the devas,⁵⁸⁷
 And the delightful voices of male and female devas⁵⁸⁸
 Cannot equal a hundredth of the Buddha's voice.⁵⁸⁹ {35}
- 14.- "Flocks of a multitude of birds—cranes, peacocks,
 40 Shelducks, cuckoos, geese, and snipe—
 May simultaneously sing their songs, but they
 Cannot equal a hundredth of the Buddha's voice.⁵⁹⁰ {36}
- 14.41 "The voices of nāgas, yakṣas, asuras, mahoragas,
 Devendra,⁵⁹¹ Brahmā, and the lords of the devas—
 All the lovely and beautiful voices in the three existences
 Cannot equal a hundredth of the Buddha's voice. {37}
- 14.- "The light of Brahmā and lords of the devas, [117]
 42 The light of the sun and precious jewels,
 The many different kinds of light—
 All those lights are eclipsed by the brilliance of the Jina's light.⁵⁹² {38}
- 14.- "Your body, speech, and mind are perfectly pure.
 43 The purity of your wisdom is unstained by the three existences. [F.48.b]

- Lord of men, you have the wealth of qualities, precious qualities.
Self-arisen one, through all your qualities, you are without equal.” {39}
- 14.- In that way the youth spoke those words with great joy,
44 Praising the one with ten strengths, the speaker of truth.
He said, “By offering to the measureless,⁵⁹³ unquantifiable Buddha
May I also become a buddha like Śākyaṃuni!” {40}
- 14.- Knowing his perfect conduct, the Sugata,
45 The Lord of humans, the one with wisdom free of attachment, smiled.
Maitreya, the senior son of the one with ten strengths, asked him,
“For what reason did the Guide smile? {41}
- 14.- “The earth has shaken in six ways.
46 The devas and nāgas in the sky are filled with joy.
They are gazing at the Buddha with great delight and happiness.
I pray to the unconquerable Sugata that you elucidate this to them. {42}
- 14.47 “You have a supreme being’s wisdom,
Which is not the level of the Bhagavān’s śrāvakas.
You who has pure wisdom beyond examples, wise one,
Tell⁵⁹⁴ us the entire reason, Jina, why you smiled.⁵⁹⁵ {43}
- 14.- “You are the Śākya lion, possessor of the ten strengths, the Guide,
48 The chief of humans, the one who has reached the perfection of wisdom.⁵⁹⁶
You have eliminated intractable desire, anger, and ignorance.
To you who shine with intense light, I ask this question: {44}
- 14.- “Seeking the supreme, highest enlightenment,
49 You, the Guide, practiced for millions of eons
As numerous as the grains of sand in the Ganges.
For what reason did you show a smile? {45}
- 14.- “Seeking the supreme, highest enlightenment,
50 You, the Teacher, gave away your arms and legs.
You gave away sons, wives, companions, and relations.
Sage, for what reason did you show a smile? {46}
- 14.51 “You gave away horses, elephants, and chariots,⁵⁹⁷
Slaves, jewels, silver, and pearls.⁵⁹⁸
When you practiced the sublime conduct
There were no jewels or wealth that you did not give away. {47}
- 14.- “You have the supreme wisdom in the three existences.
52 You know the conduct of all beings. [F.49.a]

- You are skilled in knowing their natures, minds, and aspirations.
For what reason did you smile? {48}
- 14.53 “Who made the offering to you, best of men?
For whom has vast merit been created?
Who has gained that excellent conduct?
Sage, for what reason did you smile? {49}
- 14.- “The earth has shaken in six ways.
54 Millions of lotuses have appeared on the ground.⁵⁹⁹
They shine and have millions of excellent petals.
They are the color of gold, beautiful and delightful. {50}
- 14.55 “Present here are the heart sons of the Jina
Who show the greatest bodhisattva miracles.
Many⁶⁰⁰ dharmabhāṇakas have gathered here.
Guide, I ask my question for their sake. {51}
- 14.- “The sound of bherī drums,⁶⁰¹ conches, and gongs,⁶⁰²
56 Of quintillions of instruments has resounded.
That music was heard coming from the sky,
But compared to that the Sugata’s speech is inconceivable. {52}
- 14.57 “Many flocks of birds have gathered,
Cranes,⁶⁰³ geese, avadavats,⁶⁰⁴ and cuckoos.
They have sung their perfect, beautiful songs,
But they do not equal a fraction of the Buddha’s speech. {53}
- 14.- “Who in the past with generosity, self-restraint, and self-control
58 Has served well for many millions of eons?
Who has made offerings to you, supreme among men?
For what reason did you smile? {54}
- 14.- “Who in the past, having shown you the greatest veneration,
59 Asked you, supreme among men, the question,
‘How can I attain the enlightenment of buddhahood?’
For what reason did you smile? {55}
- 14.- “Those with the ten strengths in the past,
60 The sugatas of the present and the future,
And you, supreme among men, know all.
Therefore for the benefit of beings I ask this question. {56}
- 14.61 “You know the thoughts in the minds of beings
And all beings’ infinite ways of conduct;

- You know the aspirations that humans have.
Therefore I ask this question to you, supreme among men. {57}
- 14.- “Those who are practicing the supreme conduct,
62 Who are adept in causes, reasons, and discipline,
They ask, ‘How does one attain the Buddha’s wisdom?’
Therefore, supreme human, I ask this question. {58}
- 14.- “There are those who meditate on the field of experience of those with the ten strengths:
63 The subtle Dharma that is difficult to perceive, [F.49.b]
And emptiness and peace that is unequalled and inconceivable.
For their sake, Guide, I ask you this question. {59}
- 14.- “Those who meditate on love and compassion
64 For all the countless beings in the world,
Without their having the concept of beings—
Supreme human, for their sake I ask this question. {60}
- 14.- “Those who have inconceivable, unequalled wisdom,
65 They are never known to have any grasping.
They have reached the perfection of the mind’s field of activity.
Lord, it is for their sake that I ask this question. {61}
- 14.- “You have reached the perfection of conduct and wisdom’s qualities.
66 You have unequalled knowledge of the three times.
You will never make an error.
For what reason did you smile? {62}
- 14.67 “Śāriputra, Aniruddha, and Kolita,
And the other śrāvakas of the Sugata,
Do not have that wisdom.
It is the unsurpassable field of activity of the buddhas. {63}
- 14.- “You have reached the perfection of power over all phenomena.
68 You have ascended through the practice of the training.
Guide, you have developed compassion.
You who know the ultimate truth, release your voice! {64}
- 14.- “You have had, in the past for many millions of eons,
69 The goal of being the ultimate refuge and protector,
And have inquired, supreme human, with just that intention;
Guide, tell us the result of that today. {65}
- 14.- “Yakṣas, rākṣasas, kumbhāṇḍas, and guhyakas
70 Are gazing upon the supreme among humans.

- They are all respectful, their palms together in homage,
In order to listen to the elucidation from the great being. {66}
- 14.71 “Many bodhisattvas with miraculous powers
Have come from millions of buddha realms.
These senior sons, born from the minds of the sugatas,
Are all respectfully present, their palms together in homage. {67}
- 14.72 “Gandhahasti with millions of bodhisattvas
Has come into your presence from the east,
From the famous world of Akṣobhya’s realm
For this question, Lion of the Śākya, supreme human. {68}
- 14.73 “Avalokiteśvara and Mahāsthāmaprāpta
Have come before you with millions of bodhisattvas
From the supreme realm of Sukhāvati [F.50.a]
For this question, Lion of the Śākya, supreme human. {69}
- 14.74 “In the past for many millions of eons
They have served countless sugatas
As numerous as the sand grains in all the oceans,
Seeking this supreme sublime wisdom. {70}
- 14.75 “Mañjuḥṣa is present, his palms together in homage.
He has been praised and extolled by all the buddhas.
He has reached the perfection of all good qualities
And is renowned throughout the worlds in all directions. {71}
- 14.76 “They have practiced in millions of buddha realms.
It is very rare to see such beings.
They have the qualities of sons of the buddhas and excellent training,
And are all present, with their palms together respectfully in homage. {72}
- 14.77 “There is no one here other than worthy recipients.
That is what these wise ones⁶⁰⁵ are like,
The holders of the Dharma treasures of all teachers.
Guide, release your gentle speech.⁶⁰⁶ {73}
- 14.-
78 “The jinas, the guides, the supreme humans
Have never been seen to smile without a reason.
Grant us your supreme speech, which is like the beat of a drum.
What is the reason that we saw you smile? {74}
- 14.79 “The supreme beings resound like thunder,⁶⁰⁷
Geese, cuckoos, peacocks, and swans,⁶⁰⁸

- And they emit the melodious music of the devas.
Liberator of beings, elucidate with your words. {75}
- 14.- “You develop kindness, you increase joy,
80 You teach wisdom, you eliminate ignorance,
You realize the meaning, you expand wisdom,
And you have purified for quintillions of eons. {76}
- 14.81 “You have realized the nature of things with certainty,
You have taught the meaning in words that end suffering.
You have routed the teachings of all tīrthikas.
You meditate on emptiness, the absence of being, and the absence of a soul. {77}
- 14.- “You are adorned by thousands of merits.
82 You have practiced with hundreds of thousands of buddhas,
Are praised by hundreds of thousands of devas,
And hundreds of thousands of Brahmās pay homage to you. {78}
- 14.- “Yakṣas, rākṣasas, and kumbhāṇḍas have faith in you. [F.50.b]
83 You have liberated nāgas, mahoragas, and garūḍas.
You are constantly without any attachment.
Speak the words⁶⁰⁹ that are the result of good actions. {79}
- 14.- “All the jinas that have passed into nirvāṇa,
84 Those who will live in the future, and those now present,
You know them all without impediment.
Guide, you are sublime because of all your qualities. {80}
- 14.- “This earth that supports beings, with its mountains
85 And oceans, has been shaken in six ways.
The devas have thrown down flowers from the sky.
There has arisen the beautiful aroma of the incense of the devas. {81}
- 14.- “Desire, anger, and darkness of the mind have been completely eliminated.
86 Conduct has become completely pure and the mind has become completely pure.
There is delight in complete peace, emptiness, and the absence of attributes.
There is the sound of the lion’s roar, the sound of the compassionate ones. {82}
- 14.- “You have the confidence of speech, and great renown.
87 You have perfected wisdom, the wisdom of the jinas.
Compassionate one, there is no one like you in this world.
Tell us, for what reason did you smile? {83}
- 14.- “The songs of peacocks, cuckoos, and avadavats,
88 And likewise the beautiful song of the partridge,⁶¹⁰

- All those pleasant sounds simultaneously
Do not equal a fraction of the Sugata's speech. {84}
- 14.- "Bherī drums, mṛdaṅgas, and similarly paṇavas;
89 Conches, flutes, and similarly lutes:
The simultaneous sound of a thousand instruments
Does not equal a fraction of the Sugata's speech. {85}
- 14.- "The divine, sublime sound of thousands of instruments
90 And the beautiful songs of deva maidens,
The excellent songs that bring delightful sounds to the mind,
Do not equal a fraction of the Sugata's speech. {86}
- 14.91 "With one sound you benefit the world
As it resounds to those with different aspirations,
Each person thinking, 'The Jina is speaking to me.'
For what reason did you smile? {87}
- 14.- "The music of the devas and the music of the nāgas,
92 And also the melodious music of the kiṃnaras,
Are never able to pacify the kleśas.
The Buddha's speech always dispels the kleśas. {88}
- 14.- "You create joy but not joy in desire.
93 You create love and not a mind of anger.
You create wisdom and not a mind of stupidity. [F.51.a]
The Buddha's speech eliminates all stains. {89}
- 14.- "The sound of your voice does not go beyond your followers.
94 It cuts through everyone's hundreds of doubts.
It is never too quiet nor too loud.
The Sage's voice teaches everyone equally and easily. {90}
- 14.- "This earth with its mountains and forests may perish,
95 And so may the waters of the ocean.
The moon and the sun may fall to the earth,
But the Jina's speech will never change. {91}
- 14.- "Your voice has all the qualities of pure speech.
96 Your beautiful voice is a gentle lion's roar.
Compassionate one, you have the voice of Brahmā.
For what reason did you smile? {92}
- 14.97 "You know the minds and conduct
Of all the beings in the world,

Those in the past, the future, and the present.
Tell us the reason why you smiled. {93}

14.- “All of the jinas, the compassionate ones,
98 They who have reached the perfection of power and wisdom,
The jinas whose faces are like stainless moons,
Have never smiled without a reason. {94}

14.- “If for millions of eons one were to describe your unequalled qualities,
99 Which are as numerous as the sands of the Ganges,
One would not be able to describe them fully.
Teach us the reason why you smiled.”⁶¹¹ {95}

14.- *Conclusion of the fourteenth chapter, “The Buddha’s Smile.”*
100

The Elucidation of the Buddha's Smile

15.1 At that time the Bhagavān spoke these appropriate verses to Bodhisattva Maitreya:

15.2 “This youth, Candraprabha,
Has praised the Buddha with unequaled joy.
He described the unique superior qualities of the buddhas.
All the time he is reciting their praises.⁶¹² {1}

15.3 “In this very city of Rājagṛha in the past
He has seen ten thousand million buddhas.
In the presence of all those jinas
He asked about this supreme samādhi of peace. {2}

15.4 “He has always been my son,
Practicing this supreme bodhisattva conduct.
He has always had the confidence of speech,
And always he has been practicing celibacy. {3} [F.51.b]

15.5 “In the very fearful future times
You, Ajita, will be my witness.⁶¹³
Always remaining in a state of celibacy,
He will make this samādhi widespread. {4}

15.6 “Those who seek entry into this sublime samādhi,
Through that path will attain enlightenment.
He will be adopted by many millions of buddhas
And he will make supreme offerings to those guides. {5}

15.7 “I prophesy that, remaining in wisdom,
Candraprabha's conduct will be exceptional.
In the future times there will be no obstacle
To his celibacy or to his life. {6}

- 15.8 “He will know millions of buddhas as clearly
As five myrobalan plums in the palm of the hand.
And he will make offerings in the future to even more,
As numerous as sand grains in the Ganges. {7}
- 15.9 “Eight hundred million devas and nāgas,
And seven hundred billion yakṣas,
In future times will be zealous
And make offerings to the supreme among humans. {8}
- 15.10 “He will make offerings to the supreme human
And will practice this unsurpassable wisdom.
In a future time he will become a Lord of the World,
A jina by the name of Vimalaprabha.”⁶¹⁴ {9}
- 15.11 The young man was overjoyed
On hearing this prophecy about himself.
Candraprabha floated up to the height of seven palm trees
And remaining in the sky he made this declaration: {10}
- 15.12 “O Jina, you who teach the supreme Dharma,
You have the power of a lord of liberating wisdom.
You remain in the certainty of supreme wisdom
And cannot be defeated by adversaries. {11}
- 15.13 “You have abandoned attachment and reached liberation.
You have no attachment to existence, which is devoid of things.
You have no conceptualization whatsoever.
You have the wisdom of nonattachment toward the three existences. {12}
- 15.14 “You are unstained by any conceptualization.
You are free of all conceptualized views.
You have meditated perfectly on the path that has no location.
You cannot be defeated or hindered⁶¹⁵ by anyone. {13}
- 15.15 “You have no residence in the three realms.
You are free from the floods⁶¹⁶ and the knots.⁶¹⁷
You have cut through the bondage of the creepers of craving.⁶¹⁸ [F.52.a]
You are free of existence and are devoid of existence. {14}
- 15.16 “You know the nonexistence that is the nature of phenomena.
You make understood in words that which cannot be described.
Just as the lion destroys the jackal,
You defeat the unwise tīrthikas. {15}

- 15.17 “I have obtained today the highest treasure,
The treasure of the Dharma taught by the Sugata.
I am freed from falling into any of the lower existences.
I will never have doubts that you are my guide. {16}
- 15.18 “He placed upon my head his hand,
Which was shining, beautiful, the color of gold.
He gave me the consecration to be a supreme leader of humans,
With the world and its devas as witnesses.” {17}
- 15.19 *Conclusion of the fifteenth chapter, “The Elucidation of the Buddha’s Smile.”*

The Past

- 16.1 The Bhagavān then said to the youth Candraprabha, “Young man, bodhisattva mahāsattvas thus wish to liberate all beings from all the suffering of existence. They wish to establish beings in the noble, unsurpassable bliss and joy of samādhi. Therefore they should hear this king of samādhis, *the revealed equality of the nature of all phenomena*, obtain it, understand it, preserve it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others.
- 16.2 “Why is that? Young man, this king of samādhis, *the revealed equality of the nature of all phenomena*, causes one to transcend all lower existence and be freed from all illness.
- 16.3 “Young man, when bodhisattva mahāsattvas hear this king of samādhis, *the revealed equality of the nature of all phenomena*, obtain it, and meditate on it, then, young man, [F.52.b] those bodhisattva mahāsattvas liberate all beings from all the sufferings of existence. They will establish them in the noble, unsurpassable bliss and joy of samādhi, this samādhi will be quickly attained, and the highest, complete enlightenment of perfect buddhahood will be quickly attained.”⁶¹⁹
- 16.4 Thereupon the Bhagavān, in order to teach this meaning to Candraprabha, repeated what he had previously said by explaining it in the following verses.
- 16.5 “I remember that, as I was practicing in the past,
In the teaching of Sugata Siṃhadhvaja
There was a wise bhikṣu, a dharmabhāṇaka
Whose name was Brahmadatta. {1}
- 16.6 “At that time I was Prince Mati.
I was tormented by the pain of an illness.
The dharmabhāṇaka Brahmadatta
Became my teacher at that time. {2}
- 16.7 “More than five hundred physicians
Diligently sought to cure that illness,

- But they were unable to cure me of my disease.
Everyone in my family was in suffering. {3}
- 16.8 “The bhikṣu heard about my illness,
And he came to me and asked about it.
Brahmadatta felt great pity for me,
And he taught me this supreme samādhi. {4}
- 16.9 “When I had heard this sublime samādhi
I experienced a noble, nonworldly joy.
I understood the essential nature of phenomena
And at that time I was healed of my disease. {5}
- 16.10 “That wise dharmabhāṇaka bhikṣu was Dīpaṃkara
While he was practicing bodhisattva conduct,
And I was Prince Mati, who was freed from illness
Through the wisdom of the samādhi. {6}
- 16.11 “Therefore, young man, in the future
Remember past declines like that.
Tolerate the bad things the foolish will say
And keep and recite⁶²⁰ this samādhi. {7}
- 16.12 “In future time, there will be many bhikṣus
Who will be covetous,⁶²¹ malicious, and without restraint.⁶²²
They will enjoy bad actions and be attached to alms bowls and robes,
And they will reject completely this samādhi. {8} [F.53.a]
- 16.13 “They will be unstable, distracted by their senses, and envious,
Attached to families⁶²³ and desiring gain.
They will always be engaged in familiarity with them
And they will reject completely⁶²⁴ this samādhi. {9}
- 16.14 “They will strike with their hands and feet.
They will always engage in fun and play.
They will embrace each other and hold hands,
And will do other kinds of laypeople’s activities.⁶²⁵ {10}
- 16.15 “They will have the signs of inappropriate activity.
They will always desire the daughters of others.⁶²⁶
They will be excited and captivated by bodies,
And roam through the villages, towns, and regions. {11}
- 16.16 “They will always be engaged in eating and drinking,
And similarly in dance, song, and music.

- They will always be dedicated to buying and selling,
Attached to drinking, they will cast aside their shame. {12}
- 16.17 “They will carry letters, engaging in inappropriate activity,
And likewise discard correct conduct and the pure path.⁶²⁷
They will break the rules through dwelling with families,
And having broken them continue engaging in incorrect conduct. {13}⁶²⁸
- 16.18 “They will be fraudulent with weights and measures,
Always engaging in actions that the buddhas have rejected.
Through doing those actions that are sinful and defiled,
They will have bad karma and will go to the lower realms. {14}
- 16.19 “They will enter homelessness, forsaking home,
Conches, gold and jewels, and great wealth;
But having entered homelessness within the Buddha’s teaching,
They will continually engage in bad actions. {15}
- 16.- “They will see wealth and grain as essential.
20 They will be attached to dairy cows,⁶²⁹ cattle, and carriages.
These people who do not follow the training,
Why will they have shaved their heads? {16}
- 16.21 “In the past I practiced bodhisattva conduct,
Which was extremely difficult, for thousands of eons.
I did so seeking this samādhi of peace,
But they will laugh when they hear of it. {17}
- 16.- “For a long time they will lie and will not be celibate.
22 Always enjoying what is harmful, they will descend to the lower realms.
They will hold up the banner of celibacy,
But will have bad conduct and what they teach will not be the Dharma. {18}
- 16.- “They will be divided against each other.
23 They will yearn for that which is acquired inappropriately.
They will say unpleasant things to each other,
And when they die they will go to the level of the lower existences. {19} [F.53.b]
- 16.- “It will be hard to find among a hundred, a thousand,⁶³⁰
24 One who has the power of patience.
Therefore there will be many who are deeply involved in quarreling.
They will explain elaborately, having rejected patience. {20}
- 16.- “They will say the words, ‘I am a bodhisattva,’
25 And those words will spread in every direction.

- They will become conceited⁶³¹ through their arrogant, false words,⁶³²
 But how can there be enlightenment for someone whose conduct has gone astray? {21}
- 16.- “I have never heard of, nor have I seen,
 26 Someone whose motivation is not pure
 And who has no patience for these phenomena,
 Attaining enlightenment after discarding the Dharma. {22}
- 16.27 “It is through fear and anxiety they will have abandoned their homes
 And held firmly to the homeless life.
 But having acute desires they will proceed toward destruction,
 Forsaking the way of the supreme humans. {23}⁶³³
- 16.- “They will have inferior wisdom and be devoid of good qualities,
 28 And they will always be criticizing the supreme yāna.
 They will always be talking about the hundreds of faults
 Of that in which they have taken refuge. {24}⁶³⁴
- 16.- “Many will have entered homelessness because they had no livelihood.
 29 They will have no wish at all for the enlightenment of buddhahood.
 Those foolish ones will maintain the view of a self
 And become afraid when they hear of emptiness. {25}
- 16.- “They will quarrel with each other⁶³⁵
 30 And develop intractable evil malice.
 They will say unpleasant things to each other
 And find great joy in having done bad things. {26}
- 16.31 “Those who have correct conduct will have good qualities.
 They will always remain loving and be skilled in patience.
 They will be perfectly gentle, kind, and controlled—
 Yet they will be the ones despised at that time. {27}
- 16.- “Those who have wicked minds,
 32 Who are dreadful, and accomplish terrible, very low actions,
 Those whose conduct is not that of the Dharma and who enjoy fighting:
 They will have offerings made to them at that time. {28}
- 16.- “I declare this, I know this.
 33 Young man, if you have faith in me,
 Remember this teaching by the Sugata
 And never depend on those others. {29}
- 16.- “They will have strong desire and strong anger.
 34 They will have strong ignorance and be conceited and arrogant.

They will have unrestrained bodies and unrestrained speech
And unrestrained minds, and will descend to the lower existences. {30} [F.54.a]

16. “I have recited the praises of those qualities
35 But the bhikṣus will not practice these qualities.
Enlightenment is not attained by mere words.
For one who is dedicated to practice, enlightenment will not be difficult to attain.” {31}

- 16.- *Conclusion of the sixteenth chapter, “The Past.”*
36

The Entranceway to the Samādhi that is Taught by Many Buddhas

- 17.1 When the Bhagavān had finished speaking, the bodhisattva mahāsattva Maitreya, who was seated there, in his mind recited this verse to the Bhagavān.⁶³⁶
- 17.2 “I am going, Tathāgata,⁶³⁷ to the king of mountains,
Gṛdhrakūṭa, which is always the residence of the buddhas.
When I have gone there, lamp of the world,⁶³⁸
I will make inconceivable offerings to you.” {i}
- 17.3 The Bhagavān knew the thoughts that were in the bodhisattva mahāsattva Maitreya’s mind, and from his own mind sent this verse to the bodhisattva mahāsattva Maitreya:
- 17.4 “Go, Ajita, you who have conquered the māras,⁶³⁹
To the king of mountains where jinas reside.
There you will quickly accomplish
A great unsurpassable benefit for beings.” {ii}
- 17.5 So the bodhisattva mahāsattva Maitreya, having received in his mind that verse from the Bhagavān, paid homage to the Bhagavān in his mind and, again in his mind, circumambulated him three times. He then left the assembly and went to Gṛdhrakūṭa, the king of mountains, which has been the residence of countless buddhas, as numerous as the grains of sand in the ocean, and where there is a great caitya.
- 17.6 The moment he arrived there, for the enjoyment of the Bhagavān, he magically transformed the king of mountains to become level and vast, without any tree stumps, thorns, stones, pebbles, or gravel, and with a surrounding wall made of the seven jewels. The ground was comprised of countless shining sapphire jewels and was adorned by divine adornments and jewels, all of them beyond compare, and beautified by an array of innumerable, different kinds of jewels. All the area was decorated by the clothing of Tuṣita devas, [F.54.b] pervaded by the aroma of incense from a variety of censers,

adorned by garlands and wreaths, scattered with various flowers; it resounded with the sound of divine music, was filled with erect and fluttering banners and flags, and over it canopies were suspended.

17.7 In the center of this area a divine lion throne made from the seven jewels was emanated. It was draped in cloth that was not woven, and covered with divine clothing from Tuṣita that was as soft and pleasant to the touch as down. A central awning hung above, and there were two red cushions placed upon it. It was a yojana wide and a yojana high.

17.8 Its beautiful footstool, made of Jambu River gold, transcended that of humans and devas. It was covered with a net of strings of pearls, and it was draped in divine, precious cottons.

17.9 Strung upon the lion throne were strings of divine, precious bells from which came clear, beautiful, gentle sounds. In all directions there were great shining jewels. And there was emanated a precious, vast parasol, with a handle made of a great, precious jewel of stainless beryl.

17.10 The bodhisattva mahāsattva Maitreya now emanated an inconceivable, adorning array of various jewels on Gṛdhrakūṭa, the king of mountains, and in its entire environs. Then, in an instant, he returned to the home of the youth Candraprabha.

17.11 Once he was back there, in his mind he paid homage to the Bhagavān, and in his mind circumambulated him three times. He then sat on his seat.

It was said:

17.12 He manifested the mountain as a divine, vast place
With excellent, beautiful jewel flagstones—
Inconceivable, divine, formed from the mind—
And he placed in the center a precious lion throne. {iii}

17.13 Jinaputra Ajita also manifested
A divine, splendid parasol that emitted delightful sounds
With great shining jewels all around,
And a handle of pure, beautiful beryl. {iv}

17.14 Maitreya, the hero, having emanated
A variety of jewels on the mountain,
And a precious seat that was a krośa in size, [F.55.a]
In one instant returned to the house.⁶⁴⁰ {v}

17.15 Then the Bhagavān taught the Dharma to the great assembly that was like an ocean. He inspired them, he filled them with joy, and he guided them. Then he rose from his seat and departed. And with the miraculous power of a buddha he emerged through Rājagṛha's gate of the hot springs and proceeded toward Gṛdhrakūṭa, the king of mountains. When he arrived he went to the site created by Maitreya, and having arrived there he sat upon the great lion throne that Maitreya had manifested.⁶⁴¹

- 17.16 He was encircled by the assembly of bhikṣus, and the saṅgha of bodhisattvas gazed upon him from the front. The devas, nāgas, yakṣas, gandharvas, asuras, rishis, garūḍas, kiṃnaras, mahoragas, humans, and nonhumans paid homage to him. Within the ocean-like assembly, he taught the Dharma.
- 17.17 Then the youth Candraprabha arrived together with a hundred thousand quintillion beings, and many millions of bodhisattva mahāsattvas who had come from other worlds. They were holding flowers, incense, and garlands; playing musical instruments and percussion; holding parasols, banners, and divine flags; and holding great garlands as offerings.
- 17.18 In order to make this offering to the Bhagavān they left the great city of Rājagṛha through the gateway of peace,⁶⁴² and went to Gṛdhra-kūṭa, to the Bhagavān. They bowed down their heads to the Bhagavān's feet, circumambulated him three times, made a great offering to him of flowers, incense, perfume, garlands, ointments, powders, clothes, food, parasols, banners, and flags, playing music and percussion, and then they sat down in one place. In order to ask about the Dharma they sat in that place with veneration and with respect while the youth Candraprabha, kneeling on his right knee, [F.55.b] with palms placed together, bowed toward the Bhagavān⁶⁴³ and said to him, "If the Bhagavān will give me an opportunity to seek answers to them, I have a few questions for the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha."
- 17.19 The Bhagavān addressed the youth Candraprabha, saying, "Young man, the Bhagavān will always give you the opportunity. Ask whatever question you wish to the Tathāgata, the arhat, the perfectly enlightened Buddha."
- 17.- The Bhagavān having given him this opportunity, the young man Candraprabha asked,
20 "Bhagavān, it is through possessing what qualities that bodhisattva mahāsattvas attain the samādhi, *the revealed equality of the nature of all phenomena?*"
- The Bhagavān replied to Candraprabha, "Young man, if bodhisattva mahāsattvas possess four qualities, they will attain the samādhi, *the revealed equality of the nature of all phenomena.*
- 17.21 "What are those four qualities? Young man, one is that bodhisattva mahāsattvas are calm, and pleasant company. They have self-restraint, and have attained a level of self-restraint such that when others abuse them or insult them, they will be patient with the abuse and the insults that are spoken, for it is their nature to have endurance; they have the view of karma, have overcome pride, and their desire is for the Dharma. Young man, if bodhisattva mahāsattvas have this first quality, they will attain this samādhi.⁶⁴⁴
- 17.22 "Another, young man, is that bodhisattva mahāsattvas have correct conduct. They have pure conduct, conduct that is not impaired, conduct that is free of faults, conduct that is unshakable, conduct that is unstained, conduct that has not declined, conduct that is unattached, [F.56.a] conduct that is inviolate, conduct that is beyond conceptualization, conduct that is praised by the āryas, and conduct that is praised by the wise. Young man, if bodhisattva mahāsattvas have these two qualities, they will attain this samādhi.⁶⁴⁵

- 17.23 “Another, young man, is that bodhisattva mahāsattvas are frightened of the three realms. They are terrified of them, saddened by them,⁶⁴⁶ do not value them, take no delight in them,⁶⁴⁷ and have no attachment or clinging to them.⁶⁴⁸ Because they are distressed by the three realms they are dedicated to the thought, ‘I shall deliver other beings from their suffering, to somewhere other than the three realms!’ and they thus proceed to the highest, complete enlightenment of perfect buddhahood. Young man, bodhisattva mahāsattvas who have these three qualities will attain this samādhi.⁶⁴⁹
- 17.24 “Moreover, young man, bodhisattva mahāsattvas have faith.⁶⁵⁰ They insatiably seek the Dharma. They listen to many teachings. They have confidence. They long for the Dharma. They are devoted to the Dharma. They are not devoted to obtaining material gain or honors. They are not devoted to attaining success through knowledge. They think first of what will benefit others, and they teach and explain extensively to others the Dharma that they have received. They have no desire for material gain through their reputation. They think, ‘If these beings can hear this Dharma then they will proceed irreversibly to the highest, complete enlightenment of perfect buddhahood.’⁶⁵¹ Young man, bodhisattva mahāsattvas who have these four qualities will attain this samādhi.
- 17.25 “Young man, bodhisattva mahāsattvas who have these four qualities will attain the samādhi, *the revealed equality of the nature of all phenomena*, and they will quickly attain the highest, complete enlightenment of perfect buddhahood.
- 17.26 “Young man, the samādhi has been taught through this Dharma discourse by many buddhas, has been commended by many buddhas, [F.56.b] has been explained by many buddhas, and has been praised⁶⁵² by many buddhas.
- 17.27 “Young man, I have entered homelessness in the presence of many buddha bhagavāns. I heard extensively from them this samādhi, *the revealed equality of the nature of all phenomena*. I obtained it, asked questions about it, preserved it, recited it to others, promoted it, meditated on it with unadulterated meditation, promulgated it,⁶⁵³ and made it widely known to others.”⁶⁵⁴
- 17.- Thereupon the Bhagavān taught extensively in verse what he had previously said about
28 the samādhi doorway taught by many buddhas.
- 17.29 “I remember countless, innumerable eons ago
There was a jina named Svarāṅgaghōṣa.
Tathāgata Svarāṅgaghōṣa
Had a lifespan of six thousand years. {1}
- 17.- “After him there was a buddha,
30 A supreme man named Jñāneśvara.
Jñāneśvara, highest of humans,
Had a lifespan of twelve thousand years. {2}
- 17.31 “After Jñāneśvara there was a buddha,
A jina who was named Tejeśvara.
Tejeśvara, highest of humans,

- Had a lifespan of sixty-seven thousand years. {3}
- 17.32 “After Teješvara there was a buddha,
A jina who was named Matīśvara.
Matīśvara, highest of humans,
Had a lifespan of ten million years. {4}
- 17.33 “After Matīśvara there was a buddha,
A jina who was named Brahmeśvara.
Brahmeśvara, highest of humans,
Had a lifespan of fourteen thousand years.⁶⁵⁵ {5}
- 17.34 “After Brahmeśvara there was a buddha,
A jina who was named Agnīśvara.⁶⁵⁶
Agnīśvara, highest of humans,
Had a lifespan of seventy-six thousand years. {6}
- 17.35 “After Agnīśvara there was a buddha,
A jina who was named Brahmānana.
Brahmānana, highest of humans,
Had a lifespan of seven days. {7}
- 17.36 “After Brahmānana there was a buddha, [F.57.a]
A jina who was named Gaṇeśvara.
Gaṇeśvara, highest of humans,
Had a lifespan of a full ten million years.⁶⁵⁷ {8}
- 17.37 “After Gaṇeśvara there was a buddha,
A jina who was named Ghoṣeśvara.
Ghoṣeśvara, highest of humans,
Had a lifespan of ninety million years. {9}
- 17.-
38 “After Ghoṣeśvara there was a buddha,
A jina who was named Ghoṣānana.
Ghoṣānana, highest of humans,
Had a lifespan of a hundred million years. {10}
- 17.39 “After Ghoṣānana there was a buddha,
A jina who was named Candrānana.
Candrānana, highest of humans,
Had a lifespan of one day.⁶⁵⁸ {11}
- 17.-
40 “After Candrānana there was a buddha,
A jina who was named Sūryānana.
Sūryānana, highest of humans,

- Had a lifespan of eighteen thousand years. {12}
- 17.41 “After Sūryānana there was a buddha,
Another jina who was named Brahmānana.
Brahmānana, highest of humans, [DP.138]
Had a lifespan of twenty thousand years.⁶⁵⁹ {13}
- 17.42 “After Brahmānana there was a buddha,
A jina who was named Brahmaśrava.
Brahmaśrava, highest of humans,
Had a lifespan of eighteen thousand years. {14}
- 17.43 “In one eon these buddhas appeared
Among two hundred guides of the world.
Listen as I shall proclaim the names
Of these invincible tathāgatas:⁶⁶⁰ {15}
- 17.44 “Anantaghoṣa and Vighuṣṭaghoṣa,
Vighuṣṭatejas and Vighuṣṭaśabda,
Svarāvighuṣṭa and Svarārcita,
Svarāṅgaśūra and Svarāṅgaśabda, {16}
- 17.45 “Jñānābala and Jñānaviśeṣaga,
Jñānābhībhū and Jñānasamudgata,
Jñānārcimat and Jñānābhyudgata,
Vighuṣṭajñāna and likewise Jñānaśūra, {17}
- 17.46 “Brahmābala, Brahmavasū, Subrahma,
Brahmādeva⁶⁶¹ and similarly Brahmaghoṣa,
Brahmeśvara, Brahmanarendranetra, [F.57.b]
Brahmasvarāṅga, Brahmādatta,⁶⁶² {18}
- 17.47 “Tejobala, Tejavati, Sutejas,
Teješvara and Tejasamudrata,
Tejovibhu and Tejaviniścita,
Tejasvarendra and Suvighuṣṭatejas, {19}
- 17.- “Bhīṣmabala, Bhīṣmamati, Subhīṣma,
48 Bhīṣmānana and Bhīṣmasamudgata,
Bhīṣmārci, Bhīṣmottara, and Bhīṣmaghoṣa—
These jinas were guides of the world. {20}
- 17.49 “Gambhīraghoṣa and Śīridhāraṇa,
Viśuddhaghoṣeśvara, Śuddhaghoṣa,⁶⁶³
Anantaghoṣa, Suvimuktaghoṣa,

- Mārabala⁶⁶⁴ and Māravitrāsana, {21}
- 17.50 “Sunetra, Śuddhānana, Netraśuddha,
Viśuddhanetra and Anantanetra,
Samantanetra and Vighuṣṭanetra,
Netrābhibhu, Netrānindita, {22}
- 17.51 “Dāntottara, Dānta, Sudāntacitta,
Sudānta, Śāntendriya, Śāntamānasa,
Śāntottara, Śāntaśirin, Praśānta,
Śāntīyapāraṃgata and Śāntīśūra, {23}
- 17.52 “Sthitottara, Śānta, Sudāntacitta,
Sudānta, Śāntendriya, Śāntamānasa,
Śāntottara, Śāntaśriyajvalanta,
Śānta, Praśānteśvara, Śāntīśūra,⁶⁶⁵ {24}
- 17.53 “Gaṇendra, Gaṇamukhya, and Gaṇeśvara,
Gaṇābhibhu, Gaṇivara, Śuddhajñānin,
Mahāgaṇendra and Gaṇendraśūra,
And also Gaṇivarapramocaka, {25}
- 17.54 “Dharmadhvaṇa and similarly Dharmaketu,
Dharmottara, Dharmasvabhāvodgata,
Dharmabala and Sudharmaśūra,
And Svabhāvadharmottaraniścita. {26}
- 17.55 “Also there were eight hundred million with the same name
Of Svabhāvadharmottaraniścita.
These are the guides that appeared in two eons.
I made offerings to them for the sake of enlightenment. {27}
- 17.56 “Whoever hears the name of those jinas,
Svabhāvadharmottaraniścita,
And having heard it remembers that renowned name, [F.58.a]
They will quickly attain this samādhi.” {28} [B6]
- 17.57 Then the Bhagavān, through many verses, taught extensively to the youth Candraprabha
the samādhi entranceway accomplished by many buddhas in the past.⁶⁶⁶
- 17.58 “After inconceivable, countless eons
Following these buddhas,
There was a buddha named Narendraghoṣa,
To whom humans and devas made offerings. {29}

- 17.59 “Tathāgata Narendraghoṣa
Lived for seventy-six thousand years,
And three billion śrāvakas
Gathered for his first assembly. {30}
- 17.- “At that time he had a shining saṅgha
60 Of those who had the six higher cognitions, the three knowledges,
Subdued senses, great powers, great miracles,
The cessation of outflows, and who were in their last bodies. {31}
- 17.61 “There was a saṅgha of bodhisattvas
Who numbered eight thousand quintillion.
They had profound understanding, fearlessness,⁶⁶⁷
Great powers, and great miracles. {32}
- 17.62 “They had attained the higher cognitions, eloquence,
And they had realized emptiness in everything.
They miraculously went to millions of realms
And to even more, as numerous as the sands of the Ganges. {33}
- 17.63 “They came into the presence of that jina
And addressed questions to that supreme human.
They were accomplished in the sūtras and skilled in definitions.
They were shining and moved upon the earth. {34}
- 17.64 “They performed bodhisattva conduct for the benefit of beings.
They were powerful sons of the Sugata.
They performed no bad actions through desire,
And toward them even the devas developed aspirations. {35}
- 17.65 “They had no longings and were detached from the realms of existence.
They were in meditation, the field of experience of remaining in dhyāna.
They had certainty in the true meaning, and were fearless.
They maintained celibacy and were free of defilement. {36}
- 17.66 “They had the confident eloquence of unceasing speech.
They were skilled in the meaning of the words and the teaching of definitions.
They were the sons of the Buddha who taught everywhere,
And they perfectly possessed good karma. {37}
- 17.67 “They maintained superior conduct throughout an infinity of eons; [F.58.b]
They were always praised and extolled by the guides.
They taught the words and meaning of liberation.
They had perfectly pure conduct free of kleśas. {38}

- 17.- “They were as unstained as a lotus by water.
68 They were liberated from the three realms, and were vigilant.
They were unstained by the eight worldly concerns.
They had pure bodies and pure actions. {39}
- 17.69 “They had contentment, great power, and few desires.
They were free of grasping and are established in buddha qualities.
They were a refuge and friend for all classes of beings.
They considered practice, not words, as the essence. {40}
- 17.70 “Wherever they dwelt, there they taught others.
They were adopted by all the buddhas.
They were trustworthy holders of the treasure of the jinas.
They were terrified of the entire three realms.⁶⁶⁸ {41}
- 17.71 “Their minds were at peace, they always had the conduct of protectors,
And they were blessed by the guides of the world.
They taught ten thousand million sūtras,
And the buddhas praised their teachings. {42}
- 17.72 “They had forsaken all worldly words.⁶⁶⁹
They aspired to emptiness and taught the ultimate.
They were like an ocean of good qualities; there was no end to their being praised.
Their learning was vast; they were wise and endowed with knowledge. {43}
- 17.73 “If a young man were to recite their praises
Continuously for many millions of eons
He would have only uttered a small amount,
Like a drop of water from an ocean. {44}
- 17.74 “At that time Narendraghoṣa
Taught this samādhi of peace, which is difficult to see.
This universe of a thousand million worlds
Was filled with devas and nāgas. {45}
- 17.75 “When he taught this samādhi of peace
The ground shook in six ways.
Devas and humans as numerous as the Ganges sands
Became irreversible within the buddha’s wisdom. {46}
- 17.76 “There was a human king, a sovereign
Named Śirībala, who was very powerful.
He had five hundred sons
Who were handsome and attractive to the sight. {47}

- 17.77 “The king had a harem
Of eighty thousand million women.
The king had daughters [F.59.a]
Who numbered a full four hundred billion. {48}
- 17.78 “He took the eight poṣadha vows
On the full moon day of the Kārtika month,
And with the eighty thousand million others
He came before the Lord of the World. {49}
- 17.79 “The king bowed down to the feet of the supreme human
And sat down before the Jīna.
The supreme human knew the king’s aspiration
And he taught this samādhi. {50}
- 17.- “When the king had heard this samādhi
80 He abandoned his kingdom as if it were spittle.
He renounced his beloved family and kinsmen
And entered homelessness in that jina’s teaching. {51}
- 17.81 “His five hundred sons entered homelessness,
And also his harem and his daughters,
And also his other relatives,
Numbering seventy-five quintillion. {52}
- 17.- “Having entered homelessness along with his children and wives,
82 He kept to the station of acquiring alms food⁶⁷⁰
And steadfastly wandered in this way for eight years.
While remaining⁶⁷¹ in wandering his life came to an end. {53}
- 17.- “His life having ended, that preeminent king,⁶⁷²
83 Being always perfectly focused on a samādhi mind,
Was reborn into a king’s family,
Appearing miraculously, unstained by a womb. {54}
- 17.- “Dṛḍhabala was his father’s name.
84 And his mother’s name was Mahāmatī.
As soon as he was born, the prince asked,
‘Is the Lord of the World present? {55}
- 17.85 “ ‘The Lord of the World, who knows my mind,
Taught to me the samādhi of peace. [143]
It has no causal factors, is free of causal factors,
And is the one teaching for beings in existence. {56}

- 17.- “It is the seal of the nature of all phenomena.
86 It is the transmission of a quintillion sūtras.
It is the unsurpassable wealth of the bodhisattvas.
Does the Jina teach this samādhi? {57}
- 17.87 “It is the purity of the body, the purity of speech,
The purity of the mind, and the purity of view.
It transcends all objects of the mind.
Does the Jina teach this samādhi? {58}
- 17.- “The result of this Dharma teaching is imperishable.
88 It is the meditation of the supreme eightfold path.
It is the sharp wisdom of the congregation of the tathāgatas. [F.59.b]
It is entering truth and constant knowledge of the Dharma.⁶⁷³ {59}
- 17.- “It is understanding the skandhas, the equality of the dhātus,
89 And the complete elimination of the āyatanas.
It is the direct perception of birthlessness.
Does the Jina teach this samādhi? {60}
- 17.- “It is discernment, the wisdom that enters peace.⁶⁷⁴
90 It is the knowledge of the different categories of all letters.
It is transcending focusing upon the material.
Does the Jina teach this samādhi? {61}
- 17.91 “It is the comprehension of all sounds, and the attainment of joy.
It is the enjoyment of praising the sugatas.
It is the kindness and honesty that is the way of the āryas.
Does the Jina teach this samādhi? {62}
- 17.92 “It is being pleasant and never frowning.
It is being friendly and gentle with a smiling face.
It is being first to speak on seeing beings.
Does the Jina teach this samādhi? {63}
- 17.93 “It is being without laziness and respecting the gurus.
It is being reverential, paying homage, and being pleasant to see.
It is being content with whatever arises, and virtuous.
Does the Jina teach this samādhi? {64}
- 17.94 “It is having a pure livelihood and dwelling in solitary places.⁶⁷⁵
It is maintaining the disciplines of mendicancy with no loss of mindfulness.
It is being adept in the āyatanas and in the dhātus.
Does the Jina teach this samādhi? {65}

- 17.95 “ ‘It is skill in the āyatanas, and the knowledge of the higher cognitions;
It is the elimination of the kleśas, and the level of self-subjugation.
It is the termination⁶⁷⁶ of all the multitudes of mantras.⁶⁷⁷
Does the Jina teach this samādhi? {66}
- 17.96 “ ‘It transcends all the states of being in existence.
It is remembering previous lives and having no doubt in the Dharma.
It is aspiring to the Dharma and seeking to hear it.
Does the Jina teach this samādhi?⁶⁷⁸ {67}
- 17.97 “ ‘It is a special attainment, being always engaged in meditation.
It is the knowledge of downfalls and remaining in emancipation.⁶⁷⁹
It is the elimination of propensities through remaining in that emancipation.
Does the Jina teach this samādhi?⁶⁸⁰ {68}
- 17.- 98 “ ‘It is the attainment of the perfection of sharp wisdom.
It is being as unwavering and unshakable as a mountain.
It is the dhāraṇī entranceway that has the characteristic of irreversibility.
Does the Jina teach this samādhi? {69}
- 17.99 “ ‘It is always longing for good qualities. [F.60.a]
It is always⁶⁸¹ avoiding bad qualities.
It is never going to the side of the kleśas.
Does the Jina teach this samādhi? {70}
- 17.- 100 “ ‘The one who is wise in mastering⁶⁸² all training,
The one who has mastered remaining in samādhi,
The one who inspires beings through knowing their thoughts
Teaches the Dharma for the supreme enlightenment of buddhahood. {71}
- 17.- 101 “ ‘It is unique knowledge, the knowledge of births.
It is infinite knowledge, completely perfect knowledge.
It is the knowledge of the transition between all existences.
Does the Jina teach this samādhi? {72}
- 17.- 102 “ ‘Abandoning home, aspiring to mendicancy,
Finding no joy in the three realms, having no grasping,
And rejoicing in controlling the mind:
The supreme human teaches that Dharma. {73}
- 17.- 103 “ ‘Having no attachment for phenomena,
Always grasping the supreme Dharma,
And having a stable aspiration for the ripening of karma:
The supreme human teaches that Dharma. {74}

- 17.- “ ‘Skill in the vinaya, knowledge of the ripening of karma,
 104 The pacification of conflict and quarrels,
 Freedom from discord, the level that is free of quarrels:
 The supreme human teaches that Dharma. {75}
- 17.- “ ‘Having complete patience, never having anger,
 105 Always having skill and certainty in the Dharma,
 Distinguishing between words and having the insight of wisdom:
 Having developed compassion, he teaches that Dharma. {76}
- 17.- “ ‘He has taught the knowledge of the past, knowledge of the future,
 106 The equality of the three times in the teaching of the sugatas,
 And the cessation of the three aspects of an action:
 That is what the Jina, the Lord of the Dharma, teaches. {77}
- 17.- “ ‘The mind’s perfect stability and one-pointedness,
 107 The body’s perfect stability as on the level of the āryas,
 And at all times guarding the conduct of a mendicant:
 That is the Dharma that the sage, the preeminent human, teaches. {78}
- 17.- “ ‘A pleasing sense of modesty and self-respect,
 108 Speaking appropriate words, knowledge of the world,
 The origination of phenomena, and the nature of beings:
 He teaches that Dharma of the supreme, perfect enlightenment. {79}
- 17.- “ ‘Benefiting and having a sense of modesty,
 109 Abhorring the wickedness of the mind, [F.60.b]
 Never abandoning the mendicant’s discipline, and begging for alms:
 That is the Dharma that the supreme human teaches. {80}
- 17.- “ ‘Always maintaining a sense of modesty and self-respect,
 110 Speaking reverently to the guru and rising to greet him,
 Having overcome pride from the beginning:
 That is what the Jina, the Lord of the Dharma, teaches. {81}
- 17.- “ ‘That which arises from the mind is the goodness of the mind;
 111 There is wisdom’s discrimination, and thus realization,
 And the region of ignorance is always avoided:
 He teaches that Dharma of supreme, perfect enlightenment. {82}
- 17.- “ ‘There is understanding of the mind, the knowledge of words,
 112 Being established in definitions, with certainty of meanings,
 And all that is meaningless⁶⁸³ is always avoided:
 That is what the Jina, the Lord of the Dharma, teaches. {83}

- 17.- “Always associating with good persons
113 And always avoiding bad persons,
And always being attracted to and delighting in the Jina:
That is the supreme Dharma that the Jina teaches. {84}
- 17.- “The description of designations and appellations,⁶⁸⁴
114 The continual avoidance of the suffering of saṃsāra,
And indifference to whether there is gain or no gain:
That is the supreme Dharma that the Jina teaches. {85}
- 17.- “There is no amazement if honors are gained,
115 There is equanimity when there are no honors,
And there is never pride when there are praises:
This is nature of the teaching that benefits the world. {86}
- 17.- “All abuse and disgrace is endured,
116 There is no association with any householder,
And there is no mingling with homeless mendicants:⁶⁸⁵
That is what the Jina, the Lord of the Dharma, teaches. {87}
- 17.- “Remaining in the Buddha’s scope of conduct,
117 Rejecting all that is not that conduct,
And having perfect conduct and a well-controlled mind:
That is the way of the Dharma that the Sugata teaches. {88}
- 17.- “Always rejecting the dharma of the foolish,
118 Rejecting all that disgraces the family of the Buddha,
Always protecting the teaching of the Buddha:
That is what the Jina, the Lord of the Dharma, teaches. {89}
- 17.- “Speaking little, pleasantly, and articulately,
119 Speaking good and gentle words to others,
Subjugating adversaries through the Dharma:
That is the nature of the Jina’s teaching. {90}
- 17.- “Arriving at the right time, and not the wrong time, [F.61.a]
120 Never depending on any ordinary being,
Not being saddened on encountering suffering:
That is the nature of the Jina’s teaching. {91}
- 17.- “When seeing the poor, bringing them wealth;
121 When seeing those with bad conduct, feeling compassion;
Always teaching those things that are beneficial:
That is the nature of the Jina’s teaching. {92}

- 17.- “Benefiting beings through the Dharma,
122 Always giving away worldly material things,
Never accumulating, never amassing:
That is the nature of the Jina’s teaching. {93}
- 17.- “Praising correct conduct and condemning bad conduct,
123 Being free of dishonesty and relying on those with correct conduct,
Giving away one’s possessions and not relying on wealth:
That is the nature of the Jina’s teaching. {94}
- 17.- “Providing for the guru with a higher motivation,
124 Doing all that he has told one to do,
Never ceasing from serving the dharmabhāṇaka:
That is the nature of the Jina’s teaching. {95}
- 17.- “Always being respectful and delighted,
125 Remaining continually in a peaceful view,
Always being sure of one’s past conduct:
That is the nature of the Jina’s teaching. {96}
- 17.- “Always following those with correct conduct,
126 With skillful methods shunning⁶⁸⁶ concepts,
Repelling identification and the characteristics of things:
That is the nature of the Jina’s teaching. {97}
- 17.- “Being skilled in the words produced within the sūtras,
127 Having certainty in the words that teach the truth,
The manifestation of the wisdom of liberation:
That is the nature of the Jina’s teaching. {98}
- 17.- “Speaking words that are never contradictory,
128 Skillful in the certainty of what is taught,⁶⁸⁷
And using words that will not be doubted:
That is the nature of the Jina’s teaching.⁶⁸⁸ {i}
- 17.- “Always relying on the Dharma of emptiness,
129 Maintaining fearlessly the power of correct conduct,
And applying equality through remaining in samādhi:
That is the nature of the Jina’s teaching. {99}
- 17.- “Not wishing to attain intellectual knowledge,
130 Keeping the mind free from hypocrisy,
And rejecting the creation of any view:
That is the nature of the Jina’s teaching. {100} [F.61.b]

- 17.- “Supreme confidence in speech and sublime retention,
131 The limitless radiance of wisdom,
And correct eloquence with the power of mantra:
That is the nature of the Jina’s teaching. {101}
- 17.- “Meditation on the path through this doorway of correct conduct,⁶⁸⁹
132 Excellent practice, instruction, and conduct,⁶⁹⁰
And teaching that follows practicing the teaching:⁶⁹¹
That is the nature of the Jina’s teaching. {102}
- 17.- “The appropriate patience that is praised by the buddhas,
133 The maintenance of patience that avoids bad actions,
And eliminating ignorance by being established in knowledge:
That is the nature of the Jina’s teaching. {103}
- 17.- “The level of yoga⁶⁹² that is based upon wisdom,
134 The mastery of yoga through entering enlightenment,
The continual reliance on good beings:
That is the nature of the Jina’s teaching. {104}
- 17.- “It is the constant avoidance of unrestrained practitioners,⁶⁹³
135 It is the level of buddhahood taught by tathāgatas,
And it is rejoiced in by all who are wise:
That is the nature of the Jina’s teaching. {105}
- 17.- “It is rejected by the foolish and ignorant.
136 It is not the level⁶⁹⁴ of the numerous śrāvakas,⁶⁹⁵
And it is always obtained by the bodhisattvas:
That is the nature of the Jina’s teaching. {106}
- 17.- “It is realized⁶⁹⁶ by the tathāgatas.
137 It is offered to and honored by the devas.
It is rejoiced in by a hundred billion Brahmās.
Is the Jina teaching this samādhi? {107}
- 17.- “Thousands of nāgas always pay homage to it,
138 And so do garūḍas, yakṣas, and kiṃnaras.
It is the supreme enlightenment taught by the Jina.
Is the Jina teaching this samādhi? {108}
- 17.- “It is always obtained by those who are wise.
139 It is the perfect attainment of the best, supreme wealth.
It is the supreme nonmaterial medicine of wisdom.
Is the Jina teaching this samādhi? {109}

- 17.- “It is wisdom’s treasure of unceasing eloquence.
140 Ten million sūtras are contained within it.
It is accurate knowledge, the complete knowledge of the three realms.
Is the Jina teaching this samādhi? {110}
- 17.- “It is a boat that crosses to the other shore,
141 It is a ship that crosses a great river, [F.62.a]
And it increases fame and garlands of praises
For those to whom this samādhi of peace is taught. {111}
- 17.- “Those who teach this samādhi of peace
142 Are praised by all the tathāgatas,
Extolled by the chiefs among humans,
And unceasingly commended by bodhisattvas. {112}
- 17.- “It is the teaching of love to end bad actions.
143 It is the level of compassion’s equanimity.
It is the comfort of the greatly famed ones⁶⁹⁷
For the ones to whom this samādhi is taught. {113}
- 17.- “It is the practice of the teaching of the lion’s roar.
144 It originates from the supreme wisdom of buddhahood.
It is the seal of the nature of all phenomena.
This is the samādhi taught by the guides. {114}
- 17.- “It brings the attainment of omniscient wisdom,
145 It is the conduct of those established in enlightenment,
And it also terrifies the army of the māras.
This is the samādhi of peace taught by the Jina. {115}
- 17.- “This knowledge⁶⁹⁸ is the protection that is based in the Dharma.
146 It is the supreme protection in the midst of enemies.
It is the subjugation of adversaries through the Dharma:
This is the samādhi of peace taught by the Jina.⁶⁹⁹ {116}
- 17.- “This is the teaching of the level of eloquence.
147 It is the strengths, the liberations, and likewise the powers,
And it is the eighteen unique qualities of a buddha:
That is the practice of this samādhi, this peace. {117}
- 17.- “It is seeking the ten strengths,
148 It is the omen of the coming of buddha wisdom,
It is the buddhadharma taught by the supreme being,
And it is the teaching that compassionately benefits the world. {118}

- 17.- “It is possessed by the sons of the buddhas.
149 It is the path taught for those who seek enlightenment.
It is rejoiced in by the offspring of the sugatas
When they hear this samādhi of peace that is difficult to see. {119}
- 17.- “It is the complete wisdom of buddhahood.
150 It is what the wise bodhisattva seeks.
One with a pure mind, clear and unblemished,⁷⁰⁰
Practices the peace of this samādhi. {120}
- 17.- “One who has a pure body like that of the jinas,
151 Who has the knowledge of liberation, the vision of liberation,
And who is never afflicted by the bondage of desire,
Practices this excellent samādhi. {121} [F.62.b]
- 17.- “One who is not on the level of anger and is free of ignorance,
152 In whom wisdom has arisen⁷⁰¹ and who seeks liberation,⁷⁰²
In whom knowledge has developed and ignorance is destroyed,
Practices the peace of this samādhi. {122}
- 17.- “This samādhi of peace is taught to the meditator
153 For whom liberation is central, and is fulfilled by this teaching.
The one with the sight of the faultless buddhas
Practices the peace of this samādhi. {123}
- 17.- “The clairvoyance that reveals many realms,
154 The miraculous powers that reveal infinite buddhas,
And dhāraṇī is also not difficult to attain
For the one who practices this samādhi. {124}
- 17.- “The senses are pacified in this state of enlightenment.
155 There is the revelation of infinite blessings,
And subtle, vast, and pure wisdom
For the one who practices this samādhi. {125}
- 17.- “For the one who has not heard this samādhi of peace,
156 Practice without self-restraint will bring no realization,
And as all the words will have been subverted,
No understanding will be possible from speech. {126}
- 17.- “This is known by wise bodhisattvas
157 Just as taught by the Lord of Dharma.
There is faultless realization of peace
For the one who practices this samādhi. {127}

- 17.- “For the one who practices this samādhi
158 With diligent application, having possession of it,
Constantly serving it, and perfectly keeping it,
There will be cessation of suffering and the end of rebirth. {128}
- 17.- “It has been taught that all phenomena are birthless,
159 As are all the existences of beings.
Is the Jina teaching this samādhi
Of the greatly famous, supremely wise buddhas?’ {129}
- 17.- “A full eighty-eight trillion beings
160 Heard these verses recited by the prince,
Attained the patience that corresponded to those words,
And were established in irreversible progress toward buddha wisdom. {130}
- 17.- “Dṛḍhabala said to the prince,
161 “The Lord of the World is still present.
I have a question for you, my son:
Where did you hear of this samādhi?’ {131}
- 17.- “The prince said to the king, ‘Listen! [F.63.a]
162 During one eon I have seen
A quintillion buddhas, honored them all,
And asked them for this samādhi of peace. {132}
- 17.- “And for another ninety-four⁷⁰³ eons,
163 And for a thousand quintillion eons,
I remember all my births wherever they were,
And I was never born from a womb. {133}
- 17.- “Then I meditated upon this samādhi.
164 I listened correctly to the teaching of those jinas.
Having heard it I had longing for what had been described.
Free from uncertainty I embraced enlightenment. {134}
- 17.- “I questioned whatever bhikṣus
165 Had understood this samādhi.
I venerated them respectfully
As if they were benefactors of the world. {135}
- 17.- “When I received even one verse from them
166 I practiced that teaching properly
And considered them to be teachers,
Venerating them with the respect shown to buddhas. {136}

- 17.- “Whenever someone questioned me
167 About my understanding of this samādhi,
Even in dreams I had no doubts
That I would become a jina, a guide of the world. {137}
- 17.- “I respectfully attended
168 To senior, middle, and junior bhikṣus.
With that respect my renown increased,
As did my merit, fame, and qualities.⁷⁰⁴ {138}
- 17.- “I had no desire for conflict or quarrels.
169 At that time, I had few desires.
Those who do bad actions are reborn in certain existences.
Those who do good actions are reborn in other existences. {139}
- 17.- “One hears unpleasant words from those
170 Who, without restraint, act inappropriately.
At that time I became the lord of my own actions.
The karma that is created is never lost. {140}
- 17.- “I did not at that time become absorbed in anger.
171 I maintained the power of patience, which is praised by the buddhas.
The guides have always praised patience;
Attaining enlightenment is not difficult for those who practice patience. {141}
- 17.- “I continually had correct conduct
172 And established others in correct conduct.
I always spoke the praises of correct conduct, [F.63.b]
And what I spoke at that time was praiseworthy. {142}
- 17.- “I was always speaking the praises of solitude.
173 I always maintained correct conduct.
I established others in the poṣadha vows
And I introduced them to enlightenment. {143}
- 17.- “I established them in celibacy,
174 I introduced them to the meaning of the Dharma,
And I awoke them to the path to enlightenment,
For which they had endless devotion.⁷⁰⁵ {144}
- 17.- “I remember an eon in the past
175 When there was the jina Svarāṅgaghoṣa.⁷⁰⁶
I took a vow in his presence
To have the power of patience at all times. {145}

- 17.- “ I remained faithful to that vow
176 For eight hundred and forty million years.
Although Māra reviled and abused me,
My mind remained unshakable. {146}
- 17.- “ Māra put me to the test,
177 And discovered my love and patience to be enduring.
And with faith⁷⁰⁷ he bowed down to my feet,
And I established five hundred beings on the path to supreme enlightenment. {147}
- 17.- “ At all times I was free of avarice
178 And always praised generosity.
I became wealthy, possessing many riches
And was a benefactor in times of famine. {148}
- 17.- “ I pay homage to any monks
179 Who possess this samādhi,
Who recite it and teach it.
They all become supreme men. {149}
- 17.- “ Because of that unsurpassable karma
180 I saw many buddhas, many lords of the world.
I entered into homelessness in the teachings of those jinas
And I always became a wise dharmabhāṅaka. {150}
- 17.- “ I was always engaged in the discipline of a mendicant.
181 I always remained in the solitude of forests.
I never gave the appearance of spirituality in order to obtain food.
I was content with whatever I obtained. {151}
- 17.- “ At all times I was free of envy.
182 I had no attachment to a family.
Attachment to family causes envy.
Without envy I remained in the pleasant forests. {152}
- 17.- “ At all times I had loving-kindness. [F.64.a]
183 When I was abused I did not become angry.
As I was always kind, the garland of fame
Of my compassion spread in the four directions. {153}
- 17.- “ I was always content, with few desires.
184 I was dedicated to mendicancy in solitary places.
I never abandoned begging for alms.
I remained unwaveringly committed to mendicancy. {154}

- 17.- “ I always had faith and belief.
185 I always had great belief in the Buddha’s teaching.
I obtained many benefits from having belief.
I became attractive with faultless faculties. {155}
- 17.- “ I practiced whatever I taught.
186 I always valued practice above all else.
As I valued practice above all else,
Devas and nāgas believed in me and honored me. {156}
- 17.- “ There are also numerous other qualities,
187 Other than these that I have described.
They should always be trained in by the wise ones
Who wish for the enlightenment of buddhahood. {157}
- 17.- “ I remember the greatest number of hardships
188 That I practiced through numerous eons,⁷⁰⁸
So numerous⁷⁰⁹ I am unable to describe them.⁷¹⁰
I will now go⁷¹¹ into the presence of the Sugata.’ {158}
- 17.- “That wise bodhisattva with sharp wisdom
189 At that moment attained the five higher cognitions.
Through miraculous power he came before the Jina,
Accompanied by eight hundred million beings. {159}
- 17.- “Dṛḍhabala was extremely pleased,
190 And, accompanied by one billion six hundred million beings,
He came into the presence of the Buddha,
Bowed down to his feet, and sat before him. {160}
- 17.- “Knowing the aspiration of that king,
191 The Lord of humans taught this samādhi.
When the king had heard that samādhi
He renounced his kingdom and entered homelessness. {161}
- 17.- “Homeless, he meditated on this samādhi,
192 And he recited it and taught it.
After sixty eons had passed
He became a jina named Padmottara. {162}
- 17.- “The one billion six hundred million beings
193 Who had come with the king into the presence of the Jina
Also heard this samādhi, [F.64.b]
And with the highest joy they entered homelessness. {163}

- 17.- “Homeless, they possessed this samādhi,
194 And recited it and taught it.
After six trillion eons had passed
They all reached supreme enlightenment in the same eon. {164}
- 17.- “They all had the name Anantajñānanottara.
195 They were buddhas to whom devas and humans made offerings.
Each of those supreme humans liberated as many beings
As there are grains of sand in the Ganges. {165}
- 17.- “I was King Śirībala.⁷¹²
196 The practitioners of this supreme bodhisattva conduct,
Those who were my five hundred sons,
Are these guardians of the Dharma. {166}
- 17.- “The one who was my mother
197 Was Māyādevī⁷¹³ in this time.
My four hundred billion daughters
All entered nirvāṇa. ⁷¹⁴ {166b}
- 17.- “The king who was named Dṛḍhabala,
198 The powerful cakravartin with many treasures,
Became King Śuddhodana⁷¹⁵ in this age,
And has been my father in various lifetimes.⁷¹⁶ {166c}
- 17.- “Thus have I for ten billion eons
199 Exercised diligence that is free of laziness.
The pure yearning for this samādhi
Brings the accomplishment of supreme enlightenment. {167}
- 17.- “Therefore, young man, those bodhisattvas
200 Who wish to meditate⁷¹⁷ on this samādhi
Should exercise diligence, regardless of risks to their lives,
And always follow, young man, my example.” {168}
- 17.- *Conclusion of the seventeenth chapter, “The Entranceway to the Samādhi that is Taught
201 by Many Buddhas.”*⁷¹⁸

The Entrustment of the Samādhi

- 18.1 The Bhagavān said to the youth Candraprabha, “Young man, in that way know that there are four beneficial qualities possessed by bodhisattva mahāsattvas who obtain this samādhi, understand it, preserve it, recite it to others, promote it, proclaim it, chant it, and make it widely known to others.
- 18.2 “What are those four beneficial qualities? They will be unsurpassable in merit, they will be undefeatable by opponents, they will have unlimited wisdom, and they will have unending confidence of speech.
- 18.3 Young man, you should know⁷¹⁹ that bodhisattva mahāsattvas [F.65.a] who obtain this samādhi, study it, keep it, read it out loud, disseminate it, teach it, chant it, and make it widely known to others will possess these four beneficial qualities.”
The Bhagavān then recited these verses:
- 18.4 “Throughout time they will be
Unsurpassable in merit
Through attaining this samādhi of peace.
That is the range of activity of all the buddhas. {1}
- 18.5 “Throughout time these heroes
Will be protected by merit,
Practicing supreme, pure,
Unique bodhisattva conduct. {2}
- 18.6 “There will be no adversary
Whatsoever who can harm them.
They will, throughout time,
Be in the care of the buddhas. {3}
- 18.7 “Throughout time their wisdom
Will be immeasurable.
Their confidence will be eternal

- Through their possessing this state of peace. {4}
- 18.8 “They will have an eternally unsurpassable accumulation of merit.
They will have most excellent bodhisattva conduct.
They will not be attacked by adversaries,
Having come into possession of this samādhi of supreme peace. {5}
- 18.9 “They will have vast and sharp wisdom
And thus will have eternal confidence and pure sight.
Those wise ones will always have
The power of memory and the power of retention. {6}
- 18.10 “The meaningful words that they teach
Will be most beautiful to the minds of the wise.
Many beings with wisdom will know
This supreme peaceful samādhi that is taught. {7}
- 18.11 “They will obtain perfect, excellent Dharma robes,
Bedding, invitations, and hard and soft food.
The ones who possess this supreme samādhi of peace
Will be very youthful and handsome. {8}
- 18.12 “They will see many buddhas, lords of worlds,
And make unequalled offerings to those guides.
In seeking this supreme samādhi of peace
They will encounter no impediment. {9}
- 18.13 “They will be in the presence of the lords of worlds
And made happy by hundreds of beautiful verses. [F.65.b]
Having gained this supreme samādhi of peace
They will never experience decline. {10}
- 18.14 “A Lord of the World will be present before them
With the beautiful primary and secondary signs of the body.
Having gained this supreme samādhi of peace
There will be no decline in their wisdom. {11}
- 18.15 “They will never be disheartened.
They will always be wealthy and never poor.
Having gained this supreme samādhi of peace
There will be no attachment in their mind. {12}
- 18.16 “They will never have an unfavorable existence.
They will be world rulers, cakravartin kings.
Having gained this supreme samādhi of peace

- Their kingdoms will always be happy. {13}
- 18.17 “They will have vast wisdom free of uncertainty
Through unceasing teachings for hundreds of eons.
Having heard this samādhi, this level of peace,
Constant, they will follow whatever has been taught. {14}
- 18.18 “Though one were to describe the benefits of the ten strengths
Throughout countless, endless millions of eons,
One would not have spoken of even a fraction of them.
It would be like taking a drop of water from the ocean.” {15}
- 18.19 At that time the young man, with great joy,
Stood up and paid homage with his palms together.
Joyfully standing before the one with the ten strengths
He uttered these inspired words: {16}
- 18.- “Inconceivable great hero,
20 Lord of the World, illuminator,
These benefits have been taught to me
By you, the Lord of humans. {17}
- 18.21 “Compassionate one who wishes to bring benefit,
Great hero, pray tell me,
Who, in the future,
Will listen to this samādhi?” {18}
- 18.- The one with a voice like the avadavat’s song,
22 The Teacher who had taught this to him,
The Bhagavān, who had unimpeded wisdom,
Answered him with these words: {19}
- 18.- “Listen, young man, and I will explain
23 That which is the highest practice.
Those who follow the Dharma
Will be the ones who listens to this sūtra. {20}
- 18.- “They will make offerings to the lords of humans;
24 They will seek the wisdom of buddhahood.
Developing a loving mind,
They will listen to this sūtra. {21} [F.66.a]
- 18.- “Those who have the qualities of mendicancy⁷²⁰
25 And the qualities of austerity,⁷²¹
And who maintain this practice,

- Will be ones who listen to this sūtra. {22}
- 18.- “They will not listen to this sūtra
26 When it is in the hands of those whose acts are evil,
Nor of those who have lost their correct conduct
Regarding the teaching of the lords of worlds. {23}
- 18.- “They will hear it when in the hands
27 Of the celibates, the heroes,
Those who have a mind free of craving
And who have been consecrated by the buddhas. {24}
- 18.- “In future times they will hear
28 This sūtra when it is in the hands
Of those who have served the buddhas,
The lords of the world, in the past. {25}
- 18.- “Those who in previous lifetimes
29 Have been tīrthikas
Will experience no joy
When they hear this sūtra. {26}
- 18.- “Those who have entered homelessness
30 In my teaching in order to have a livelihood
Will be under the power of gain and honor,
And they will criticize each other. {27}
- 18.31 “Many bhikṣus with unrestrained senses,
Who covet the wives of others,
Who wish for gain and have poor conduct,
Will have no faith in this sūtra. {28}
- 18.- “Those who do not intend to attain
32 Merit for buddhahood or to attain dhyāna,
And who maintain the conception of a self,
Will have no faith in this sūtra. {29}
- 18.- “In future times there will be those
33 Who are intent on the result of worldly dhyānas.
They will eat the alms food of arhats
And criticize the enlightenment of buddhahood. {30}
- 18.- “One who rejects this sūtra
34 Will have greater bad karma
Than someone who destroys

- All the caityas in this Jambudvīpa. {31}
- 18.- “One who rejects this sūtra
35 Will have greater bad karma
Than someone who kills as many arhats
As there are grains of sand in the Ganges. {32}
- 18.- “Who among you has the fortitude
36 To teach this sūtra
In the dreadful future time
When the Dharma is ruined?”⁷²² {33}
- 18.- The young man stood up, weeping,
37 And at that time spoke to the Jina.
This heart-born son of the Buddha
Roared thus this lion’s roar: {34} [F.66.b]
- 18.- “In the dreadful time in future
38 When the Buddha has passed away,
Without concern for my life or body
I will spread this sūtra widely. {35}
- 18.- “I will endure
39 The false talk of fools
And, Guide, I will undergo
Their abuse and threats. {36}
- 18.- “I shall cleanse myself of whatever bad actions
40 I have done in the past
And any maliciousness
Toward other bodhisattvas.” {37}
- 18.41 The Buddha, who was the color of gold,
Placed his hand upon Candraprabha’s head.
The Tathāgata, who had a gentle voice,
The Teacher, then said to him, {38}
- 18.- “I give you my blessing.
42 Young man, in the future
There will be no obstacle to your celibacy
Nor will there be to your life.” {39}
- 18.- Eight hundred dharmabhāṇakas
43 Who were present stood up and said,
“In future times we also

- Will be holders of this sūtra.” {40}
- 18.- Eight hundred million
 44 Devas, nāgas, and yakṣas stood up,
 And another six trillion,
 And said to the guide of the world, {41}
- 18.- “Guide, in future times
 45 We will protect
 These bhikṣus who
 Stood up today.” {42}
- 18.- When this sūtra was taught,
 46 Through the blessing of the Teacher,
 Buddha realms shook, in numbers
 Equal to the Ganges sands. {43}
- 18.- The Lord of the World sent
 47 To all those shaken buddha realms
 Emanations of the Buddha
 Who taught the Dharma there. {44}
- 18.- In each of those realms
 48 Countless millions of beings
 Were established in the wisdom of buddhahood
 When they had heard that Dharma. {45}
- 18.- In those buddha realms
 49 Nine hundred million devas⁷²³
 Developed the aspiration to enlightenment
 And scattered flowers on the Buddha. {46}
- 18.- The Lord of men prophesied that
 50 After eight hundred million eons
 They would all, within the same eon,
 Become guides of the world.⁷²⁴ {47}
- 18.51 Bhikṣus and bhikṣuṇīs,
 Upāsakas and upāsikās— [F.67.a]
 Seven hundred and sixty million beings—
 All heard this sūtra. {48}
- 18.- The Lord of humans⁷²⁵ prophesied
 52 That they would see as many guides of the world
 As there are grains of sand in the Ganges

- While practicing bodhisattva conduct. {49}
- 18.- “They will make offerings to them all,
53 Seeking the wisdom of enlightenment,
And here and there they will hear
This unsurpassable sūtra. {50}
- 18.- “They will make unsurpassable offerings
54 To Buddha Maitreya.
They will possess the highest Dharma
And they will go to Sukhāvātī. {52}⁷²⁶
- 18.- “There they will make offerings
55 To the stainless buddha,
The Tathāgata Amitāyus,
For the sake of supreme enlightenment. {53}
- 18.- “Having heard this unsurpassable sūtra
56 They will not go in future
To the lower existences
For seventy-three⁷²⁷ countless eons. {54}
- 18.57 “Those who in future times
Listen to this unsurpassable sūtra,
And keep it and read it,⁷²⁸
Will all be honoring⁷²⁹ me. {55}
- 18.- “I make this declaration⁷³⁰
58 To all those who are standing before me.
I bestow this enlightenment gained⁷³¹ with difficulty.” {56}
- 18.- *Conclusion of the eighteenth chapter, “The Entrustment of the Samādhi.”*
59

The Teaching of the Inconceivable Dharma of the Buddha

- 19.1 The Bhagavān said to the youth Candraprabha, “Young man, in that way bodhisattva mahāsattvas, having heard the inconceivable and measureless benefits of the qualities that come from the samādhi, *the revealed equality of the nature of all phenomena*, through wishing not to be fearful, wishing not to be terrified, and not to be gripped by terror, will become learned in the teaching of the inconceivable Dharma of the Buddha. Aspire to the inconceivable Dharma of the Buddha. Be wise in asking questions about the inconceivable Dharma of the Buddha. Be wise in seeking the inconceivable Dharma of the Buddha. Do not be fearful, do not be terrified, and do not be gripped by terror on hearing the inconceivable Dharma of the Buddha.” [F.67.b]
- 19.2 The youth Candraprabha placed his palms together, bowed toward the Bhagavān, and asked him, “Bhagavān, in this way how do bodhisattva mahāsattvas aspire to the inconceivable Dharma of the Buddha, become wise in asking questions about the inconceivable Dharma of the Buddha, become wise in seeking the inconceivable Dharma of the Buddha, and not be fearful, not be terrified, and not be gripped by terror on hearing the inconceivable Dharma of the Buddha?”
- 19.3 The Bhagavān replied to the youth Candraprabha, “Bodhisattva mahāsattvas who listen to and hear this samādhi, *the revealed equality of the nature of all phenomena*, and obtain it, understand it, keep it, read it out loud, disseminate it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others, those bodhisattva mahāsattvas will become wise in the teaching of the inconceivable Dharma of the Buddha. They will aspire to the inconceivable Dharma of the Buddha, they will become wise in asking questions about the inconceivable Dharma of the Buddha, and will not be fearful, will not be terrified, and will not be gripped by terror on hearing the inconceivable Dharma of the Buddha.”⁷³²
- 19.4 “After the youth Candraprabha had been taught by the Bhagavān these words on accomplishing the benefits of the qualities that come from the samādhi, *the revealed equality of the nature of all phenomena*, he again heard from the Bhagavān countless, innumerable verses⁷³³ describing the benefits of the qualities that come from the

samādhi, *the revealed equality of the nature of all phenomena*; and it was at that time that the youth Candraprabha attained this king of samādhis, *the revealed equality of the nature of all phenomena*.⁷³⁴

- 19.5 Innumerable, countless bodhisattva mahāsattvas attained the great, higher cognitions. [F.68.a] Countless beings also developed the motivation that is directed toward great compassion.
- 19.6 This universe of a thousand million worlds shook in six ways. It trembled, trembled strongly, and trembled intensely; it quivered, quivered strongly, and quivered intensely; it shook, shook strongly, and shook intensely; it shuddered, shuddered strongly, and shuddered intensely; it quaked, quaked strongly, and quaked intensely; the east sank and the west rose, the west sank and the east rose, the north sank and the south rose, the south sank and the north rose, the perimeter sank and the center rose, and the center sank and the perimeter rose. An immeasurable radiance shone in the universe. There fell a great rain of divine incense. Devas and their sons gathered in order to listen to the Dharma. High in the sky they heard the innumerable verses on the benefits of the qualities that come from the samādhi, *the revealed equality of the nature of all phenomena*. All the devas and their sons felt pleased, delighted, thrilled, joyous, happy, and glad, and they emitted cries of joy⁷³⁵ and laughter. They let fall a great rain of divine flowers of various kinds. They played many thousands of trillions of divine musical instruments. And they proclaimed the following words together as one voice:
- 19.7 “Aho!⁷³⁶ We have obtained something that is excellent to obtain. We have heard the innumerable verses on the benefits of the qualities from the Bhagavān. Bhagavān, just as the bodhisattva mahāsattva, the youth Candraprabha, attained this samādhi, *the revealed equality of the nature of all phenomena*, we also, Bhagavān, will all together at the same time attain this samādhi, *the revealed equality of the nature of all phenomena*.” [F.68.b]
- 19.8 At the time when the Bhagavān was teaching the Dharma on Vulture Peak Mountain to the assembly that was like an ocean, the gandharva⁷³⁷ Pañcaśikha, in order to honor and serve him, descended from the sky accompanied by the sound of five hundred musical instruments, and remained before the Bhagavān.
- 19.9 The gandharva Pañcaśikha thought, “Just as I⁷³⁸ render service and honor in Sudharma before the devas of Trāyastriṃśa and Śakra, the lord of the devas, by singing them songs, in that same way I shall sing in order to make an offering to the god of gods, the Tathāgata, the arhat, the perfectly enlightened Buddha.”
- 19.10 Then the gandharva Pañcaśikha stood up before the Bhagavān holding a lute, the body of which was made of beryl. He was accompanied by the music⁷³⁹ of five hundred other gandharvas⁷⁴⁰ holding musical instruments.
- 19.11 The Bhagavān thought, “I shall perform a miracle so that the youth Candraprabha will attain skill in the realization of the inconceivable Dharma of the Buddha, so that he will not waver from the samādhi, *the revealed equality of the nature of all phenomena*, and so that I may manifest the gandharva Pañcaśikha’s skill in singing and playing the lute.”

- 19.12 Then the Bhagavān performed that miracle, and through the power of the Buddha the five hundred instruments were played excellently. From that excellent playing there came the sound of the inconceivable meaning, which was united⁷⁴¹ with the true nature. And these verses of the realization of the inconceivable Dharma of the Buddha were sung:⁷⁴²
- 19.13 “Within the breadth of one hair there are as many buddhas
As the number of grains of sand in the Ganges.
And those jinas have as many buddha realms, too,
Each one separate and with distinct characteristics. {1}
- 19.14 “Within the breadth of one hair there are the five kinds of beings:
The beings in hell, those who are animals, [F.69.a]
Those in the realm of Yama, the devas, and humans,
Without overlapping or being squeezed.⁷⁴³ {2}
- 19.15 “Within that space there are the lakes and oceans,
All rivers, and similarly ponds and springs,
Without overlapping or being squeezed.
In that way the Buddha’s Dharma is inconceivable. {3}
- 19.16 “Within that space there are numerous mountains:
Cakravāla, Meru, and Sumeru,
Mucilinda and Mahāmucilinda,
Vindhya, Gṛdhraakūṭa, and Himavat. {4}
- 19.17 “Within that space there are the terrible hells,
The horrible Tāpana and Pratāpana.
Those who have fallen into those hells
Experience the sensation of suffering. {5}
- 19.18 “Within that space there are divine palaces,
Twelve⁷⁴⁴ yojanas in size and beautiful.⁷⁴⁵
Within them there are many thousands of devas⁷⁴⁶
Who experience bliss in divine pleasures. {6}
- 19.19 “Within that space there are the births of buddhas.
There is illumination from the teaching of those who know the world.
Those⁷⁴⁷ who have not trained in pure conduct
And who have no wisdom will not see them. {7}
- 19.-
20 “Within that space they hear the words,
‘The Dharma has ceased, the Guide has passed away.’
Within that space there are some who hear,
‘The Guide lives and he teaches the Dharma.’ {8}

- 19.21 “Within that space there are some who perceive
That they live for countless years.
Within that space there are those whose time is ending.
They hear the words, ‘You have not long to live.’ {9}
- 19.- “Within that space there are some who have the perception,
22 Believing what their mind perceives,
Of seeing and making offerings to sugatas⁷⁴⁸ and pleasing the buddhas.
Yet there is no arising and no making of offerings. {10}
- 19.- “A man dreams he is in a house
23 Experiencing the bliss of sensory pleasures.
When he awakes he does not see those pleasures.⁷⁴⁹
He knows that it was a dream. {11}
- 19.- “In that way, what is seen, heard, thought, or known,⁷⁵⁰
24 All of this is unreal, like a dream.
The one who has attained the samādhi
Will know this nature of phenomena. {12}
- 19.- “For people such as this there is no pleasure or displeasure.
25 They are always perfectly happy in the world. [F.69.b]
Those who delight in vast forests
Become perfectly happy mendicants. {13}
- 19.- “Those who have no thought of ‘mine,’
26 Those who have abandoned all attachments,
Wander in the world like rhinoceroses
And roam like the wind through the air. {14}
- 19.27 “Meditation on the path, the development of wisdom,
The emptiness and selflessness of all phenomena:
He who meditates on these Dharmas
Will have unending confidence. {15}
- 19.- “The people in the world whose minds have no attachment,
28 They are perfectly happy in this world.
Their minds are always like the wind,
Knowing no attachment to pleasure or displeasure. {16}
- 19.- “It is suffering to be with that which is unpleasant;
29 It is suffering to be separated from that which is pleasant.
Finally abandoning both of these,
Those happy people delight in the Dharma. {17}

19.- “The one who has attachment on hearing this Dharma,
30 And animosity on hearing that which is not Dharma,
Goes astray through conceit and pride,
And overpowered by pride, experiences suffering. {18}

19.31 “Those who remain in equanimity
Are always free of arrogance and depression.
When faced with the pleasant and the unpleasant
They always have a liberated mind. {19}

19.- “Those who maintain perfectly pure correct conduct,
32 Who remain always in inconceivable dhyāna
And delight in the peace of the forests,
Will never know the arising of doubts. {20}

19.- “Those who engage in that which is unreal,
33 The fools who are always enjoying sensory pleasures
Like vultures attracted to a corpse,
They always fall under the power of Namuci.”⁷⁵¹ {21}

19.- When these verses had been created through the sound of the lutes,⁷⁵² the youth
34 Candraprabha attained skill in the realization of the inconceivable Dharma of the
Buddha; the gandharva Pañcaśikha attained the patience that was in accord with that
sound; countless beings, both devas and humans, developed the aspiration to the highest,
complete enlightenment; [F.70.a] and countless beings were benefitted.

19. *Conclusion of the nineteenth chapter, “The Teaching of the Inconceivable Dharma of the*
35 *Buddha.”*

Indraketudhvajarāja

- 20.1 Then the Bhagavān said to the youth Candraprabha, “Young man, in that way bodhisattva mahāsattvas who wish for this Dharma teaching of entering great compassion and wish to attain the highest, complete enlightenment of perfect buddhahood quickly should rely upon all roots of merit, training, qualities, and completely pure conduct.
- 20.2 “Bodhisattva mahāsattvas who have few involvements, avoid bad companions, rely on kalyāṇamitras, have an inquiring nature, unrelentingly seek the Dharma, have the Dharma as their goal, desire the Dharma, delight in the Dharma, obtain the Dharma, and practice the Dharma in accord with the Dharma will, young man, develop great compassion for beings and will develop the aspiration for the highest, complete enlightenment.
- 20.3 “Moreover, young man, bodhisattva mahāsattvas who wish for this Dharma teaching of entering great compassion and wish to attain the highest, complete enlightenment of perfect buddhahood quickly should be diligent, without regard for life or body, and should continuously seek kalyāṇamitras who teach this Dharma teaching of entering great compassion, and unwaveringly serve them, rely upon them, and honor them.
- 20.4 “Young man, bodhisattva mahāsattvas who with a higher motivation seek kalyāṇamitras should hear from them the Dharma teaching of entering great compassion, and should obtain it, understand it, preserve it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, [F.70.b] promulgate it, and make it widely known to others. They should, with joy and veneration, perceive as the Teacher the person from whom they hear this Dharma teaching on entering great compassion.
- 20.5 “Young man, when bodhisattva mahāsattvas search for kalyāṇamitras, and respect them and serve them without weariness, at that time, young man, those bodhisattva mahāsattvas easily attain the highest, complete enlightenment of perfect buddhahood and they obtain this Dharma teaching on easily entering great compassion.
- 20.6 “Young man, in that way bodhisattva mahāsattvas should constantly seek for kalyāṇamitras as if their head or clothing were on fire, and unwaveringly attend upon them, serve them, and venerate them.

- 20.7 “Why is that? Young man, for bodhisattva mahāsattvas the highest, complete enlightenment of perfect buddhahood, not even to speak of this Dharma teaching on entering great compassion, depends upon kalyāṇamitras.
- 20.8 “Therefore, young man, you should always practice by thinking, ‘I will not weary of seeking kalyāṇamitras, venerating them, and serving them.’ ”
- 20.9 Thereupon the Bhagavān, in order to make clear this Dharma teaching on entering great compassion, gave the youth Candraprabha the teaching that had been given in the past in detail in the form of the following verses:⁷⁵³
- 20.- “Many incalculable, innumerable,
10 Inconceivable millions of eons in the past,
There was the highest of humans,
The Guide named Indraketuḍhvajarāja. {1}
- 20.11 “He taught this samādhi of peace
In which there is no human, soul, or person:
‘All phenomena are like the moon on water,
Illusions, bubbles, mirages, and lightning. {2}
- 20.- “ ‘There is no human, no descendant of Manu, to be found [F.71.a]
12 Who goes to the next world when his time has come to an end.
However, the karma that has been created will not disappear,
But will give corresponding black or white results. {3}
- 20.- “ ‘This is the excellent doorway of the way of logic,
13 The subtle, difficult-to-see realm of experience of the jinas.
The Bhagavān knows the enlightenment of buddhahood
In which there are there no words or letters to be found. {4}
- 20.- “ ‘Vast retention and the accumulation of wisdom
14 Come from a hundred thousand trillion sūtras.
The Bhagavān teaches the samādhi
That is the field of experience of a hundred thousand trillion buddhas. {5}
- 20.- “ ‘This frees the sick from their illness.
15 It is the wealth accomplished by bodhisattvas.
It is praised and extolled by all buddhas;
A hundred thousand trillion devas make offerings to it. {6}
- 20.- “ ‘It is condemned by all foolish beings,⁷⁵⁴
16 And the tīrthikas always reject it.
It is the supreme wealth of conduct that is praised by the buddhas.
It is as undefiled as lightning in the sky. {7}

- 20.- “Those who make offerings to millions of jinas
 17 Are wise in the practice of generosity and correct conduct,
 Have forsaken their previous bad companions,
 And have an unsurpassable inheritance of wealth.”⁷⁵⁵ {8}
- 20.- “There was present a bhikṣu, a dharmabhāṇaka,
 18 A celibate who was the heart son of the Sugata.
 When he had heard this benevolent Dharma,
 He developed the aspiration to be a guide of the world.”⁷⁵⁶ {9}
- 20.- “The Guide, Indraketudhvajarāja,
 19 Said to the dharmabhāṇaka,
 ‘Bhikṣu, develop the supreme, difficult-to-attain
 Motivation for the highest enlightenment. {10}
- 20.- “ ‘Maintain the conduct that is like a precious jewel,
 20 Always depend on favorable friends,
 Never depend on friends whose actions are evil
 And before long you will attain buddha wisdom.’ {11}
- 20.- “The one who developed the aspiration to enlightenment
 21 In the presence of Indraketudhvajarāja
 Became a supreme dharmabhāṇaka,
 A celibate who was the heart son of the Sugata.”⁷⁵⁷ {12}
- 20.- *Conclusion of the twentieth chapter, “Indraketudhvajarāja.”* [F.71.b] [B7]
 22

The Past

- 21.1 Then the Bhagavān said to the youth Candraprabha, “Therefore, young man, bodhisattva mahāsattvas should entertain no misgivings about all the teachings on the root of merits, the training, and the qualities.⁷⁵⁸ They should have few involvements, avoid bad companions, rely on kalyāṇamitras, have an inquiring nature, unrelentingly seek the Dharma, have the Dharma as their goal, desire the Dharma, delight in the Dharma, obtain the Dharma, and practice the Dharma in accord with the Dharma. They should perceive every buddha and bodhisattva as the teacher. They should with joy and veneration perceive as the teacher the person from whom they hear this Dharma teaching.
- 21.2 “Young man, bodhisattva mahāsattvas who adopt and follow this Dharma teaching of entertaining no misgivings about all the teachings on the root of merits, the training, and the qualities will quickly display unending confidence of speech. They will accomplish⁷⁵⁹ the inconceivable Dharma of the Buddha. They will realize the profound Dharma of the Buddha. They will be like a light that dispels the darkness of perplexity, uncertainty, and doubt of the people of the world and the devas.”
- 21.3 Then at that time, in order to relate this Dharma teaching of entertaining no misgivings about all the teachings on the root of merits, the training, and the qualities, he spoke to the youth Candraprabha these verses that told of the past.⁷⁶⁰
- 21.4 “In the past, in this world named Jambudvīpa,⁷⁶¹
 There were two excellent sons⁷⁶² who were not heedless.
 They entered homelessness in the teaching of a sugata,
 And dwelt like rhinoceroses in a grove of trees. {1}
- 21.5 “They had miraculous powers and had attained the four dhyānas,
 They were very learned and skilled in composing poetry and texts, [F.72.a]
 They had mastered levitating up into the air,
 And they could travel freely through the sky. {2}
- 21.6 “They were engaged in conversation

- In that cool grove of trees
That was filled with a variety of beautiful flowers
And attended by flocks of varieties of birds. {3}
- 21.7 “A king who was pursuing a deer
Heard their voices and entered that grove.
The monarch saw the two dharmabhāṇakas
And with the greatest joy he approached them. {4}
- 21.8 “They addressed each other agreeably
And the king sat down before them.
The king’s multitudinous army
Of sixty quintillion soldiers approached. {5}
- 21.9 “Then both of those dharmabhāṇakas
Said to the king, ‘Listen, Kṣatriya!’⁷⁶³
It is very difficult to reach supreme buddhahood.
Monarch, always be careful! {6}
- 21.10 “ ‘Life is always passing and never stays.
It passes as quickly as a mountain stream.
From the torment of illness, misery, and aging
You have no other refuge than good actions.’⁷⁶⁴ {7}
- 21.11 “ ‘Supreme king,⁷⁶⁵ be a protector of the Dharma.
Guard the teaching of the one with ten strengths
In this utterly terrible time of degeneration.
Remain on the side of Dharma, supreme king!’ {8}
- 21.12 “Thus the wise ones at that time
Gave much advice to that sovereign,
Following which the monarch, with the other six quintillions,⁷⁶⁶
Developed the aspiration to enlightenment. {9}
- 21.13 “When the supreme king had heard the Dharma,
He was joyful, very happy, and enraptured
With those who had spoken it so gently and pleasantly,
And bowed down to their feet before departing. {10}
- 21.14 “Under that king there were many other bhikṣus
Who desired gain and who entered homes.
When he saw how dissimilar was their conduct
The king did not show them respect. {11}
- 21.15 “The teacher of the teaching had passed away

- And this was the time of the latter years.
 There were very few worthy recipients in Jambudvīpa,
 And there were present many who were without self-control. {12}
- 21.16 “The many bhikṣus, who were desirous and greedy,
 Yearned for acquisitions, held the view of objective reality, [F.72.b]
 And had fallen away from the Sugata’s teaching,
 At that time repeatedly urged the king to action. {13}
- 21.17 “ ‘You must kill those two dharmabhāṇakas.
 They are tīrthikas who are teaching nihilism.
 Among those who have adopted that practice for a long time
 There are none who have attained nirvāṇa. {14}
- 21.18 “ ‘They deny karma, they deny ripening;
 Those imposters teach that there are no skandhas.
 Your Majesty, banish them from the land
 And then the Dharma will remain for a long time.’ {15}
- 21.19 “When he had listened to what they had to say,
 The elephant-like king became distrustful.
 ‘I shall kill these two dharmabhāṇakas.
 I must not leave them alone, for that would be harmful.’⁷⁶⁷ {16}
- 21.- “The king was attended by a goddess⁷⁶⁸
 20 Who had practiced with him in a previous lifetime.
 She was wise and had benefited him for a long time,
 And at this time she said to the sovereign king, {17}
- 21.21 “ ‘Kṣatriya,⁷⁶⁹ do not think in this way
 Because of what bad associates have said.
 Do not kill⁷⁷⁰ those two wise dharmabhāṇakas
 Because of what bad associates have said. {18}
- 21.- “ ‘Lord of men, do you not remember even a little
 22 Of what they said to you in the forest grove?
 In this perfectly terrible time of degeneration,
 Remain on the side of Dharma, elephant-like king!’⁷⁷¹ {19}
- 21.- “The king, inspired by those true words,
 23 Did not abandon the teachings of the jinas.⁷⁷²
 But the king had a cruel brother
 Who was persuaded by those around him.⁷⁷³ {19b–20a}⁷⁷⁴
- “They told him, ‘The king, your brother, is wicked;

- 21.- He has no joy in being alive.⁷⁷⁵
- 24 Those two bhikṣus possess dreadful spells.
With those spells they can fly through the sky.⁷⁷⁶ {20}
- 21.25 “ ‘Having heard this we have come to you,
To tell you all that has occurred.
Quickly kill those dreadful magicians,
Or afterward you will be filled with regret.’ {21}
- 21.- “Then the king’s brother⁷⁷⁷ put on his armor,
26 Under the influence of those bad associates.
The king’s brother, encircled by his entire army,
Came to the forest where the two bhikṣus dwelt. {22}
- 21.27 “The nāgas and yakṣas that lived in that forest
Knew the intention of the king’s dreadful, cruel brother [F.73.a]
And hurled upon them a rain of bricks and stones
That killed the king’s brother and his army. {23}
- 21.- “See how the life of the king’s cruel brother came to an end
28 Because he listened to what bad associates said.
Those who were angry at the dharmabhāṅakas
Took rebirth sixty times in the Avīci hell. {24}
- 21.- “Those numerous bhikṣus who believed in reality
29 And drove the kṣatriya king to action
Experienced the sufferings of hell
For countless billions of rebirths. {25}
- 21.- “The goddess who influenced the king
30 And protected the dharmabhāṅakas
Saw buddhas as numerous as sand grains in ten million Ganges,
Made offerings to them, and engaged in practice. {26}
- 21.31 “The multitudinous six quintillion men,
Who with the king had heard the Dharma
And developed the aspiration to enlightenment,
Became buddhas in numerous different realms. {27}
- 21.- “Their lifespans were many millions of eons.
32 They had inconceivable, unequaled wisdom.
They all taught this excellent samādhi,
And then those supreme humans passed into nirvāṇa. {28}
- “Having heard this unsurpassable teaching

- 21.- On the accumulation of correct conduct, purity, qualities, and wisdom,
 33 You must practice intently, without distraction,
 And quickly attain the wisdom of buddhahood.⁷⁷⁸ {29}
- 21.- “Look upon us us, you tathāgatas in the ten directions,
 34 Who have peaceful minds and compassionate, loving eyes.
 You are the refuge and protection for all beings.
 Send down your rain of Dharma upon the world.⁷⁷⁹ {30}
- 21.35 “Do not think that those two young men,
 Those perfect sons,⁷⁸⁰ were anyone else:
 Dīpaṅkara was at that time one of them,
 And I was the second dharmabhāṅaka. {30a}
- 21.- “At that time Maitreya was the king⁷⁸¹
 36 Who listened favorably to the Dharma.
 And you, young man, at that time,
 Were the wise goddess who wished to help. {30b}
- 21.37 “At that time, Devadatta
 Was the king’s brother,
 Influenced by the acquisitive bhikṣus [F.73.b]
 Who said, ‘Kill those two dharmabhāṅakas.’ ” {30c}
- 21.- *Conclusion of the twenty-first chapter, “The Past.”*
 38

The Teaching on the Body

- 22.1 Then the Bhagavān said to the youth Candraprabha, “Therefore, young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should have no attachment to their life or body. Why is that? Because, young man, beings accomplish bad actions due to attachment to their lives and bodies.”⁷⁸²
- 22.2 “Young man, bodhisattva mahāsattvas who have no attachment to their life and body will not even find it difficult to attain the highest, complete enlightenment of perfect buddhahood, not to mention this samādhi. Therefore, young man, have no attachment to your life and body. That is how you should practice.”
It was said concerning this:
- 22.3 “Foolish beings always unceasingly
Have strong attachment to the putrid body.
Grasping at life, and for the sake of happiness,
The unwise always commit bad actions. {i}
- 22.4 Those who do not know attachment
To body and life, which have no essence,
Will defeat the armies of Māra
And realize enlightenment at the foot of the Bodhi tree. {ii}
- 22.5 Those who have attachment to these two things—
The body that is empty and selfless,
And life, which is like a dream or a fleeting dewdrop—
Those people will go to hell when they die. {iii}
- 22.6 *Conclusion of the twenty-second chapter, “The Teaching on the Body.”*⁷⁸³

The Teaching on the Tathāgata's Body

- 23.1 Then the Bhagavān said to the youth Candraprabha, “Therefore, young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should not know the Tathāgata to be the rūpakāya.⁷⁸⁴ Why is that? It is because the Buddha Bhagavān manifests because of the dharmakāya and does not manifest because of the rūpakāya. [F.74.a]
- 23.2 “Young man, bodhisattva mahāsattvas whose wish is to aspire to the body of the tathāgata, who wish to know the body of the tathāgata, should obtain this samādhi, understand it, preserve it, recite it to others, promote it, proclaim it, chant it, meditate on it with dedication to the practice of meditation, and make it widely known to others.
- 23.3 “Young man, the body of the tathāgata⁷⁸⁵ is taught to be one meaning,⁷⁸⁶ with the understanding that it arises from a hundred merits. It arises from the Dharma.⁷⁸⁷ It is without attributes. It is devoid of all attributes. It is profound.⁷⁸⁸ It is immeasurable. It is an immeasurable phenomenon.⁷⁸⁹ It has the nature of the absence of attributes.⁷⁹⁰ It is free of all attributes.⁷⁹¹ It is unwavering.⁷⁹² It has no location. It completely has the nature of space. It is invisible. It transcends the scope of the eye's vision. That should be known as the dharmakāya.⁷⁹³
- 23.4 “It is inconceivable. It is beyond the level of thought. It is unaffected by bliss or suffering. It transcends all conceptual elaboration.⁷⁹⁴ It has no location,⁷⁹⁵ because it transcends the scope of the words of those who aspire to the wisdom of buddhahood. It is the quintessence⁷⁹⁶ because it transcends desire. It is indivisible because it transcends anger.⁷⁹⁷ It is stable because it transcends the scope of ignorance. It is taught through the teaching of emptiness. It is unborn because it transcends birth.⁷⁹⁸ It is ‘permanent’ in terms of words, and terminology is empty.⁷⁹⁹ It is undifferentiated because it is nirvāṇa.⁸⁰⁰ It is ‘nirvāṇa’⁸⁰¹ because of a word. It is ‘peace’ because of speaking.⁸⁰² There is equality in terms of conventional appellations.⁸⁰³ There are appellations in terms of ultimate truth. There is ultimate truth through correct speech.⁸⁰⁴
- 23.5 “It is calmness, the absence of anguish.⁸⁰⁵ It is groundless,⁸⁰⁶ and cannot be comprehended.⁸⁰⁷ There is no end to its description.⁸⁰⁸

- 23.6 “Young man, it arises from training in the great, higher cognitions, and it is known as the tathāgatakāya.”
Thereupon, the Bhagavān spoke these verses: [F.74.b]
- 23.7 “Someone who wishes to know
This body of the Lord of the World⁸⁰⁹
Should meditate on this samādhi,
And then they will know the Buddha’s body.⁸¹⁰ {1}
- 23.8 “A buddha’s body is born from merit.⁸¹¹
It⁸¹² is pure and it is brilliant.
It is the same as space;
There is no difference between them. {2}
- 23.9 “The characteristics of a buddha
Are the same as those of enlightenment.
The characteristics of the body
Are the same as those characteristics. {3}
- 23.- “The body has enlightenment’s characteristics
10 And a buddha realm has the same.
The strengths, liberations, and dhyānas
Are all also a single characteristic. {4}
- 23.11 “That is the nature of the emergence
Of the buddhas, of the lords of worlds.
There is no being who with physical eyes
Is able to see their bodies. {5}
- 23.- “There are many who declare,
12 ‘I have seen the guide of the world.
He is the color of gold and his body
Illuminates the entire world.’ {6}
- 23.- “This body that is seen,
13 Beautified by characteristics,
Is a manifestation through the power
Of the blessing of the buddhas. {7}
- 23.- “The Buddha’s body is displayed
14 As having a height and a width,
But that body cannot be measured,
And therefore it is inconceivable. {8}
- 23.15 “If the Buddha’s body could be measured

- And found to be of a certain size,
Then the Teacher would be the same
As a deva or a human. {9}
- 23.- “That characteristic is the ripening
16 Of a mind in meditation.
There will be pure, radiant names-and-form
That have that characteristic. {10}
- 23.17 “There is no being whatsoever
Who has meditated on this samādhi of peace
It is in that way that the Lord of the World
Has practiced for millions of eons. {11}
- 23.- “I have developed this samādhi
18 Through a multitude of good qualities.
Because of the vastness of that samādhi
My body cannot be seen. {12}
- 23.- “As is someone’s mind,
19 So are their names-and-form;
The mind that has no nature of its own
Has names-and-form with that characteristic. {13}
- 23.- “Those who have a gross perception
20 Of names-and-form,
Their inharmonious perception [F.75.a]
Gives rise to a mind that is gross. {14}
- 23.- “Those who have a subtle perception
21 Within their names-and-form
Will have a mind that is radiant
And without attachment to names-and-form. {15}
- 23.- “I remember that in my previous lives
22 During seven countless eons,
The three bad perceptions⁸¹³
Never arose in me at any time. {16}
- 23.- “My mind has been undefiled
23 For countless millions of eons.
I bring benefit to beings
And my body is not visible. {17}
- “The one whose mind

- 23.- Is liberated from existents
 24 Will never again be
 Connected with existents. {18}
- 23.- “My consciousness is liberated
 25 Completely from all things.
 I know the nature of the mind,
 So that henceforth wisdom will arise. {19}
- 23.- “My emanations proceed
 26 To thousands of millions of realms.
 There they benefit beings
 Though there is no body to be found. {20}
- 23.- “Without characteristics, without attributes,
 27 It is the same as space.
 My body is indescribable.
 It is taught to be difficult to understand. {21}
- 23.- “The dharmakāya, the great hero,
 28 Is a body born from the Dharma.
 The Jina cannot be made known
 By means of the rūpakāya. {22}
- 23.- “Māra will find no opportunity
 29 To cause harm to the one
 Who has felt joy on hearing
 These words that have been taught. {23}
- 23.- “Those who have heard the profound Dharma
 30 And have not been frightened by it,
 Will not even for the sake of their life
 Forsake the enlightenment of buddhahood. {24}
- 23.- “They will know the truth that is taught
 31 In thousands of millions of sūtras.
 They will be a light for the world
 Wherever it is that they will go.⁸¹⁴ {25}
- 23.- “Young man, the body of the Tathāgata is not easily known through attributes or actions.
 32 It is blue, or is colored blue, or is like blue, or shines with blue light; or it is yellow, or is colored yellow, or is like yellow, or shines with yellow light; or it is red, or is colored red, or is like red, [F.75.b] or shines with red light; or it is white, or is colored white, or is like white, or shines with white light; or it is madder, or is colored madder, or is like madder,

or shines with madder light; or it is crystal, or is crystal-colored, or is like crystal, or shines with crystal light; or it is fire, or is fire-colored, or is like fire, or shines with fire light; or it is distilled ghee, or is ghee-colored, or is like ghee, or shines with ghee-colored light; or it is gold, or is gold-colored, or is like gold, or shines with golden light; or it is beryl, or is beryl-colored, or is like beryl, or shines with beryl light; or it is lightning, or is lightning-colored, or is like lightning, or shines with lightning's light; or it is Brahmā, or is Brahmā-colored, or is like Brahmā, or shines with Brahmā's light; or it is a deva, or is deva-colored, or is like a deva, or shines with a deva's light. It is not easy to know it.

23.- “Young man, in that way the body of the tathāgata is pure. It cannot be conceived of
33 through attributes, and so it is taught to be inconceivable. It cannot be conceived of⁸¹⁵ through any attribute, and so it is taught to be inconceivable. It cannot be conceived of through external appearances. It is immeasurable. The beings and devas of this world cannot easily grasp its extent even through the perfect rūpakāya.”⁸¹⁶

The Bhagavān then spoke these verses:

23.- “All the particles in the world
34 And all that can be conceived of as dust,
And all the water that is in springs,
Lakes, ponds, and the ocean— {26}

23.- “One may ask how many particles there are,
35 But one can never find the end.
Even if, with the tip of a hair, one could measure out
How much water there is in an ocean,⁸¹⁷ {26–27}

23.- “Even that could not be taught
36 As an analogy for the Lord of the World.
There are countless drops of water [F.76.a]
And it is the same for atoms, {27}

23.- “But I see that even a single sentient being
37 Has far more numerous
Aspirations and motivations
That are developed at numerous times.⁸¹⁸ {28}

23.- “Yet even the aspirations of all beings
38 Are not adequate as an analogy
For those qualities of the body
That I have indicated. {29}

23.- “One cannot⁸¹⁹ through⁸²⁰ attributes and actions
39 Know the appearance of these kinds
Of qualities⁸²¹ of a buddha,
And that is my distinctive characteristic. {30}

- 23.- “The buddhas are devoid of attributes.
40 They are the manifestation of the dharmakāya.
They are profound and immeasurable,
And therefore the buddhas are inconceivable. {31}
- 23.- “The inconceivable buddha body
41 Of a buddha is also inconceivable.
Those bodies are inconceivable.
They are the manifestation of the dharmakāya. {32}
- 23.- “The mind is incapable of conceiving
42 The bodies of the buddhas.
One cannot, therefore, obtain
The measure of such a body. {33}
- 23.- “Those immeasurable qualities
43 I have practiced for ten million eons.
Therefore have I accomplished
A body that is inconceivable and radiant, too. {34}
- 23.- “There is no being that can grasp it
44 Or that can obtain its measure.
In that way the body of a buddha
Is inconceivable and immeasurable. {35}
- 23.- “Because the qualities are immeasurable
45 There is no measure that can be conceived for them.⁸²²
Because the qualities are not conceived
The buddha also is inconceivable. {36}
- 23.- “The measured is taught to be a conception;
46 The measureless is nonconceptual.
That which is not conceived is without conception;
Therefore the buddha is inconceivable. {37}
- 23.- “Just as space is limitless
47 And no one is able to measure it,
Likewise a buddha’s body
Is just the same as space. {38}
- 23.- “Those who thus know the body
48 Of the buddhas are the progeny of the jinas.
They will also become buddhas,
Inconceivable lords of worlds.” {39}

23.- *Conclusion of the twenty-third chapter, "The Teaching on the Tathāgata's Body."*⁸²³
49

The Inconceivable Tathāgata

- 24.1 Then the Bhagavān said to the youth Candraprabha, [F.76.b] “Young man, aspiring bodhisattva mahāsattvas think, ‘How can I make manifest the four discernments? What are these four? They are the discernment of meaning, the discernment of phenomena, the discernment of definitions, and the discernment of eloquence. I shall manifest these four!’ On having this thought, young man, bodhisattva mahāsattvas should obtain this samādhi, understand it, preserve it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, and make it widely known to others.
- 24.2 “Young man, what is the discernment of phenomena?
 “Young man, however many words there can be for forms, the tathāgata has that many appellations for them.⁸²⁴ It is the same for sensation, identification, mentation; and, young man, for consciousnesses. Young man, in that way there are infinite, endless, inconceivably numerous⁸²⁵ words for forms, and the tathāgata, too has inconceivably numerous appellations for them. It is the same for sensation, identification, mentation, and, young man, for consciousnesses: there are infinite, endless, inconceivably numerous words for them, and the tathāgata, too has inconceivably numerous appellations for them.⁸²⁶
- 24.3 “Young man, there are countless faults in those composite phenomena; there are also countless benefits in nirvāṇa, and the tathāgata, too, has that many countless appellations. Young man, as numerous as are the names for nirvāṇa, the tathāgata has that many appellations. [F.77.a] Thus, young man, there are countless names of nirvāṇa, and the tathāgata, too, has that many appellations.
- 24.4 “Young man, the tathāgata has spoken of four kinds of appellations that are inconceivably numerous because it is not easy to state that there is an end to them. What are these four? They are the inconceivably numerous appellations in regard to the composite, the inconceivably numerous appellations for sounds, the inconceivably numerous appellations for kleśas, and the inconceivably numerous appellations for purification. Young man, those are the tathāgata’s four kinds of inconceivably numerous

- appellations. Young man, those four, the tathāgata’s inconceivably numerous appellations, are taught to be inconceivably numerous as it is not easy to state that there is an end to them. To understand what those four are, they should be taught in detail.
- 24.5 “Young man, there are the four ways of the bodhisattvas. What are the four ways? They are the inconceivably numerous ways of the composite, the inconceivably numerous ways of teaching the composite, the inconceivably numerous ways of the kleśas, and the inconceivably numerous ways of purification. Those are the four.
- 24.6 “Young man, the bodhisattvas have four kinds of reasoning.⁸²⁷ What are the four kinds of reasoning? They are the inconceivably numerous kinds of reasoning concerning the composite, the inconceivably numerous kinds of reasoning concerning teaching the composite, the inconceivably numerous kinds of reasoning concerning the kleśas, and the inconceivably numerous kinds of reasoning concerning purification. Those are the four.
- 24.7 “Young man, the bodhisattvas have four kinds of doorways. What are the four kinds of reasoning? They are the inconceivably numerous doorways concerning the composite, the inconceivably numerous doorways concerning teaching the composite, the inconceivably numerous doorways concerning the kleśas, and the inconceivably numerous doorways concerning purification. Those are the four.
- 24.8 “Young man, the bodhisattvas have four kinds of elucidation. What are the four kinds of elucidation? [F.77.b] They are the inconceivably numerous elucidations concerning the composite, the inconceivably numerous elucidations concerning teaching the composite, the inconceivably numerous elucidations concerning the kleśas, and the inconceivably numerous elucidations concerning purification. Those are the four.
- 24.9 “Young man, the bodhisattvas have four kinds of speaking. What are the four kinds of speaking? They are the inconceivably numerous kinds of speaking concerning the composite, the inconceivably numerous kinds of speaking concerning teaching the composite, the inconceivably numerous kinds of speaking concerning the kleśas, and the inconceivably numerous kinds of speaking concerning purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of words. What are the four kinds of
10 words? They are the inconceivably numerous words concerning the composite, the inconceivably numerous words concerning teaching the composite, the inconceivably numerous words concerning the kleśas, and the inconceivably numerous words concerning purification. Those are the four.
- 24.11 “Young man, the bodhisattvas have four kinds of recitation. What are the four kinds of recitation? They are the inconceivably numerous recitations concerning the composite, the inconceivably numerous recitations concerning teaching the composite, the inconceivably numerous recitations concerning the kleśas, and the inconceivably numerous recitations concerning purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of pertinent speech. What are the four
12 kinds of pertinent speech? They are the inconceivably numerous kinds of pertinent speech concerning the composite, the inconceivably numerous kinds of pertinent speech

concerning teaching the composite, the inconceivably numerous kinds of pertinent speech concerning the kleśas, and the inconceivably numerous kinds of pertinent speech concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of comprehension of the devas. What are
13 the four kinds of comprehension of the devas? They are the inconceivably numerous kinds of comprehension of the devas concerning the composite, the inconceivably numerous kinds of comprehension of the devas concerning teaching the composite, the inconceivably numerous kinds of comprehension of the devas concerning the kleśas, and the inconceivably numerous kinds of comprehension of the devas concerning purification. [F.78.a] Those are the four.

24.- “Young man, the bodhisattvas have four kinds of comprehension of humans. What are
14 the four kinds of comprehension of humans? They are the inconceivably numerous kinds of comprehension of humans concerning the composite, the inconceivably numerous kinds of comprehension of humans concerning teaching the composite, the inconceivably numerous kinds of comprehension of humans concerning the kleśas, and the inconceivably numerous kinds of comprehension of humans concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of comprehension of names. What are
15 the four kinds of comprehension of names? They are the inconceivably numerous kinds of comprehension of names concerning the composite, the inconceivably numerous kinds of comprehension of names concerning teaching the composite, the inconceivably numerous kinds of comprehension of names concerning the kleśas, and the inconceivably numerous kinds of comprehension of names concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of engagement. What are the four kinds
16 of engagement? They are the inconceivably numerous kinds of engagement concerning the composite, the inconceivably numerous kinds of engagement concerning teaching the composite, the inconceivably numerous kinds of engagement concerning the kleśas, and the inconceivably numerous kinds of engagement concerning purification. Those are the four.

24.17 “Young man, the bodhisattvas have four kinds of ascension.⁸²⁸ What are the four kinds
of ascension? They are the inconceivably numerous kinds of ascension concerning the composite, the inconceivably numerous kinds of ascension concerning teaching the composite, the inconceivably numerous kinds of ascension concerning the kleśas, and the inconceivably numerous kinds of ascension concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of vajra words. What are the four kinds
18 of vajra words? They are the inconceivably numerous vajra words concerning the composite, the inconceivably numerous vajra words concerning teaching the composite, the inconceivably numerous vajra words concerning the kleśas, and the inconceivably numerous vajra words concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of mantra words. [F.78.b] What are the
19 four kinds of mantra words? They are the inconceivably numerous mantra words
concerning the composite, the inconceivably numerous mantra words concerning
teaching the composite, the inconceivably numerous mantra words concerning the kleśas,
and the inconceivably numerous mantra words concerning purification. Those are the
four.

24.- “Young man, the bodhisattvas have four kinds of attainment. What are the four kinds
20 of attainment? They are the inconceivably numerous attainments concerning the
composite, the inconceivably numerous attainments concerning teaching the composite,
the inconceivably numerous attainments concerning the kleśas, and the inconceivably
numerous attainments concerning purification. Those are the four.⁸²⁹

24.- “Young man, the bodhisattvas have four kinds of sūtra words. What are the four kinds
21 of sūtra words? They are the inconceivably numerous sūtra words concerning the
composite, the inconceivably numerous sūtra words concerning teaching the composite,
the inconceivably numerous sūtra words concerning the kleśas, and the inconceivably
numerous sūtra words concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of designations.⁸³⁰ What are the four
22 kinds of designations? They are the inconceivably numerous designations concerning the
composite, the inconceivably numerous designations concerning teaching the composite,
the inconceivably numerous designations concerning the kleśas, and the inconceivably
numerous designations concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of words concerning illumination.⁸³¹
23 What are the four kinds of words concerning illumination? They are the inconceivably
numerous words concerning illumination in regard to the composite, the inconceivably
numerous words concerning illumination in regard to teaching the composite, the
inconceivably numerous words concerning illumination in regard to the kleśas, and the
inconceivably numerous words concerning illumination in regard to purification. Those
are the four.

24.- “Young man, the bodhisattvas have four kinds of words concerning clarification.⁸³²
24 What are the four kinds of words concerning clarification? They are the inconceivably
numerous words concerning clarification in regard to the composite, the inconceivably
numerous words concerning clarification in regard to teaching the composite, [F.79.a] the
inconceivably numerous words concerning clarification in regard to the kleśas, and the
inconceivably numerous words of clarification in regard to purification. Those are the
four.

24.- “Young man, the bodhisattvas have four kinds of words concerning conduct. What are
25 the four kinds of words concerning conduct? They are the inconceivably numerous words
of conduct concerning the composite, the inconceivably numerous words of conduct
concerning teaching the composite, the inconceivably numerous words of conduct
concerning the kleśas, and the inconceivably numerous words of conduct concerning
purification. Those are the four.

- 24.- “Young man, the bodhisattvas have four kinds of words concerning behavior.⁸³³ What
26 are the four kinds of words concerning behavior? They are the inconceivably numerous kinds of words concerning behavior in regard to the composite, the inconceivably numerous kinds of words concerning behavior in regard to teaching the composite, the inconceivably numerous kinds of words concerning behavior in regard to the kleśas, and the inconceivably numerous kinds of words concerning behavior in regard to purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of words of inconceivability. What are
27 the four kinds of words of inconceivability? They are the inconceivably numerous words of inconceivability⁸³⁴ concerning the composite, the inconceivably numerous words of inconceivability concerning teaching the composite, the inconceivably numerous words of inconceivability concerning the kleśas, and the inconceivably numerous words of inconceivability concerning purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of words of limitlessness.⁸³⁵ What are
28 the four kinds of words of limitlessness? They are the inconceivably numerous words of limitlessness concerning the composite, the inconceivably numerous words of limitlessness concerning teaching the composite, the inconceivably numerous words of limitlessness concerning the kleśas, and the inconceivably numerous words of limitlessness concerning purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of words of nonmovement.⁸³⁶ What are
29 the four kinds of words of nonmovement? They are the inconceivably numerous words of nonmovement concerning the composite, the inconceivably numerous words of nonmovement concerning teaching the composite, the inconceivably numerous words of nonmovement concerning the kleśas, [F.79.b] and the inconceivably numerous words of nonmovement concerning purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of words of boundlessness. What are the
30 four kinds of words of boundlessness? They are the inconceivably numerous words of boundlessness concerning the composite, the inconceivably numerous words of boundlessness concerning teaching the composite, the inconceivably numerous words of boundlessness concerning the kleśas, and the inconceivably numerous words of boundlessness concerning purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of words of incomparability.⁸³⁷ What are
31 the four kinds of words of incomparability? They are the inconceivably numerous words of incomparability concerning the composite, the inconceivably numerous words of incomparability concerning teaching the composite, the inconceivably numerous words of incomparability concerning the kleśas, and the inconceivably numerous words of incomparability concerning purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of words of innumerability. What are the
32 four kinds of words of innumerability? They are the inconceivably numerous words of innumerability concerning the composite, the inconceivably numerous words of

innumerability concerning teaching the composite, the inconceivably numerous words of innumerability concerning the kleśas, and the inconceivably numerous words of innumerability concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of words of unquantifiability. What are
33 the four kinds of words of unquantifiability? They are the inconceivably numerous words of unquantifiability concerning the composite, the inconceivably numerous words of unquantifiability concerning teaching the composite, the inconceivably numerous words of unquantifiability concerning the kleśas, and the inconceivably numerous words of unquantifiability concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of words of immeasurability. What are
34 the four kinds of words of immeasurability? They are the inconceivably numerous words of immeasurability concerning the composite, the inconceivably numerous words of immeasurability concerning teaching the composite, the inconceivably numerous words of immeasurability concerning the kleśas, [F.80.a] and the inconceivably numerous words of immeasurability concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of words of wisdom. What are the four
35 kinds of words of wisdom? They are the inconceivably numerous words of wisdom concerning the composite, the inconceivably numerous words of wisdom concerning teaching the composite, the inconceivably numerous words of wisdom concerning the kleśas, and the inconceivably numerous words of wisdom concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of accumulation of wisdom. What are
36 the four kinds of accumulation of wisdom? They are the inconceivably numerous accumulations of wisdom concerning the composite, the inconceivably numerous accumulations of wisdom concerning teaching the composite, the inconceivably numerous accumulations of wisdom concerning the kleśas, and the inconceivably numerous accumulations of wisdom concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of families of wisdom.⁸³⁸ What are the
37 four kinds of families of wisdom? They are the inconceivably numerous families of wisdom concerning the composite, the inconceivably numerous families of wisdom concerning teaching the composite, the inconceivably numerous families of wisdom concerning the kleśas, and the inconceivably numerous families of wisdom concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of accumulation of eloquence. What are
38 the four kinds of accumulation of eloquence? They are the inconceivably numerous accumulations of eloquence concerning the composite, the inconceivably numerous accumulations of eloquence concerning teaching the composite, the inconceivably numerous accumulations of eloquence concerning the kleśas, and the inconceivably numerous accumulations of eloquence concerning purification. Those are the four.

- 24.- “Young man, the bodhisattvas have four kinds of sūtras. What are the four kinds of
39 sūtras? They are the inconceivably numerous sūtras concerning the composite, the
inconceivably numerous sūtras concerning teaching the composite, the inconceivably
numerous sūtras concerning the kleśas, and the inconceivably numerous sūtras
concerning purification. Those are the four. [F.80.b]
- 24.- “Young man, the bodhisattvas have four kinds of accumulations of sūtras. What are the
40 four kinds of accumulations of sūtras? They are the inconceivably numerous
accumulations of sūtras concerning the composite, the inconceivably numerous
accumulations of sūtras concerning teaching the composite, the inconceivably numerous
accumulations of sūtras concerning the kleśas, and the inconceivably numerous
accumulations of sūtras concerning purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of great learning. What are the four
41 kinds of great learning? They are the inconceivably numerous kinds of great learning
concerning the composite, the inconceivably numerous kinds of great learning concerning
teaching the composite, the inconceivably numerous kinds of great learning concerning
the kleśas, and the inconceivably numerous kinds of great learning concerning
purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of wealth. What are the four kinds of
42 wealth? They are the inconceivably numerous kinds of wealth concerning the composite,
the inconceivably numerous kinds of wealth concerning teaching the composite, the
inconceivably numerous kinds of wealth concerning the kleśas, and the inconceivably
numerous kinds of wealth concerning purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of training. What are the four kinds of
43 training? They are the inconceivably numerous kinds of training concerning the
composite, the inconceivably numerous kinds of training concerning teaching the
composite, the inconceivably numerous kinds of training concerning the kleśas, and the
inconceivably numerous kinds of training concerning purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of fields of conduct. What are the four
44 kinds of fields of conduct? They are the inconceivably numerous fields of conduct
concerning the composite, the inconceivably numerous fields of conduct concerning
teaching the composite, the inconceivably numerous fields of conduct concerning the
kleśas, and the inconceivably numerous fields of conduct concerning purification. Those
are the four.
- 24.- “Young man, the bodhisattvas have four kinds of action. What are the four kinds of
45 action? They are the inconceivably numerous kinds of action concerning the composite,
[F.81.a] the inconceivably numerous kinds of action concerning teaching the composite,
the inconceivably numerous kinds of action concerning the kleśas, and the inconceivably
numerous kinds of action concerning purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of eloquence. What are the four kinds of
46 eloquence? They are the inconceivably numerous kinds of eloquence concerning the
composite, the inconceivably numerous kinds of eloquence concerning teaching the

composite, the inconceivably numerous kinds of eloquence concerning the kleśas, and the inconceivably numerous kinds of eloquence concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of meditation on the path. What are the
47 four kinds of meditation on the path? They are the inconceivably numerous kinds of meditation on the path concerning the composite, the inconceivably numerous kinds of meditation on the path concerning teaching the composite, the inconceivably numerous kinds of meditation on the path concerning the kleśas, and the inconceivably numerous kinds of meditation on the path concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of knowledge of the kleśas. What are the
48 four kinds of knowledge of the kleśas? They are the inconceivably numerous kinds of knowledge of the kleśas concerning the composite, the inconceivably numerous kinds of knowledge of the kleśas concerning teaching the composite, the inconceivably numerous kinds of knowledge of the kleśas concerning the kleśas, and the inconceivably numerous kinds of knowledge of the kleśas concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of knowledge of the result. What are the
49 four kinds of knowledge of the result? They are the inconceivably numerous kinds of knowledge of the result concerning the composite, the inconceivably numerous kinds of knowledge of the result concerning teaching the composite, the inconceivably numerous kinds of knowledge of the result concerning the kleśas, and the inconceivably numerous kinds of knowledge of the result concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of knowledge of ignorance. What are the
50 four kinds of knowledge of ignorance? They are the inconceivably numerous kinds of knowledge of ignorance concerning the composite, the inconceivably numerous kinds of knowledge of ignorance concerning teaching the composite, [F.81.b] the inconceivably numerous kinds of knowledge of ignorance concerning the kleśas, and the inconceivably numerous kinds of knowledge of ignorance concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of knowledge of suffering. What are the
51 four kinds of knowledge of suffering? They are the inconceivably numerous kinds of knowledge of suffering concerning the composite, the inconceivably numerous kinds of knowledge of suffering concerning teaching the composite, the inconceivably numerous kinds of knowledge of suffering concerning the kleśas, and the inconceivably numerous kinds of knowledge of suffering concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of knowledge of unhappiness. What are the
52 four kinds of knowledge of unhappiness? They are the inconceivably numerous kinds of knowledge of unhappiness concerning the composite, the inconceivably numerous kinds of knowledge of unhappiness concerning teaching the composite, the inconceivably numerous kinds of knowledge of unhappiness concerning the kleśas, and the inconceivably numerous kinds of knowledge of unhappiness concerning purification. Those are the four.

- 24.- “Young man, the bodhisattvas have four kinds of knowledge of poverty. What are the
53 four kinds of knowledge of poverty? They are the inconceivably numerous kinds of
knowledge of poverty concerning the composite, the inconceivably numerous kinds of
knowledge of poverty concerning teaching the composite, the inconceivably numerous
kinds of knowledge of poverty concerning the kleśas, and the inconceivably numerous
kinds of knowledge of poverty concerning purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of knowledge of birth. What are the four
54 kinds of knowledge of birth? They are the inconceivably numerous kinds of knowledge of
birth concerning the composite, the inconceivably numerous kinds of knowledge of birth
concerning teaching the composite, the inconceivably numerous kinds of knowledge of
birth concerning the kleśas, and the inconceivably numerous kinds of knowledge of birth
concerning purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of inner knowledge. What are the four
55 kinds of inner knowledge? They are the inconceivably numerous kinds of inner
knowledge concerning the composite, the inconceivably numerous kinds of inner
knowledge concerning teaching the composite, the inconceivably numerous kinds of
inner knowledge concerning the kleśas, and the inconceivably numerous kinds of inner
knowledge concerning purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of external knowledge. What are the four
56 kinds of external knowledge? They are the inconceivably numerous kinds of external
knowledge concerning the composite, the inconceivably numerous kinds of external
knowledge concerning teaching the composite, the inconceivably numerous kinds of
external knowledge concerning the kleśas, and the inconceivably numerous kinds of
external knowledge concerning purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of knowledge of modesty. What are the
57 four kinds of knowledge of modesty? They are the inconceivably numerous kinds of
knowledge of modesty concerning the composite, the inconceivably numerous kinds of
knowledge of modesty concerning teaching the composite, [F.82.a] the inconceivably
numerous kinds of knowledge of modesty concerning the kleśas, and the inconceivably
numerous kinds of knowledge of modesty concerning purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of knowledge of truth. What are the four
58 kinds of knowledge of truth? They are the inconceivably numerous kinds of knowledge of
truth concerning the composite, the inconceivably numerous kinds of knowledge of truth
concerning teaching the composite, the inconceivably numerous kinds of knowledge of
truth concerning the kleśas, and the inconceivably numerous kinds of knowledge of truth
concerning purification. Those are the four.
- 24.- “Young man, the bodhisattvas have four kinds of knowledge of existence. What are the
59 four kinds of knowledge of existence? They are the inconceivably numerous kinds of
knowledge of existence concerning the composite, the inconceivably numerous kinds of

knowledge of existence concerning teaching the composite, the inconceivably numerous kinds of knowledge of existence concerning the kleśas, and the inconceivably numerous kinds of knowledge of existence concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of knowledge of existents. What are the
60 four kinds of knowledge of existents? They are the inconceivably numerous kinds of knowledge of existents concerning the composite, the inconceivably numerous kinds of knowledge of existents concerning teaching the composite, the inconceivably numerous kinds of knowledge of existents concerning the kleśas, [F.82.b] and the inconceivably numerous kinds of knowledge of existents concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of knowledge of the individual. What are
61 the four kinds of knowledge of the individual? They are the inconceivably numerous kinds of knowledge of the individual concerning the composite, the inconceivably numerous kinds of knowledge of the individual concerning teaching the composite, the inconceivably numerous kinds of knowledge of the individual concerning the kleśas, and the inconceivably numerous kinds of knowledge of the individual concerning purification. Those are the four.

24.- “Young man, the bodhisattvas have four kinds of knowledge of apprehensions. What
62 are the four kinds of knowledge of apprehensions? They are the inconceivably numerous kinds of knowledge of apprehensions concerning the composite, the inconceivably numerous kinds of knowledge of apprehensions concerning teaching the composite, the inconceivably numerous kinds of knowledge of apprehensions concerning the kleśas, and the inconceivably numerous kinds of knowledge of apprehensions concerning purification. Those are the four.

“Young man, those are the four inconceivably numerous kinds of knowledge of apprehensions that are taught to be inconceivably numerous. It is not easy to state an end to them.

24.- “Young man, the bodhisattvas have four kinds of retention. What are the four kinds of
63 retention? The first retention is of what is known concerning the teaching of all infinite composites. The second retention is of what is known concerning the teaching of all infinite sounds. The third retention is of what is known concerning the teaching of all infinite kleśas. The fourth retention is of what is known concerning the teaching of all infinite purifications. Those are the four retentions. The four retentions are those.

24.- “So it is in these ways that there is the discernment of phenomena through knowing
64 phenomena.

“The discernment of meaning is the meaning in the knowledge of phenomena. [F.83.a]

“The discernment of definitions is delight⁸³⁹ in the knowledge of phenomena.

24.- “Young man, the discernment of eloquence is teaching terminology, explaining,
65 expounding,⁸⁴⁰ clarifying,⁸⁴¹ disseminating,⁸⁴² analyzing, differentiating, proclaiming,⁸⁴³ having unimpeded speech, having unalloyed⁸⁴⁴ speech, not being mute,⁸⁴⁵ not stammering,⁸⁴⁶ and speaking without loss of confidence in relation to the knowledge of phenomena.”

Thereupon the Bhagavān spoke these verses:

- 24.- “As numerous as are the knowledges of the Buddha,
66 There are that many designations for forms.
As numerous as are the designations for forms,
There are that many appellations of forms.⁸⁴⁷ {1}
- 24.- “As numerous as are the appellations of forms,
67 There are that many names for conduct.
As numerous as are the names for conduct,
The are that many names of buddhas. {2}
- 24.- “As numerous as are the names of buddhas,
68 There are that many names of beings.
I know⁸⁴⁸ whatever number of names
Even one single being has. {3}
- 24.- “The names for conduct, names of buddhas,
69 And names of beings are equal
To the infinity of names and appellations
That I have previously taught. {4}
- 24.- “As numerous as are the faults in the composite,
70 There are that many qualities⁸⁴⁹ in nirvāṇa.
I have taught as many analogies
As there are qualities of the buddhas. {5}
- 24.71 “As numerous as are the motivations
That I have taught beings to have,
There are that many light rays
From a single hair of a Lord of the World. {6}
- 24.- “As numerous as are the names
72 And aspirations of all beings,
A lord of humans has even more
Qualities of the aspects of his speech. {7}
- 24.- “The names of all beings that have been taught
73 To be those of one being
Are the names of one being
That have been taught to be those of all beings. {8}
- 24.- “The Buddha has taught
74 This engagement with discernment.⁸⁵⁰
Infinite names have been taught

- For the sake of the bodhisattvas. {9}
- 24.- “Those who wish to teach in some way
75 The endless millions of sūtras [F.83.b]
Should recite this sūtra
And teach it with full confidence. {10}
- 24.- “They should teach in the middle of an assembly
76 Millions of sūtras without impediment.
They should teach the Dharma in the way
That space is without any limit. {11}
- 24.- “In that way the bodhisattvas,
77 The pure beings, the protectors,
Having taken up this sūtra
Will become endowed with wisdom. {12}
- 24.- “Through the way this path is taught
78 By those who have faith,
That is how wisdom grows,
Like a tree on a snow mountain.” {13}
- 24.- *Conclusion of the twenty-fourth chapter, “The Inconceivable Tathāgata.”* [B8]
79

Engaging in Discernment

25.1 “Young man, how do bodhisattva mahāsattvas who practice that discernment of phenomena, who view phenomena as phenomena, attain the highest, complete enlightenment?”

“Young man, bodhisattva mahāsattvas who practice that discernment of phenomena, who view phenomena as phenomena, do not perceive enlightenment as other than form. They do not approach enlightenment as other than form. They do not seek enlightenment as other than form. They do not attain enlightenment as other than form. They do not inspire beings to an enlightenment that is other than form. They do not see a tathāgata as other than form. They see a tathāgata in this way: ‘The Tathāgata is the fearlessness nature of form.’ They do not see the tathāgata as other than form, as other than the nature of form. They do not see the nature of form as other than the tathāgata. The nature of that which is called form and that of the tathāgata are nondual. The bodhisattva mahāsattvas who see in that way are engaging in the discernment of phenomena.

25.2 “In that same way they do not perceive enlightenment as other than sensation, [F.84.a] other than identification, other than mentation, nor other than consciousness. They do not approach enlightenment as being other than consciousness. They do not seek enlightenment as other than consciousness. They do not attain enlightenment as other than consciousness. They do not inspire beings to an enlightenment that is other than consciousness. They do not see a tathāgata as other than consciousness. They see a tathāgata in this way: ‘The Tathāgata is the fearlessness that is the nature of consciousness.’ They do not see the tathāgata as other than consciousness, as other than the nature of consciousness. They do not see the nature of consciousness as other than the tathāgata. The nature of that which is called consciousness and that of the tathāgata are nondual. The bodhisattva mahāsattvas who see in that way are engaging in the discernment of phenomena.”⁸⁵¹

Thereupon the Bhagavān spoke these verses:

25.3 “Enlightenment is taught through form;
Form is taught through enlightenment.

- Through these dissimilar words
The highest of Dharma is taught. {1}
- 25.4 “The highest form is taught through words;
Its nature is profound.
Form and enlightenment are the same:
There is no difference that can be found. {2}
- 25.5 “Nirvāṇa is profound
And it is taught through words,⁸⁵²
Yet nirvāṇa is not to be found
And words are not to be found. {3}
- 25.6 “Both words and nirvāṇa,
Neither of them are to be found.
Thus nirvāṇa has been taught
In terms of empty phenomena. {4}
- 25.7 “Nirvāṇa is not to be found
In saying ‘passed into nirvāṇa.’
There is no development of phenomena.
It is afterward just as it was before. {5}
- 25.8 “All phenomena are by nature
Exactly the same as nirvāṇa. [F.84.b]
That is known by those dedicated to renunciation,
By those engaged in the Buddha’s teachings. {6}
- 25.9 “Some say, ‘I have seen the Guide,
For I saw the Buddha’s body.’
But it is not possible for anyone
To see me because of my rūpakāya. {7}
- 25.-
10 “The known nature of form,
That is the characteristic of form.
When the nature of form is known,
Then my body is revealed.⁸⁵³ {8}
- 25.11 “In that way I know the characteristics
Of phenomena, of the five skandhas.
Knowing that nature of phenomena,
I remain in the dharmakāya. {9}
- 25.12 “I teach the Dharma to beings
Without departing from the dharmakāya.⁸⁵⁴

- But the qualities of the buddhas
 Cannot be expressed in words. {10}
- 25.13 “Those who do not know this way
 Listen to the Buddha’s words
 And then merely say with words,
 ‘I have seen the Guide of humans.’ {11}
- 25.- “Whoever casts off all conceptual identification
 14 Brings to an end the identification of existence.
 Whoever has a conceptual identification of words
 Will never be able to see the Teacher. {12}
- 25.15 “Whoever knows emptiness
 As the characteristic of form
 Will not say that emptiness
 Is other than the nature of form.
 Whoever knows form,
 Knows emptiness.⁸⁵⁵ {13}
- 25.- “Whoever knows emptiness
 16 As the characteristic of form
 Will overcome and defeat
 Tens of millions of māras.⁸⁵⁶ {14}
- 25.17 “Whoever knows form,
 Knows emptiness.
 Whoever knows emptiness,
 Knows nirvāṇa.⁸⁵⁷ {15}
- 25.- “Those who do not know this way,
 18 Those who conceptualize, are lost.⁸⁵⁸
 They conceive of the unreal as being real
 And the real as being unreal.⁸⁵⁹ {16}
- 25.- “They are deceived by acquisitions through reputation⁸⁶⁰
 19 And wander far⁸⁶¹ from my teaching.
 They maintain the conception of a result
 And lose all their wealth of mendicancy. {17}
- 25.- “Those who are lazy and lacking in diligence,
 20 Who do not maintain the aspect of conduct,
 They will stand up and state, [F.85.a]
 ‘That is not the teaching of the Buddha!’ {18}

- 25.21 “Some of them will declare,
 ‘We are enlightened!’
 But they will be uncontrolled, untrained,
 And disrespectful to each other. {19}
- 25.- “They will delight in words
 22 And have no stability in the Dharma.
 They will have that kind of aspiration,
 Desiring what is gained through reputation. {20}
- 25.- “They will be motivated to have a following.
 23 They will delight in acquisition.
 They will be overpowered by arrogance and carelessness.
 Their goal will be gain and honors. {21}
- 25.- “Based upon gains and honors
 24 They will desire the intellect’s accomplishments.
 They will build temples and stūpas.
 Their interest will be in the women of families. {22}
- 25.- “They will depend upon their perception.
 25 They will dwell in craving and desire.
 They will be within the realm of Māra
 And they will do the work of laypeople. {23}
- 25.- “Their desire will be like the flames of a fire.
 26 They will give teachings to laypeople.
 They will enter into their homes
 And they will corrupt those families. {24}
- 25.- “The laypeople will come to think of them
 27 As their teachers.
 They will take up residence with them
 And they will corrupt their sons and daughters. {25}
- 25.- “They will treat with kindness
 28 Those who give them food and drink,
 And they will think of those people’s wives
 And daughters as their own wives.⁸⁶² {26}
- 25.- “Laymen will not be as attracted
 29 To their own wives
 As the mendicants will be
 Attracted to the wives of others. {27}

- 25.- “There are the trainings⁸⁶³ that I have taught
 30 To the laymen who wear white clothing.⁸⁶⁴
 At that time, those bhikṣus
 Will not even have those trainings. {28}
- 25.31 “They will make offerings to me
 With bherī drums,⁸⁶⁵ conches, and mṛdaṅga drums.⁸⁶⁶
 The offerings that are superior
 Will not be included in their practices. {29}
- 25.- “When they who have very poor conduct
 32 See those who are maintaining correct conduct
 They will say, one to another,
 ‘They are the same as us.’ {30}
- 25.- “When those with bad conduct and wicked behavior
 33 Hear correct conduct being praised,
 They will stand up and state,
 ‘That is not the Buddha’s teaching.’ {31} [F.85.b]
- 25.- “They will be devoid of shame.
 34 They will have lost the wealth of the mendicant.
 They will debate with words that are false
 And reject the enlightenment of buddhahood.⁸⁶⁷ {32}
- 25.- “They who have wicked minds
 35 Will reject the Buddha’s teaching.
 They will cast aside the Dharma
 And they will dwell in the Avīci hell. {33}
- 25.- “Those who have that kind of conduct
 36 Will neither hear me nor see me.
 Those who follow the Dharma of fools
 Will not attain⁸⁶⁸ the wisdom of buddhahood.⁸⁶⁹ {34}
- 25.- “They will be hypocrites
 37 Who will deceive by saying,
 ‘I know everything about that.
 That wisdom is within me.’ {35}
- 25.- “If I were to teach them for an eon
 38 Their confusion would still be vast.
 They do no more than make
 Promises to be bodhisattvas.⁸⁷⁰ {36}

- 25.- “They will be young men
39 Whose bad behavior is incessant.
You should not in the future
Be associated⁸⁷¹ with them. {37}
- 25.- “Should you speak with them or converse,
40 Treat them with respect;
Honor them without being disheartened,
In order to attain the highest enlightenment. {38}
- 25.- “You should ask their age,
41 And if they are your senior
Show them respect
And bow your head to their feet. {39}
- 25.- “Do not look at their errors,
42 But see the essence of enlightenment.
Do not feel anger toward them
But always have a loving mind. {40}
- 25.- “If you see an error of theirs
43 Do not mention that fault.
Whatever karma they create
The corresponding result will come to them. {41}
- 25.- “Have a smiling face that is like the moon
44 For both the seniors and the novices.
You should always speak sincerely,
Gently, and without pride. {42}
- 25.- “You should help them in adopting
45 Dharma robes and receiving alms.
You should keep in your mind the thought,
“They are all going to become buddhas.”⁸⁷² {43}
- 25.- “If they request from you
46 The gift of the Dharma,
First you should say to them,
‘I do not have much learning.’⁸⁷³ {44}
- 25.- “You should speak in this way: [F.86.a]
47 ‘Brother, wise scholar,
How can I say anything
In front of such a great being?’ {45}

- 25.- “Do not speak too hastily.
48 Examine the one who would be the recipient.
If you know that he is a worthy recipient
Teach him even if he has not requested it. {46}
- 25.- “If you see that there are many present
49 Among your followers who have bad conduct
You should not teach them austerity,
But instead you should praise generosity.⁸⁷⁴ {47}
- 25.- “If they have few desires
50 And maintain pure conduct,
Have a loving mind
And speak to them of austerity. {48}
- 25.51 “If there are many with correct conduct
Who have restrained bad desires,
When that aspect has been attained
Then you should praise correct conduct. {49}
- 25.- “First you should know your students,
52 And if they are known to be pure
Then teach to them every one
Of the virtuous qualities that there are. {50}
- 25.- “Always praise and teach
53 Generosity, conduct, patience,
Diligence, meditation, and learning,
Contentment, few desires, and austerity.⁸⁷⁵ {51}
- 25.- “Living in solitary places, practicing meditation,⁸⁷⁶
54 And abandoning living among many people
Should be praised by you
As the doorway to the power of retention.⁸⁷⁷ {52}
- 25.- “They should have perfect conduct
55 By staying in solitary places.
They should have perfect generosity
Through remaining in seclusion. {53}
- 25.- “Maintaining the aspect of conduct,
56 They should become very learned.
Those who seek for this samādhi
Should make offerings to the Buddha’s relics. {54}

- 25.- “Those who seek this peaceful samādhi
57 Should make offerings to the Buddha
With parasols, banners, and flags,
And with incense, garlands, and ointments. {55}
- 25.- “Without being indolent or disheartened,
58 They should offer to the Buddha’s relics
Delightful music,
United with song. {56}
- 25.- “For the highest enlightenment⁸⁷⁸
59 They should offer to the Lord
As much incense, garlands, parasols,
Clothing, and powders as there are. {57}
- 25.- “For the sake of this peaceful samādhi, [F.86.b]
60 All the immeasurable, inconceivable
Offerings that there can be
They should make to all the buddhas.⁸⁷⁹ {58}
- 25.- “Those who seek unimpeded wisdom,
61 Who are without attachment,
Give the highest wisdom of buddhahood,
Equally shared for all beings. {59}
- 25.- “I, too, having become unattached,
62 And seeking this peaceful samādhi,
Made inconceivable offerings
To the buddhas of the past. {60}
- 25.- “It is difficult to attain the appearance of the buddhas.
63 It is difficult to attain birth as a human.
It is difficult to attain faith in the teachings,
And to become a mendicant. {61}
- 25.- “One whose mind is dedicated to enlightenment
64 Is one who pleases the Buddha.⁸⁸⁰
Do not deviate from that commitment,
But remain within that practice. {62}
- 25.- “One who maintains this sūtra
65 During the time of destruction
Should quickly gain eloquence
And continue its teaching. {63}

- 25.- “For someone who has wished to hear it,
66 There is an inconceivable accumulation of merit
In possessing just one verse,
Let alone obtaining the entire sūtra. {64}
- 25.- “For even if as many beings as there are in a kalpa
67 Were diligently to make offerings
To all the beings who have attained enlightenment,
And do so continuously with veneration, {65}
- 25.- “All the merit from the latter
68 Will come not even to a sixteenth part
Of the merit from possessing
Just one verse of this samādhi. {66}
- 25.- “One who hears this samādhi
69 Will be free of uncertainty.
I know these inconceivable benefits
Through my wisdom of buddhahood.” {67}
- 25.- *Conclusion of the twenty-fifth chapter, “Engaging in Discernment.”*
70

Rejoicing

- 26.1 Then the Bhagavān said to the youth Candraprabha, “Therefore, young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should be skillful in methods. [F.87.a] ⁸⁸¹
- 26.2 “Young man, in what way should bodhisattva mahāsattvas be skillful in methods? For that, young man, bodhisattva mahāsattvas focus their minds upon all beings. Those bodhisattva mahāsattvas rejoice in whatever roots of merit and accumulations of merit all beings have. Three times every day and three times every night they rejoice in whatever roots of merit and accumulations of merit all beings have, and the roots of merit and accumulation of merit that come from their taking omniscience as the focus of their aspiration they donate to all beings.
- 26.3 “Young man, because those bodhisattva mahāsattva possess the accumulation of merit that comes from being skillful in methods, they will quickly attain this samādhi, and they will quickly attain the highest, complete enlightenment of perfect buddhahood.”
- 26.4 Thereupon the Bhagavān spoke these verses:
- “Three times a day and three times a night
I develop the aspiration to enlightenment
And rejoice in the entirety of the merit accumulated
By all these beings who are my family. {1}
- 26.5 “I rejoice in those who have pure conduct,
Who will do nothing bad even to save their lives.
I rejoice in whatever merit is possessed
By bodhisattvas with perfect aspiration. {2}
- 26.6 “I rejoice in those who have faith in the Buddha,
Faith in the Dharma, and also the Saṅgha.
I rejoice in those who make offerings to the Sugata
Because of their desire for enlightenment.⁸⁸² {3}

- 26.7 “I rejoice in those who develop the aspiration
For the highest, supreme, unsurpassable enlightenment,
Doing so with great understanding, for the sake of beings,
And so that the lineage of enlightenment will remain.⁸⁸³ {i}
- 26.8 “I rejoice in the bodhisattvas overwhelmed by compassion
Who give away their wealth, grain, and jewels,
Their queens, sons, and daughters,
Their vast kingdoms, and even their own flesh.⁸⁸⁴ {ii}
- 26.9 “I rejoice in those who give away their own bodies
With joyful minds for the sake of beings,
Having trained in the training of skillful methods [F.87.b]
And subdued their bodies through meditation on wisdom.⁸⁸⁵ {iii}
- 26.- “I rejoice in those who live in the forest,
10 Always alone and solitary like a rhinoceros,
Always with pure livelihood and few activities,
Without acting hypocritically for the sake of reputation. {6}
- 26.11 “I rejoice in those who have no entanglements,
Who have no envy or yearning for a home,
Who are always terrified of the three realms
And act without attachment to the world. {7}
- 26.- “I rejoice in those who are without complication
12 And are saddened by every rebirth into existence.
This samādhi will not be difficult to attain
For those who do not dispute but have peaceful minds. {8}
- 26.- “I rejoice in those who see the harmfulness of crowds,
13 Who avoid every kind of disagreement,
Who live in solitude, dwelling at the foot of trees,
And who are heirs of the sugatas focused upon liberation. {9}
- 26.- “I rejoice in those who live in solitude,
14 Neither praising themselves nor criticizing others.
I rejoice in those who are not careless
But careful in the Buddha’s teaching. {10}
- 26.- “That carefulness is the very root
15 Of all the qualities of the aspects of enlightenment.
This samādhi is not difficult to attain
For any heirs of the Buddha who are always careful. {11}

- 26.- “The teaching of the Sugata is a treasure that has been found.
 16 Attaining homelessness is a second treasure.
 The attainment of faith is a third treasure.
 This samādhi is a fourth treasure. {12}
- 26.17 “On learning of emptiness, of the field of activity of the buddhas,
 If it is not rejected, that is a treasure that has been found.
 Endless eloquence is a treasure that has been found,
 And any dhāraṇī is a supreme treasure. {13}
- 26.- “That carefulness is the very root
 18 Of all the virtuous qualities that have been proclaimed,
 And of correct conduct, learning, giving, and patience.
 The Sugata has taught that it is a treasure that has been found. {14}
- 26.- “For those who are careful in the Buddha’s teaching,
 19 For those who have perfect aspirations, [F.88.a]
 This samādhi will not be difficult to obtain.
 They are established in the Buddha’s teaching.” {15}
- 26.- *Conclusion of the twenty-sixth chapter, “Rejoicing.”*
 20

The Benefits of Generosity

- 27.1 Then the Bhagavān said to the youth Candraprabha, “Young man, as it has been said, ‘Be careful,’ you, young man, should consequently train in that way. Why is that? Because, young man, for bodhisattva mahāsattvas who are careful, the highest, complete enlightenment is not difficult to attain, let alone this samādhi.
- 27.2 “Young man, in what way should bodhisattva mahāsattvas be careful? For that, young man, bodhisattva mahāsattvas should have perfectly pure conduct. Young man, in what way should bodhisattva mahāsattvas have perfectly pure conduct? For that, young man, bodhisattva mahāsattvas who have perfectly pure conduct, never separating from an all-knowing mind, should practice the six perfections. Listen, for I shall teach you their benefits.
- 27.3 “Young man, there are ten benefits for bodhisattva mahāsattvas who aspire to generosity. What are the ten benefits? They are: [1] the kleśa of avarice is overcome; [2] their minds are constantly devoted to generosity; [3] from the ordinary wealth of the populace they obtain what is essential; [4] they are reborn into a wealthy family, and as soon as they are born they have a mind that aspires to generosity;⁸⁸⁶ [5] they are beloved by the fourfold assembly; [6] they enter the assembly without fear or lack of confidence; [7] verses that praise their greatness spread to the cardinal and intermediate directions; [8] they have soft and youthful arms and legs; [9] they stand on feet with level soles;⁸⁸⁷ and [10] they are never apart from kalyāṇamitras ⁸⁸⁸ until they are seated at the Bodhimaṇḍa. [F.88.b]
- 27.4 “Young man, those are the ten benefits for the bodhisattva mahāsattvas who aspire to generosity.”
It was said:
- 27.5 “Avarice is overcome.
Their generosity increases.
They are those who obtain the essentials
And are reborn into a wealthy family. {1}
- 27.6 “As soon as they are born

- There is generosity in their minds.
They are beloved by beings,
Both the laity and mendicants. {2}
- 27.7 “They enter the assembly
Fearlessly and confidently.
Their renown spreads
Through the villages and towns. {3}
- 27.8 “They have soft arms and legs
That they gain without difficulty.
They obtain kalyāṇamitras,
Both buddhas and śrāvakas. {4}
- 27.9 “They never have an avaricious mind;
Their minds always delight in generosity.
They are beloved by millions of beings.
Those are the benefits of being without avarice. {5}
- 27.- “They are reborn into a family with great wealth.
10 At birth they have minds that delight in generosity.
They obtain the essentials and choose the time of passing away.
Those are the benefits of being without avarice. {6}
- 27.11 “Fearlessly they enter an assembly.
Their renown spreads in all directions.
They always have soft arms and legs.
Those are the benefits of being without avarice. {7}
- 27.12 “It is not difficult for them to obtain kalyāṇamitras.
They also see buddhas and śrāvakas.
Seeing them, they make offerings to them with faith.
Those are the benefits of being without avarice.” {8}
- 27.13 *Conclusion of the twenty-seventh chapter, “The Benefits of Generosity.”*

The Teaching on Correct Conduct

- 28.1 “Young man, there are ten benefits for bodhisattva mahāsattvas from perfectly pure, correct conduct. What are the ten benefits? They are: [1] they devote⁸⁸⁹ themselves to wisdom and perfect it; [2] they follow the example of the buddhas; [3] they do not criticize the wise; [4] they do not waver from their vows; [5] they maintain their practice; [6] they turn away⁸⁹⁰ from saṃsāra; [7] they are led to attain nirvāṇa;⁸⁹¹ [8] they live without faults arising; [F.89.a] [9] they attain samādhi; and [10] they will never be poor.⁸⁹²
- 28.2 “Young man, those are the ten benefits for the bodhisattva mahāsattvas who have perfectly pure, correct conduct.”
It was said concerning this:
- 28.3 “They bring wisdom to perfection,
Follow the example of the buddhas,
Do not criticize those who are wise,
And they are always without fear. {1}
- 28.4 “They do not waver from their vows,
They maintain their practice,
They are led to attain nirvāṇa,
And they turn away from saṃsāra. {2}
- 28.5 “They live without faults arising,
They quickly attain samādhi,
They will not be poor,
And they maintain correct conduct. {3}
- 28.6 “Their wisdom will be perfected,
And they follow the example of the buddhas.
They never make criticisms of the wise,
And thus their conduct is completely pure. {4}

28.7 “The wise ones never waver from their vows.
The heroic ones⁸⁹³ maintain their practice.
Seeing the many faults of saṃsāra
They go toward nirvāṇa. {5}

28.8 “There are no faults⁸⁹⁴ that arise in their minds;
Thus, they maintain the strength of correct conduct,
And quickly attain an immaculate⁸⁹⁵ samādhi.
Those are the benefits of pure, correct conduct.” {6}

28.9 *Conclusion of the twenty-eighth chapter, “The Teaching on Correct Conduct.”*

Ten Benefits

- 29.1 “Young man, there are ten benefits for bodhisattva mahāsattvas from maintaining patience and being kind. [F.89.b] What are these ten? They are: [1] they are not burned by fire; [2] they are not slain by weapons; [3] they are not affected by poison; [4] they do not drown in water; [5] the devas protect them; [6] they attain a body adorned by the primary signs of a great being; [7] all the doorways to their rebirth in lower existences are closed; [8] it is not difficult for them to be reborn in the paradise of Brahmā; [9] they are happy day and night; and [10] their physical sensations of comfort and pleasure are never lost.
- 29.2 “Young man, those are the ten benefits for the bodhisattva mahāsattvas from maintaining patience and being kind.”
On this topic, it was said:
- 29.3 “They are not burned by fire,
They are not killed by weapons,
They are not affected by poison,
They do not drown in water, {1}
- 29.4 “They are protected by devas,
They have the thirty-two primary signs,
And the lower existences are closed to them.
Those are the benefits of patience. {2}
- 29.5 “The state of Brahmā and the state of Śakra
Are not difficult for them to attain.
They always dwell in happiness
And have inconceivable pleasure. {3}
- 29.6 “They are not slain by fire or weapons;
They are not killed by poison or drowning.
They are protected by devas, nāgas, and yakṣas.

- Those are the benefits of maintaining kindness. {4}
- 29.7 “Their bodies will have the thirty-two primary signs.
They will not fall into the lower existences,
And at death they will be reborn in the realm of Brahmā.
Those are the benefits of maintaining patience. {5}
- 29.8 “They have happiness day and night.
Their bodies will have pleasurable sensations.
They will have the power of patience and bliss.
Those wise ones will always have a tranquil mind. {6}
- 29.9 “Young man, there are ten benefits for bodhisattva mahāsattvas from taking up diligence.
What are the ten benefits? They are: [1] it is difficult to approach their level;⁸⁹⁶ [2] they
attain the state of being cared for by the buddhas; [3] they will be cared for by the devas;
[4] they maintain the Dharma they have received; [5] they obtain the Dharma they have
not previously received; [6] they attain the lineage of samādhis;⁸⁹⁷ [7] they have few
illnesses; [8] they digest their food well; [9] they are like lotuses; and [10] they are not
like pestles.⁸⁹⁸
- 29.- “Young man, those are the ten benefits for the bodhisattva mahāsattvas from taking up
10 diligence.”
On this topic, it was said:
- 29.11 “It is difficult to approach their level.⁸⁹⁹
They are without idleness.⁹⁰⁰
The devas protect them.
They quickly⁹⁰¹ see the buddhas. {7}
- 29.- “Their prayers are fulfilled,⁹⁰²
12 They attain the lineage of samādhis,
And they do not become ill.⁹⁰³ [F.90.a]
Those are the benefits of diligence.⁹⁰⁴ {8–9}⁹⁰⁵
- 29.- “They digest pleurably, without harm,
13 That which they eat and drink. {10}
They gradually develop
Like a blue lotus in the middle of water.⁹⁰⁶
- 29.- “In that way the bodhisattvas
14 Develop through good qualities. {11}
The days and the nights
Pass fruitfully for them.⁹⁰⁷
- “The Tathāgata who has engaged in diligence,

- 29.- Gaining accomplishments for numerous eons,
15 Has taught to the bodhisattvas
These benefits of possessing diligence. {12}
- 29.- “Those who engage in diligence
16 Are in the care of the jinas.
The devas, too, make aspirations for them.
They will soon attain the Buddha’s enlightenment. {13}
- 29.17 “What they have learned will never diminish,
And they give many other Dharma teachings.
Their confidence of speech increases immensely.
Those are the benefits of engaging in diligence. {14}
- 29.- “They will quickly attain the lineage of samādhis.
18 They will never become ill.
Whatever food they eat
They will comfortably digest completely. {15}
- 29.- “Day and night the good qualities
19 Of their powerful diligence increase.
Through the power of this diligence,
Before long they will attain enlightenment. {16}
- 29.- “Young man, there are ten benefits for bodhisattva mahāsattvas from being devoted to
20 meditation. What are the ten benefits? They are: [1] they maintain their bodhisattva
conduct; [2] they engage in the field of that conduct;⁹⁰⁸ [3] they live free from anguish;
[4] their sensory faculties are protected;⁹⁰⁹ [5] they experience pleasure;⁹¹⁰ [6] they are
separated from desire; [7] they have insatiability for meditation; [8] they are free from
the domain of Māra; [9] they are established in the domain of the Buddha; and [10] they
ripen the state of liberation.
- 29.- “Young man, those are the ten benefits for the bodhisattva mahāsattvas from being
21 devoted to meditation.”
On this topic, it was said:
- 29.- “They are never without bodhisattva conduct,
22 As they are established in bodhisattva conduct.
The yogins practice the field of that conduct,
And reject that which is not the field of that conduct. {17}
- 29.- “They live without anguish.
23 Their senses hidden and bound,
They experience pleasure. [F.90.b]
Their field of conduct is practicing meditation. {18}

- 29.- “They are without desire, or the craving of desire.
 24 They abide in the bliss of meditation.
 They are free from the domain of Māra
 And dwell in the Buddha’s domain. {19}
- 29.- “This is the particular quality of the yogins:
 25 That they delight in being alone in the forest.
 They bring liberation to fruition.
 Those are the ten aspects. {20}
- 29.- “The bodhisattvas remain in bodhisattva conduct
 26 And they reject everything that is not that conduct.
 They reject that which is not the field of that conduct and remain in that which is.
 Those are the benefits of endeavoring in samādhi. {21}
- 29.- “They never experience anguish.
 27 They reach the state of higher bliss.
 Both their body and mind become blissful.
 These are the benefits of endeavoring in meditation.⁹¹¹ {22}
- 29.- “They live secretly in solitary places.
 28 They never have any distractions.
 Thus their bodies are in isolation
 And they attain happiness free of desires. {23}
- 29.- “They are unstained by desires and have no kleśas.
 29 Thus they are free from the domain of Māra
 And are established in the domain of the tathāgatas.
 They bring their liberation to fruition. {24}
- 29.- “Young man, there are ten benefits for bodhisattva mahāsattvas from engaging in
 30 wisdom. What are these ten? They are: [1] they give away all their possessions without
 becoming proud that they are pure; [2] they have immaculate, correct conduct without
 forming an attachment to that conduct; [3] they maintain the power of patience without
 maintaining the conceptualization that there are beings; [4] they take up diligence in
 isolation from body and mind;⁹¹² [5] in meditating they meditate with a non-abiding
 meditation; [6] they are invincible to the māras; [7] they are unshakable to all
 adversaries;⁹¹³ [8] they attain illumination regarding all engagement with the
 composite;⁹¹⁴ [9] they engage in vast great compassion for all beings, and have no
 aspiration for the level of the śrāvakas or pratyekabuddhas;⁹¹⁵ [F.91.a] and [10] they enter
 into the dhyānas, samādhis, and samāpattis of the buddhas.⁹¹⁶
- 29.- “Young man, those are the ten benefits for the bodhisattva mahāsattvas from engaging
 31 in wisdom.”
 On this topic, it was said:

- 29.- “The heroic ones give away all their possessions
32 But do not become proud that they are pure.
They keep their correct conduct immaculate
But they form no attachment to that. {25}
- 29.- “The wise ones meditate on patience
33 But have expelled the conceptualization of beings.
They are those who engage in diligence
But in isolation from body and mind. {26}
- 29.- “They are those who cultivate meditation,
34 But without abiding and independent;
They are invincible to the māras.
Those are the qualities of those who have wisdom. {27}
- 29.- “They are unshakable
35 To every adversary
And have obtained the illumination of saṃsāra.
Those are the qualities of wisdom. {28}
- 29.- “They have attained great compassion
36 Toward all beings.
They never have an aspiration
For the wisdom of the śrāvaka or pratyekabuddha. {29}
- 29.- “They are not proud of being pure through giving away all their possessions.
37 They have immaculate correct conduct but have no attachment to conduct.
They meditate on patience but have no conceptualization of beings.
Those are the benefits of being devoted to wisdom. {30}
- 29.- “They engage in diligence but in isolation.⁹¹⁷
38 They meditate without being bound, without fixation.
They are wise⁹¹⁸ and are invincible to Māra.⁹¹⁹
Those are the benefits of being devoted to wisdom. {31}
- 29.- “They are unshakable to adversaries.⁹²⁰
39 They have discovered the shallowness⁹²¹ of the composite,
And they have vast compassion for beings.
Those are the benefits of being devoted to wisdom. {32}
- 29.- “They never give rise to an aspiration to be
40 A pratyekabuddha or śrāvaka,
And thus they are established in the qualities of a buddha.
Those are the benefits of being devoted to wisdom.⁹²² {33}

29.- “Young man, there are ten benefits for bodhisattva mahāsattvas from becoming very
41 learned. What are the ten benefits? They are: [1] they do not create kleśas;⁹²³ [2] they do
not develop malice;⁹²⁴ [F.91.b] [3] they expose doubts; [4] they make views accurate; [5]
they shun the wrong paths; [6] they are established on the true path; [7] they have
reached the doorway to deathlessness; [8] they are close to enlightenment; [9] they are a
light for beings; and [10] they have no fear of the lower existences.

29.- “Young man, those are the ten benefits for the bodhisattva mahāsattvas from becoming
42 very learned.”

On this topic, it was said:

29.- “These are taught to be the ten benefits
43 From becoming very learned
Just as they are known
By the Tathāgata, the Buddha. {34}

29.- “They know the two aspects
44 Of the kleśas and of purification.
They reject the kleśas
And follow⁹²⁵ the path of purification. {35}

29.- “The wise ones reject doubts
45 And develop accurate views.
They shun the wrong path
And follow the correct path. {36}

29.- “They are at the door to deathlessness
46 And they are close to enlightenment.
They are a light for beings
And they are not afraid of the lower existences. {37}

29.- “They know the numerous properties of having the kleśas,
47 And in the same way they know the aspect of purification.
They completely reject the kleśas
And train in the supreme quality of purification. {38}

29.- “They expose the doubts of all beings.
48 They have a view that is always accurate.
They shun the wrong path
And are always upon the true path of peace. {39}

29.- “They are always beside the doorway to deathlessness;
49 They are always close to stainless enlightenment.
They have become a light to all the multitudes of beings
And they have no fear of the lower existences. {40}

29.- “Young man, for bodhisattva mahāsattvas who are intent on giving the Dharma, there are
50 ten benefits that come from giving the Dharma. What are the ten benefits? They are: [1]
they reject that which should not be done; [2] they engage in that which should be done;
[3] they follow the Dharma of a worthy person; [4] they purify buddha realms; [5] they
reach the Bodhimaṇḍa; [6] they give away material things; [7] they overcome the kleśas;
[F.92.a] [8] they give their portion⁹²⁶ to all beings; [9] they meditate on love toward
those on whom their minds are focused; and [10] they attain happiness in this life.

29.- “Young man, for bodhisattva mahāsattvas who are intent on giving the Dharma, those
51 are the ten benefits that come from giving the Dharma.”

On this topic, it was said:

29.- “Those who give the supreme gift,
52 The gift of the Dharma, are not misers.
The Lord of the World has taught
That they will have ten benefits. {41}

29.- “They reject all that should not be done;
53 The wise ones engage in what should be done.
They obtain the Dharma of a worthy person
And maintain a motivation of generosity. {42}

29.- “They purify a buddha realm.⁹²⁷
54 Their realm is inconceivable.⁹²⁸
They are always on the Bodhimaṇḍa,⁹²⁹
Which is the result of giving the Dharma. {43}

29.- “They give away all material things.
55 They follow the king of the Dharma.
For those who have overcome the kleśas,
Enlightenment is not hard to attain. {44}

29.- “With a loving mind they give
56 Their portion to all beings.
They are those who have no envy,
And they have a happiness higher than that of humans. {45}

29.- “They are learned people who reject what should not be done.
57 They are wise people who are always doing what should be done.
They always follow the Dharma of great beings.
They are learned people who always give the gift of the Dharma. {46}

29.- “Their realm is one that is always pure.
58 They increase those qualities that are aspects of enlightenment.
They are always close to the Bodhimaṇḍa.

- Those are the benefits of giving the Dharma. {47}
- 29.- “They have no kleśas, and give material things away.
59 They know the characteristics of things.
They are liberated from all attachment.
They never have any impediments. {48}
- 29.- “They have a wise one’s mind.
60 They wish for all beings to be happy.
They have loving minds free of envy,
And in this life their happiness is not little. {49}
- 29.- “Young man, there are ten benefits for bodhisattva mahāsattvas who dwell in emptiness.
61 What are the ten benefits? They are: [1] they dwell in the dwelling of the Buddha;⁹³⁰
[F.92.b] [2] their meditation is nondwelling;⁹³¹ [3] they are not intent on rebirth;⁹³² [4]
they have no clinging to conduct;⁹³³ [5] they do not criticize superior beings; [6] they live
in an appropriate manner; [7] they do not conceptualize the objects of perception;⁹³⁴ [8]
they remain detached;⁹³⁵ [9] they do not disparage the buddhas;⁹³⁶ and [10] they possess
the Dharma.⁹³⁷
- 29.- “Young man, those are the ten benefits for bodhisattva mahāsattvas who dwell in
62 emptiness.”
On this topic, it was said:
- 29.- “The yogins dwell in that which is
63 The dwelling of the lords of men
And the field of activity of all the buddhas,
Without the conception of a life. {50}
- 29.- “Without dependence on any existence
64 They never give up the superior dhyāna.
Having seen the nature of phenomena
They have no intention of being reborn. {51}
- 29.- “Those who have no clinging to conduct
65 Will not be dependent on conduct.⁹³⁸
They do not criticize in any way
Another superior being⁹³⁹ who is without defilement.⁹⁴⁰ {52}
- 29.- “They live in an appropriate manner
66 And are not known to quarrel.
The yogins do not conceptualize things
But live always detached. {53}
- “They do not disparage the Buddha

- 29.- Even for the sake of their life.
67 While remaining in the emptiness of phenomena
They are fearlessly visible in their body. {54}
- 29.- “They teach the Dharma with veneration
68 For the inconceivable enlightenment of buddhahood
Of all the lords of the worlds,
And they have no doubt in the Dharma of the Buddha. {55}
- 29.- “The dwelling place of the supreme individuals,
69 The level not that of the many kinds of tīrthika,
There where there is no being, soul, or person:
That is where the bodhisattvas dwell.⁹⁴¹ {56}
- 29.- “They have no dwelling whatsoever.
70 They remain in the bliss of nondwelling dhyāna.⁹⁴²
They see that phenomena have no self, no being,
And they do not give rise to the concept of creation. {57}
- 29.71 “They understand the nature of phenomena.
They have no dependence even on conduct.
They do not conceive of themselves as pure because of conduct,
And always have faith in the buddhas.⁹⁴³ {58}
- 29.- “They meditate on the empty nature of all phenomena
72 And they are never in any way inappropriate. [F.93.a]
They possess the pure Dharma of the tathāgatas
And do not disparage the guides. {59}
- 29.- “Young man, there are ten benefits for bodhisattva mahāsattvas who remain intently in
73 meditative seclusion. What are the ten benefits? They are: [1] their minds are unpolluted;
[2] they remain careful; [3] they keep the Buddha in mind; [4] they have faith in
bodhisattva conduct;⁹⁴⁴ [5] they have no uncertainty concerning wisdom;⁹⁴⁵ [6] they
have gratitude toward the buddhas;⁹⁴⁶ [7] they do not abandon⁹⁴⁷ the Dharma; [8] they
maintain vows perfectly; [9] they have attained the level of self-discipline; and [10] they
have the direct perception of the four discernments.
- 29.- “Young man, those are the ten benefits for bodhisattva mahāsattvas who remain
74 intently in meditative seclusion.”
On this topic, it was said:
- 29.- “Their minds are unpolluted.
75 They have rejected all carelessness.
They maintain carefulness.
Their field of activity is meditative seclusion. {60}

- 29.- “They have faith in the buddhas, having heard
76 Of the conduct of the Lord of the World.
The yogins have no doubt concerning wisdom,
The inconceivable wisdom of the buddhas. {61}
- 29.- “They have gratitude toward the buddhas,
77 And have no doubt concerning the Dharma of the buddhas.
They maintain their vows perfectly,
And have attained the level of self-discipline. {62}
- 29.- “They have attained discernment.
78 They delight in being alone in the forest.
They have forsaken gain and honors,
And their field of activity is meditative seclusion. {63}
- 29.- “Their minds are unpolluted.
79 They have forsaken all carelessness.
They are great beings who are always careful.
Those are the benefits of being dedicated to samādhi. {64}
- 29.- “They keep in mind the buddhas, the supreme humans,
80 And they have faith in their supreme conduct.
They do not doubt the wisdom of the tathāgatas.
Those are the benefits of being dedicated to samādhi. {65}
- 29.- “They always have gratitude toward the buddhas.
81 They do not forsake the Dharma even for the sake of their life.
At all times they keep their vows perfectly.
Those are the benefits of being dedicated to samādhi. {66}
- 29.- “They have attained the level of self-discipline. [F.93.b]
82 They quickly attain the direct perception of discernment.
They speak with the unceasing confidence of speech.
They teach millions and billions of sūtras. {67}
- 29.- “They quickly attain the enlightenment of buddhahood.
83 They protect the teaching of the Guide.
They defeat all who are adversaries.
They extensively propagate the enlightenment of buddhahood. {68}
- 29.- “When those bodhisattvas pass away,
84 They go to the realm of Sukhāvātī.
They hear the highest Dharma from Amitāyus
And attain the acceptance of the nonorigination of phenomena. {69} [B9]

29.- “Young man, there are ten benefits for bodhisattva mahāsattvas who are dedicated to
85 solitude. What are the ten benefits? They are: [1] they have few activities; [2] they have
gone far from busy crowds; [3] they have no quarrels; [4] they have no harm; [5] they do
not increase defilements;⁹⁴⁸ [6] they do not create any cause for disputes; [7] they have
perfectly peaceful conduct; [8] they maintain perfect self-restraint; [9] their minds are
prepared for liberation; and [10] they quickly manifest liberation.

29.- “Young man, those are the ten benefits for bodhisattva mahāsattvas who are dedicated
86 to solitude.”

On this topic, it was said:

29.- “They always have few activities.
87 They have gone far from busy crowds.
They have no quarrels.
They live alone in the forest. {70}

29.- “Without an intention to cause harm
88 They do not increase their defilements.
They have no cause for disputes.
Those are the qualities of living in a forest. {71}

29.- “They are peaceful in their conduct.
89 They restrain their body, speech, and mind.
They are prepared for liberation;
They will quickly reach liberation. {72}

29.- “They are yogins who always have few activities.
90 They have shunned the many faults of busy gatherings.
The yogins⁹⁴⁹ do not ever quarrel.
Those are the qualities of living in a solitary place. {73}

29.- “When they have become saddened by the composite,
91 They never harbor any longing for the world,
And they do not increase their defilements.
The ones who live in a forest gain these benefits. {74}

29.- “There never arises in them a cause for disputes. [F.94.a]
92 They live in solitude, delighting in peace.
Their body, speech, and mind are restrained.
The ones who live in solitude will have many qualities. {75}

29.- “They are prepared for liberation.
93 They will quickly attain the peace of liberation.
They dwell in the forest and are close to liberation.
Those who dwell in solitude will have all these qualities. {76}

29.- “Young man, there are ten benefits for bodhisattva mahāsattvas who live by receiving
94 alms in the austerity of the disciplines of mendicancy. What are the ten benefits? They
are: [1] they have no desire for a reputation; [2] they have no desire for fame; [3] they
have no desire for honors or gains; [4] they remain within the four noble families;⁹⁵⁰ [5]
they have no hypocrisy or boasting; [6] they do not praise themselves; [7] they do not
criticize others; [8] they engage with households without aversion or attachment;⁹⁵¹ [9]
they give the Dharma without expectation of a reward;⁹⁵² and [10] the Dharma they teach
while remaining in the austerity of the disciplines of mendicancy will be remembered.

29.- “Young man, those are the ten benefits for bodhisattva mahāsattvas who live by
95 receiving alms in the austerity of the disciplines of mendicancy.”

On this topic, it was said:

29.- “They have no desire for a reputation.
96 They do not wish for fame.
Those who remain in the disciplines of mendicancy
Are indifferent to gain and loss. {77}

29.- “They do not abandon the noble family.
97 They have no hypocrisy or boastfulness.
They do not praise themselves
And they do not criticize others. {78}

29.- “They have no attachment or aversion,
98 And teach the Dharma with no thought of reward.
The words they speak will be remembered.
Recipients of alms will have those qualities.⁹⁵³ {79}

29.- “They do not seek reputation, fame, or gain.
99 They remain within the four noble families.
The wise ones are neither hypocritical nor boastful.
Those are the qualities of dedication to mendicancy. {80}

29.- “They do not praise themselves or criticize others.
100 They are not upset when spoken to harshly.
They are not delighted when they hear themselves praised. [F.94.b]
Recipients of alms will have that contentment.⁹⁵⁴ {81}

29.- “They give the gift of the Dharma without thought of reward.
101 They do not search for fame or gain.
The words they speak will be remembered.
Those are the benefits that come from dedication to mendicancy. {82}

29.- “Young man, bodhisattva mahāsattvas who dwell in solitude while maintaining those
102 qualities of the Dharma will obtain the treasure of the buddhas, they will obtain the
treasure of the Dharma, they will obtain the treasure of wisdom, and they will obtain the
treasure of knowing the past, the future, and the present.

29.- “Young man, how do bodhisattva mahāsattvas obtain the treasure of the buddhas?
103 Young man, bodhisattva mahāsattvas who practice alone, who dwell in solitude, will
attain the five higher cognitions. What are the five higher cognitions? They are divine
sight, divine hearing, the knowledge of others’ minds, remembering past lives, and
possessing miraculous powers. Young man, those are the five higher cognitions that are
obtained. Through divine vision, which transcends human vision, the countless,
innumerable buddha bhagavāns in the eastern direction are seen. In the same way the
countless, innumerable buddha bhagavāns in the southern, western, and northern
directions are seen. They constantly have this vision of the buddhas. Young man, in that
way the bodhisattva mahāsattvas obtain the treasure of the buddhas.

29.- “Young man, how do bodhisattva mahāsattvas obtain the treasure of the Dharma? The
104 bodhisattva mahāsattvas hear with their divine hearing the Dharma that is taught by
those buddha bhagavāns in the ten directions. They are constantly hearing the Dharma.
Young man, in that way the bodhisattva mahāsattvas obtain the treasure of the Dharma.

29.- “Young man, how do the bodhisattva mahāsattvas obtain the treasure of wisdom?
105 Young man, the bodhisattva mahāsattvas who have that wisdom obtain the entire
Dharma. They do not forget anything that they have obtained, and teach the Dharma to
beings, [F.95.a] knowing what will be beneficial for any one person. Young man, in that
way bodhisattva mahāsattvas obtain the treasure of wisdom.

29.- “Young man, how do bodhisattva mahāsattvas obtain the treasure of knowing the past,
106 the future, and the present? Through the higher cognitions they gain the knowledge of the
minds and conduct of all beings in the past, the future, and the present. Young man, in
that way bodhisattva mahāsattvas obtain the treasure of knowing the past, the future, and
the present.

29.- “Young man, in brief, bodhisattva mahāsattvas who maintain the qualities of the
107 Dharma in that way will obtain the entire Dharma of the buddhas. This level is not
reached by śrāvakas or pratyekabuddhas, let alone any adversary of the Dharma.”

On this topic, it was said:

29.- “The wise ones who remain in solitude
108 Will quickly attain the treasure of the buddhas,
The treasure of the Dharma, the treasure of wisdom,
The treasure of the past, and the five higher cognitions.”⁹⁵⁵ {83}

29.- *Conclusion of the twenty-ninth chapter, “Ten Benefits.”*

109

30.

Chapter 30

Tejaguṇarāja

- 30.1 Then the Bhagavān said to the youth Candraprabha, “Therefore, young man, you should train in this way, thinking, ‘I will abandon even the pleasures of the kingship of a divine cakravartin and enter homelessness.’
- 30.2 “Young man, having entered homelessness you should maintain the disciplines of mendicancy, live in solitude, and develop perfect mildness and patience.
- 30.3 “Young man, you should apply yourself diligently, as if your hair and clothes were on fire, and listen to the samādhi, *the revealed equality of the nature of all phenomena*, learn it, understand it, keep it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others.
- 30.4 “Young man, you should always, like a rhinoceros, dwell without a companion in the forest.”⁹⁵⁶ [F.95.b]
- 30.5 Thereupon the Bhagavān, in order to explain this topic,⁹⁵⁷ gave a detailed teaching on this episode from the past by chanting the following verses to the youth Candraprabha:
- 30.6 “I remember many hundreds of eons ago
There was a guide of limitless renown.
Multitudes of humans, devas, and nāgas made offerings to him.
He was a jina named Tejaguṇarāja. {1}
- 30.7 “During that time there formed a community
Of a hundred and sixty million bhikṣus with higher cognitions,
Who had completely attained the power of the discernments,
Who practiced the austerity of the disciplines of mendicancy, and who had peaceful
minds. {2}
- 30.8 “At that time there were in this Jambudvīpa
One billion seven hundred and sixty million towns,
And each of them was five yojanas wide,
And was particularly supreme, made of the seven precious materials. {3}

- 30.9 “At that time, all of those perfect towns
Were adorned by many hundreds of parks,
And all those parks were adorned
With fresh flowers and fruit, like massed clouds. {4}
- 30.- “Those perfect parks were adorned
10 With various beautiful trees with edible fruits—
Covered with jackfruits, mangos, rose apples, and breadfruit,
And with hundreds of karnikara, magnolia, and puṅṅaga trees. {5}
- 30.11 “At that time, flocks of birds in banyan trees would sing—
Hundreds of cuckoos, avadavats, and peacocks,
And flocks of many other birds were heard:
The songs of parrots,⁹⁵⁸ partridges, and snipes. {6}
- 30.- “There was the supreme sound of the songs of bees and partridges
12 That equaled that of Dhṛtarāṣṭra,⁹⁵⁹ the king of geese.
They had bright, multicolored bodies, brilliant with great hues,
And sang delightful, beautiful, charming songs. {7}
- 30.- “At that time, there were gatherings of these birds,
13 There were the songs of avadavats, peacocks, and parrots,⁹⁶⁰
Cuckoos, mynas, and a variety of other birds—
Various kinds of songs from many birds. {8}
- 30.- “They dwelt in those hundreds of parks
14 Where there were the blossoms of karnikara,
Gardenia, aśoka, and kachnar trees,
As well as red lotuses, blue lotuses, night lotuses, and white lotuses. {9}
- 30.- “They were beautified by lotus flower ponds
15 That were adorned by a hundred thousand lotuses.
There were beautiful, exquisite lotus ponds [F.96.a]
Adorned by the fragrance of the most delightful scents. {10}
- 30.- “At that time, the king in this Jambudvīpa
16 Was the lord of men whose name was Dṛdhadatta.
He had five hundred sons
Who were handsome and beautiful to see. {11}
- 30.- “At that time the kingdom was peaceful and happy,
17 Free of calamities, and filled with joy and peace.
Jambudvīpa was adorned by many flowers.
It was identical to a paradise, with no difference. {12}

- 30.- “At that time there was a jina, one with the ten strengths,
18 Without bad actions, who taught this supreme samādhī:
“The beings within existence are like dreams.
There is no one who is born and no one who dies. {13}
- 30.- “ “There is no being to be found, and no soul,⁹⁶¹ or person.⁹⁶²
19 These phenomena are like dreams⁹⁶³ or a plantain tree;⁹⁶⁴
Like illusions, the same as lightning in the sky;
Like the moon on water, the same as a mirage.⁹⁶⁵ {14}
- 30.- “ “There is no person who dies in this world,
20 Who departs and goes to another world.
But the karma that has been created is not destroyed.
It will ripen as good and bad results within saṃsāra. {15}
- 30.- “ “It is neither eternal nor is it annihilated.
21 There is no accumulation or presence of karma,
Yet if it has been created there is no way to avoid encountering it,
While that which is created by others will not be experienced. {16}
- 30.- “ “There is no passing away or returning.
22 There is no existence of all things, yet neither are they nonexistent.
There is no pure engagement with the locus of a view.
There is no conduct of beings and no engagement with peace. {17}
- 30.- “ “The conduct of the sugatas, the qualities of the jinas,
23 Are birthlessness, peace, and the absence of attributes.
The supreme leaders, the buddhas, have these strengths and retentions,
And the strength of the ten strengths. {18}
- 30.- “ “The supreme good qualities, the accumulation of qualities,
24 Are the supreme qualities, wisdom, retentions, strengths,
The supreme manifestation of miraculous powers,
And the attainment of the five⁹⁶⁶ supreme higher cognitions. {19}
- 30.- “ “There is no essence here to be known whatsoever.
25 There is no coming, no going; that is the subtle⁹⁶⁷ mode of phenomena.⁹⁶⁸
The essence of phenomena has no movement whatsoever,
Thus the mode of phenomena is the mode of no movement. {20}
- 30.- “ “The natural mode is not in the accumulation of words.
26 This mode, this nature, does not dwell anywhere. [F.96.b]
The natural mode is without dwelling, is nondependent.
It is the level of peace, the stainless domain of the jinas. {21}

- 30.- “It is the mode of peace, complete peace, total peace.
27 That mode does not dwell anywhere.
It always accompanies the nature of things.
It is subtle,⁹⁶⁹ difficult to see, and an unfluctuating state. {22}
- 30.- “It does not fluctuate but continues to be itself.
28 It is a continuing nature that neither stays nor comes.
This continuing nature cannot be described.
It is the empty, unfluctuating continuity of phenomena. {23}
- 30.- “It is taught in words but it is not the mode of words.
29 The mode of the nature of words is the mode of phenomena.
The aggregation of words has no location anywhere,
And that mode of its nature is the mode of phenomena. {24}
- 30.- “The words that describe the mode are not the mode of being.
30 The nature of phenomena is a mode of subtle⁹⁷⁰ meaning.
Though words are spoken, that is not the mode of being;
Words cannot be found and neither can the mode of being. {25}
- 30.- “There is no endlessness, nor an end, nor a mode in between.
31 There is no existence nor nonexistence, nor a partial mode.
The knowledge of that mode of nature
Is the same in the teachings of all the supreme jinas. {26}
- 30.- “The stainless, pure, ultimate state—
32 Peace, complete peace, without stain, free of stain—
There are no concepts or pride in the state of peace
That is taught by the Jina, the one with perfect compassion. {27}
- 30.- “In this there is no usage of letters.
33 It is a vast mode, a vast mode of meaning.
The buddhas honor it; the jinas praise it.
The appearance of the Dharma is a subtle mode. {28}
- 30.- “The unequaled sugatas remain in that
34 Stainless, vast treasure of the Dharma.
They teach the stainless, precious Dharma,
The ultimate truth of emptiness, the subtle⁹⁷¹ mode of meaning.’ ⁹⁷² {29}
- 30.- “When King Dṛdhadatta heard
35 That the supreme human was teaching this samādhi,
He then⁹⁷³ came into the presence of the compassionate Jina
Accompanied by eighty quintillion others. {30}

- 30.- “The sovereign over men felt veneration for the Jina
36 Who was endowed with the strengths, and bowed down to his feet.
While he stayed in front of the one with the ten strengths,
Filled with joy, he placed his ten fingers together in homage. {31}
- 30.- “The Jina, who was perfect, with control over his senses,
37 Perceived the king’s pure conduct. [F.97.a]
The supreme human knew his aspiration
And taught him this supreme samādhī. {32}
- 30.- “When the king had heard this ultimate truth
38 He experienced a vast, superior joy.
He gave up all of the four continents.
He abandoned pleasures and left his home. {33}
- 30.- “When the king gave up the world and entered homelessness
39 For the sake of enlightenment and to become a jina,
All the people in this Jambudvīpa⁹⁷⁴
Gave up all sensory pleasures and entered homelessness too. {34}
- 30.- “At that time there was a vast assembly with the ten strengths.
40 There were many diligent bhikṣus and bhikṣuṇīs.
At that time, herbs grew without ploughing,
And devas came to serve and attend to them. {35}
- 30.- “The three orange Dharma robes manifested,
41 Perfectly cut and sewn, without parallel,
Unsullied, stainless, adorned, beautifully golden,
Arising from the Buddha’s qualities and the power of merit. {36}
- 30.- “See, young man, look how that supreme king
42 Gave up the entire world and entered homelessness.⁹⁷⁵
In the age of destruction there will be many beings
Who will have few possessions but will not leave their homes.⁹⁷⁶ {37}
- 30.- “There will be many in chains and suffering punishments,
43 Who are abused, threatened, and have unwished-for suffering.
There will be many who will have to endure harm from royal families,⁹⁷⁷
Who will have very few possessions and no food in their homes. {38}
- 30.- “They will have very short lives and no wealth.
44 They will be very careless and have no power of merit.
They will be stupid, and unskilled in any craft.
They will be in poverty with nothing in their homes. {39}

- 30.- “They will be impure and desire the wives of others.
45 They will be envious and extremely rash.
They will be degenerate and behave badly—
Yet they will say, ‘I am going to be a buddha.’⁹⁷⁸ {40}
- 30.- “They will make deceptive promises and be brazen, saying,
46 ‘I am wealthy and I will give the wealth of the Dharma to the world.’⁹⁷⁹
They will cause harm, be hypocritical and dishonest—
Yet they will say, ‘I am going to be a buddha.’ {41}
- 30.- “They will delight in killing, binding, and attacking others;
47 They will have bad conduct, and be cruel and aggressive.
They will have no gratitude, be divisive and violent— [F.97.b]
Yet will say, ‘I am a noble practitioner of bodhisattva conduct.’ {42}
- 30.- “They will become angry with anyone
48 Who they hear teaching bodhisattva conduct.
When they hear something that is stupid⁹⁸⁰ and mistaken
They will repeat those blameworthy words a hundred times.⁹⁸¹ {43}
- 30.- “Young man, having heard these words of mine,
49 Do not follow⁹⁸² those others.
If you wish to reach the highest enlightenment
They are not to be trusted, even in a dream. {44}
- 30.- “One could recount for hundreds of eons the many qualities
50 Ascribed to the austere disciplines of mendicancy,
But without possessing those qualities
One will not attain the peace of the highest enlightenment. {45}
- 30.- “Always be good and gentle.
51 Always have pure conduct and a serene mind.
Continually maintain pure conduct,
And before long you will attain the supreme samādhi. {46}
- 30.- “Do not be proud and do not be harsh.
52 Always have a mind that is serene.
Eliminate all pride, arrogance, and hiding of your faults,
And attain this supreme samādhi. {47}
- 30.- “Always remember the Jina’s qualities.
53 The color of perfect gold, shining brightly,
Like the sky at night filled with stars:
The Sage’s body is filled with signs. {48}

- 30.- “The descendant of Manu who remembers the moon of the Sage
54 While walking, sitting, standing, or lying down
Will always have the Teacher present before him,
And he will have vast happiness.⁹⁸³ {i}
- 30.- “Holding many powders and ointments,
55 And excellent parasols, banners, canopies, and flags,
Always make offerings to the Sugata
And this supreme samādhi will soon be attained. {49}
- 30.- “Holding many musical instruments
56 And excellent, exquisite⁹⁸⁴ incense, garlands, and flowers,
Make offerings always to the Jina’s stūpas
And this supreme samādhi will soon be attained. {50}
- 30.- “With many kinds of excellent songs and dance,
57 With amusements and performances made with a pure mind,
With excellent lights and incense,
Always make excellent offerings to the unequaled one.⁹⁸⁵ {i}
- 30.- “With hundreds of paṇava drums and loud mṛdaṅga drums,
58 With paṭaha drums, lutes,⁹⁸⁶ the excellent sound of flutes, [F.98.a]
With the qualities of music of various kinds of melodious sounds,
Make an offering to the Guide with a pure mind. {51}
- 30.- “Create beautiful images of the Buddha,
59 Perfectly made of precious materials,⁹⁸⁷
That are attractive and extremely beautiful,
And this supreme samādhi will soon be attained. {52}
- 30.- “Make excellent images that are fashioned
60 From gold or silver, and also sandalwood,
That are attractive and extremely beautiful,
And this supreme samādhi will soon be attained.⁹⁸⁸ {i}
- 30.- “Make images that are fashioned of clay,
61 Or stone, or wood, or painted,
That are attractive and extremely beautiful,
And this supreme samādhi will soon be attained.⁹⁸⁹ {ii}
- 30.- “Always remain in the solitude of forests,
62 Forsaking the joys of villages and towns.
Be without a companion, like a rhinoceros,
And this supreme samādhi will soon be attained. {53}

- 30.- “I am the Lord of the Dharma; you are my son.
63 Train in this samādhi practice of mine.
I was at that time Ḍṛdhadatta, the world-renowned
Ruler over the descendants of Manu.⁹⁹⁰ {54}
- 30.- “Seeking this peace, this supreme samādhi,
64 I made offerings to countless buddhas in the past.
I always maintained pure conduct
And I honored those with the ten strengths.⁹⁹¹ {55}
- 30.- “Seeking this peace, this supreme samādhi,
65 In the past I gave up my sons and wives.
I gave away my supreme, excellent head, legs,
Arms, and eyes without ever being disheartened. {56}
- 30.- “Seeking this peace, this supreme samādhi,
66 I gave away wealth and grain,
Hundreds of male and female slaves, and many jewels,
And satisfied numerous beggars. {57}
- 30.- “Seeking this peace, this supreme samādhi,
67 In the past I gave away great quantities
Of pearls, crystals, gold, conches, ammonite stones,⁹⁹² beryls,
Perfectly pure jewels, and a mass⁹⁹³ of coral, {58}
- 30.- “Seeking this peace, this supreme samādhi,
68 I gave away vast amounts of excellent jewelry
Of various kinds, such as perfect strings of pearls,
Lion jewelry,⁹⁹⁴ and nets of jewels. {59} [F.98.b]
- 30.- “Seeking this peace, this supreme samādhi,
69 In the past I gave away many millions
Of fine, excellent clothes that were perfectly clean,
Made of the finest silk and cloth and beautified by gold threads. {60}
- 30.- “Seeking this peace, this supreme samādhi,
70 I gave away various kinds of elephants, horses, chariots,
And my own beloved sons and women,
Without ever experiencing any unhappiness. {61}
- 30.- “Seeking this peace, this supreme samādhi,
71 Whenever I saw people who were very poor,
Who were in distress and suffering because of their need,
I freed them from their poverty. {62}

- 30.- “Seeking this peace, this supreme samādhi,
72 I have in the past given to beggars
Trillions of⁹⁹⁵ horses, elephants, and chariots
Draped in nets of precious jewel adornments. {63}
- 30.- “Seeking this peace, this supreme samādhi,
73 I have in the past joyfully and with compassion
Given away many trillions
Of excellently decorated parks. {64}
- 30.- “Seeking this peace, this supreme samādhi,
74 I have in the past given away beautifully adorned
Villages, towns, regions, and market towns,
And having given them felt continuous joy. {65}
- 30.- “Seeking this peace, this supreme samādhi,
75 I have in the past given to those who requested them
Heaps of jewels as large as Sumeru
And a similar amount of clothes and adornments. {66}
- 30.- “Seeking this peace, this supreme samādhi,
76 I have made those who are very poor rich,
I have protected those who were in great distress,
And I have made happy many who were enduring suffering. {67}
- 30.- “When I was a sovereign over this world
77 And saw the suffering of the population,
I felt compassion and wished them to be happy,
And gave my kingdom to them. {68}
- 30.- “Young man, the marvelous things that I have done,
78 And the hardships I have undergone for many hundreds of eons,
I would not be able to complete recounting them
Even in a quintillion eons. {69}
- 30.- “Seeking this peace, this supreme samādhi,
79 I underwent astonishing hardships.
The people without faith in the Sugata’s conduct
Will have minds that become crazed and polluted. {70}
- 30.- “Young man, I declare this to you: [F.99.a]
80 Have faith in me; my words are not untrue.
The Sugata does not speak words that are false.
The compassionate Jina always speaks the truth. {71}

- 30.- “These many different kinds of practices
81 I will have carried out for many⁹⁹⁶ eons.⁹⁹⁷
However I attain this supreme samādhi
I will then free millions of beings from suffering.⁹⁹⁸ {72}
- 30.- “In the moment that I have attained
82 This samādhi, the path of great wisdom,
Having attained this supreme samādhi
I will see numerous millions of buddhas. {73}
- 30.- “I will have attained infinite miraculous powers,
83 And my emanations will go to hundreds of realms,
And there I will ask the compassionate ones
Many quintillions of questions. {74}
- 30.- “The sugatas will give me answers
84 For my quintillions of questions,
And having obtained them I will remember them all
And I will not forget even a single word. {75}
- 30.- “Having listened to the answers to those
85 Quintillions of correct questions,
I will teach the stainless state of peace
And establish many beings on the path of wisdom. {76}
- 30.- “I will remain in this samādhi
86 And train in it for many hundreds of eons,
And will first bring many quintillions of beings
On to the highest stainless path. {77}
- 30.- “Those who have not seen the previous sugatas
87 Who have taught this stainless way
Will not be able to have faith
In the supreme samādhi of emptiness, the ultimate truth. {78}
- 30.- “The people who have faith, are wise, and know the practice,
88 Are always joyful when they hear
The way that is correct and profound,
And do not become frightened or terrified. {79}
- 30.- “They hold the supreme enlightenment.
89 They have been reborn as my sons.
They are like fig-tree flowers,
And I practice for hundreds of eons for their sake. {80}

- 30.- “They who possess this supreme samādhi
90 Have no fear of falling into unfortunate existences,
Are always free of the eight disadvantageous states,
And will see numerous millions of buddhas. {81}
- 30.- “They who have this supreme samādhi in their hands, [F.99.b]
91 I prophesy, will have unending understanding,
And like the kind Jina⁹⁹⁹ who has infinite fame,¹⁰⁰⁰
They will accomplish many benefits for beings. {82}
- 30.- “They who possess this samādhi
92 Will have understanding and memory,
High wisdom, will retain what they have heard,
And will possess vast confidence of speech. {83}
- 30.- “They who possess this samādhi
93 Will receive the offerings of devas,
Will be continually revered by humans,¹⁰⁰¹
And will be constantly protected by the hosts of spirits.¹⁰⁰² {84}
- 30.- “They who possess this supreme samādhi
94 Do not die in fire or water,
Are not harmed by poison or weapons,
And cannot be reached by enemies. {85}
- 30.- “They who possess this supreme samādhi
95 Will always dwell in forest bowers,
Where they will be constantly attended by devas,
And where many yakṣas will be their servants. {86}
- 30.- “They who possess this supreme samādhi
96 Will have wisdom that is as vast as the ocean,
Will describe without impediment the qualities of the Sage,
And make known correctly the qualities of the Buddha. {87}
- 30.- “They who possess this supreme samādhi
97 Will have endless, boundless learning
That is beyond measure, like space,
And will hold the torch of wisdom that dispels darkness. {88}
- 30.- “They who possess this supreme samādhi
98 Will always be gentle, will speak appropriate words,
Will be beloved in the midst of their followers,
And their speech will be like the lion’s roar. {89}

- 30.- “They who possess this supreme samādhi
 99 Will be like healing physicians,
 The support, protector, and refuge of many,
 And will bring illumination to the worlds. {90}
- 30.- “They who possess this supreme samādhi
 100 Will not take pleasure in sexual intercourse.¹⁰⁰³
 They will enjoy śamatha and reach the bliss of dhyāna.
 With a peaceful voice¹⁰⁰⁴ they will speak of peace. {91}
- 30.- “They who possess this supreme samādhi
 101 Will not take pleasure in conceptualization,
 Will be free of the entire multitude of concepts,
 And those wise ones will constantly be in meditation. [F.100.a] {92}
- 30.- “They who possess this supreme samādhi
 102 Will attain extraordinary vision
 And will see the infinite jinas.
 They will be leaders with infinite sight. {93}
- 30.- “They who possess this supreme samādhi
 103 Will have the sweet and melodious voice of a crane,¹⁰⁰⁵
 The sound of the avadavat and a drumbeat,¹⁰⁰⁶
 And a singing sound and gentle voice. {94}
- 30.- “They who possess this supreme samādhi
 104 Will have a voice that is like resounding thunder.
 Their gentle speech will be like the song of a goose
 And their voice will have the fifty aspects of speech.¹⁰⁰⁷ {95}
- 30.- “They who possess this supreme samādhi
 105 Will speak with an inconceivable voice
 That has the pleasant sound of the various aspects of speech
 For numerous quintillions of eons. {96}
- 30.- “They who possess this supreme samādhi
 106 Will not have attachment to food,
 Will not delight in alms bowls or dharma robes,
 But with few desires they will be content and abstinent. {97}
- 30.- “They who possess this supreme samādhi
 107 Do not praise themselves
 And never criticize others.
 They always delight in dhyāna and have a subtle mind. {98}

- 30.- “They who possess this supreme samādhi
108 Always examine themselves,
Do not look for mistakes in others,
And the entire world does not impede them. {99}
- 30.- “They who possess this supreme samādhi
109 Have pure conduct and untroubled minds,
Are never deceitful or dishonest,
Are always gentle, and always delight in liberation. {100}
- 30.- “They who possess this supreme samādhi
110 Are always motivated to generosity,
Take no delight in avarice,
And always have correct conduct. {101}
- 30.- “They who possess this supreme samādhi
111 Are handsome, good looking, and attractive.
Their bodies shine like the purest gold
And have the thirty-two primary signs of a great being. {102}
- 30.- “They who possess this supreme samādhi
112 Always have an attractive appearance,
Are observed and beloved by many people, [F.100.b]
And those people never have enough of gazing upon them. {103}
- 30.- “They who possess this supreme samādhi
113 Always delight, gladden, and enchant
Devas, nāgas, and likewise the yakṣas,
Who enter towns¹⁰⁰⁸ and praise them.¹⁰⁰⁹ {104}
- 30.- “They who possess this supreme samādhi
114 Always have Brahmā, Śakra, and many powerful deities
Acting as their attendants,
But there is no pride in their mind. {105}
- 30.- “They who possess this supreme samādhi
115 Have no fear of the lower existences.
They have no fear of the disadvantageous existences or bad rebirths.
They are completely free of all fear of bad rebirths. {106}
- 30.- “They who possess this supreme samādhi
116 Have no doubts or uncertainties
On hearing in detail the supreme Dharma of the Buddha,
And they follow that profound wisdom. {107}

- 30.- “They who possess this supreme samādhi,
117 Whatever subtle Dharma teachings they hear
They attain perfect mastery of them all,
And gain their power and detailed reasoning. {108}
- 30.- “They who possess this supreme samādhi
118 Constantly think, ‘I will always act in accordance
With what the Jina’s words have taught,’
And attain unique, supreme retention. {109}
- 30.- “They who possess this supreme samādhi
119 Will, when the time of their death comes,
Have before them the compassionate Amitābha
And his host of bhikṣus.¹⁰¹⁰ {110}
- 30.- “They who possess this supreme samādhi
120 Are those who have attained the retentions,
Have perfect mastery over the treasure of the Dharma,
And possess the unceasing words of eloquence. {111}
- 30.- “They who possess this supreme samādhi,
121 With peaceful conduct and peaceful¹⁰¹¹ minds
Will be an illumination for beings
Wherever those holders of the Dharma go.¹⁰¹² {112}
- 30.- “They attain the ten bhūmis:¹⁰¹³ Perfect Joy,
122 Stainless, Shining, Brilliance, Difficult to Master,
Manifest, Gone Far, Unwavering,
Perfect Understanding, and Clouds of Dharma.¹⁰¹⁴ {i}
- 30.- “Those heroes attain the ten powers:¹⁰¹⁵
123 Life,¹⁰¹⁶ karma,¹⁰¹⁷ materials,¹⁰¹⁸ and devotion,¹⁰¹⁹
And the strengths of aspiration,¹⁰²⁰ miracles,¹⁰²¹ and birth,¹⁰²² [F.101.a]
Dharma,¹⁰²³ mind,¹⁰²⁴ and likewise great wisdom.¹⁰²⁵ {ii}
- 30.- “They who possess this supreme samādhi
124 Are skilled in the various aspects of the supreme Dharma treasure,
Have attained the perfect power of the dharmakāya,
And cut through the doubts of all beings.¹⁰²⁶ {113}
- 30.- “If all beings were compassionate bhagavāns,
125 And were sugatas until existence comes to an end,
And if someone were to make offerings to them for many hundreds of eons
Or for more eons than there are sand grains in the Ganges, {114}

30.- “And if in this latter time of destruction
126 Someone were to hear this samādhi
And say only the words ‘I rejoice in this!’
The previous merit would not be a fraction of this accumulation. {115}

30.- “Young man, whoever has this practice of peace,
127 This supreme samādhi, the ultimate truth of emptiness,
Propagates it and creates copies of it,
That one is a dharmabhāṇaka with wisdom.” {116}

30.- *Conclusion of the thirtieth chapter, “Tejagunārāja.”*
128

Benefits

31.1 Then the Bhagavān said to the youth Candraprabha, “Therefore, young man, bodhisattva mahāsattvas who think, ‘I shall understand the languages of all beings and, knowing their higher or lesser capabilities, I will teach them the Dharma,’ those bodhisattva mahāsattvas should listen to the samādhi, *the revealed equality of the nature of all phenomena*, learn it, understand it, keep it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others.”

Thereupon the Bhagavān spoke these verses:

31.2 “They who, desiring liberation, possess this stainless samādhi
See the countless guides of the past,
Ask those lords of the world about their previous practice,
And those bodhisattvas dwell in supreme roots of merit. {1}

31.3 “They who, desiring liberation, possess this stainless samādhi
Obtain the highest happiness of devas and humans, [F.101.b]
Obtain the supreme offerings of devas and humans,
And obtain the happiness of dhyāna, the supreme, noble happiness.¹⁰²⁷ {2}

31.4 “They who, desiring liberation, possess this stainless samādhi
Do not become thrilled on hearing the highest praises,
Do not become saddened by being criticized,
And like a mountain are unmoved by the eight worldly concerns. {3}

31.5 “They who, desiring liberation, possess this stainless samādhi
Speak perfectly¹⁰²⁸ pleasantly, with gentle words,
Do not frown, always speak sincerely,
Have a smiling face, and have been instructed by the guides. {4}

31.6 “They who, desiring liberation, possess this stainless samādhi
Are pleasant, good company, have a gentle mind,

- Are always restrained¹⁰²⁹ and established in self-discipline,
And are very gentle, have pleasing speech,¹⁰³⁰ and speak tenderly.¹⁰³¹ {5}
- 31.7 “They who, desiring liberation, possess this stainless samādhi
Do not quarrel or cause conflict when they speak.
They have freed themselves from all stubbornness¹⁰³² and anger
And are always joyful,¹⁰³³ pleasant, and gentle. {6}
- 31.8 “They who, desiring liberation, possess this stainless samādhi
Are always wise and are constantly motivated to generosity.
When they see beings in great suffering they give them their food;
They delight in giving to others, and not in their own enjoyment. {7}
- 31.9 “They who, desiring liberation, possess this stainless samādhi
Are admired by a hundred thousand devas,
Are always attended by nāgas, asuras, and yakṣas,
And are protected by those who dwell in the forest and its environs.¹⁰³⁴ {8}
- 31.10 “They speak with unimpeded words, like the voice of Brahmā,
Have a voice like the song of a goose, a voice like a kiṃnara’s song,¹⁰³⁵
Have the fifty aspects of speech and have a sound that brings joy,¹⁰³⁶
And have a resounding voice, a proclaiming voice, a perfect voice.¹⁰³⁷ {9}
- 31.11 “Even if someone knew how to reduce
All the worlds into their smallest particles,
They who possess this supreme, stainless samādhi
Would voice sounds that were even more numerous. {10}
- 31.12 “They who possess this stainless samādhi
Attain the ten powers, and attain the eight and two bhūmis.
The wise ones attain the inconceivable qualities of a buddha, [F.102.a]
Subjugate all māras, and reach the highest enlightenment.”¹⁰³⁸ {i}
- 31.13 *Conclusion of the thirty-first chapter, “Benefits.”*

The Teaching on the Nature of All Phenomena

32.1 Then the Bhagavān said to the youth Candraprabha, “Therefore, young man, bodhisattva mahāsattvas who wonder, ‘How can I know the nature of all phenomena?’ should listen to this samādhi, *the revealed equality of the nature of all phenomena*, learn it, understand it, keep it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others.”

Thereupon the Bhagavān spoke these verses:

32.2 “In the ones who know the peace that is the nature of phenomena
No desire arises, no anger arises,
Nor in those great leaders does ignorance ever arise.
They have eliminated all kleśas without remainder. {1}

32.3 “They who know the peace that is the nature of phenomena
Are heart children of the Sugata who do not abandon the training.
They are heroes who never fall under the power of women.
Everywhere they rejoice in the teaching of the sugatas. {2}

32.4 “They who know the peace that is the nature of phenomena
Are wise, sagacious, and know the way of wisdom.¹⁰³⁹
They see infinite, endless buddhas
And know infinite dhāraṇīs¹⁰⁴⁰ and wisdom.¹⁰⁴¹ {3}

32.5 “They who know the peace that is the nature of phenomena
Will before long become a lord of humans.
They know the skills of healing and bestow happiness,¹⁰⁴²
And they are able to remove all the pain of suffering.¹⁰⁴³ {4}

32.6 “They who know the peace that is the nature of phenomena
Know that sentient beings are suffering.
They always beat the drum of the elixir.
They will before long become a guide.¹⁰⁴⁴ {5}

- 32.7 “They are the supreme physicians, skilled in healing.
They know the origin of all illnesses and how to be freed from them. [F.102.b]
They have wisdom and train correctly.
Having trained they liberate many lost beings. {6}
- 32.8 “They who know the peace that is the nature of phenomena
Are wise heroes who are skilled in the nature of emptiness.
They have no attachment to the world and always their food is alms,
And they bring many beings to supreme enlightenment.¹⁰⁴⁵ {7}
- 32.9 “They who know the peace that is the nature of phenomena¹⁰⁴⁶
Are moons¹⁰⁴⁷ among people, superior through the power of patience.
They are not angry even if struck with stones and sticks,
And they are not disturbed even if their limbs are severed. {8}
- 32.-
10 “They who know the peace that is the nature of phenomena
Have the strength of being established in the strength of patience.¹⁰⁴⁸
Not seeing a thing that is tolerated, they are perfectly at peace.¹⁰⁴⁹
They are wise heroes who do not become proud of the strength of their patience.¹⁰⁵⁰ {9}
- 32.11 “They who know the peace that is the nature of phenomena,
Never have in mind the idea ‘I am cutting through things’;
For them all things are nonexistent, always empty,
And they have eliminated every single conceptual identification. {10}
- 32.-
12 “Such are they who teach the supreme nature of phenomena.
They will before long reach the highest enlightenment.
They comprehend the scope of the nature of phenomena.
They give a gift that is infinite and endless. {11}
- 32.-
13 “They who know the peace that is the nature of phenomena
Teach infinite millions of sūtras
That are more numerous than sand grains in the Ganges,
And there is no interruption in their eloquence. {12}
- 32.-
14 “They who know the peace that is the nature of phenomena
Have wisdom as high as Sumeru,
Constantly for a hundred trillion eons,
And their teaching of the Dharma knows no end. {13}
- 32.15 “They who know the peace that is the nature of phenomena
Have a vast, abundant, inconceivable eloquence.
They constantly seek supreme enlightenment
And teach infinite millions of sūtras. {14}

- 32.- “They who know that these phenomena have no substance
16 Perfectly hear and remember the entirety
Of the Dharma that the lords of humans have taught [F.103.a]
And do not doubt even a single word. {15}
- 32.17 “They who know that phenomena are always empty
Are at all times uniquely superior in their generosity.
They are patrons who give happiness to those who suffer.
When they see beings suffer they satisfy them with jewels. {16}
- 32.- “They who know that phenomena are always empty
18 Will always become the kings of Jambudhvaja.
At all times they have love for all the living
And always bring infinite happiness to beings. {17}
- 32.- “They who know that phenomena are always empty
19 Are heroes who give away their sons, daughters, and slaves.
Those great leaders’ minds never waver,
As they give away their hands, their feet, their head, and their kingdom. {18}
- 32.- “They who know that phenomena are always empty
20 Have no anger in their mind, even in a dream,
Even though their limbs are cut from their body;
For them it is an offering to the guides, the lords of humans. {19}
- 32.- “They who know that phenomena are always empty
21 Make offerings to all the guides of the past,
Make offerings to the lords of humans in the future,
And venerate all the guides in the present. {20}
- 32.- “They who hear and retain this sūtra in the degenerate times
22 Are wise individuals who possess the treasure of the sugatas.
They are established in the supreme retentions,¹⁰⁵¹
And before long will become guides of the worlds. {21}
- 32.- “They who do not forget but teach this sūtra
23 Are wise individuals who will never become blind.
Throughout many eons they will not lose a limb,
And will always avoid the eight disadvantageous states. {22}
- 32.- “They will never be reborn in the lower existences.
24 They will always have a beautiful body with the primary signs of a great being.
They will always cultivate the five higher cognitions,
And those heroes will always be in the presence of the sugatas. {23}

- 32.- “Endowed with wisdom they will manifest many emanations
 25 That will go to millions of realms to guide beings.
 Of all those who see this multitude of buddha emanations, [F.103.b]
 That many beings will be brought to supreme enlightenment. {24}
- 32.- They who hear and retain this sūtra in the degenerate times
 26 Will be endowed with memory, understanding, wisdom, and constancy.
 They will become powerful through the strength of their diligence.
 They will have great brilliance and they will reach the culmination of the Dharma. {25}
- 32.- They who hold this samādhi of peace in the degenerate time
 27 Are heroes established in the brahmavihāras.
 They quickly attain the eight and two bhūmis,
 And swiftly subjugate the māras.¹⁰⁵² {i}
- 32.- Those who always meditate on this sūtra of peace
 28 Will attain power and possess the highest strengths.
 They will always be ones who are intent on benefiting beings,
 And will realize the highest enlightenment at the foot of the Bodhi tree.¹⁰⁵³ {ii}
- 32.- “Those who meditate that these phenomena are empty
 29 Constantly radiate ten billion light rays
 And eclipse even the discs of the suns.
 Those heroes will, before long, become guides of the worlds. {26}
- 32.- “In the past I practiced this field of peace
 30 For many quintillions of eons.
 My diligence upon this path was unceasing
 And Dīpaṃkara prophesied I would become a jina. {27}
- 32.- “You also should follow my practice of this sūtra,
 31 This teaching that leads to the profound ultimate truth.
 There are many tīrthikas who are lost in error concerning this.
 They revile enlightenment and fall into the terrible lower realms. {28}
- 32.- “During many quintillions of eons
 32 They will experience unendurable sufferings of heat.
 And even after many millions of eons have passed
 They will still not die for that reason. {29}
- 32.- “Those who in the terrible latter times
 33 Protect this sūtra of the Sugata, this state of peace,
 Will attain the highest enlightenment without difficulty.
 They are the prophesied holders of the Dharma in the future.” {30}

32.- *Conclusion of the thirty-second chapter, "The Teaching on the Nature of All*
34 *Phenomena."*¹⁰⁵⁴ [B10] [F.104.a]

The Benefits of Possessing the Sūtra

- 33.1 Then the Bhagavān said to the youth Candraprabha, “Therefore, young man, bodhisattva mahāsattvas who wish to train in purifying¹⁰⁵⁵ the great higher cognition of all phenomena should listen to the samādhi, *the revealed equality of the nature of all phenomena*, learn it, understand it, keep it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it, and make it widely known to others.¹⁰⁵⁶
- 33.2 “Young man, what is the purification of the great higher cognition of all phenomena? It is having no grasping toward all phenomena, it is having no clinging to the aggregate of correct conduct,¹⁰⁵⁷ it is having no pride in the aggregate of samādhi, it the absence of movement in the aggregate of wisdom, it is having the discerning insight¹⁰⁵⁸ of the aggregate of liberation, and it is seeing correctly as it is the aggregate of the insight of the wisdom of liberation.¹⁰⁵⁹
- 33.3 “The bodhisattva mahāsattva who has those higher cognitions manifests all the manifestations of samādhi and teaches the Dharma to beings.
“This, young man, is what is called ‘the purification of the great higher cognition of all phenomena.’”
- 33.4 Then at that time the Bhagavān gave a detailed Dharma teaching on purifying the great higher cognition of all phenomena by chanting the following extensive verses to the youth Candraprabha:
- 33.5 “The purification of the great higher cognitions
Is an incontrovertible teaching.
Someone who practices in contradiction to it
Will not become free of attachment. {1}
- 33.6 “That higher cognition, that wisdom,
Is the inconceivable wisdom of buddhahood.
Someone who remains in attachment
Will never know that wisdom. {2}

- 33.7 “The numerous inconceivable Dharmas
Are taught by using words.
Someone who is attached to words
Will not know the meaning of the teaching. {3} [F.104.b]
- 33.8 “How can someone teach the meaning
Who does not know the meaning behind the words?
Someone who has not learned what the true nature is
Teaches that which is not the Dharma as the Dharma. {4}
- 33.9 “The one meaning of the differing words
Of the sūtras that have been taught by me
Within thousands of worlds
Is something that cannot be stated. {5}
- 33.-
10 “Through contemplating a single word
All of them will be meditated on—
All of the many kinds of Dharma that have been taught
By however many buddhas there have been. {6}
- 33.11 “For people who have mastered the meaning
That all phenomena are selfless,¹⁰⁶⁰
When they have learned this word
The Dharmas of the Buddha will not be hard to attain.¹⁰⁶¹ {7}
- 33.-
12 “All phenomena are the Buddha’s Dharma.¹⁰⁶²
They who have learned the nature of phenomena,
They know the nature of phenomena
And do not contradict the nature of phenomena. {8}
- 33.-
13 “All words are the Buddha’s words,
As all words have no substance.
Although one seeks them in the ten directions
The words of the Buddha will not be found. {9}
- 33.-
14 “These words are the Buddha’s words.
Though one seeks them in the ten directions,
These unsurpassable words are not to be found.
They have never been found and never will be found.¹⁰⁶³ {10}
- 33.15 “The Buddha’s words are unsurpassable.
There is nothing higher than the Buddha’s words.
There is not an atom of them that is to be found,
And that is why they are called unsurpassable. {11}

- 33.- “An atom, a phenomenon, is not produced.
16 Although explanations use the term ‘atom,’
Something the size of an atom cannot be found;
It is a term used in teaching on the worldly level. {12}
- 33.17 “The unfindability of phenomena is found,
But that finding also cannot be found.
Thus they who know phenomena
Realize the highest enlightenment, {13}
- 33.- “And having realized the highest enlightenment
18 They will turn the wheel of the Dharma.
Through turning the wheel of the Dharma
They teach the Buddha’s Dharma. {14}
- 33.- “The bodhisattvas who realize
19 The highest wisdom of buddhahood,
Because of that are called buddhas,
As they have realized buddhahood’s wisdom. {15}
- 33.- “The absence of existents, the absence of aspiration,
20 The absence of attributes, and emptiness—
It is these doorways to liberation
That the Buddha taught as doorways. {16}
- 33.- “The eyes, the ears, and the nose,
21 The tongue, the body, and likewise the mind,
The buddhas have explained
That they are by nature empty. {17}
- 33.- “They who know in that way
22 The nature of phenomena, [F.105.a]
Knowing the characteristics of phenomena,
They will not be in disagreement with it. {18}
- 33.- “This is the realm of experience of the heroes,
23 Of the bodhisattvas, the protectors.
They know the emptiness of phenomena
And they never have any doubt. {19}
- 33.- “Those who know the nature of phenomena,
24 Those ones are called a buddha.
They guide countless, innumerable
Beings to enlightenment. {20}

33.- “That which is accomplished by the word *buddha*
25 Is also accomplished by the words *correct conduct*.
The words *buddha* and *correct conduct*
Have the same characteristic. {21}

33.- “However many¹⁰⁶⁴ words are spoken
26 Whether superior, middling, or lesser,
They are all taught in the one word *meditation*,
And in the one word *buddha*. {22}

33.- “The Buddha’s Dharma¹⁰⁶⁵ is stated
27 To have no location and no direction.
It has no birth and no cessation.
Neither is it single nor multiple. {23}

33.- “It is not new and it is not old.
28 There is nothing to be proud of.
It is not blue and it is not yellow;
Neither is it white, nor red. {24}

33.- “That which is taught through verses
29 Is inexpressible and ungraspable.
This miraculous activity of the Sage
Is beyond the level of verses. {25}

33.- {26}¹⁰⁶⁶
30

33.- “The buddha who has passed into *nirvāṇa*
31 Is seen in the form of a buddha.
The one who imagines that he is present
Will also see the buddha’s miracles. {27}

33.- “When someone has reached *nirvāṇa*
32 There is no being that is to be found.
That is how the Dharma is taught
And many beings are liberated. {28}

33.- “Just as the sun and moon
33 Appear in a bronze bowl
Without their own form going there,
Such is the nature of phenomena. {29}

33.- “Those who know the nature
34 Of phenomena to be like reflections,¹⁰⁶⁷

- They do not see the Buddha's body
As being a body of form.¹⁰⁶⁸ {30}
- 33.- "This phenomenon has no body;¹⁰⁶⁹
35 There is no body in it at all.
A phenomenon has no body,
And that is the body of the Buddha. {31}
- 33.- "Those who see the dharmakāya, [F.105.b]
36 They are the ones who see the Guide.
The dharmakāyas¹⁰⁷⁰ are the buddhas.
That is seeing the buddhas. {32}
- 33.- "That which is specified through dependence
37 Is specified to not be specific.
Those who wish to be renunciants
Should understand this approach. {33}
- 33.- {34}¹⁰⁷¹
38
- 33.- "Whoever thinks, 'I have attained,'
39 Is for that reason said to be without attainment.
The one who is said to be a renunciant
Is the one who thinks, 'I have not attained renunciation.' {35}
- 33.- "Those who have not learned this profundity,
40 How can they teach the Dharma?
They cannot describe it
Through using profound words. {36}
- 33.- "The five skandhas are insubstantial.
41 Being nonexistent they arise.
For the one to whom the skandhas arise,
There is nothing that arises. {37}
- 33.- "Those characteristics of the skandhas
42 Are the characteristics of all phenomena.
Those characteristics are taught
But there are no characteristics that exist. {38}
- 33.- "The characteristic of phenomena
43 Is the same as that of space and sky,
As seen in the past, the future,
And as in the present. {39}

- 33.- “Space is taught to be ungraspable;
44 There is nothing there to be grasped.
That is the nature of phenomena:
It is ungraspable like space. {40}
- 33.- “That is how phenomena are taught,
45 That there is nothing to be seen.
For the one who does not see phenomena,
For him phenomena are beyond conception. {41}
- 33.- “These phenomena have no nature;
46 They have no nature to be found.
For those dedicated to buddhahood’s enlightenment
This is the domain of the yogin. {42}
- 33.- “The ones who know phenomena in that way
47 Will not have attachment to phenomena.
Not being attached to phenomena,
They understand the conceptualization of phenomena. {43}
- 33.- “The bodhisattvas, the protectors,
48 Have annihilated all phenomena.
Having annihilated the conceptualization of phenomena
They do not become proud in the Buddha’s Dharma. {44}
- 33.- “Having no pride in that preeminence,
49 They examine and teach that preeminence.
The ones who know that preeminence
Will have no pride throughout ten million eons. {45}
- 33.- “The foolish examine that preeminence
50 And subsequently continue in saṃsāra.
It has no location that can be found
Even though one searches throughout the ten directions. {46}
- 33.51 “The bodhisattva,¹⁰⁷² knowing emptiness,
Has no attachment to saṃsāra.¹⁰⁷³ [F.106.a]
They¹⁰⁷⁴ practice to attain enlightenment
But their practice cannot be found. {47}
- 33.- “Their passage cannot be found,
52 Like that of a bird through the sky.
The bodhisattvas realize
That nature of enlightenment. {48}

- 33.- “Just as a well-trained conjurer
53 Is able to display illusions,
Although there are many kinds of forms
There is no form that can be grasped. {49}
- 33.- “There is no pride in acquisition or nonacquisition,
54 As there is no acquisition in acquisition.
That wisdom is like an illusion,
And that illusion has no location. {50}
- 33.- “Thus the understanding of fools
55 Is a conceptualization of empty phenomena.
Engaging in conceptualization,
They are doomed to the six existences. {51}
- 33.- “Beings undergo rebirth and aging;
56 There is no end to their being reborn.
There is no end to the suffering
Of skandhas that are born and die. {52}
- 33.- “The suffering of birth and saṃsāra
57 Is the conceptualization of foolish understanding.
This does not cease throughout eons;
Beings continue in saṃsāra for millions of eons. {53}
- 33.- “They continue in the performance of activities,
58 Whether that of engagement or disengagement.
They delight in the actions they perform,
But those activities will not liberate them. {54}
- 33.- “They are carried along on a river of actions,
59 And their actions will have no end.
They will die over and over,
Always dwelling in the realm of the māras. {55}
- 33.- “Overpowered by the māras, with poor understanding,
60 They act through being afflicted by the kleśas.
They experience births and deaths
That take place in various worlds. {56}
- 33.- “Those various beings who are blind fools,
61 They proceed toward death.
They are killed and destroyed,
And their existences are terrible. {57}

- 33.- “Those with foolish understanding
62 Kill each other with weapons.
By continuing with that kind of activity
Their sufferings only increase. {58}
- 33.- “Those with foolish understanding think,
63 ‘My sons’ and ‘my wealth.’
They conceive of that which has no existence
And thereby continue to extend saṃsāra. {59}
- 33.- “They who extend saṃsāra,
64 Those individuals continue in saṃsāra.
They each go their individual ways
And therefore they are called individual beings. {60}
- 33.- “They reject the Buddha’s teaching [F.106.b]
65 And teach numerous other doctrines.
They are under the power of Māra
And they will not attain liberation. {61}
- 33.- “These fools, because of their desires,
66 Have intercourse with putrid women.
They will be reborn as putrid beings,
Falling into the lower realms as a result. {62}
- 33.- “The buddhas praise neither desire,
67 Nor having intercourse with women.
That is a terrifying noose,
The dreadful noose of women. {63}
- 33.- “Those who are wise avoid it
68 Like a vicious poisonous snake.
They do not put their trust in women.
That is not the path to enlightenment. {64}
- 33.- “They meditate on the path to enlightenment
69 That has been taught¹⁰⁷⁵ by all the buddhas.
Having meditated on that path
They become unsurpassable buddhas. {65}
- 33.- “Those who have become unsurpassable
70 Become shrines in the world.
With unsurpassable wisdom
They become unsurpassable buddhas. {66}

- 33.71 “They follow the poṣadha vows
And follow the path of correct conduct.
They lead toward enlightenment
Countless millions of beings. {67}
- 33.- “They accomplish the benefit of
72 Innumerable, countless beings.
They are heroes with great wisdom
Who beat the drum of deathlessness. {68}
- 33.- “They make the realm of Māra shudder;
73 They make the māras shake.
They lead to enlightenment
Countless millions of māras. {69}
- 33.- “They overcome their opponents.
74 They defeat the tīrthikas.
They shake the entire earth
With its mountains and oceans. {70}
- 33.- “The great leaders¹⁰⁷⁶ through many transformations
75 Manifest miraculous manifestations of the body.
The great wise ones display
Inconceivable miracles. {71}
- 33.- “They shake millions of realms
76 As numerous as the Ganges sands.
They defeat the māras
And are greatly famed buddhas.¹⁰⁷⁷ {72}
- 33.- “They manifest trees¹⁰⁷⁸
77 Adorned with jewels,
Aromatic and beautiful,
Bearing flowers and fruits. {73}
- 33.- “Those heroes emanate
78 Delightful¹⁰⁷⁹ mansions,¹⁰⁸⁰ [F.107.a]
Palaces and pinnacled halls,
And beautiful lotus ponds¹⁰⁸¹ {74}
- 33.- “Filled with water that has the eight qualities,
79 That is clear, cool, and unstained.
Those who drink that water
Cease yearning for the three existences. {75}

- 33.- “They become irreversible,
80 Those who drink that supreme water.
Through supreme wisdom
They become supreme buddhas. {76}
- 33.- “Know that they enter
81 The supreme way of peace.
Those who do not know that way,
Those focused on perceptions,¹⁰⁸² will perish. {77}
- 33.- “The beings who follow that way,
82 And those who depend upon them,
Will fall into the great terror
Of unendurable Avīci. {78}
- 33.- “The terrible sufferings there
83 Are beyond description,
But I and the bodhisattvas,
The protectors, know them. {79}
- 33.- “They doubt the Dharma,
84 Which is profound and difficult to see.
It is not on the level of fools,
Those who remain focused on perceptions. {80}
- 33.- “The manifestations of displays,
85 Of appearances of many forms,
They are all of them seen in
The supreme buddha realms. {81}
- 33.- “All the appearances of manifested forms
86 That are in every buddha realm
Are all revealed here by bodhisattvas
With great miraculous powers. {82}
- 33.- “Those great heroes with great strength
87 Wear the armor of the great Dharma.
They strike with the blows
Of the great vajra of the meaning of emptiness. {83}
- 33.- “Many thousands of millions of light rays
88 As numerous as the sands in the Ganges
Are radiated from their bodies
And they illuminate the world. {84}

- 33.- “They find no pleasure in women
89 And have no desire for them.
Those conceptions have been destroyed
Naturally with their conceptions of women. {85}
- 33.- “Wherever those heroes are present,
90 Those buddha realms are not empty.
How could the māras and evil ones
Create an obstacle for them? {86}
- 33.- “Those who remain in fabricated views
91 Displease a multitude of buddhas.
Those who are based upon maliciousness
Maintain their desires and attachments. {87}
- 33.- “All of those who maintain those views [F.107.b]
92 Should be known to be māras.
But those māras and evil ones
Cannot cause them an obstacle.¹⁰⁸³ {i}
- 33.- “When all conceptualization has ceased
93 They do not relapse into conceptualization.
That is how one should know wisdom to be,
The inconceivable wisdom of buddhahood. {88}
- 33.- “They see the past, the future,
94 And also the present.
Phenomena are revealed in that way,
But there is nothing to be revealed. {89}
- 33.- “They do not know through knowledge.
95 They are not despondent because of no knowledge.
When knowledge and no knowledge have been examined
That is what is said to be ‘the knowledge of buddhahood.’¹⁰⁸⁴ {90}
- 33.- “The bodhisattvas know
96 Communication, words, and terms,
And they accomplish immeasurable,
Inconceivable benefits for beings. {91}
- 33.- “In order for a concept to be known,
97 It is taught through grasping.
The non-grasping of a concept
Is taught for the sake of detachment. {92}

- 33.- “That which is detachment is taught
98 To be detachment from conceptions.¹⁰⁸⁵
As the nature of conceptions is known,¹⁰⁸⁶
There will be no¹⁰⁸⁷ conceptions.¹⁰⁸⁸ {93}
- 33.- “When someone has the conception
99 ‘I must eliminate this conception,’
They cause conceptions to increase,
And they will not be free from conceptions. {94}
- 33.- “For whom has this conception arisen?
100 Who has made this conception arise?
Who perceives this conception?
Who ends this conception? {95}
- 33.- “When a conception arises for anyone,
101 Even a buddha could not find any such phenomenon.
Contemplate the meaning of this
And there will be no conception. {96}
- 33.- “When does a conception arise?
102 For whom does the conception appear?
How does liberation arise
In the process of the mind? {97}
- 33.- “When liberation is experienced,
103 All thoughts become nonthought.
When thoughts become nonthought,
At that time there is nonthought. {98}
- 33.- “When one is on the level of thoughts,
104 Having thus contemplated,
All thoughts are eliminated
And there is nonthought. {99}
- 33.- “This is the ripening of good qualities, [F.108.a]
105 Which is seen without mentation,
And the thoughts of all beings
Are known in a single instant. {100}
- 33.- “As beings are, so are their thoughts;
106 As are their thoughts, so are the jinas.
The inconceivable Buddha
Has taught these thoughts. {101}

- 33.- “When will thoughts cease for those
107 Who think of being alone in solitude?
When they do not think that thought
Then all thoughts will cease to be. {102}
- 33.- “When it comes to the time of death
108 And their thoughts are continuing,
Their consciousness will follow the thoughts
And they will not be free from thought. {103}
- 33.- “If a man retains the concept of a woman,
109 His desire will continue to arise.
If this concept has ceased
He will not be stained by desire. {104}
- 33.- “This thought is a great thought;
110 It is the unsurpassable thought of the Dharma.
Through this thought of the Dharma
There will be a continuity of correct thoughts. {105}
- 33.- “Through incorrect thought
111 There will be numerous, countless thoughts,
And though one thinks for a very long time
There will still be no cessation to thinking. {106}
- 33.- “When someone has the thought of a name,
112 In that cessation there is no wisdom.¹⁰⁸⁹
There is no cessation in the knowledge of a word—¹⁰⁹⁰
That is the nature of cessation. {107}
- 33.- “Through words, speech, and communication
113 Phenomena are taught using the term *cessation*.
Between phenomena there is no distinction,
And through knowing that there is cessation; {108}
- 33.- “Even if it is explained for ten million eons
114 That they are unproduced and unceasing,
Without attributes and without characteristics,
They are taught to be without attributes. {109}
- 33.- “When all existents have ceased to exist
115 And they remain in nonexistence,
Existence is not taught to be other than nonexistence,
And nonexistence is not taught to be other than existence. {110}

- 33.- “The teaching of nonexistence
116 Is given through the word *nonexistence*,
But not even all the buddhas
Can see nonexistence. {111}
- 33.- “That which exists is taught
117 As this nonexistence of all that exists.
Knowing existents in this way,
They are taught to be nonexistent. {112}
- 33.- “There is no one whomsoever
118 Who can connect with this nonexistence.
The connection with this nonexistence
Results in a teaching that is one of conventions.¹⁰⁹¹ {113}
- 33.- “The ones who have in their mind the thought [F.108.b]
119 ‘I shall become a buddha in this world,’
Will not be afflicted by craving for existence,
And those wise ones will attain enlightenment. {114}
- 33.- “The bodhisattvas in meditation
120 Do not long for any phenomenon.
When nothing is apprehended,¹⁰⁹²
That is called enlightenment. {115}
- 33.- “There are many who say,
121 ‘I am in a state of enlightenment,’
But not knowing this approach
They are far from buddhahood’s enlightenment. {116}
- 33.- “The Dharma that is taught through words
122 Is entirely composite and empty.
The nature of these words
Is profound, subtle, and difficult to see. {117}
- 33.- “It is through great higher cognition
123 That the teaching of this sūtra is given.
It is taught by all the buddhas
For the sake of the bodhisattvas. {118}
- 33.- “Remedies defeat
124 However many kleśas they have.
Remaining in higher cognition,
They cultivate miraculous powers. {119}

- 33.- “They maintain the knowledge of contemplation
125 And then that knowledge also ceases.
There is an insatiable acquisition
Of inconceivable, immeasurable wisdom. {120}
- 33.- “Their samādhi and miraculous actions
126 Are devoid of mentation.
Such is the ripening of these heroes
Who are always in a state of meditation. {121}
- 33.- “With these ripened miraculous powers
127 They go to millions of realms
And they see those who are the illumination of the worlds,
Who are as numerous as the sands of the Ganges. {122}
- 33.- “Their births and their deaths
128 Are the processes of their minds.
They have attained power over their minds
And their bodies are bright. {123}
- 33.- “The Buddha’s śrāvakas who maintain
129 The miraculous powers they have cultivated
Do not even approach a sixteenth fraction
Of the miraculous activities free of mentation. {124}
- 33.- “All the devas are unable
130 To know their thoughts.
Only the lords of the worlds,
And those who are equal to them, can do so. {125}
- 33.- “They do not become bald
131 And their hair does not become white.
They do not have evident aging
And thus have no suffering or death. {126}
- 33.- “They do not have doubt or mistrust
132 And they have no uncertainty. [F.109.a]
Day and night they seek for
Thousands of millions of sūtras. {127}
- 33.- “All their propensities
133 For the kleśas are eliminated.
They always have an equal mind
Toward all beings. {128}

- 33.- “They teach quintillions of samādhis
134 Throughout the ten directions.
Without respite they answer
Thousand of millions of questions. {129}
- 33.- “The concept of male, the concept of female,
135 And all other concepts have ceased.
They remain in the recognition of nonexistence
And they teach that which is certain and true. {130}
- 33.- “With completely pure wisdom
136 They teach the Dharma correctly.
They are dedicated to proclaiming the Dharma,
And are in the domain of samādhi and wisdom. {131}
- 33.- “Though they practice dhyāna,
137 They do not remain in existence.
Their words are not meaningless;
Their teaching of the Dharma is fruitful. {132}
- 33.- “Those who delight in this sūtra
138 Will easily become human,
Avoid all disadvantageous existences,
And repay the kindness of all the buddhas. {133}
- 33.- “Those who possess one verse
139 Of this precious sūtra
Will abandon saṃsāra
For countless eons. {134}
- 33.- “Those who delight in this sūtra
140 Are seen by all the buddhas.
They will serve the buddhas
And quickly attain enlightenment. {135}
- 33.- “Those who delight in this sūtra,
141 They will have no doubt or uncertainty
Concerning the entire Dharma,
And they are near to nirvāṇa. {136}
- 33.- “They will see a great hero,
142 A tathāgata on Gṛdhrakūṭa.
All the buddhas will give them prophecies
And they will appear to be compassionate jinas. {137}

- 33.- “Those who follow this sūtra
143 In this time of destruction
Will see Buddha Maitreya
And attain excellent patience. {138}
- 33.- “They will remain at the summit of existence,
144 The inconceivable summit of existence,
And at that inconceivable summit
They will know no doubt. {139}
- 33.- “They will not have any doubt at all,
145 Not even an atom of doubt.
As they have eliminated every atom of doubt,¹⁰⁹³
Enlightenment will not be difficult to attain. {140} [F.109.b]
- 33.- “In the terrifying age of destruction
146 They will undergo hardship,
Train in this precious sūtra,
And have an unceasing eloquence.¹⁰⁹⁴ {141}
- 33.- “They will promulgate this sūtra
147 And will guard the treasure of the buddhas.
This is an offering to all the buddhas,
An inconceivable offering of the Dharma. {142}
- 33.- “Those who maintain this sūtra
148 During the cruel age of destruction
Will without difficulty attain wisdom,
The inconceivable wisdom of buddhahood. {143}
- 33.- “Those who received this sūtra
149 From the buddhas of the past
Will come into possession of it
And promulgate it in the age of destruction. {144}
- 33.- “Their voices will proclaim
150 The conduct of the Śākya lion
In the presence of lords of the world
In millions of buddha realms. {145}
- 33.- “And in the presence of the buddhas¹⁰⁹⁵
151 They will always roar the lion’s roar
With an endless confidence of speech,
Teaching the enlightenment of buddhahood. {146}

- 33.- “Those who have been prophesied by the Buddha
152 Will be born into the Ikṣvāku family.
They will protect this enlightenment
During the terrifying age of destruction. {147}
- 33.- “Their bodies will be perfect,
153 Adorned by the primary signs of a great being.
They will send emanations
To make homage to millions of buddhas. {148}
- 33.- “There will be the manifestation
154 Of golden, illusory flowers,
And flowers made of beryl,
Of crystal, and of silver, {149}
- 33.- “And every kind of jewel
155 Appearing from their hands,
Which they will scatter toward the buddhas
In seeking the path to enlightenment. {150}
- 33.- “Various kinds of offerings,
156 And perfectly created music,
As numerous as the Ganges sands,
Will be emitted from the pores of their bodies. {151}
- 33.- “The countless millions of beings
157 Who hear that music
Will progress irreversibly toward
Buddhahood’s highest wisdom. {152}
- 33.- “Those millions of buddhas
158 Recite countless praises
And their sound is heard
Within countless realms. {153}
- 33.- “For those who hear that sound
159 All their conceptualization ceases. [F.110.a]
When their conceptualization has ceased
They will see endless¹⁰⁹⁶ buddhas. {154}
- 33.- “With that kind of wisdom
160 They will practice bodhisattva conduct.
They will benefit all beings
And become jinas who benefit others. {155}

- 33.- “Those who possess this samādhi
161 Are wise ones who will obtain
These benefits and qualities,
And also countless others. {156}
- 33.- “Even a female who hears
162 This sūtra and retains a single verse
Will change from having a female existence
And will become a dharmabhāṇaka. {157}
- 33.- “She will never again afterward
163 Have a female existence,
And will always be handsome
And adorned by the primary signs of a great being. {158}
- 33.- “They will all come to possess
164 These supreme qualities
Described in this supreme sūtra,
And they will quickly attain enlightenment. {159}
- 33.- “Having obtained this sūtra,
165 Which is the domain of all the buddhas,¹⁰⁹⁷
Throughout all their lifetimes
They will always be without fear. {160}
- 33.- “Teaching this samādhi, this peace
166 Is the creation of bodhisattvas.
Whoever wishes to attain enlightenment
Should give the teaching of this sūtra. {161}
- 33.- “They will be close to the lords of sages
167 And will be close to buddhahood’s enlightenment.
They will before long attain
This level of peace and meditation. {162}
- 33.- “The bodhisattvas, the heroes,
168 Always remain in this enlightenment.
They see millions of buddhas
As numerous as the Ganges sands. {163}
- 33.- “They will become cakravartin kings who rule the world,
169 See stainless buddhas who have minds of perfect peace,
Praise those lords of the worlds with hundreds of verses,
And obtain the peace of this stainless samādhi. {164}

- 33.- “They will make unequalled offerings to those guides¹⁰⁹⁸
170 Who have perfect, great fame and are supreme among humans and devas,
And they will cast aside the kingdom like spittle,
And pure, perfectly pure, will practice celibacy. {165}
- 33.- “They will enter homelessness in the Sage’s teaching
171 And obtain the peace of this stainless samādhi. [F.110.b]
They will have friendly speech with gentle words,
And become empowered and wise in teaching¹⁰⁹⁹ a million sūtras. {166}
- 33.- “Having attained this samādhi they will teach it to many beings:
172 Empty and without attributes, the perfect attainment of peace,
The perfect and unimpeded practice of the Dharma of complete peace,
The empty nature that is constant, stainless peacefulness. {167}
- 33.- “They have profound realization, continuous endless realization,
173 A vast realization, a realization that is incalculably beneficial.
Having attained profound peace, this samādhi,
They will become an illumination for all worlds. {168}
- 33.- “Having attained this peace, this stainless samādhi,
174 They will be continually pure in celibacy,
Unsullied, always free of the kleśas,
And lead millions of other beings to be the same. {169}
- 33.- “Having attained this peace, this stainless samādhi,
175 They will have exceedingly sharp wisdom, supreme wisdom,
They will gain an ocean of learning and always have infinite understanding,
Virtuous speech, excellent understanding, and knowledge of the instructions. {170}
- 33.- “Having attained this peace, this stainless samādhi,
176 They will gain skill in works and skill in the arts,
Skill in healing and likewise skill in herbs.
In everything they will be constant and perfect. {171}
- 33.- “Having attained this peace, this stainless samādhi,
177 They will be perfect and completely skilled
In poetry, treatises, comedy, music, song, and dance,
Always becoming masters of these in this world. {172}
- 33.- “Having attained this peace, this stainless samādhi,
178 Such people will be those who always have a retinue.
They will not cause division, but will always keep harmonious unity
And practice the supreme, highest, peaceful bodhisattva conduct. {173}

- 33.- “Having attained this peace, this stainless samādhi,
179 Those wise people will never have
Sorrow, pain, or mental anguish,
And will at all times be free of illness. {174}
- 33.- “Having attained this peace, this stainless samādhi,
180 In this human world they will not have any illness,
No physical pain, nor likewise mental pain,
No toothache, and similarly no headache. {175} [F.111.a]
- 33.- “Having attained this peace, this stainless samādhi,
181 They will never have any illness occur,
None of the various sicknesses of the mortal world,
Whether physical illness or likewise mental illness. {176}
- 33.- “Having attained this peace, this stainless samādhi,
182 They will never have the many different kinds of afflictions,
Whether they are the various kinds of mental afflictions
Or the various kinds of physical illnesses. {177}
- 33.- “Having attained this peace, this stainless samādhi,
183 Just as space, the air, is undefiled,
Has a pure nature, and is vast¹¹⁰⁰ and bright,
In the same way their minds will be completely pure. {178}
- 33.- “Having attained this peace, this stainless samādhi,
184 Just as moonlight, and likewise sunlight, too,
Are pure, ungraspable, and radiant,
In the same way their minds will be bright. {179}
- 33.- “Just as it is not easy, using pigments,
185 To paint various forms in the air,
In the same way it is not easy to create pictures in the mind¹¹⁰¹
Of those who remain in this stainless samādhi of peace. {180}
- 33.- “Just as the wind blows in the four¹¹⁰² directions,
186 Going in every direction without impediment,
Their continuum of mind is like the wind,
Moving unimpeded, without attachment,¹¹⁰³ throughout the world. {181}
- 33.- “One may be able to catch the wind with a net,
187 One may be able to bind the wind with a noose,
But it is not so easy to know the mind of someone
Who has meditated on this stainless samādhi of peace. {182}

- 33.- “One may be able to catch a reflection on water,
188 And obtain from it a bowl of sesame oil,
But it is not so easy to know the mind of someone
Who has meditated on this stainless samādhi of peace. {183}
- 33.- “Someone may be able to catch in their hands
189 The lightning that flashes from the thundering clouds,
But it is not so easy to know the extent of the mind of someone
Who has meditated on this stainless samādhi of peace.¹¹⁰⁴ {184} [F.111.b]
- 33.- “One may be able to know the languages of all beings,
190 The beings in the buddha realms in the ten directions,
But it is not so easy to know the heights of the mind
Of bodhisattvas who have attained this samādhi. {185}
- 33.- “When they have attained this stainless samādhi of peace
191 They will have no kleśas and be undefiled.
Those who have attained this samādhi of peace
Will never again have attachment¹¹⁰⁵ to the three existences.¹¹⁰⁶ {186}
- 33.- “Having attained this stainless samādhi of peace,
192 They have no longing for objects of desire, no longing for forms;¹¹⁰⁷
They have no longing for women and have an unconfused mind.
They are peaceful, completely peaceful, and undefiled. {187}
- 33.- “Having attained this stainless samādhi of peace,
193 They have no longing for sons, no longing for daughters;
They have no longing for a wife, and no longing for attendants.
Their conduct is peaceful and they are undefiled. {188}
- 33.- “They have no longing for gold and no longing for wealth.
194 They have no longing for higher rebirth and no attachment to money and jewels.
They have a completely pure mind and are free of thought.
That is the uniqueness of this attainment of samādhi. {189}
- 33.- “They do not practice celibacy for a higher rebirth.¹¹⁰⁸
195 The wise are not generous out of yearning for a higher rebirth;
Bodhisattvas are generous because they desire enlightenment.
That is the uniqueness of this attainment of samādhi. {190}
- 33.- “Those who accomplish this stainless samādhi
196 Do not practice asceticism in order to have a kingdom,
Nor in order to become sovereign over the three existences.
They benefit many beings because they long for enlightenment. {191}

- 33.- “They have no longing for songs and no longing for dance,
197 They have no longing for incense¹¹⁰⁹ and no longing for drink,
And they have no longing for food and no longing for clothes.
That is the uniqueness of this attainment of samādhi. {i}¹¹¹⁰
- 33.- “They have no longing for eyes and no longing for ears,
198 They have no longing for a nose and no longing for a tongue,
And they have no longing for a body and no longing for a mind.
That is the uniqueness of this attainment of samādhi. {ii}
- 33.- “They have no longing for home and no longing for the forest, [F.112.a]
199 They have no longing for a monastery and no longing for a village,
And they have no longing for a region and no longing for a town.
That is the uniqueness of this attainment of samādhi. {iii}
- 33.- “They have no longing for generosity and no longing for conduct,
200 They have no longing for patience and no longing for diligence,
And they have no longing for meditation and no longing for wisdom.
That is the uniqueness of this attainment of samādhi. {iv}
- 33.- “They have no longing for being and no longing for life,
201 They have no longing for the Buddha and no longing for the Dharma,
And they have no longing for the Saṅgha and no longing for enlightenment.
That is the uniqueness of this attainment of samādhi. {v}
- 33.- “They have no longing for existence and no longing for nonexistence,
202 They have no longing for the middle way and no longing for the extremes,
And they have no longing for everything and no longing for nothing.
That is the uniqueness of this attainment of samādhi. {vi}
- 33.- “When they have attained this stainless samādhi of peace,
203 Desire can never cause them harm.
Those who yearn for women have confused minds
And they know that this is the nature of desire. {192}
- 33.- “When they have attained this stainless samādhi of peace,
204 Anger can never cause them harm.
The wise ones destroy malice;
Through love they completely overcome anger.¹¹¹¹ {193}
- 33.- “Ignorance can never cause them harm;
205 Wisdom eliminates ignorance and stupidity.
They attain measureless wisdom free of darkness.
These qualities from attaining samādhi are measureless. {194}

- 33.- “Desire is always overcome by repulsiveness.¹¹¹²
206 Anger is constantly defeated by love.
Wisdom cuts through ignorance, the net of the kleśas.
Those who have attained samādhi are majestic to the whole world. {195}
- 33.- “Sleep can never cause them harm.
207 They eliminate the various subsidiary kleśas.
They are undefiled and liberated.
These qualities from attaining samādhi are measureless. {196}
- 33.- “Desire can never cause harm
208 To the bodhisattvas who possess this samādhi. [F.112.b]
They delight always in generosity:
They give away their possessions and give happiness. {197}
- 33.- “The bodhisattvas who possess this samādhi
209 Possess power that is beyond compare.
At all times they are in the possession of strength.
There is no one who is their equal in the world. {198}
- 33.- “They become cakravartins in this world.
210 They come to Jambudvīpa as the sovereign of humans
And many beings make offerings to them,
And in particular they attain the unique wisdom free of darkness. {199}
- 33.- “Such bodhisattvas become the leaders in a special, jewellike family.¹¹¹³
211 They have great wealth and are lords over many people.¹¹¹⁴
They have horses, elephants, and perfect chariots to ride upon.
They have abundant gold and precious jewels.¹¹¹⁵ {200}
- 33.- “Those who have faith in the supreme wisdom of the Buddha,
212 They are called the jewellike families in Jambudvīpa.
They are born there into special, jewellike families
And they benefit a multitude of their kin. {201}
- 33.- “They carefully engender faith in those
213 Who are of families in Jambudvīpa who have no faith.
They bring a multitude of beings to aspire to enlightenment,
And they become self-arisen buddhas, supreme jinas. {202}
- 33.- “They attain unequaled, highest enlightenment
214 And turn the unequaled Dharma wheel in buddha realms.¹¹¹⁶
Those who then know that Dharma wheel
Will all remain in the birthlessness of phenomena. {203}

- 33.- “The bodhisattvas will perform many activities.
 215 Beings will constantly make offerings to them.
 They will constantly accomplish unequaled benefit.
 They will remove the darkness from the eyes of beings. {204}
- 33.- {205}¹¹¹⁷
 216
- 33.- “The bodhisattvas, joyous, with loving minds
 217 And unstained, will become buddhas.
 Wherever those bodhisattvas are present
 They will create an immeasurable benefit for beings. {206}
- 33.- “They will protect correct conduct and have matchless celibacy.
 218 They will meditate on samādhi for many endless eons. [F.113.a]
 They will constantly have certainty in dhyāna and liberation.
 Those bodhisattvas will be the sons of the buddhas. {207}
- 33.- “They always practice the bases of miraculous powers,
 219 And they go to various infinite realms.
 They listen to the Dharma taught by the sugatas
 And, having the power of retention, they remember everything. {208}
- 33.- “Those bodhisattvas who have the power of retention
 220 Teach endless, countless sūtras.
 Those bodhisattvas who have the power of retention
 Accomplish countless benefits for beings. {209}
- 33.- “They know the deaths and rebirths
 221 And the coming and going of beings,
 What kind of actions they do,
 And the ripening of their karma. {210}
- 33.- “In that transference of karma
 222 There are not even atoms to be found.
 Those greatly famous bodhisattvas
 Know, too, that this is so. {211}
- 33.- “Emptiness is the supreme
 223 Dwelling of the great beings.
 They establish countless millions
 Of beings in the great yāna. {212}
- 33.- “When they are teaching
 224 They have no concept of beings.

- The bodhisattvas teach
Without engaging in phenomena. {213}
- 33.- “When they teach the Dharma
225 There is no apprehending of an object.
They reside in emptiness,
Established in enduring wisdom. {214}
- 33.- “When someone has been taught this samādhi,
226 In which all the teachers reside,
No conceptions arise in him,
He naturally has no conceptions about women. {215}
- 33.- “When conceptions of women have ceased,
227 He sits at the Bodhimaṇḍa.
Once he has sat at the Bodhimaṇḍa
The conceptions of Māra cease. {216}
- 33.- “The wise one does not see
228 Māra ¹¹¹⁸ and Māra’s army, ¹¹¹⁹
And neither does he see
The three daughters of Māra. {217}
- 33.- “Once he is seated upon the Bodhimaṇḍa,
229 All his conceptions are eliminated.
Once all his conceptions are eliminated
This entire world is shaken. {218}
- 33.- “So, too, are all the worlds in the ten directions [F.113.b]
230 With their Sumerus and their oceans,
And this is known
By all the beings in the ten directions. ¹¹²⁰ {219}
- 33.- “This shaking of the world
231 Is the miracle of the bodhisattva;
It is shaken six times
When he attains supreme enlightenment. {220}
- 33.- “All the composite phenomena there are,
232 And all the noncomposite phenomena—
All phenomena are understood
That are taught by the word *phenomena*. ¹¹²¹ {221}
- 33.- “There is nothing there to be understood,
233 And that lion’s roar arises.

- Knowing this process of arising,
He becomes an illuminating buddha. {222}
- 33.- “Phenomena appear dependently.
234 Phenomena are produced dependently.
The wise ones know the entirety
Of the dependence of phenomena. {223}
- 33.- “They know the development of all phenomena.
235 They have complete understanding through emptiness.
They have wisdom concerning states of existence.
They have complete understanding of all phenomena. {224}
- 33.- On seeking for these states of existence,
236 The bodhisattva does not find them.
That is the same as the inconceivable knowledge
Of all the buddhas concerning states of existence. {225}
- 33.- “The one who has that complete knowledge
237 Knows all states of existence.¹¹²²
Knowing the characteristic of the true Dharma,
He brings to an end all illusions.¹¹²³ {226}
- 33.- “Knowing the characteristic of the true Dharma,
238 He gazes upon all the realms.
Having gazed upon all the realms,
He seats himself at the Bodhimaṇḍa.¹¹²⁴ {i}
- 33.- “Having sat at the Bodhimaṇḍa,
239 There is the sound of the lion’s roar,
Which thus resounds throughout
Countless, innumerable millions of realms. {227}
- 33.- “All those greatly renowned buddha heroes
240 Also cause those realms to shake.
The leader of beings guides beings
In the way that they are to be guided. {228}
- 33.- “Having reached the highest enlightenment,
241 He rises from the Bodhimaṇḍa.
He guides the countless, innumerable beings
Who are to be guided. {229}
- 33.- “Then the Buddha emanates
242 Infinite buddha emanations.

- These buddha emanations¹¹²⁵ go
 To thousands of millions of realms.¹¹²⁶ {230}
- 33.- “They lead countless millions
 243 Of beings to the highest enlightenment. [F.114.a]
 He teaches the supreme Dharma
 For the benefit of all beings. {231}
- 33.- “That kind of great wisdom
 244 Is the inconceivable wisdom of a buddha.
 Therefore develop the aspiration,
 The supreme aspiration to enlightenment.¹¹²⁷ {232}
- 33.- “Develop veneration for those with the highest qualities:
 245 The Buddha, the Dharma, and the Saṅgha,
 And the heroes, the bodhisattvas,
 Who seek for the highest enlightenment. {233}
- 33.- “Without becoming disheartened,
 246 Venerate them unflaggingly,
 And become before long
 An illuminating buddha. {234}
- 33.- “Those bodhisattvas who come here
 247 From thousands of realms
 See the lamp of the world
 Teaching the supreme Dharma. {235}
- 33.- “Those great heroes throw down
 248 Great jewels for the Guide,
 And in order to attain enlightenment
 They cast down coral tree flowers. {236}
- 33.- “They adorn this realm,
 249 The highest buddha realm.
 All of the ten directions¹¹²⁸
 Are covered with networks of jewels. {237}
- 33.- “They string up flags
 250 And erect millions of banners,
 And they adorn this realm
 With endless adornments. {238}
- 33.- “They create countless, beautiful
 251 Pinnacled halls with balconies,¹¹²⁹

- Upper chambers,¹¹³⁰ and towers¹¹³¹
Adorned with every jewel. {239}
- 33.- “They create palaces with crescents,
252 Round windows and aviaries,
Incense, banners, and vases,¹¹³²
And adorned with many jewels. {240}
- 33.- “The aroma¹¹³³ of incense
253 Spreads through this buddha realm.¹¹³⁴
That delightful incense
Pervades a billion¹¹³⁵ realms. {241}
- 33.- “When it has spread through them
254 A rain of incense falls.
Those who smell that incense
Become buddhas, guides. {242}
- 33.- “They cast away the pain¹¹³⁶ of desire.
255 They do not have anger and craving.¹¹³⁷
The net of ignorance¹¹³⁸ is destroyed
And all darkness comes to an end. {243}
- 33.- “There they attain the miraculous powers,
256 And the strengths, powers, and aspects of enlightenment. [F.114.b]
They attain the dhyānas and the liberations
And become worthy of offerings. {244}
- 33.- “Fifty million¹¹³⁹ beautiful
257 Seats are arranged,
Draped with millions¹¹⁴⁰ of cloths
And nets of jewels.¹¹⁴¹ {245}
- 33.- “The bodhisattvas, the famous heroes,
258 Are gathered there upon those seats.¹¹⁴²
They shine with the primary signs
And also with the secondary signs. {246}
- 33.- “This entire buddha realm
259 Is adorned by trees made of jewels.
There are emanated ponds that are filled
With water that has the eight qualities. {247}
- 33.- “Those on the banks of those pools
260 Who drink from their waters

- Are freed from all craving
And become worthy of veneration by the world. {248}
- 33.- “In other realms, too,
261 Bodhisattvas gather.
They praise the Buddha,
The lion of the Śākya, the protector. {249}
- 33.- “Those who hear that praise
262 Become guides of the worlds.
Here I have described
This sūtra’s inconceivable benefits. {250}
- 33.- “Countless millions of lotuses
263 Are emanated, which have
Petals made of gold,
And pericarps of uragasāra.¹¹⁴³ {251}
- 33.- “They have stems¹¹⁴⁴ of beryl,
264 They have leaves¹¹⁴⁵ of crystal,
They have stamens of emerald,¹¹⁴⁶
And have beautifully appeared. {252}
- 33.- “They have an inconceivable aroma
265 That they continuously emit.
The inconceivable aroma of the lotuses
Fills millions of realms.¹¹⁴⁷ {i}
- 33.- “Those who smell that aroma
266 That they delightfully emanate
Will have delight in their minds
And all their illnesses will cease. {253}
- 33.- “Desire, anger, and ignorance
267 Will cease without trace.
When those three faults have ceased in them
They will be buddhas who bestow happiness. {254}
- 33.- “From them are emitted sounds,
268 Countless numbers of the word *buddha*.
And from them also the words
dharma and *saṅgha* emanate everywhere, {255}
- 33.- “And also the words *emptiness*,
269 *Absence of attributes*, and *absence of aspiration*.

The progress of the numerous millions of beings
Who hear them becomes irreversible. {256} [F.115.a]

33.- “These words that are emanated
270 Also reach millions of realms.
They establish countless millions
Of beings in this buddha wisdom. {257}

33.- “The birds that are peacocks,¹¹⁴⁸
271 Avadavats, and partridges
Also sing out a word,
The unsurpassable word *buddha*. {258}

33.- “The birds that are snipes,
272 Mynas, cranes, and cuckoos
Also sing out a word,
The inconceivable¹¹⁴⁹ word *dharma*.¹¹⁵⁰ {i}

33.- “The birds that are parrots, geese,
273 Ducks, shelducks, and swans
Also sing out a word,
The unsurpassable word *saṅgha*. {ii}

33.- “All the birds that there are
274 In the deva or the human worlds
Are continuously singing
Praises of the Three Jewels. {iii}

33.- “Trees made of jewels
275 Are manifested in this realm.
Those delightful jewel trees
Are uniquely beautiful. {259}

33.- “On all those trees are hung
276 Every kind of ornament.
They have manifested in this realm
Through the power of the Buddha.¹¹⁵¹ {260}

33.- “This display does not exist
277 Anywhere in any realm.
This unique, superior sight
Is not to be seen in this realm.¹¹⁵² {261}

33.- “This is what has been taught
278 By the Śākya lion, the protector.

- The greatly famed bodhisattvas
Have no doubt in that wisdom. {262}
- 33.- “They comprehend that highest point.
279 Their way is inconceivable.
Their wisdom increases
Like an ocean into which rivers flow. {263}
- 33.- “They have no final end.
280 It is like drinking an ocean.
This is the inconceivable way
Of the bodhisattvas that has been taught. {264}
- 33.- “The greatly famed bodhisattvas,
281 The heroes, are at the highest point.
They give forth aspects of speech
That are as numerous as the Ganges sands. {265}
- 33.- “There is such inconceivable speech
282 But the bodhisattvas have no pride.¹¹⁵³
They have eliminated pride
And are near to enlightenment, {266}
- 33.- “They will not ruin their correct conduct
283 Even for the sake of their life.
The bodhisattvas are resolute [F.115.b]
And behave immaculately. {267}
- 33.- “They do not become ruined
284 By any concept of desire.
They have eliminated all conceptions
And they have countless samādhis. {268}
- 33.- “They practice them while in meditation
285 Yet have no attachment to those samādhis.
They have no clinging, they are attentive,
And they have no attachment to the world. {269}
- 33.- “When they leave this world
286 They go to Sukhāvātī.
When they have arrived there
They see Buddha Amitābha. {270}
- 33.- “Those bodhisattva heroes
287 Are adorned by the primary signs.

- They have reached the domain of the five higher cognitions,
Great wisdom,¹¹⁵⁴ and the retentions. {271}
- 33.- “They go to millions of realms
288 And bow down to the feet of the buddhas.
Shining, they travel
To countless buddha realms. {272}
- 33.- “They have eliminated all faults
289 And are purified of all kleśas.
With the kleśas completely eradicated
They are one lifetime from becoming a jina. {273}
- 33.- “They will not go to the lower realms.
290 From that realm of humans
All rebirth into the lower realms
Has been eradicated in that realm. {274}
- 33.- “Do not doubt what has been revealed
291 Concerning that protector,
The Lord of the World, Amitābha,
And you will go to Sukhāvati.¹¹⁵⁵ {275}
- 33.- “A woman who has faith on hearing
292 The praise of this precious sūtra¹¹⁵⁶
Will soon become a superior wise man
Who miraculously goes to billions of realms. {276}
- 33.- “Many offerings of innumerable kinds,
293 Offered continuously to supreme beings
Within the appearance of a quintillion realms,
Cannot equal a fraction of a loving mind. {277}
- 33.- “Those who always practice correct conduct and samādhi,
294 And also countless dhyānas and liberations,
Who always practice emptiness devoid of attributes—
They will soon become a sugata in the world. {278}
- 33.- “The bodhisattvas who maintain the aggregate of correct conduct
295 Make the greatest, most special offering to me.
Those who maintain the aspiration to enlightenment in the time of degeneration
Are continuously making an offering to all the buddhas.¹¹⁵⁷ {279} [F.116.a]
- 33.- “The bodhisattvas in the dreadful time of degeneration
296 Who protect this supreme Dharma¹¹⁵⁸ taught by the sugatas,

Are my offspring and protectors of the Dharma in the later times.¹¹⁵⁹
They have been entrusted by ten billion buddhas.” {280}

33.- *Conclusion of the thirty-third chapter, “The Benefits of Possessing the Sūtra.”* [B11]
297

Kṣemadatta

- 34.1 Then the Bhagavān said to the youth Candraprabha,¹¹⁶⁰ “Young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should abide in the absence of attributes and be dedicated to making vast offerings to a present tathāgata or to the stūpa of a tathāgata who has passed into nirvāṇa.
- 34.2 “Young man, those bodhisattva mahāsattvas should develop an aspiration focused upon all beings as they wish for this samādhi. And, wishing to attain quickly the highest, complete enlightenment of perfect buddhahood, they should abide in the absence of attributes, without aspiration for the ripening of karma, and use even their own body and life to perform vast actions of making offerings to a present tathāgata or to the stūpa of a tathāgata who has passed into nirvāṇa.
- 34.3 “With their mind and attention focused on compassion; with a loud, clear voice, elevated and pleasant; and with especially noble vocabulary and a continuity of words they should teach extensively to others, propagate, and explain the samādhi, *the revealed equality of the nature of all phenomena*. Why is that? Because, young man, this king of samādhis, *the revealed equality of the nature of all phenomena*, is the basis and root of the entire Dharma.
- 34.4 “Young man, when bodhisattva mahāsattvas who have great compassion [F.116.b] and diligently rely on methods are dedicated to making vast offerings to a present tathāgata or to the stūpa of a tathāgata who has passed into nirvāṇa, they should teach extensively to others this king of samādhis, *the revealed equality of the nature of all phenomena*.
- 34.5 “At that time, young man, those bodhisattva mahāsattvas should abide in the doorways to liberation that are emptiness, the absence of attributes, and the absence of aspiration, and should not apprehend any phenomenon whatsoever. The bodhisattva mahāsattvas who abide in the practice of the samādhi that is free of apprehending will abide in all aspirations. Young man, the bodhisattva mahāsattvas who abide in all aspirations will fulfill all the aspirations of all beings, will quickly attain this samādhi, and will quickly attain the highest, complete enlightenment of perfect buddhahood.¹¹⁶¹
- 34.6 “Young man, you should understand this through the following teaching.

- 34.7 “Young man, in the past, uncountable, vast, immeasurable, inconceivable, innumerable countless eons ago,¹¹⁶² at that time and in those days, there appeared in the world the the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta, who was perfect in wisdom and conduct, a sugata, a knower of the world, an unsurpassable guide who tamed beings, a teacher of devas and humans, a buddha, and a bhagavān.
- 34.8 “Young man, the Tathāgata, the arhat, the perfectly enlightened Buddha Ghoṣadatta established countless, innumerable beings in the cessation of defilements, in arhatship, and having established them in that state, he passed into nirvāṇa. He also established countless, innumerable beings in irreversible progress toward the highest, complete enlightenment of perfect buddhahood and then passed into nirvāṇa. [F.117.a]
- 34.9 “Young man, at that time and in those days,¹¹⁶³ in Jambudvīpa there was a king named Śrīghoṣa. In order to make offerings to the Tathāgata who had passed into nirvāṇa he built eighty-four quintillion stūpas that contained the relics of the Tathāgata and he presented eighty-four quintillion lights to each of those stūpas. In the same way he offered eighty-four quintillion musical instruments, percussion instruments, flowers, incense offerings, perfumes, garlands, ointments, powders, robes, parasols, banners, and flags to each of those stūpas.
- 34.-
10 “Young man, in that way King Śrīghoṣa made offerings to the stūpas that contained the relics of the Tathāgata. Then he gathered eighty quintillion bodhisattvas and dedicated himself to making offerings of all the most pleasing necessities to those bodhisattvas.
- 34.11 “Every one of all those bodhisattva mahāsattvas was a dharmabhāṇaka. They had uninterrupted eloquence, the attainment of samādhi, and the attainment of unimpeded retention. They were teachers of the pure Dharma, and had attained the perfection of the supreme powers of a bodhisattva.
- 34.-
12 “Young man, at that time, within that assembly there was a bodhisattva mahāsattva¹¹⁶⁴ named Kṣemadatta. He was a young boy with black hair, in the first stage of youth. He had become a youth who did not indulge in desires, but was a young celibate, who had been keeping the vow for a year.
- 34.-
13 “Young man, at that time, King Śrīghoṣa made a request to that great assembly of bodhisattvas. He made a request to those bodhisattva mahāsattvas that he might, combining the six perfections, accomplish the great retention of the bodhisattva piṭaka, skill in methods, and unimpeded power and guidance. [F.117.b] That evening he lit a quintillion lights before the stūpas that contained the relics of the Tathāgata. He also swept clean the circumambulation walkway, moistened and washed it, scattered flowers upon it, and arranged various seats. King Śrīghoṣa then came there accompanied by his harem and the people of the villages, towns, and regions. Holding musical instruments, percussion instruments, cymbals, flowers, incense, perfumes, garlands, ointments, powders, robes, parasols, banners, and flags, they made offerings to the stūpa, which contained the relics of the Tathāgata. Afterwards, in order to hear the Dharma, accompanied by his harem of queens, he ascended to the roof of the palace. Gatherings of devas and humans also assembled in order to hear the Dharma.

- 34.- 14 “The bodhisattva Kṣemadatta saw them and the lights from the numerous quintillions of offered lamps that shone as one pervading radiance. Knowing that many devas and humans had assembled in order to hear the Dharma, he thought, ‘I have entered the Mahāyāna, and because I now long for this samādhi I shall make an offering to the Tathāgata. It will be such an offering to the Tathāgata that it will amaze the worlds of devas, humans, and asuras, and bring them joy, delight, pleasure, and happiness, and they will obtain the light of the Dharma. I shall make an offering that will surpass all the offerings made to the Tathāgata by King Śrīghoṣa and amaze King Śrīghoṣa, his harem of queens, and his attendants, and bring them joy, delight, pleasure, and happiness.’ [F.118.a]
- 34.15 “The bodhisattva mahāsattva Kṣemadatta was joyful and happy, and knowing that the great assembly of people had gathered to hear the Dharma, that evening he sat in front of the Tathāgata’s stūpa, bound his right hand in cotton, and immersed it in sesame oil. Having immersed it in sesame oil he set it alight.
- 34.- 16 “At this point the bodhisattva mahāsattva Kṣemadatta developed the supreme intention. He developed the supreme intention for the highest, complete enlightenment and, seeking complete enlightenment, although his right hand was burning brightly, his mind and the expression of his face remained unchanged.
- 34.17 “Young man, as the bodhisattva mahāsattva Kṣemadatta’s right hand burned brightly, and was transformed into a single flame, at that time this great earth shook. The light from his burning right hand made that of the many quintillions of offering lamps seem dark, and its great illumination spread in all directions, its radiance illuminating and pervading every direction.
- 34.- 18 “He became joyful and happy, and with a gentle and pleasing voice, a uniquely superior vocabulary, and a continuity of words and letters, he taught¹¹⁶⁵ the samādhi, *the revealed equality of the nature of all phenomena* so that the entire assembly understood it in detail.
- 34.- 19 “The one thousand two hundred Trāyastriṃśa devas assembled there to listen to the Dharma were made joyous and happy and made various divine offerings. The apsarases engaged in singing divine songs.¹¹⁶⁶
- 34.- 20 “King Śrīghoṣa, who was keeping the eight poṣadha vows, was in the middle of his harem of queens, with his court before him, seated on the roof of his palace. He saw that the bodhisattva mahāsattva Kṣemadatta’s hand was burning and outshining all other lights, [F.118.b] creating a brightness that transcended the lights of devas and the lights of humans.
- 34.- 21 “He thought, ‘This bodhisattva mahāsattva has attained great higher cognition,’ and felt intense joy, faith, veneration, and reverence for the bodhisattva mahāsattva Kṣemadatta. Supported by his great accumulation of merit and roots of merit he leapt from the roof of the palace, together with his harem of eighty queens. He leapt because of his joy on having seen the bodhisattva mahāsattva Kṣemadatta.

- 34.- “Because of the roots of merit that were produced by his veneration, he and his retinue
22 were caught by devas, nāgas, yakṣas, gandharvas, asuras, garūḍas, kiṃnaras, and mahoragas. After they had been caught by devas, nāgas, yakṣas, gandharvas, asuras, garūḍas, kiṃnaras, and mahoragas, King Śrīghoṣa and his retinue, even though they had jumped from a building that was a hundred thousand cubits high, were physically unharmed, mentally unharmed, and were not unnerved.
- 34.- “King Śrīghoṣa extended both his hands, and together with the great assembly of
23 people saw the bodhisattva mahāsattva Kṣemadatta’s hand on fire and burning brightly. All of them cried out loudly and wailed. Then the king, together with the great assembly of people, weeping and shedding tears, came before the bodhisattva mahāsattva Kṣemadatta.
- 34.- “Young man, the bodhisattva mahāsattva Kṣemadatta saw King Śrīghoṣa, and having
24 seen him asked, ‘Great king, why are you and this great assembly of people here before me crying out loudly, wailing, sorrowful, and weeping?’ [F.119.a]
“King Śrīghoṣa spoke these verses to the bodhisattva mahāsattva Kṣemadatta:
- 34.- “ “These beings have cried out¹¹⁶⁷
25 Because they have seen that Kṣemadatta,
The one with great wisdom, the learned one,
The dharmabhāṇaka, has lost a limb. {1}
- 34.- “ ‘Seeing that this body
26 That emits this brilliant light
Has had a hand destroyed,
I also feel great suffering. {2}
- 34.- “ “The light from your burning hand
27 Has shone into the ten directions.
The divine light you have emitted
Has obscured the light of these lamps. {3}
- 34.- “ “This earth has been shaken
28 And you are not disheartened.
There arose in me the thought,
“That is no ordinary wise man.” {4}
- 34.- “ “I leapt a hundred thousand cubits
29 From the roof of my palace,
Together with my harem of queens,
But my body was not harmed. {5}
- 34.- “ “How excellent your wonderful wisdom!
30 How excellent your unsurpassable mind!
How excellent your dedicated diligence!

- How excellent your great aspiration! {6}
- 34.- “ ‘Your hand¹¹⁶⁸ is burning
 31 But you are not disturbed.
 You are happy and joyous
 And again teach the Dharma. {7}
- 34.- “ ‘Worthy friend, you are as beautiful
 32 As the moon that is full,
 Or the sun high in the sky,
 Or Sumeru, the king of mountains. {8}
- 34.- “ ‘Wise one, may I also
 33 Fulfill such a prayer!
 Rejecting my care for the body
 I will accomplish benefit for beings. {9}
- 34.- “ ‘I delight in joy for the Dharma;
 34 My happiness in that is inconceivable.
 That you have lost a limb
 Causes me the highest suffering.’ {10}
- 34.- “Kṣemadatta, through devas and nāgas,
 35 Made offerings to the king
 And he spoke these verses
 With infinite confidence: {11}
- 34.- “ ‘Someone who has no hand
 36 Is not the one who lacks a limb;
 Someone who has no correct conduct
 Is the one who is lacking a limb. {12}
- 34.- “ ‘This putrid¹¹⁶⁹ body of mine
 37 I have offered to the tathāgatas,
 The inconceivable recipients of offerings,
 The ones to whom offerings should be made by all the world. {13} [F.119.b].
- 34.- “ ‘Seeking the wisdom of buddhahood
 38 I offer to the lords of the worlds
 Infinite billion-world universes
 Entirely filled with jewels. {14}
- 34.- “ ‘There are these material offerings
 39 But there are other inconceivable offerings.
 Those who know that phenomena are empty

Give away their bodies and their lives. {15}

34.- “ I shall speak words of truth.
40 Great king, listen to me!
All the people gathered here,
Understand the meaning of these verses! {16}

34.- “ ‘If it is true that I will become a buddha,
41 One who is revered by the world,
May that truth cause this earth
To shake in six ways!’ {17}

34.- “He spoke those words
42 And the earth shook.
Millions of devas were overjoyed,
Amazed, and astonished. {18}

34.- “The joyous devas and humans
43 Developed the aspiration for enlightenment.
Immeasurable, incalculable numbers
Were established in the supreme yāna. {19}

34.- “The benefit accomplished
44 By the bhikṣu Kṣemadatta
Is the unending and inconceivable engagement
With the wisdom of the buddhas. {20}

34.- “ ‘If it is true that this phenomenon
45 That is called “hand” does not exist,
Then may that truth cause my hand
To be instantly restored as it was before! {21}

34.- “ ‘If it is true that this phenomenon
46 Called “Kṣemadatta” does not exist,
Though one seeks for it in the ten directions,
It will be not be found, because it is empty. {22}

34.- “ ‘Whatever sound arises,
47 Know it to be empty.
Sound is like an echo:
Know phenomena to be like that. {23}

34.- “ ‘When there is fearlessness,
48 Emptiness is fully comprehended.
Through those words of truth

- May the entire world not be burned! {24}
- 34.- “ ‘May all the beings in the three existences,
49 The devas and the humans,
All rest in a state of meditation
Because of the brilliance of omniscience. {25}
- 34.- “ ‘All the misfortunes
50 That devas and humans have,
May they all come to cessation
Through the brilliance of irreversibility!’ {26}
- 34.51 “After Kṣemadatta spoke those verses
His hand grew back, [F.120.a]
And Kṣemadatta’s body became
Adorned by the primary signs. {27}
- 34.- “Ten thousand million devas
52 Who were residing in the sky
Threw down at that moment
Coral tree flowers upon the bhikṣu. {28}
- 34.- “Those divine flowers
53 Filled up this world.
A quintillion apsaras
Engaged in performing songs. {29}
- 34.- “When Kṣemadatta
54 Emitted these words,
Ten thousand million buddhas
Witnessed this miracle. {30}
- 34.- “In each of their realms
55 They made his great fame known
To their bhikṣus and bhikṣuṇīs,
Upāsakas and upāsikās:¹¹⁷⁰ {31}
- 34.- “ ‘This bhikṣu Kṣemadatta
56 Is wise and has great might.
He burned his hand in order to gain
The wisdom of buddhahood.’ {32}
- 34.- “Thousands of realms,
57 As numerous as the Ganges sands,
Were illuminated by that lamp,

- Which was like the fire at an eon's end. {33}
- 34.- "All the realms became filled
58 With flowers and sandalwood¹¹⁷¹ powder,
Up to kneeheight
From the ground.¹¹⁷² {34}
- 34.- "Jewels and flowers of every kind
59 Filled the buddha realm.
Nāgas brought down a rain of pearls
As an offering to Kṣemadatta. {35}
- 34.- "This realm became adorned
60 By a display of every kind of jewel.
Jewels and pearls were spread out
As an offering to Kṣemadatta. {36}
- 34.- "Devas, nāgas, and yakṣas,
61 kiṃnaras ¹¹⁷³ and mahoragas,
As numerous as the Ganges sands,
Were established in the highest enlightenment." {37}
- 34.- The Śākya lion, the Buddha,
62 Was on Vulture Peak Mountain.
In front of his assembly of bhikṣus
The Jina roared this lion's roar: {38}
- 34.- "It is I who was Kṣemadatta
63 And Ajita was Śrīghoṣa.
For ten thousand million eons
I practiced the bodhisattva conduct. {39}
- 34.- "Countless women,
64 The moment they saw
Bhikṣu Kṣemadatta,
Ceased being women.¹¹⁷⁴ {40}
- 34.- "The Lord of humans prophesied
65 That they would not return
But that they all would become
Self-arisen guides of the world.¹¹⁷⁵ {41} [F.120.b]
- 34.- "The wise who have heard this sūtra,
66 The teaching on the disciplines of mendicancy, ¹¹⁷⁶
Should have no cherishing for the body

And should study well this Dharma.” {42}

34.- *Conclusion of the thirty-fourth chapter, “Kṣemadatta.”*¹¹⁷⁷

67

Jñānāvati

- 35.1 Then the Bhagavān said to the youth Candraprabha, “Young man, bodhisattva mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should plant roots of merit and apply themselves to practicing generosity through the Dharma or generosity through material things.
- 35.2 “Those bodhisattva mahāsattvas should dedicate that generosity through four prayers of dedication.
- 35.3 “What are the four dedication prayers? The first dedication prayer is: ‘I plant¹¹⁷⁸ the roots of merit of this generosity so that I may attain skills in methods, those skills in methods by which the buddha bhagavāns attained the highest, complete enlightenment of buddhahood.’
- 35.4 “The second dedication prayer is: ‘I plant the roots of merit of this generosity so that I may listen to those skills in methods from kalyāṇamitras, remember them, understand them, possess them, and recite them, and so that I will always be in the company of those kalyāṇamitras who will attain the highest, complete enlightenment of buddhahood.’
- 35.5 “The third dedication prayer is: ‘I plant the roots of merit of this generosity so that all may obtain the requisites that sustain life in the world, and so that these requisites may come together for me.’¹¹⁷⁹
- 35.6 “The fourth dedication prayer is: ‘I plant the roots of merit of this generosity so that I may attain an existence in which I take care of beings, taking care of them in two ways: taking care of them through the Dharma and taking care of them through material things.’
- 35.7 “Young man, the bodhisattva mahāsattvas dedicate those roots of merit through those four prayers of dedication. [F.121.a]
- 35.8 “Moreover, young man, bodhisattva mahāsattvas who yearn for this samādhi, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, whether they are homeless renunciants or householders, should sincerely¹¹⁸⁰ serve, provide for,¹¹⁸¹ and attend upon a bodhisattva mahāsattva who has correct conduct, good qualities, and wisdom.¹¹⁸² If that bodhisattva mahāsattva bhikṣu who possesses this samādhi were to become ill, afflicted by a powerful illness, then they should eagerly cure him of the illness

with their own flesh and blood. Young man, the bodhisattva mahāsattvas who with the perfect higher motivation yearn for this samādhi and wish to attain quickly the highest, complete enlightenment of perfect buddhahood should fearlessly and confidently¹¹⁸³ give even their own flesh and blood so that the dharmabhāṅaka bhikṣu will be healed from his illness.

“Young man, this is how that teaching is to be understood.

35.9 “Young man, in a past countless eon—numerous, incalculable, countless eons ago—at that time and in those days, there was a tathāgata, an arhat, a perfectly enlightened buddha perfect in wisdom and conduct, a sugata, a knower of the world, an unsurpassable guide who tamed beings, a teacher of devas and humans, the Bhagavān Buddha Acintya-praṇidhānaviśeṣasamudgatarāja who had appeared in the world.

35.- “Young man, before the end of the day on which he attained the highest, complete
10 enlightenment of perfect buddhahood, he manifested incalculable, innumerable buddha emanations and guided countless beings, establishing them in the arhathood in which all outflows have ceased, [F.121.b] and he established countless beings in irreversible progress toward the highest, complete enlightenment. And then, before that day had ended, he passed into nirvāṇa.

35.11 “The Dharma of that Bhagavān who had passed into nirvāṇa remained for a hundred thousand quintillion years.

35.12 “Young man, in the last five hundred years before the Dharma of Bhagavān Acintya-praṇidhānaviśeṣasamudgatarāja finally came to an end, there were many bhikṣus who held the view of objective existence. They had no yearning, no aspiration for a sūtra like this and opposed it and attacked it. They harmed and even killed the bhikṣus who possessed this sūtra. They had attachment to gain and honor and therefore they killed thousands of bhikṣus who possessed a sūtra like this.

35.13 “Young man, at that time and in those days, King Jñānabala ruled over Jambudvīpa. He possessed the Dharma and had appeared because of his perfect prayers in previous lifetimes.

35.14 “Young man, at that time and in those days, in this Jambudvīpa there was a bhikṣu named Bhūtamati who possessed this sūtra. That dharmabhāṅaka went to the king’s palace and became a kalyāṇamitra who was altruistic, was compassionate, and wished to benefit others. The king never tired of gazing upon him and always longed to see him. He came to him for teaching and for discussions on the Dharma. He honored him, asked him questions, obtained answers, and was able to understand what was spoken.

35.15 “That dharmabhāṅaka bhikṣu was wise in the behavior,¹¹⁸⁴ conduct, aspirations, natures, and propensities of beings. He knew the extent of the powers, strengths, and diligence of beings. He was wise in natures and propensities.¹¹⁸⁵ He was wise in implying the truth. He was also wise in giving answers without implied meaning. He had profound eloquence and was wise in the ways of guiding all beings. He spoke sincerely.¹¹⁸⁶ His face was free of frowns. [F.122.a] He remained in a state of greatness of mind. He was dedicated to great compassion. He could not be defeated by any opponent.

35. 16 “Young man, at that time and in those days, King Jñānabala’s daughter was sixteen years old and she was beautiful, attractive, and charming. She had a lovely complexion, and was magnificent. Her name was Jñānāvati. The bhikṣu Bhūtamati was her ācārya. He taught her the virtuous qualities, extolled them, delighted in them, and made her develop them.
- 35.17 “Young man, at that time and in those days, the dharmabhāṇaka bhikṣu developed widespread, black erysipelas on both his thighs, which did not respond to treatment and had no known cure, so that the physicians gave up trying to heal him. King Jñānabala with his harem, sons, daughters, and attendants, on learning that the bhikṣu was ill, wept and shed tears.
- 35.- 18 “Eighty thousand women, the inhabitants of the cities and towns, the people of the kingdom, the people of the market towns and the regions, the astrologers, ministers, and prime ministers, and the doorkeepers and attendants, hearing that the bhikṣu was ill, wept and shed tears and cried, ‘May this bhikṣu not die!’
35. 19 “Young man, at that time and in those days, the goddess of King Jñānabala’s family since ancient times, who was always by his side, instructed the king in a dream, saying, ‘Great king, if fresh, unspoiled human blood¹¹⁸⁷ is applied to this bhikṣu’s erysipelas, and if fresh, untarnished human flesh is prepared with various flavors and given to him to eat, then this bhikṣu will be cured of his illness.’
- 35.- 20 When that night had passed and King Jñānabala awoke from his sleep he entered his harem and he described the dream to his harem, saying, ‘This is the kind of dream that I have had.’ [F.122.b]
- 35.21 “Young man, none of the women in the harem, the king’s wives, had the fortitude to provide that remedy for the bhikṣu.
- 35.- 22 “Princess Jñānāvati also dreamed that kind of dream. When she awoke, she went into the harem and described the dream to her circle of mothers, but none of the women had the fortitude to provide that remedy for the bhikṣu.
- 35.- 23 “Then Princess Jñānāvati became happy, delighted, thrilled, joyful, pleased, and glad, and made this resolution: ‘In that case I shall cut from myself the remedy, and as instructed will give him the fresh blood and fresh flesh. I am the youngest and least within the royal household, and my body, speech, and mind are untarnished. I seek untarnished wisdom, and therefore I shall offer my flesh and blood to the untarnished dharmabhāṇaka, so that I may heal this bhikṣu of his illness!’
- 35.- 24 “Then Princess Jñānāvati returned to her own dwelling and, taking up a sharp knife and with her mind focused on the Dharma, she cut flesh from her own thigh. She prepared it, adding various excellent flavors. Bringing the blood, too, she went to her ācārya¹¹⁸⁸ and, seated before King Jñānabala, she applied the blood onto the black erysipelas and nourished the bhikṣu with the well-prepared meal.
- 35.- 25 “Then the bhikṣu, not knowing, unaware, and unsuspecting, ate that food. As soon as he had eaten it, the bhikṣu’s illness completely vanished and he was entirely cured of his illness. Freed from pain and happy, he taught the Dharma so that twelve hundred beings

from among the harem and the assembled people from the land, towns, and countryside developed the aspiration to highest, complete enlightenment.

“King Jñānabala then recited these verses to his daughter: [F.123.a]

35.- “ ‘Daughter, from where did you obtain this blood?

26 And from where did you obtain this human flesh?

Daughter, by your preparing this food

The dharmabhāṇaka has become healthy. {1}

35.- “ ‘Was it from someone slain or who had died that you obtained

27 This flesh prepared with various flavors?

Daughter, where did you obtain this blood

That has freed him from this evil sickness?’ {2}

35.- “The daughter listened to her father’s words

28 And Jñānāvati then addressed him.

With no despondency, she spoke these words:

‘Listen, father, to what I have to say. {3}

35.- “ ‘I too, father, had the dream

29 That was sent by the goddess.

Lord of the World, listen to me,

And understand its true meaning. {4}

35.- “ ‘That goddess said to me

30 That whoever gives to the bhikṣu

The flesh and blood of a human

Will cure him of his evil illness. {5}

35.31 “ ‘I arose from my bed

And I entered the harem.

I then related my dream

To my superiors, my mothers. {6}

35.- “ ‘I asked the servants who among them

32 Would be able to do this,

To make perfectly delicious

Human blood and flesh? {7}

35.- “ ‘If that food is given to him

33 And if the blood is applied,

The bhikṣu will be freed

From this black erysipelas. {8}

“ ‘If we do not use this method,

- 35.- If we do not apply this remedy,
 34 This bhikṣu will soon die
 Because of this illness that he has. {9}
- 35.- “What being in the three existences
 35 Would not give their flesh and blood?¹¹⁸⁹
 What wise ones on seeing this
 Would hold fast to their body? {10}
- 35.- “Though I told the harem of this,
 36 Not even one woman said she would give.
 The bhikṣu is beloved and he is beloved by me,
 So I gave him my flesh and blood for the sake of enlightenment. {11}
- 35.- “Those who seek enlightenment, peace, and freedom from misery
 37 Have no devotion to their body or dependence on it;
 Of themselves they cherish not even an atom,
 And are not saddened to give themselves away. {12}
- 35.- “When the harem heard those words, [F.123.b]
 38 They were all perplexed.
 None of them had the fortitude
 To take on such an act. {13}
- 35.- “Then I developed the intention
 39 That I would provide the food for the bhikṣu,
 Cutting off pieces of my own flesh
 And using for lotion my own blood. {14}
- 35.- “I cut into my own thighs
 40 And obtained the flesh and blood.
 I myself cooked the pieces of flesh
 And added various flavorings. {15}
- 35.41 “In the presence of my father
 I gave to the sick bhikṣu
 The meal of human flesh
 And the lotion of blood. {16}
- 35.- “Lord of men, listen to my words!
 42 Sovereign, there not being any human flesh,
 I cut the flesh from my own thighs,
 And having cooked it gave it to the dharmabhāṇaka. {17}
- “It was for the sake of the highest enlightenment

- 35.- That I accomplished this great purpose with my body.
 43 The bhikṣu is cured and returned to health
 And I have created immeasurable merit.' {18}
- 35.- "The king inquired of his daughter,
 44 'How did you cut the flesh from your body?
 Daughter, when you engaged in creating this remedy,
 Did you not suffer from physical pain?' {19}
- 35.- "The wise and fearless princess replied to him,
 45 'King, lord of the earth, listen!
 Having listened, understand correctly
 The inconceivable ripening of karma. {20}
- 35.- " 'Father, through having done bad actions,
 46 Beings fall into dreadful hell.
 They lose their flesh, and again have flesh.
 See the inconceivable result of actions! {21}
- 35.- " "Through bad karma they have no flesh or blood,
 47 And in an instant they again have flesh and blood.
 Therefore, needless to say that, because of good karma,
 Through aspiration flesh and blood will be created. {22}
- 35.- " 'I had no pain when I cut my flesh.
 48 When the blood flowed I did not become dizzy.
 Even if I were to cut off all of my flesh,
 The body of the Dharma would have no wound or cut. {23}
- 35.- " 'Feeling perfect joy in the Dharma,
 49 I cut the flesh to be given from my thighs.
 I had no suffering because of the wounds, [F.124.a]
 And my body became as it was before. {24}
- 35.- " 'Father, just like a fig-tree flower is only seen
 50 A few times in many millions of eons,
 This dharmabhāṇaka is just like that,
 Seen rarely in this Jambudvīpa. {25}
- 35.51 " 'Just as humans never tire of gazing
 Upon shining Jambu River gold,
 Devas and humans never tire of gazing
 In that way upon this dharmabhāṇaka. {26}
- " 'Just as a thirsty man is freed from thirst

- 35.- When he drinks clear water,
52 In the same way wise dharmabhāṇakas
Free beings of thirst with the nectar of Dharma. {27}
- 35.- “ This my flesh and blood that I bestowed
53 Upon the bhikṣu who was afflicted by illness
Eliminated the dharmabhāṇaka’s erysipelas,
And I thus respectfully rendered homage to the Buddha. {28}
- 35.- “ I gave of my own flesh
54 To the learned one with correct conduct,
Who is a holder of this supreme samādhi.
May I obtain from him this Dharma! {29}
- 35.- “ Just as the fragrant aroma of the incense
55 Of yellow sandalwood and red sandalwood¹¹⁹⁰
Spreads throughout the ten directions,
So, too, does the aroma of the dharmabhāṇaka. {30}
- 35.- “ Just as Meru is seen from every direction,
56 And seeing its beauty brings joy
And it illuminates, shining in all directions,
In that way the dharmabhāṇaka is like Meru. {31}
- 35.- “ Just as when a wise man rebuilds
57 A stūpa that has fallen into ruin,
His having faith in that stūpa
Is the cause for it to be rebuilt, {32}
- 35.- “ Likewise, this stūpa of the Dharma was ill
58 And I cured it by applying blood.
With veneration for the Dharma, with my own flesh
I have lit the lamp for Jambudvīpa. {33}
- 35.- “ If this bhikṣu had passed away,
59 The words of this samādhi would have been
Forever silenced for the beings in this world.
By healing him, this samādhi will be obtained. {34}
- 35.- “ This bhikṣu is a protector of the whole world,
60 And gives sight to the blind world.
With the king of medicines he even heals
Desire, anger, and ignorance. {35} [F.124.b]
- “ He always has a mind that is vast,

35. The extent of his conduct is immeasurable,
61 He is learned in words and their definite meaning,
And he cannot be defeated by opponents. {36}
- 35.- “ I have no fear that I will fall into lower realms,
62 And I will not again become a woman
Throughout thousands of millions of eons,
As I have performed a supreme service for the dharmabhāṇaka.’ ” {37}
- 35.- At this point, the Bhagavān said to the youth Candraprabha, “Therefore, young man,
63 when the princess had heard this Dharma of the bodhisattva, which is marvelous,
wonderful, and very difficult to practice, in order to serve the sick dharmabhāṇaka for
whom there was no medicine, she used her own flesh and blood to heal him. Even the gift
of just one finger will be a service to the stūpa of the Dharma for beings.”
- 35.- Thereupon the Bhagavān gave a detailed teaching on that account of the past by
64 chanting the following extensive verses to the youth Candraprabha:¹¹⁹¹
- 35.- “The one who makes an offering of a single toe
65 Gains excellent merit that is millions of times greater
Than that from offering to the guides
Jewels filling buddha realms as numerous as the Ganges sands. {38}
- 35.- “After that girl had passed away
66 She saw ten thousand million buddhas.
She entered homelessness in all their teachings
And obtained the supreme peace of this samādhi. {39}
- 35.- “When all those supreme humans
67 Had passed into nirvāṇa
As bodhisattvas,¹¹⁹² unafflicted,
She always maintained homelessness. {40}
- 35.- “She practiced celibacy within the teachings
68 Of the tathāgata Dīpaprabha.¹¹⁹³
Never again reverting to being a woman,
She became a dharmabhāṇaka bhikṣu. {41}
- 35.- “Maitreya was Jñānabala, the ruler of men,
69 Who always maintained the supreme Dharma.
Dīpaṅkara was that dharmabhāṇaka,
And I was then that princess. {42}
- 35.- “Akṣobhya, when he was practicing bodhisattva conduct,
70 Was at that time the ancient goddess of the family,

Who was the attendant of sovereign Jñānabala
And revealed the dream to the king.¹¹⁹⁴ {i} [F.125.a]

- 35.71 “Because of my longing for this samādhi,
Avoiding all wickedness
I served that dharmabhāṇaka
With my flesh and my blood. {43}
- 35.- “Those who wept when they saw the bhikṣu
72 Afflicted by the agony of his illness
Became irreversible in their progress in all their lifetimes
And were never reborn into the lower existences. {44}
- 35.- “They never had illness of the eyes,
73 No illness of the head, no illness of the ears,
No illness of the nose, no illness of the tongue,
And never any illness of the teeth. {45}
- 35.- “Those who attended the sick monk
74 Became always very attractive,
Their bodies shining with splendor and majesty,
Adorned by the vivid thirty-two signs of hundreds of merits. {46}
- 35.- “They have entered homelessness in my teaching
75 And in future times when the supreme enlightenment is vanishing
They will obtain the treasure of the tathāgatas,
And see ten thousand million buddhas. {47}
- 35.- “Having obtained this supreme enlightenment,
76 They will always keep it and venerate it.
And having accomplished great benefit for beings,
They will see the supreme human, Akṣobhya. {48}
- 35.- “When they have heard this unsurpassable conduct
77 They will attain the superior, unworldly joy.
When they hear of my past conduct
They will make vast offerings to the buddhas. {49}
- 35.- “When wise bhikṣus with correct conduct are seen
78 They should always be served with sincerity.
Forsaking harshness and anger,¹¹⁹⁵
Always serve the bhikṣu dharmabhāṇakas. {50}
- 35.- “Forsaking aggression and wrath,
79 Make offerings to my sons, the protectors of the Dharma.

Do not be blind for many millions of eons
And fall into the lower existences and experience suffering. {51}

35.- “Those who are malicious toward each other
80 Will not be protected by correct conduct, or by learning.
They will not be protected by dhyāna or by solitude,
Nor by generosity or offering to buddhas.” {52}

35.- *Conclusion of the thirty-fifth chapter, “Jñānāvātī.”*
81

Supuṣpacandra

36.1 Then at that time Brother Ānanda rose from his seat, [F.125.b] removed his robe from one shoulder, and, kneeling on his right knee, with palms placed together he bowed toward the Bhagavān and made this request: “If the Bhagavān will give me an opportunity to seek answers to them, I have a few questions for the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha.”

36.2 The Bhagavān addressed Brother Ānanda, saying, “That is why, Ānanda, I am seated upon this seat. Ask whatever question you wish to the Tathāgata, the arhat, the perfectly enlightened Buddha, and I shall gratify you with answers to each and every question you have asked.”

36.3 Brother Ānanda then said to the Bhagavān: “Bhagavān, I have been given the opportunity. Sugata, I have been given the opportunity to receive answers to my questions.”

36.4 So Brother Ānanda, having received the Bhagavān’s permission, sat upon a seat before the Bhagavān and asked him, “Bhagavān, what is the cause and what are the factors whereby when bodhisattva mahāsattvas are practicing infinite bodhisattva conduct, they do not regress from enlightenment even if their hands are cut off, their feet are cut off, their ears are cut off, their noses are cut off, their eyes are gouged out, their heads are cut off, their bodies are cut up, and their limbs are cut off, or they experience various other kinds of suffering? What is the cause and what are the factors for that?”

The Bhagavān replied to Brother Ānanda, “Ānanda, in order to truly accomplish the highest, complete enlightenment, I experienced every kind of suffering. You know and remember this, so what made you decide to ask the Tathāgata this question? [F.126.a]

36.5 “Ānanda, as an analogy, if there were a person who was on fire from his feet to the crown of his head, burning so that he was a single flame, and someone else were to come up to him and say, ‘Oh, you sir, while you are still burning, should encounter, be provided with, delight in, enjoy, and indulge in the five sensory pleasures!’ what would he think? Would that person, while he was still burning, encounter, be provided with, delight in, enjoy, and indulge in the five sensory pleasures?”

“No, Bhagavān, he would not,” replied Ānanda.

- 36.6 The Bhagavān continued, “Ānanda, consider whether that person, while still burning, could encounter, be provided with, delight in, enjoy, and indulge in the five sensory pleasures. The tathāgata, while practicing bodhisattva conduct in the past, was not happy or joyful on seeing beings suffering and in poverty in the three lower existences.
- 36.7 “Ānanda, when bodhisattva mahāsattvas of the past were practicing bodhisattva conduct, they had perfect correct conduct, faultless correct conduct, pure correct conduct, unalloyed correct conduct, immaculate correct conduct, unwavering correct conduct, unshakable correct conduct, imperturbable correct conduct, resolute correct conduct, sincere correct conduct, trustworthy correct conduct, honest correct conduct, correct conduct that was faithful to the vows they had taken, and correct conduct that benefits beings. That is the kind of correct conduct they had.
- 36.8 “Ānanda, the bodhisattva mahāsattvas of the past who were practicing infinite bodhisattva conduct did not regress if their hands were cut off, did not regress if their feet were cut off, [F.126.b] did not regress if their ears were cut off, did not regress if their noses were cut off, did not regress if their eyes were gouged out or their heads were cut off, and did not regress if their body or limbs were severed. Even if they experienced various kinds of suffering, they quickly attained the highest, complete enlightenment of perfect buddhahood. [B12]
- 36.9 “Ānanda, you should understand this through the following teaching:
 “Ānanda, in the past, countless, vast, immeasurable, inconceivable, innumerable countless eons ago, at that time and in those days, there appeared in the world the the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ratnapadmacandraviśuddhābhyudgatarāja, who was perfect in wisdom and conduct, a sugata, a knower of the world, an unsurpassable guide who tamed beings, a teacher of devas and humans, a buddha, and a bhagavān.
- 36.- “At that time and in those days, the lifespan of the Bhagavān, the tathāgata, the arhat,
 10 the perfectly enlightened Buddha Ratnapadmacandraviśuddhābhyudgatarāja was ninety-nine quintillion eons. Each day, every day, he established ninety-nine hundred thousand quintillion beings irreversibly in the Dharma. Having established them in the Dharma, he passed into nirvāṇa. He established countless, innumerable beings in the state of arhathood without outflows, and having done so passed into nirvāṇa. He established countless, innumerable beings in irreversible progress toward the highest, complete enlightenment and then he passed into nirvāṇa.¹¹⁹⁶
- 36.11 “Ānanda, at that time, after the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Ratnapadmacandraviśuddhābhyudgatarāja [F.127.a] had passed into nirvāṇa, during the last five hundred years when the supreme Dharma was vanishing, at the time when the supreme Dharma was being destroyed, there was, Ānanda, a king named Śūradatta. King Śūradatta had eighty-four thousand women in his harem. He had a thousand sons, and five hundred daughters.

- 36.- “At that time and in those days, King Śūrādatta had a capital city named Ratnāvātī,
12 which was vast and immense, and had four gateways. It was adorned and beautified by balconies,¹¹⁹⁷ porticoes,¹¹⁹⁸ entranceway arches,¹¹⁹⁹ windows,¹²⁰⁰ upper pavilions,¹²⁰¹ towers,¹²⁰² and gardens. It was beautiful, and appeared like the abode of a deity. It was the residence of countless, innumerable beings.¹²⁰³
- 36.- “Ānanda, at that time and in those days, many people detested sūtras like this. Many
13 people rejected them. Many people were hostile to them. Many people dismissed them. It was a time of great terrors. It was a time of great calamities, of excessive rains, and of droughts. It was a time of many snakes. It was a time of disasters caused by lightning. It was a time of famines. It was a time of false views. It was a time of wrong views. It was a time of seeking out the mantras of the tīrthikas. It was the time when the enlightenment of buddhahood was vanishing.
- 36.- “Seven thousand bodhisattvas were expelled from the villages, the towns, the market
14 towns, the regions, the capital, and the kingdom. They, along with the dharmabhāṅaka Supuṣpacandra, resorted to the forest called Samantabhādra and dwelt there. Supuṣpacandra taught those bhikṣus there the Dharma teaching of retention.
36. “Ānanda, in that forest a variety of flowers, blossoms, vines, and fruits were always
15 displayed, and the forest was filled with a variety of trees that were like wish-fulfilling trees. [F.127.b] The ground was covered with the adornment of many different forms and colors of seeds and seedlings; beautified by a variety of rocks and stones, and stainless water;¹²⁰⁴ and adorned by beautiful, vast, high, golden mountains. Siddhas, vidyādharas,¹²⁰⁵ gandharvas, yakṣas,¹²⁰⁶ kimpuruṣas,¹²⁰⁷ sages, and kiṁnaras dwelt there. It was inhabited by flocks of birds¹²⁰⁸ of various colors and shapes. Many buddhas had dwelt there. It was like a delightful garden. It was completely good. It was in that excellent forest called Samantabhādra, perfect for practice,¹²⁰⁹ that those bodhisattvas dedicated to practice dwelt.
- 36.- “Ānanda, the dharmabhāṅaka Supuṣpacandra went to stay alone in a secluded place.
16 With his pure divine sight, which transcended that of humans, he saw that many trillions of bodhisattvas who had developed roots of goodness in various buddha realms had been reborn in this world. If they were able to hear this Dharma teaching of retention they would proceed irreversibly to the highest, complete enlightenment. However, if they did not hear this Dharma teaching of retention they would regress from the highest, complete enlightenment.
- 36.17 “Then the dharmabhāṅaka Supuṣpacandra mindfully and knowingly arose from that
samādhi and went to the great assembly of bodhisattvas. When he had reached it, he announced to that great assembly of bodhisattvas, ‘Noble sons, I am going to the villages, the towns, the market towns, the kingdom, the regions, and the capital, where I will teach the Dharma to beings.’
- 36.- “The great assembly of bodhisattvas said to the dharmabhāṅaka Supuṣpacandra, ‘We
18 do not wish you to go from this forest to the villages, the towns, the market towns, the kingdom, the regions, and the capital. [F.128.a] Why? Because the time has come when

there are many bhikṣus and bhikṣuṇīs, upāsakas and upāsikās who are extremely arrogant and have rejected the good Dharma. Brother, it will not be good if they kill you.

36.- “ ‘Brother, you are very handsome, attractive, and good looking, in the flush of youth, a
19 young adult, with a complexion that is like excellent polished gold. On your forehead
there is the adornment of an ūrṇā hair that is like a conch, the moon, or a jasmine flower.
Your hair and uṣṇīṣa are blue-black, and the locks of your hair curl. Therefore the
princes,¹²¹⁰ the king’s ministers,¹²¹¹ and such others will be envious, hostile, and
aggressive, and if they kill you that would not be good.’¹²¹²

36.- “Then the dharmabhāṇaka Supuṣpacandra said to the great assembly of bodhisattvas,
20 ‘If I protect myself I cannot protect the teaching of the past, future, and present buddha
bhagavāns.’ Thereupon he recited these verses:

36.- “ ‘I cannot protect this teaching
21 While maintaining the concept of a self.
In these dreadful latter times there is the great presentation
Of the Sugata’s teaching of enlightenment. {1}

36.- “ ‘The one who completely abandons the concept of self
22 And the doctrine of an individual that these beings follow,
The one who abandons form, sound, smell,
Taste, and touch, is one who protects the teaching. {2}

36.- “ ‘Compared to someone who, with a pure mind,
23 Has honored for millions of eons, as numerous as the Ganges sands,
Quintillions of buddhas with food, drink,
Parasols, flags, and rows of lights, {3}

36.- “ ‘Another who practices a single teaching day and night
24 When the good Dharma is being destroyed,
When the Sugata’s teaching is coming to an end,
Will have merits that are far greater than the first {4}

36.- “ ‘Someone who cultivates indifference
25 While the good Dharma of the leader of beings is being destroyed
Is not showing respect for the Jina
And is not honoring the guides. {5}

36.- “ ‘You should remain happy
26 And preserve your own welfare. [F.128.b]
Always be kind and take care
Of those who are to be guided.
Sincerely maintain
Unalloyed, pure, pristine, stainless conduct.
Those who keep their conduct stainless

- Are praised by the buddhas.¹²¹³ {6}
- 36.- “ Those who have honored
 27 The buddhas in the past
 Are protectors who lead all beings
 To enlightenment.
 Those who keep the stainless conduct
 That has been praised by the past buddhas
 Become those who save many beings
 From the hells and from bad karma. {7}
- 36.- “ ‘Give the precious gift of the supreme Dharma
 28 And always maintain patience.
 Remain in solitude, be skilled in samādhi,
 Meditate, and be gentle.
 Never engage in quarrels
 And maintain supreme, peaceful conduct.
 I am going to the capital,
 To the city, in order to protect beings.’ {8}
- 36.- “When that sage, the supreme, sublime being
 29 Who had great realization, was leaving,
 Some held him by his feet,
 Weeping with compassion and shedding tears.
 ‘Wise one with great realization, do not leave!
 Look at how beautiful are this charming forest’s trees,
 With their sweet and fragrant aromas.¹²¹⁴
 Protect yourself, and do not leave. {9}
- 36.- “ ‘The guides of the past, who had the ten strengths,
 30 Who had pacified senses, and kindness,
 Went to forests, cliffs, and mountain summits
 And there reached the highest enlightenment.
 They practiced the highest conduct, enlightenment’s cause.
 They possessed supreme merit and wisdom.
 Follow their example and remain in the forest.
 You, who have perfect discipline, do not leave. {10}
- 36.- “ ‘Your beautiful body is adorned by the signs.
 31 Your hair is blue-black in color,
 You shine with the color of gold
 And you illuminate this earth.
 An ūrṇā hair is between your eyebrows, [F.129.a]

As beautiful and bright as a conch.
The king and his followers¹²¹⁵ will thus
Become envious and destroy your body.' {11}

36.- “Then the dharmabhāṇaka Supuṣpacandra recited the following verses to that great
32 assembly of bodhisattvas:

36.- “The sugatas who lived in the past
33 Were omniscient and without outflows.
They all benefited the world
And reached supreme enlightenment within the three existences.
They practiced the highest conduct, enlightenment’s cause.
They possessed supreme merit and wisdom.
Follow their example, bodhisattvas,
In order to protect millions of beings.’ {12}

36.- “They all circumambulated the wise sage
34 And they bowed down to his feet.
Overwhelmed with compassion, they cried out,
Distressed, unhappy, wailing, and collapsing.
Some lost consciousness and fainted,
Falling to the ground like sal trees that had been cut down.
But the sage, determined to benefit beings
Through his accumulation of merit, did not turn back. {13}

36.- “The sage took up his robes and bowl
35 And was prepared, like the maned lion.
He remained in the nature of the Dharma
And was unaffected by good or bad qualities.
If in this world I remain in this forest,
Beings will fall into lower realms, which would not be good.
Therefore in order to protect beings
I am going to the city and the supreme palace.’ {14}

36.- “So the dharmabhāṇaka Supuṣpacandra went to the villages, the towns, the market towns,
36 the kingdom, the regions, and the capital, where he taught the Dharma to beings. In the
morning as he was going there, he established nine hundred and ninety million beings in
irreversible progress toward the highest enlightenment, and that was before he had
reached the capital city of Ratnāvātī. Once he had reached the capital city of Ratnāvātī,
and was at the side of the capital city of Ratnāvātī, he sat at the feet of a wavy-leaf fig tree
and a sal tree. [F.129.b]

- 36.- “When that night had passed he went into the capital city of Ratnāvātī. After entering
37 inside he established three hundred and sixty million¹²¹⁶ beings irreversibly in the
Dharma. However, he had not had his meal and therefore, fasting that day, he emerged
from the capital city of Ratnāvātī and went to the stūpa that contained the fingernail of
the Bhagavān; there he stood all day and night.
- 36.- “When that night was over, on the second morning, he went back into the capital city of
38 Ratnāvātī. After entering inside he established two hundred and thirty million beings
irreversibly in the Dharma. However, he had not had his meal and therefore, fasting for a
second day, he emerged from the capital city of Ratnāvātī and went to the stūpa that
contained the fingernail of the Bhagavān; there he stood all day and night.
- 36.- “When that night was over, on the third morning, he went back into the capital city of
39 Ratnāvātī. After entering inside he established nine hundred and ninety million beings
irreversibly in the Dharma. However, he had not had his meal and therefore, fasting for a
third day, he emerged from the capital city of Ratnāvātī and went to the stūpa that
contained the fingernail of the Bhagavān; there he stood all day and night.
- 36.- “When that night was over, on the fourth morning, he went back into the capital city of
40 Ratnāvātī. After entering inside he established nine million, nine hundred thousand
beings in irreversible progress toward the highest enlightenment. However, he had not
had his meal and therefore, fasting for a fourth day, he emerged from the capital city of
Ratnāvātī and went to the stūpa that contained the fingernail of the Bhagavān; there he
stood all day and night.
- 36.- “When that night was over, on the fifth morning, he went back into the capital city of
41 Ratnāvātī and entered the harem. After entering inside he established eighty thousand
women in irreversible progress toward the highest enlightenment. He also established
countless, innumerable townspeople in irreversible progress toward the highest
enlightenment. [F.130.a] However, he had not had his meal and therefore, fasting for a
fifth day, he emerged from the capital city of Ratnāvātī and went to the stūpa that
contained the fingernail of the Bhagavān; there he stood all day and night.
- 36.- “When that night was over, on the sixth morning, he went back into the capital city of
42 Ratnāvātī. He established the thousand sons of the king in irreversible progress toward
the highest enlightenment. However, he had not had his meal and therefore, fasting for a
sixth day, he emerged from the capital city of Ratnāvātī and went to the stūpa that
contained the fingernail of the Bhagavān; there he stood all day and night.
- 36.- “When that night was over, on the seventh morning, he went back into the capital city
43 of Ratnāvātī. After entering inside he saw King Śūradatta riding toward the park in a
chariot of made of gold with side panels of silver, shafts of uragasāra sandalwood, wheels
of beryl, and adorned by a parasol, banners, and flags. The chariot’s shafts were bound
with silk and tied with cotton ribbons. Eight hundred maidens were pulling the chariot
with precious cords. They were beautiful, pretty, and attractive, with perfect, lovely
complexions. They brought delight and satisfaction to the foolish but not to the wise.

- 36.- “Eighty-four thousand kṣatriyas, who were like great sal trees, followed in the rear.¹²¹⁷
 44 Eighty-four thousand brahmins, who were also like great sal trees, followed in their rear.
 Eighty-four thousand prominent citizens, they, too, like great sal trees, followed in their rear.
- 36.- “The king’s five hundred daughters were being carried in precious palanquins in front,
 45 and when they saw the bhikṣu they were instantly established in irreversible progress toward the highest enlightenment. [F.130.b] When the retinue of sixty-eight hundred thousand queens, too, saw the bhikṣu, they also were instantly established in irreversible progress toward the highest enlightenment.
- 36.- “That whole great gathering of people took off their jewels and rings, took off their
 46 shoes, removed their robes from one shoulder, and, kneeling on their right knees, with palms placed together bowed toward the bhikṣu.
- 36.- “Then the princesses, too, inspired by their previous roots of goodness, alighted from
 47 their palanquins, took off their jewels and rings, took off their shoes, removed their robes from one shoulder, and, kneeling on their right knees, with palms placed together recited these verses to the bhikṣu:
- 36.- “The arrival of this bhikṣu
 48 Has been like the sun,
 Illuminating everywhere
 And inspiring the people. {15}
- 36.- “The faults¹²¹⁸ of desire have gone,
 49 Ignorance also has been cleared away,
 And the faults¹²¹⁹ of anger and envy
 Have also instantly departed. {16}
- 36.- “The sons of King Śūradatta,
 50 His retinue, and so on—
 None of these followers
 Are looking at the king. {17}
36. “The beauty of this bhikṣu
 51 Being honored by the princes
 Is like the full moon
 Encircled by the stars. {18}
- 36.- “The beauty of this bhikṣu
 52 Is like a painting in gold
 Created by an expert artist,
 And like a blossoming king of the sal trees. {19}
- 36.- “The beauty of this bhikṣu’s arrival
 53 Is like powerful Śakra, the lord of devas,

- The lord with a thousand eyes, the destroyer of strongholds,
And lord of the thirty-three devas on the summit of Sumeru. {20}
- 36.- “ ‘The beauty of this bhikṣu’s arrival
54 Is like Brahmā residing in Brahmā’s world,
Like the deva lord Sunirmita,
And like deva Suyāma in the desire realm. {21}
- 36.- “ ‘The beauty of this bhikṣu’s arrival
55 Is like the sun shining in the sky,
Dispelling darkness with a thousand light rays,
Illuminating completely every direction. {22} [F.131.a]
- 36.- “ ‘He is beautiful with the physical signs
56 Of endless eons of vast generosity,
The constant maintenance of unsullied conduct,
And unequalled patience within in all worlds. {23}
- 36.- “ ‘This bhikṣu has appeared in the world
57 Having developed the diligence praised by the noble beings,
Having confidently practiced the four dhyānas,
And having developed wisdom and destroyed the net of the kleśas. {24}
- 36.- “ ‘The unequalled teaching of the buddhas, which is dedicated to beings,
58 That supreme Dharma has been taught by the heroes of the past.
The same will occur in future times and in the present.
They are the sons who obtain the power of a Dharma king.¹²²⁰ {25}
- 36.- “ ‘Bhikṣu, may you never be impermanent!
59 May your body in this way shine throughout the world
With your great majesty and beautiful voice.
Even the majesty of the king does not shine so brightly. {26}
- 36.- “ ‘Just as you have realized the Dharma
60 And practiced the Buddha’s instructions in the world,
May we abandon the condition of womanhood
And all become bhikṣus like you.’ {27}
- 36.- “ ‘They placed their fingers together in homage,
61 Recited these verses, and cast toward him
Clothing, gold chains, strings of jewels,¹²²¹
And their necklaces and earrings. {28}
- 36.- “ ‘Just as the cakravartin kings,
62 Who had great power, surveyed the entire earth,

Traveled through the four continents,
And perceived all as being their children,
Likewise he does not have stronger affection
For the kṣatriyas, head merchants, and brahmins,
Or heads of households, local governors, and relations,
But instead has love for everyone equally.¹²²² {29}

36.- “ ‘It is the same for this kind bhikṣu,
63 Who is trained and has the power of retention,
And who elucidates the aspects of enlightenment,
The strengths, the powers, and the eightfold path. [F.131.b]
He is majestic and illuminating
Like the moon at night,
Shining in the midst of the stars,
Or the disc of the rising sun. {30}

36.- “ ‘He pays homage to all the kind buddhas
64 Who have the ten strengths and pacified senses.
If someone were to recite their praises
They could not finish even in a hundred eons.
One could not conclude describing their qualities
Even after many thousands of millions of eons.
One could not even conclude the praises
Of just one body hair of the most excellent in the world. {31}

36.- “ ‘The omniscient buddhas have turned the Dharma wheel
65 And taught the unequalled level of wisdom;
They have taught the detailed, stainless Dharma
That is not to be found anywhere else.
The renunciants, brahmins, devas, and nāgas,
The asuras, māras, Brahmakāyika devas, and so on,
Are not able to describe the ocean of qualities
That the omniscient buddhas have. {32}

36.- “ ‘We praise the unequalled Jina, the king of healing,
66 And this bhikṣu who is his heart son.’
The young daughters of the king joyfully
Recited those verses and at that time
They cast gold and gold dust
And spread out clothing
And top-knot jewels and necklaces
Worth a hundred million.¹²²³
They presented these to the bhikṣu

And were joyfully established on the path to enlightenment.¹²²⁴ {33}

36.- “Then King Śūradatta thought, ‘Alas! My harem has gone astray, and so has the populace.
67 These people have cast off their jewels and rings, taken off their shoes, bared one
shoulder, knelt on their right knee, and with palms placed together they have paid
homage to that bhikṣu.’

36.- “King Śūradatta was not as handsome and not as attractive as that good-looking
68 bhikṣu. Fearing for his royal status he became furious. [F.132.a] When he saw the
perfection of the bhikṣu’s body, he became extremely enraged. As the bhikṣu had been
walking upon the king’s road, some dust had blown into one of his eyes. The king thought,
‘This bhikṣu is looking at my queens with lust in his mind and he is winking at them!
Now, who will slay this bhikṣu?’

36.- “King Śūradatta summoned his thousand sons who were following behind, and
69 commanded them, ‘Princes, you must slay this bhikṣu!’

But the princes refused to obey King Śūradatta and he thought, ‘Because of this bhikṣu
even my own sons refuse to obey me! I will be left alone and friendless, so who will slay
this bhikṣu?’

36.- “King Śūradatta had an executioner named Nandika, who was cruel, merciless, and
70 ferocious, and he was not far from King Śūradatta upon the king’s road. When King
Śūradatta saw him, he rejoiced and was happy, joyful, hopeful, and comforted, thinking,
‘Nandika will slay this bhikṣu.’

36.71 “Then the executioner Nandika approached King Śūradatta. King Śūradatta inquired of
Nandika, ‘If you wish to greatly please me, are you able to slay this bhikṣu?’

“Nandika answered, ‘Your Majesty, I am very able! I will fulfill your command and I
will slay this bhikṣu.’

36.- “The king said, ‘Therefore, Nandika, know the time has come. Take a sharp sword and
72 cut off the bhikṣu’s hands and feet, and cut off his ears and nose, and, because he has
looked upon my harem with desire, gouge out his eyes!’

“So Nandika the executioner thereupon took a sharp sword and severed the bhikṣu’s
hands and feet, cut off his ears and nose, and gouged out both his eyes. [F.132.b]

36.- “From the places where the bhikṣu’s head, ears, feet, hands, and eyes had been cut,
73 many quintillions of light rays shone forth, and many streams of milk, that circled the ten
directions and then returned into the bhikṣu’s body. Śrīvatsas, svastikas, wheels,¹²²⁵ and
so on, also emerged from and reentered¹²²⁶ his severed body, and the thirty-two signs of a
great being became visible.¹²²⁷

36.- “After the king had proceeded on from the crowd of people, that crowd of people
74 came¹²²⁸ and saw that the bhikṣu had been cut and chopped up on the road.¹²²⁹ They
were distressed, unhappy, and shocked. Weeping, crying out, and wailing, they went back
into the capital city of Ratnāvātī.¹²³⁰

36.- “King Śūradatta spent seven days in the park, but he was not happy, did not take part
75 in amusements, and did not go for walks. After seven days had passed he left the park and
went into the capital city of Ratnāvātī. He saw the bhikṣu’s body, which had been left on

the king's road, and although seven days had passed since he had died, the color of his body was unchanged.

36.- “He thought, ‘The color of this bhikṣu’s body has not changed, which means that
76 without any doubt this bhikṣu was irreversibly progressing to the highest, complete
buddhahood. I have accumulated the bad karma that will cause me to be reborn in a great
hell. I will soon fall into a great hell.’

36.- “In the sky above him eighty thousand¹²³¹ devas proclaimed in one voice, ‘It is as you
77 have said, great king. This bhikṣu was irreversibly progressing to the highest, complete
enlightenment.’

36.- “When King Śūrādatta heard the words of the devas in the sky, he became frightened,
78 paralyzed with fear, with the hairs on his body standing on end, and was filled with
remorse. In suffering, distressed, and filled with remorse, he wailed¹²³² and recited these
verses:

36.- “ ‘Forsaking the kingdom and the royal capital,
79 Jewels, gems, pearls, gold, and wealth,
I myself took up a weapon and myself killed. [F.133.a]
Foolishly I have created bad karma. {34}

36.- “ ‘The bhikṣu Supuṣpacandra was here,
80 Armored in the thirty-two characteristics.
Shining, he entered the royal capital
Like the full moon, the king of the stars. {35}

36.- “ ‘Agitated by the evil of sensory pleasures,
81 I set forth in the pleasurable company of my wives,
Riding in chariots accompanied by a retinue of kṣatriyas,
When this fragrant, beautiful-eyed bhikṣu arrived. {36}

36.- “ ‘When my company of wives saw him they were overjoyed.
82 With adoration they cast off their gold necklaces.
They all placed their ten fingers together in homage
And praised that monk by singing verses. {37}

36.- “ ‘They were riding in chariots, accompanied by kṣatriyas,
83 But they stopped singing to their king¹²³³
When this powerful, supreme son of the sugata,
This fragrant, beautiful-eyed bhikṣu arrived. {38}

36.- “ ‘When this bhikṣu came into the capital
84 My mind became extremely wicked.
Ignorant, I was furious and jealous
On seeing the joy of that great gathering of my wives. {39}

- 36.- “ ‘He illuminated completely the four directions
85 Like the beautiful moon freed from an eclipse.
My assembly of wives was overjoyed and cried out
When they saw the bhikṣu come into the capital.¹²³⁴ {39}
- 36.- “ ‘At that moment I spoke with wrathful words,
86 Saying to my thousand sons,
“Chop to pieces that bhikṣu
Who is my dreadful, worst enemy.” {40}
- 36.- “ ‘All the princes, whose conduct was gentle,
87 Wished to benefit themselves and bowed down¹²³⁵ to the bhikṣu.¹²³⁶
They bowed down and said, “Majesty, that command should not be obeyed,”
And I became at that time overcome by sadness. {41}
- 36.- “ ‘When I saw this bhikṣu who had perfect conduct,
88 And who had kindness like that of a father,
With an evil¹²³⁷ intention I had the opportunity to kill him,¹²³⁸
And in the future I will burn in the Avīci hell. {42}
- 36.- “ ‘Nandika, who was upon the king’s road,
89 With extremely cruel actions makes people suffer; [F.133.b]
He was someone who would carry out my command,
And he cut up the bhikṣu like cutting up a garland of flowers. {43}
- 36.- “ ‘In the pleasant, supreme forest Samantabhadra,
90 Filled with birds and the aroma of flowers,
The vast community of bhikṣus
Are like only sons who have lost their mothers. {44}
- 36.- “ ‘Arise, bhikṣu, who dwelt in that forest!¹²³⁹
91 You came to the king’s capital
To accomplish vast benefit for beings.
Weeping, they long for the greatly compassionate bhikṣu. {45}
- 36.- “ ‘I have had the road swept and covered with cloth.
92 Banners of flowers have been arranged on the right
And other beautiful images on the left.
Arise, bhikṣu, and teach the supreme Dharma! {46}
- 36.- “ ‘You have been long absent from the king’s capital.
93 Weeping, they long for the greatly compassionate bhikṣu.
May there be no obstacle to our life
In this time of the destruction of the supreme Jina’s teaching. {47}

- 36.- “ ‘Just as some beings who have great power—
94 Ever renowned throughout the ten directions
And outshining all in these three existences—
Leap down from a great height on to the earth, {48}
- 36.- “ ‘In the same way, this bhikṣu has fallen to the earth
95 With a body beautified by the supreme signs.
With an evil intention, I have reduced to pieces
Supuṣpacandra, who was faultless and blameless.¹²⁴⁰ {49}
- 36.- “ ‘All the bhikṣus will be stricken by suffering,
96 Will be dismayed and similarly grief-stricken
As soon as they see this dharmabhāṇaka,
Supuṣpacandra, slain and fallen to the ground.¹²⁴¹ {50}
- 36.- “ ‘Supuṣpacandra, who was like the king of mountains,
97 Adorned by the thirty-two signs,
Has in an instant been broken into pieces
Like a flower garland held by a woman.¹²⁴² {51}
- 36.- “ ‘I have created the worst bad karma.
98 I shall helplessly go to Avīci, to Yama’s realm.
Having reduced the bhikṣu to pieces,
I am at the furthest distance from buddhahood. {52}
- 36.- “ ‘My sons will not save me, nor my family,
99 Nor my ministers, nor the slaves at my feet.
They will not save me from going to hell
For I have myself created the worst bad karma. {53} [F.134.a]
- 36.- “ ‘I go for refuge to the buddhas of the past, of the future,
100 And those now present in the ten directions,
Those leaders who have the ten strengths,
Have no kleśas, and have bodies as invincible as vajras!’ {54}
- 36.- “The devas there wailed pitifully
101 When they saw the bhikṣu in pieces.
They went to inform the saṅgha
That Supuṣpacandra had been killed in the capital. {55}
- 36.- “ ‘The wise and learned dharmabhāṇaka,
102 Powerful and renowned in all directions,
The bodhisattva who was established in retention,
That Supuṣpacandra, has been slain in the capital. {56}

- 36.- “ ‘He who for countless eons practiced generosity,
 103 Maintained faultless, unwavering conduct,
 And had unequalled patience within all worlds,
 That Supuṣpacandra has been killed in the capital. {57}
- 36.- “ ‘He who for countless eons was always diligent,
 104 Confidently meditated on the four dhyānas,
 And had the wisdom that eliminated the kleśas,
 That Supuṣpacandra has been killed in the capital. {58}
- 36.- “ ‘He who gave up all attachment to his body,
 105 Who had no regard for his own life,
 And departed from Samantabhadrā Forest,
 That Supuṣpacandra has been killed in the capital.’ {59}
- 36.- “Having heard the pitiful wailing of the devas,
 106 All the bhikṣus experienced great suffering.
 They all went to the city in order to see
 The slain innocent Supuṣpacandra.¹²⁴³ {i}
- 36.- “Those compassionate ones came to the capital
 107 And when they saw the bhikṣu cut into pieces
 They all wailed terribly in distress
 And they fainted and fell to the ground. {60}
- 36.- “The saṅgha of bhikṣus asked the king,
 108 ‘Why did you commit this offence against a bhikṣu
 Who maintained correct conduct without a fault,
 And could remember countless previous lives? {61}
- 36.- “ ‘He had attained the power of wisdom and retention,
 109 He knew that everything composite was empty,
 He taught the absence of attributes to beings,
 And had abandoned all concepts of aspiration. {62}
- 36.- “ ‘He had pleasant and delightful speech, [F.134.b]
 110 He had pacified senses and was amiable,¹²⁴⁴
 He had complete knowledge of others’ previous lives,
 And he had transcended the world.
 He was the portrait of a supreme leader
 With the wisdom of self-arisen buddhahood;
 He saw with pure and unobscured eyes
 And had extremely great love and compassion.¹²⁴⁵ {63}

- 36.- “ ‘Killing through evil desires and causing suffering
111 Destroys rebirth in the upper realms.
People who are dedicated to their desires
Become deaf and devoid of wisdom.
People who are dedicated to their desires
Become blind and murder their fathers and mothers.
People who are dedicated to their desires slay those with correct conduct,
And therefore people should forsake desires. {64}
- 36.- “ ‘The kings who are dedicated to their desires,
112 Those rulers of the world throw away their prosperity
And go to the dreadful, terrible hells
That cause suffering and endless fear.
This kind of bad karma is always created
By the slaying of a wise bhikṣu.
Therefore one who wishes for the peace of enlightenment
Should abandon every kind of bad action. {65}
- 36.- “ ‘A jina, without dismay, gives away the best forms,
113 Sounds, tastes,¹²⁴⁶ smells, tangibles, and phenomena.
He knows the body is like an illusion and chaff,
As are the ears, eyes, nose, and tongue. {66}
- 36.- “ ‘He trains in unequalled generosity,
114 correct conduct, patience, and diligence.
He is dedicated to dhyāna, attains perfect wisdom,
And accomplishes the benefit of beings.
The entire world with its devas and humans
Together look with love upon a jina.
Thereby, with eyes that have been freed from blindness,
They become enlightened, attaining the peace of buddhahood.¹²⁴⁷ {67}
- 36.- “ ‘The jinas joyfully give away horses,
115 Elephants, litters, palanquins,
Couches, bulls, and carriages,
Wagons, villages, and regions.
They give away towns and kingdoms,
Gold, silver, crystal, and coral.
They give away wives,¹²⁴⁸ sons, daughters,
And their own heads, and are established in enlightenment. {68}
- 36.- “ ‘They joyfully make unequalled
116 Offerings of flowers and incense,

- Holding parasols, banners, divine flags, [F.135.a]
 And musical instruments of various kinds.
 They know existence to be empty
 And do not rejoice in rebirth in existence.
 They have the ten strengths, are adorned by the signs,
 And they illuminate all ten directions. {69}
- 36.- “The bodhisattvas established in retention
 117 Have no attachment to the phenomena of the three realms.
 They have no attachment to the realm of desire,
 To the form realm, or to the formless realm. {70}
- 36.- “The bodhisattvas established in retention
 118 Have no concept of a self, no concept of being,
 No concept of a soul, and no concept of an individual,
 And always practice unsullied celibacy. {71}
- 36.- “The bodhisattvas established in retention
 119 Have no concept of things and no concept of nothing,
 No concept of happiness and no concept of unhappiness,
 And no concept of number and no concept of numberless.¹²⁴⁹ {72}
- 36.- “They have no concept of existence and no concept of nonexistence,¹²⁵⁰
 120 No concept of woman and no concept of man,
 No concept of villages and no concept of towns,
 And no concept of regions and no concept of market towns.¹²⁵¹ {73}
- 36.- “The bodhisattvas established in retention
 121 Have no concept of desire and no concept of no desire,
 No concept of stupidity and no concept of no stupidity,
 And no concept of ignorance and no concept of no ignorance.¹²⁵² {74}
- 36.- “The bodhisattvas established in retention
 122 Have no concept of pride and no concept of no pride,
 No concept of ignorance and no concept of no ignorance,
 And no concept of view and no concept of no view.¹²⁵³ {i}
- 36.- “The bodhisattvas established in retention
 123 Have no attachment to the powers and the strengths,
 No attachment to the dhyānas and the aspects of enlightenment,
 And have abandoned all the evils in the three realms. {75}
- 36.- “They have no desire or passion, no anger or rage;
 124 They have no ignorance or dullness, and are always honest.

When they see the buddhas with their ten strengths, they honor them.
And they do not gain knowledge for the sake of rebirth in the higher realms. {76}

36.- “ ‘When they hear the unique Dharma from another,
125 They never have any doubt in it.
They know if there is deficiency or not in others’ minds, [F.135.b]
Like looking into a clear, pure bowl of sesame oil. {77}

36.- “ ‘If attachment develops,
126 That friendliness is a great kleśa.
If anger develops then that aggression
Brings evil, enmity, and fear.
Completely rejecting both of those,
The wise ones are established in enlightenment.
They become here the great leaders of humans,
Endowed with the ten strengths, appearing in the world.¹²⁵⁴ {78}

36.- “ ‘They abandon the internal and the external
127 And remain in the nature of phenomena.
They have correct conduct that is pure,
Without defect, unsullied, and faultless.
Their conduct is never sullied
And it is never corrupted.
The wise ones avoid attachment and anger¹²⁵⁵
And attain the peace of enlightenment.’ {79}

36.- “ ‘After King Śūradatta had heard from the saṅgha what vast, extensive, and special
128 qualities the dharmabhāṅaka Supuṣpacandra had, he was in suffering and unhappy, and
therupon he recited these lines of verse to that great assembly of bodhisattvas:¹²⁵⁶

36.- “ ‘The dense forest of Samantabhadra,
129 Filled with great trees and beautified by fruit,
Adorned by beautiful flowers that appear in all seasons
And where various birds sing their songs, {i}

36.- “ ‘And adorned by tall, stately, golden mountains
130 And by the tuneful song of kiṃnaras,
By skillfully created, pleasant music,
And the constant dancing of adept maidens— {ii}

36.- “ ‘That forest is like a deva’s park,
131 With trees that have beautiful, shining forms,
With a carpet of various kinds of flowers,
And with rivers adorned by blue and red lotuses. {iii}

- 36.- “Sages constantly live in harmony
132 Within such a delightful forest.
He departed from it wishing to benefit beings
And came to my city, which is a mass of sin. {iv}
- 36.- “That dharmabhāṅaka with excellent qualities,
133 Supuṣpacandra, came here to this city.
When he came I committed the evil action of having him slain,
And because of his death I am going to fall down into hell. {v} [F.136.a]
- 36.- “May the bodhisattvas who have the power of compassion,
134 The heroes who act in this world to benefit beings,
Give their protection to me, who have done such evil things:
I go to those bodhisattvas for refuge. {vi}
- 36.- “Secondly, those who are pratyekabuddhas,¹²⁵⁷
135 And also śrāvakas with miraculous powers,
Whose outflows have ceased and are in their last body,
Save me from the suffering of being reborn in the Avīci hell!’” {vii}
- 36.- Then at that time the Bhagavān said to Ānanda, “In that way, Ānanda, the bodhisattva
136 mahāsattva has no attachment to life or body. Why is that? Because, Ānanda, beings who
have attachment to life and body create bad karma.
On this topic it was said:
- 36.- “Beings who have attachment
137 To this body, which is constantly rotting,
And to this life, unstable and powerless,
Which is like a dream or an illusion, {viii}
- 36.- “They fall under the power of ignorance
138 And create extremely dreadful karma.
Devoid of wisdom, following Māra,¹²⁵⁸
They are reborn in the terrible hells. {ix}
- 36.- “Those humans who are indifferent
139 To their body, which is like a lump of foam,
And their life, which is like a water bubble,
Will become supreme beings.” {x}
- 36.- Then the Bhagavān said to Brother Ānanda, “Ānanda, in that way bodhisattva
140 mahāsattvas who wish for this samādhi, and wish to attain quickly the highest, complete
enlightenment of perfect buddhahood, should train in this samādhi, and should have no
regard for their body or life. They should be as diligently dedicated as they would if their

hair or clothes were on fire, and have great compassion for all beings. For example, they should give up living happily in solitude, solitary places, and forests, and enter the villages, the towns, the market towns, the regions, the kingdom, the capital, and district capitals,¹²⁵⁹ and there teach the Dharma to beings so that beings can attain irreversible progress toward the enlightenment of the śrāvaka, irreversible progress toward the enlightenment of the pratyekabuddha, or irreversible progress toward the highest, complete enlightenment.”¹²⁶⁰ [F.136.b]

36.- Thereupon the Bhagavān gave a detailed teaching on this episode from the past by
141 chanting the following verses to Brother Ānanda:¹²⁶¹

36.- “At that past time, when I was practicing bodhisattva conduct,
142 I was King Śūradatta.
I left my capital city Ratnāvātī
On the way to a place that was a park. {80}

36.- “While riding in the chariot I saw a bhikṣu
143 Who was perfectly handsome and attractive,
Wearing the armor of the thirty-two signs,
And he illuminated all directions. {81}

36.- “He was renowned as Supuṣpacandra,
144 And was compassionate, beneficial, and kind.
He was beautiful with his splendor and majesty,
And through his love for beings he had come to town. {82}

36.- “I could not be his equal in appearance,
145 And a malevolent envy arose within me.
I was attached to desires and clung to my kingdom,
And thought he would deprive me of my kingdom. {83}

36.- “I had sons that numbered a full thousand,
146 Who were following behind me riding in chariots,
And who wore various kinds of diadems and jewelry,
As if the devas who were lords of Trāyastriṃśa had come. {84}

36.- “I also had there five hundred daughters,
147 Who were very beautiful and wore bejeweled shoes,
Beautified by ribbons, diadems, and jewelry,
Who pulled my chariot with cords of gold.¹²⁶² {85}

36.- “I had my eighty thousand wives,
148 Who were all alluring and very beautiful.
From within their chariots they saw the bhikṣu,
Whose body had the shining splendor of Mount Meru. {86}

- 36.- “When they saw him they conceived of him as like a father,
149 And they developed the aspiration to attain supreme enlightenment.
Then they adopted the practice of celibacy
And they cast off their delightful jewelry. {87}
- 36.- “At that time there arose within me envy
150 And intractable, pitiless malice and anger.
Proud of my power, I said to my sons,
‘Slay that bhikṣu who is before me!’ {88}
- 36.- “The princes, on hearing my words,
151 Became distressed and unhappy. [F.137.a]
They said, ‘Father, do not speak such words!
We will not slay such a bhikṣu! {89}
- 36.- “ ‘Even if our bodies and limbs were to be cut up
152 For as many eons as there are sand grains in the Ganges,
Nevertheless we would never slay this bhikṣu,
As we have developed the aspiration for enlightenment.’¹²⁶³ {90}
- 36.- “When the king had heard the words of his sons
153 He furiously ordered his serving executioner,
‘Quickly bring to me this bhikṣu slain,
Who is standing in front of my harem!’ {91}
- 36.- “Then the executioner named Nandika,
154 Cruel and malevolent, followed him.
He took a sword oiled with sesame oil,
And with it he cut the bhikṣu into eight pieces. {92}
- 36.- “When he cut into the body and limbs,
155 Instead of blood a thousand light rays were emitted,
And where it was cut open, inside the body
Were symbols, such as śrīvatsas and wheels.¹²⁶⁴ {i}
- 36.- “Having committed such a dreadful act,
156 The king instantly departed for the park.
Thinking of the bhikṣu Puṣpacandra,¹²⁶⁵
He could not join in amusements or be happy. {93}
- 36.- “He very quickly and in a hasty manner
157 Departed from the park to return to his palace.
His chariot on the way came to the place
Where the bhikṣu lay in eight pieces. {94}

- 36.- “There he heard the sound of the wailing
158 Of many millions of devas in the sky.
They cried, ‘King, you have created so much bad karma
That when you die you will go to the miseries of the Avīci hell!’ {95}
- 36.- “When the king had heard those words
159 He became distressed, sorrowful, and afraid.
He thought, ‘I have created so much bad karma
Through my having Puṣpacandra killed!’ {96}
- 36.- “ ‘He was the son of the buddhas, of the leaders of men,
160 Of the tathāgatas who have infinite wisdom.
He controlled his senses, was caring, had a peaceful mind,
But because of my desires I had him slain. {97}
- 36.- “ ‘He possessed the Dharma of the tathāgatas.
161 In the age of destruction he was a treasure of the Dharma.
He was a lamp of wisdom for the entire world,
But because of my desires I had him slain. {98}
- 36.- “ ‘He was a king of physicians for this entire world
162 And he was always healing beings. [F.137.b]
He gave them the shining elixir of amrita,
But because of my desires I had him slain.¹²⁶⁶ {i}
- 36.- “ ‘He explained to beings the Dharma
163 That is profound, peaceful, and difficult to see.
He was a teacher of the supreme essence of enlightenment,
But because of my desires I had him slain. {99}
- 36.- “ ‘He possessed the Dharma treasure of the guides,
164 And he was a lamp for a world in darkness.
He possessed the retention of the king of sūtras,
But because of my desires I had him slain. {100}
- 36.- “ ‘He was free of the kleśas and possessed pure wisdom,
165 And he constantly rested in a state of peace, perfect peace.
I had him killed today because of my desires,
Which was extremely evil, and I will go to hell. {101}
- 36.- “ ‘The buddhas of the past and of the future,
166 And the jinas, the supreme men, of the present,
Who are endlessly praised and have an ocean of qualities,
With my hands together in homage I go to them for refuge.’ {102} [B13]

- 36.- “When King Śūradata saw that the body of the slain dharmabhāṅaka Supuṣpacandra that
167 lay on the ground had not altered in color he was distressed, sorrowful, and remorseful.
He became crazed and wailed loudly.
- 36.- “He recited these mournful verses that praised the qualities of the dharmabhāṅaka
168 Supuṣpacandra:¹²⁶⁷
- 36.- “The noble saṅgha in Samantabhadra Forest
169 Requested you in many different ways
Not to go to Ratnāvati, the capital city,
Because there would be a danger to your life. {i}
- 36.- “You did not listen to that saṅgha of bhikṣus.
170 Why, venerable one, did you come to the town?
Whatever the reason might be that you came,
You should accomplish it, O lamp for the world! {ii}
- 36.- “The ground is adorned by a variety of divine plants.
171 There is a dense multitude of shining, beautiful trees.
It is protected by supreme siddhas and vidyādhara,¹²⁶⁸
It is frequented by devas, and the lords of birds sing there.¹²⁶⁹ {iii}
- 36.- “You departed from the perfect, delightful
172 Samantabhadra Forest, where the buddhas always dwell. [F.138.a]
Gentle one, explain to me today
The reason why you came here. {iv}
- 36.- “When I have heard your words, I will fulfill your command.
173 Son of the Buddha, arise and give me your instruction.
Alas, what shall I do, god of gods,
I am helpless and go to you for refuge! {v}
- 36.- “Alone like a lion, the king of animals,
174 You left your pride,¹²⁷⁰ a supreme saṅgha of bhikṣus,
And with compassion for endless beings,
With no regard for your own life, you came here. {vi}
- 36.- “I was overcome with desire and envy
175 And had this hero cut into pieces.
Now your entire saṅgha of bhikṣus
Has come to the capital in order to see you. {vii}
- 36.- “That which I, terrified, request of you,
176 It is a request that is worthy to be fulfilled.¹²⁷¹
Puspacandra, I pray you free me from fear

- And that you rise like the moon when it is full. {viii}
- 36.- “ ‘Dharmabhāṇaka who is liberated from anger,
177 Lord of beings, bestow this favor on me.
Today, bestow this one favor on me:
I pray that you arise, shining like the sun. {ix}
- 36.- “ ‘I have committed an evil, sinful act.
178 I have slain the supreme dharmabhāṇaka.
When I die I will be reborn in a terrible hell,
And I have no one who can save me from that. {103}
- 36.- “ ‘Shame upon this sinful mind that creates calamity!
179 Shame upon this kingship of pride and arrogance!
I will have to go alone, leaving all behind,
Without taking any possessions¹²⁷² with me.¹²⁷³ {104}
- 36.- “ ‘You have the pure Dharma, and have defeated desire and anger.
180 You speak pleasant words, are self-controlled, and compassionate.
You do no wrong, and are the sole friend of beings.
Supreme Puspacandra, why did I slay you? {105}
- 36.- “ ‘Ah!¹²⁷⁴ You who are wealthy in discipline, patience, and austerity!
181 Ah! You who possess the qualities of a handsome form and kindness!
Ah! You who are honest, glorious, and trustworthy—
Where have you gone, leaving us behind? {106}
- 36.- “ ‘Noble one, when your body and limbs were cut,
182 Milk flowed out and thousands of light rays shone forth.
The entire world was astonished.
My wondrous¹²⁷⁵ guide, I pray that you arise!¹²⁷⁶ {i} [F.138.b]
- 36.- “ ‘Ah! Puspacandra, you are self-controlled and compassionate!
183 Ah! Come here, you mountain of love and compassion!
Ah! You are a supreme teacher of the profound Dharma—
Divine one, I pray that you be compassionate to me and arise. {ii}
- 36.- “ ‘Ah! Come here, you who have the face of a full moon!
184 Ah! Come here, you who are upon the ten bhūmis!
Ah! You are a hero who has power over the ten bhūmis—
You, who have power over life, where you have gone? {iii}
- 36.- “ ‘Ah! Come here and speak to me!
185 Ah! You who are so diligent and compassionate, where have you gone?
Ah! You have meditated for a long time on patience—

- You who have great love, arise and speak to me! {iv}
- 36.- “ ‘Ah! God of gods, you who are worthy of offerings,
186 Dharmabhāṅaka, why do you continue to remain silent?
Arise, wise one, come into my home
And teach the Dharma to the city’s women. {v}
- 36.- “ ‘Divine one, it is not possible to cut up your body.
187 Even the devas, asuras, yakṣas,¹²⁷⁷ and rākṣasas
Are unable to destroy this body of yours.
Wise one, do not perform this illusion today. {vi}
- 36.- “ ‘Divine one why do you continue with this illusion?
188 This is not a beautiful bodhisattva illusion.
Abandon all illusions and arise,
And teach the Dharma in the city of Ratnāvātī. {vii}
- 36.- “ ‘Ah! Come here, noble Puṣpacandra!
189 Ah! Come here, you who are without desire for the three realms!
Ah! Come here, guide who is like a father and mother—
And close the door through which I will go to hell. {viii}
- 36.- “ ‘You are the refuge for those beings reborn in the lower realms,
190 And for beings who are falling into the great Avīci hell.
Come here, Protector Supuṣpacandra,
And open the door through which I can go to the higher realms! {ix}
- 36.- “ ‘Lord, for seven days you did not eat.
191 Arise and eat a meal in my home.
Having eaten a meal, then in Ratnāvātī
Establish many beings in the Dharma. {x}
- 36.- “ ‘Ah! My father who is wise in the supreme Dharma!
192 Ah! You who have no enmity toward any being!
Ah! Come here before me and teach me the Dharma!
Ah! Come here and quickly fulfill my prayers! {xi}
- 36.- “ ‘Ah! The saṅgha of bhikṣus do not have their lord! [F.139.a]
193 Ah! They are blinded, distressed,¹²⁷⁸ and in sorrow!
Ah! Arise quickly, you who are the most precious being—
And having arisen bring relief to this saṅgha of bhikṣus. {xii}
- 36.- “ ‘Ah! Come here, you who are a light for the three realms!
194 Ah! Come and enter the Samantabhadra Forest!
Enter the supreme forest, Samantabhadra,

- And teach so as to benefit the bhikṣus.¹²⁷⁹ {xiii}
- 36.- “ ‘Oh! Oh!¹²⁸⁰ You possess the Dharma and have marvelous qualities.
 195 You are as rare as a flower on the sacred fig tree.
 Oh! Oh! Look upon the saṅgha of bhikṣus
 With your stainless eyes of wisdom and compassion.
 Oh! Oh! Teach to the bhikṣus
 The retention¹²⁸¹ that is beyond words.
 Oh! Oh! Puṣpacandra, arise here today
 Like the rising moon.¹²⁸² {xiv}
- 36.- “ ‘Oh! Oh! Son of the jinas, who has compassion for me,
 196 Unsurpassable teacher, bring me relief.
 Oh! Oh! You who when struck by swords and sticks
 Have the power of great patience and kindness.
 Oh! Oh! Compassionate Supuṣpacandra,
 Generous guide, I pray that you arise.
 Oh! Oh! Arise and teach to me
 The retention that is difficult to see. {xv}
- 36.- “ ‘Oh! Oh! You are the supreme lamp of wisdom
 197 That illuminates the entire world.
 Oh! Oh! You are dedicated to the benefit of beings;
 You are the guide with the strength of compassion.¹²⁸³
 Oh! Oh! Arise, Puṣpacandra, the hero¹²⁸⁴
 Who accomplishes the benefit of beings.
 Oh! Oh! Arise and bring trillions
 Of beings to the city of peace. {xvi}
- 36.- “ ‘Oh! Oh! You who have the wealth of correct conduct,
 198 You have understanding, the wealth of training, and are wise.
 Oh! Oh! You remain in the discipline of correct conduct
 And rejoice in the seedlings of the trees of Dharma.
 Oh! Oh! You wear the orange dyed dharma robes,
 And are always satisfied by renunciation.
 Oh! Oh! Arise, glorious Puṣpacandra,
 Who has perfect discipline, generosity, and austerity. {xvii}
- 36.- “ ‘Oh! Oh! Tamed one who tames untamed beings,
 199 Who always has the state of being tamed. [F.139.b]
 Oh! Oh! Tamed one who follows those who are tamed,
 Who is peaceful, and who has pacified senses.
 Oh! Oh! You continually with the sound of the Dharma

- Awaken beings who are asleep, deeply asleep.
 Oh! Oh! You awaken millions of beings
 And establish them in the highest yāna. {xviii}
- 36.- “ ‘Oh! Oh! With the planks of generosity
 200 You have made a ship and tied it with the ropes of diligence.
 Oh! Oh! You rescue the beings who
 By craving¹²⁸⁵ have fallen into the great ocean.
 Oh! Oh! Arise, Supuṣpa,¹²⁸⁶ with the ten strengths,
 You who are the wise pilot of the ship.
 Oh! Oh! Sail that stable ship
 And come and rescue me too. {xix}
- 36.- “ ‘Oh! Oh! You are the supreme doctor, practiced in discipline;
 201 You are the unsurpassable doctor, learned in healing.
 Oh! Oh! You have attained the perfection of liberation through wisdom
 And you bestow the medicine that is the good Dharma.
 Oh! Oh! When you see beings who are sick,
 Afflicted with all kinds of illnesses,
 Oh! oh! arise quickly and give them
 The medicine of the Dharma.¹²⁸⁷ {xx}
- 36.- “ ‘Oh! Oh! King of the medicine of wisdom, unequaled,
 202 You have reached the perfection of superior wisdom.
 Oh! Oh! You completely cure all illnesses.
 With compassion you accomplish the benefit of beings.
 Oh! Oh! Everyone in the realm of sick beings
 Is afflicted by the illness of desire.
 Oh! Oh! You make all those beings
 Happy, healthy, and reach nirvāṇa. {xxi}
- 36.- “ ‘Oh! Oh! Wise one, who has a vast training in wisdom,
 203 Beat loudly the drum of the Dharma!
 Oh! Oh! With your ocean of wisdom cut through
 All the world’s creepers of doubt.
 Oh! Oh! You who are excellently learned,
 Stainless, a holder of the Dharma, a supreme human,
 Oh! oh! be seated in the midst of your assembly
 And, wise one, recite thousands of millions of stainless sūtras. {xxii}
- 36.- “ ‘Ah! Puṣpacandra, you are adorned by the supreme primary signs.
 204 Ah! Your body has all the eighty excellent secondary signs complete.¹²⁸⁸
 Ah! Come here, honest one, who has crossed the ocean of existence.

- Ah! Arise, you who have escaped from the prison of existence. [F.140.a]
 Ah! You have sacred, supreme wisdom and knowledge.
 Ah! Puṣpacandra, you have great compassion.
 Ah! Have love and compassion and arise!
 Ah! Puṣpacandra,¹²⁸⁹ I pray to you. {xxiii}
- 36.- “ ‘Ah! Puṣpacandra, give your instruction!¹²⁹⁰
 205 Ah! Do not forsake your saṅgha of bhikṣus!
 Ah! Come here and lead your saṅgha!
 Ah! Arise and go to that forest!
 Ah! Puṣpacandra, you enjoy the four¹²⁹¹ dhyānas.
 Ah! You have love equally for friends and enemies.
 Ah! Arise, you who maintain unequalled retention.
 Ah! Come here, arise, you who are a tree of pure wisdom. {xxiv}
- 36.- “ ‘Ah! You are as unshakable as Meru.
 206 Ah! You for whom buddhas and beings are equal¹²⁹²—
 Ah! Puṣpacandra, who has perfect discipline—
 Ah! Arise and attain buddhahood at the foot of the Bodhi tree.¹²⁹³
 Ah! You have divine hearing and possess the supreme Dharma.
 Ah! You have divine vision, and are wise and adept in wisdom.
 Ah! Arise, compassionate one, and look at me!
 Ah! Endlessly famous one, listen to my words! {xxv}
- 36.- “ ‘Ah! You help and benefit the entire world.
 207 Ah! Puṣpacandra, you delight in great generosity.
 Ah! Arise and quickly¹²⁹⁴ fulfill my prayer.
 Ah! Do not remain here in pieces.
 When the men and the women of this city
 Saw you lying dead,¹²⁹⁵
 Their hearts were withered by sorrow.
 Look upon them with your compassionate eyes! {xxvi}
- 36.- “ ‘Arise, Supuṣpa, so that you may fulfill
 208 The reason for cultivating the strength
 Of love, wisdom, and method,
 And your vast rejoicing in compassion and equanimity.
 Devas, nāgas, and asuras with great miraculous powers,
 Yakṣas, rākṣasas, humans, and kiṃnaras
 Bring flowers and incense in their cupped hands;
 They have all come to delight in seeing you. {xxvii}
- “ ‘Today I have understood the words of the Sage:

- 36.- The desires of beings are harmful¹²⁹⁶ murderers.¹²⁹⁷
 209 This fever¹²⁹⁸ of the mind is the cause of the lower realms.¹²⁹⁹
 Therefore I shall forsake acting out of desire. {107}
- 36.- “ I have committed the sin of slaying the bhikṣu,
 210 Which was extremely wicked and will destroy my happiness.
 I am going to go to the terrible Avīci hell [F.140.b]
 And I have no protector who can save me from that.
 I shall forsake the kingdom and practice celibacy.
 I shall make excellent offerings
 With incense, flowers, and perfumes,
 And I shall build a beautiful stūpa.¹³⁰⁰ {108}¹³⁰¹
- 36.- “ I give a command to all my sons,
 211 Daughters, wives, prominent citizens,
 Ministers, head merchants,
 Heads of guilds, and many kṣatriyas:
 Quickly make a bier with a casket
 Of agarwood, sandalwood, cherry wood,
 And whatever is splendid, aromatic, and beautiful,
 For the cremation of this bhikṣu.¹³⁰² {109}
- 36.- “Having heard the king, all the townspeople
 212 Brought the very best incense,
 Fashioned a bier, and placed
 The bhikṣu inside the casket.
 With agarwood, sandalwood, and magnolia,¹³⁰³
 Valerian, fenugreek, and begonia,
 With flowers and perfumed garlands,
 And with sesame oil he was cremated. {110}
- 36.- “The bhikṣus collected
 213 A droṇa of his burned bones.¹³⁰⁴
 The king created for them a stūpa
 And said, ‘I wish to make an offering to it.’
 Holding flowers, garlands, and perfumes,
 The king had others hold parasols, flags, and banners,
 And play the music of a thousand
 Quintillion musical instruments. {111}
- 36.- “The king came to the stūpa of the bhikṣu
 214 During each of the three periods¹³⁰⁵ of every day,¹³⁰⁶
 And confessed absolutely whatever bad actions, however small,

He may have committed in this life or throughout the three times.¹³⁰⁷
For nine hundred and fifty billion years
He repented all his misdeeds,¹³⁰⁸
And from then on perfectly maintained correct conduct
That was unimpaired, pure, unsullied, and stainless. {112}

36.- “For nine hundred and fifty billion years¹³⁰⁹
215 He kept the poṣadha vows.
Then when my body¹³¹⁰ was destroyed
I fell into the terrible Avīci Hell.
I had committed cruel actions out of desire
And therefore I experienced many sufferings.
I had displeased nine hundred
And fifty billion buddhas. {113} [F.141.a]

36.- “For nine hundred and fifty billion years
216 I was blind throughout that time.
For sixty-two quintillion eons
In the past my eyes were destroyed.
For many thousand quintillions
Of eons, my eyes were gouged out.
For countless millions of eons,
My head, ears, feet, and hands were cut off. {114}

36.- “For another quintillion eons
217 I was born into human lives
In which I experienced suffering,
Tormented for a long time by saṃsāra’s suffering.
For a long time in saṃsāra I experienced
The suffering created by my bad actions.
Therefore those who wish for the peace of enlightenment
Should commit no bad actions within the three realms. {115}

36.- “Although the supreme king confessed his past action,¹³¹¹
218 He was not freed from the evil that he had done.
Because he had created such terrible karma,
When he passed away he fell to the terrible Avīci hell. {116}

36.- “While I was practicing bodhisattva conduct,
219 For many endless eons my hands, feet, ears, and nose
Were cut off and my eyes were forcefully gouged out
While I was being hit with sticks and weapons. {117}

“For the sake of enlightenment I gave away my body, head, and hands,

- 36.- My sons, my wives, my eyes, and my flesh.
 220 I joyfully gave away my feet and my hands,
 But even that did not exhaust my previous bad karma. {118}
- 36.- “Ānanda,¹³¹² that is how I practiced for endless eons.
 221 I saw countless buddhas endowed with glory.
 Those are the sufferings I experienced in the past
 While practicing this supreme bodhisattva conduct.¹³¹³ {121}
- 36.- “The bodhisattva who maintains retention
 222 Remains loving, always unwavering and unshakable,
 Makes offerings to the buddhas, the purified gods of gods,
 And will never go to the lower realms. {122}
- 36.- “The one who wishes to become a buddha, a lord of the Dharma
 223 Who is adorned by the thirty-two signs,
 Should maintain unsullied, uninterrupted correct conduct,
 And be established in the retention of the Dharma that has been taught. {123}
- 36.- “I was at that time King Śūrādatta.
 224 My sons were subsequently protectors of the Dharma.
 Padmottara was Supuṣpacandra,
 And Vasunandi¹³¹⁴ was Śāntirāja¹³¹⁵ with the ten strengths. {119} [F.141.b]
- 36.- “The Tathāgata was the principal human,
 225 A hero for the three worlds, the sole friend of beings.
 He accomplished a vast benefit for beings.
 He passed into nirvāṇa and was a guide like a lamp.¹³¹⁶ {i}
- 36.- “The host of women and the multitude of kṣatriyas,
 226 The leading citizens, the generals, and the ministers,
 The heads of guilds, head merchants, and regional commanders
 All gained the ten strengths and freedom from the kleśas.”¹³¹⁷ {120}
- 36.- *Conclusion of the thirty-sixth chapter, “Supuṣpacandra.”*
 227

Teaching the Aggregate of Correct Conduct

37.1 Then the Bhagavān said to the youth Candraprabha, “Therefore, young man, bodhisattva mahāsattvas who wish to attain quickly the highest, complete enlightenment of perfect buddhahood should hear the samādhi, *the revealed equality of the nature of all phenomena*, should obtain it, study it, keep it, recite it, disseminate it, transmit it, chant it, meditate on it with unadulterated meditation, and in other ways make it widely known. They should also maintain the aggregate of correct conduct.”

Thereupon the Bhagavān recited the following verses:

37.2 “Bodhisattvas who maintain the aggregate of correct conduct,
Who practice the conduct wishing for benefit,
Will quickly go to the Abhirati buddha realm,
Attain patience, and become kings of the Dharma. {1}

37.3 “Therefore, be agreeable without malice,
And always be pleasant to everyone.
Having seen countless glorious buddhas
You will reach enlightenment and become a lord of Dharma. {2}

37.4 “Therefore, having heard this supreme benefit,
And having seen bhikṣus who have excellent correct conduct,
A wise person would always depend upon them
And quickly become one who has attained the samādhi. {3}

37.5 “If there were an incalculable, immeasurable treasure
Filled with the seven precious jewels, [F.142.a]
And if there were realms as numerous as the sands of the Ganges
That were filled with those precious jewels, {4}

37.6 “And if there were a bodhisattva who aspired to generosity,
Who made a gift of these every single day,
And made this gift continuously

- For as many eons as there are sands of the Ganges, {5}
- 37.7 “That entire gift would not produce a fraction
Of the accumulation of merit that is obtained
By the bodhisattva who, having heard this samādhi,
Becomes a holder of this supreme treasure of the sugatas. {6}
- 37.8 “This supreme, incomparable accumulation of merit
Is the source of the immeasurable treasure of wisdom.
A person who has the appropriate faith
Should possess this supreme, stainless samādhi. {7}
- 37.9 “Bodhisattvas will have great riches
Through possessing this stainless peace of samādhi.
They will be a great ocean of the wealth of hearing the Dharma.
The merit of this is beyond any measure. {8}
- 37.- “Bodhisattvas are said to be those who have become developed¹³¹⁸
10 Through the supreme, inconceivable Dharma.¹³¹⁹
The ones who teach this samādhi
Never doubt enlightenment. {9}
- 37.11 “The ones who have become a teacher for the world, a guide,
A buddha, self-arisen, having great compassion,
Have attained a supreme accumulation of merit,
Which is inconceivable and beyond any measure. {10}
- 37.12 “In this billion-world universe there is not to be found
Any being superior¹³²⁰ to them,
Or who is their equal in the accumulation of merit
And unrivaled, inconceivable wisdom. {11}
- 37.13 “There is no one who can equal their wisdom
Other than one who has heard this samādhi,
Possesses it, recites it, and understands it,
And seeks the unequalled enlightenment of buddhahood.¹³²¹ {12}
- 37.14 “Young man, if the amount of merit that is obtained
By those who possess and recite this samādhi
Were to become a phenomenon that has form,
It would be too great to be contained within these many worlds. {13}
- 37.15 “Therefore, young man, the bodhisattvas
Who wish to make an offering to all the buddhas,
The tathāgatas of the past and present, [F.142.b]

- Should possess and recite this samādhi. {14}
- 37.16 “This is the enlightenment of the tathāgatas.
Young man, have faith in my words.
The tathāgata does not speak untrue words;
He does not tell lies, like beings do. {15}
- 37.17 “Throughout countless hundreds of eons in the past
I purified myself of believing in a self
And practiced the supreme bodhisattva conduct
Because I was seeking this samādhi. {16}
- 37.-
18 “Therefore listen to this treasure of the Dharma
From which trillions of sūtras arise.
This is a vast, inconceivable aggregation of merit
Through which buddha wisdom will quickly be attained. {17}
- 37.19 “That which is taught by the wise, fearless ones
Is the supreme sūtra among all sūtras
And the source of inconceivable virtues.
It is a Dharma for which no end can be found. {18}
- 37.-
20 “It may be possible to break apart and cut to pieces
A billion-world universe and count its atoms,
But it is not possible to count the innumerable
Hundreds of sūtras that they constantly teach. {19}
- 37.21 “It may be possible to count the inhalations and exhalations
Of all the beings that are in this buddha realm,
But it is not possible to know the limit of the sūtras
Taught by those who are established in this samādhi. {20}
- 37.-
22 “It may be possible to count the beings
In as many buddha realms as there are Ganges sands,
And the thoughts that arise in those beings’ minds,
But the sūtras constantly taught by such people cannot be counted. {21}
- 37.-
23 “One may be able to count, over millions of eons,
All the grains of sand in the great ocean,
And of sand in the rivers, ponds, and pits,
But one cannot know the extent of the sūtras they expound. {22}
- 37.-
24 “One may be able to count out, with the tip of the hundredth part of a hair,
The masses of water ever present
In many millions of buddha realms,

- But one cannot count the different aspects of their speech. {23}
- 37.- “One may be able to count after many millions of eons
25 All the beings who have appeared in the past
Who have cherished their own bodies,
But one cannot know the extent of the sūtras they have accomplished. {24}
- 37.- “It may be possible to count all the sounds made by all creatures,
26 By all beings who are living in the ten directions,
But one cannot count the number of sūtras
That are uninterruptedly taught by them. {25} [F.143.a]
- 37.- “They know how to teach the entire Dharma.
27 They are skilled in etymologies, teaching, and the meaning of words.
They have trained in the way of definitive knowledge,
Have vast understanding, and constantly have joyful wisdom. {26}
- 37.- “They have analytic comprehension, cognize vast meaning,
28 And they always know the conceivable and inconceivable.
They know all the languages spoken on the earth
And with those words teach without attachment to them. {27}
- 37.- “The dharmabhāṅakas teach unobstructedly.
29 They teach all beings without attachment.
They are skilled in the words of answering questions,
And thus they know the ultimate truth. {28}
- 37.- “Without attachment they teach
30 Countless millions of teachings from within one sūtra.
Without attachment they are skilled in teaching and the meaning of words;
Without attachment they teach in the middle of the assembly. {29}
- 37:31 “The ones who are established in this samādhi
Have become unshakable bodhisattvas.
They have attained unique strength in the Dharma
So that they can benefit many millions of beings. {30}
- 37.- “Just as Sumeru, unshakable and immovable,
32 Cannot be shaken by the winds,
In that way the dharmabhāṅaka bhikṣus
Cannot be shaken by any opponent. {31}
- 37.- “It may be possible for the winds to shake
33 Those mountains declared to be unshakable
In the worlds of this billion-world universe,

But the bhiksus dwelling in emptiness cannot be shaken. {32}

37.- “The ones who are constantly engaged with emptiness
34 Are those who certainly dwell with the buddhas.
They know with certainty the emptiness of phenomena
And cannot be swayed by any opponent. {33}

37.- “They cannot be shaken by any opponent,
35 And they cannot be overcome by any opponent.
They teach this peace, this samādhi,
And are invincible and irreproachable. {34}

37.- “Having taught this peace, this samādhi,
36 They have the realization of emptiness
And they have no doubt in any of the Dharma,
And continuously remain in endless wisdom. {35}

37.- “Attaining the strengths and the aspects of enlightenment
37 Is not difficult for those who have obtained and recited this samādhi.
It is not difficult to attain the inconceivable
Discernments, miracles, and higher cognitions. {36} [F.143.b]

37.- “Within created existences, with infinite wisdom
38 It is not difficult for them to see the jinas.
The ones who possess this samādhi will see
Countless quintillions of buddhas. {37}

37.- “They will hear this peace, this samādhi,
39 Directly from all of those jinas.
They will reach the perfection of the discernments and powers,
And will possess the supreme wisdom of the buddhas. {38}

37.- “If all the worlds in the billion-world universe
40 Were to be filled with precious jewels,
With the wealth of divine, supreme precious jewels
From the depths to the summit of existence, {39}

37.41 “And if all of the various, infinite realms
Were covered with gold from the Jambu River
From the depths to the summit of existence,
And all of it were given as an offering to the jinas, {40}

37.- “And if all of the various beings there are
42 Made this offering to them for endless eons,
Making this gift, giving constantly to the buddhas

- And creating this accumulation of generosity for the sake of enlightenment, {41}
- 37.- “And if there were a bhikṣu who rejoiced in emptiness
43 And with hands together paid homage to those with the ten strengths,
Then the former accumulation of generosity would not even be a fraction
Of that of the bodhisattva who rejoiced in emptiness. {42}
- 37.- “The supreme being has given the example
44 Of a person with merit who has that attainment,
Develops vast faith, and performs acts of generosity
In seeking the unequalled enlightenment of buddhahood. {43}
- 37.- “All that generosity cannot be even a hundredth
45 Of the accumulation of merit that is acquired
By someone who with a pleased mind obtains
One four-line verse of this supreme excellent samādhi. {44}
- 37.- “Bodhisattvas who, wishing to benefit, practice generosity,
46 But who have not heard this peace, this stainless samādhi,
Will not quickly attain the wisdom of buddhahood;
But having heard it they will quickly attain the wisdom of buddhahood. {45}
- 37.- “Bodhisattvas who rejoice in this lineage
47 Of those who, having attained this level of supreme peace,¹³²²
Have heard¹³²³ the stainless samādhi, will gain understanding
And will quickly attain the wisdom of buddhahood.¹³²⁴ {46}
- 37.- “They have obtained such a treasure as infinite realms
48 That are as numerous as the Ganges sands, [F.144.a]
Filled with precious jewels
Both human and divine. {47}
- 37.- “Bodhisattvas who obtain this samādhi
49 And who always insatiably study it
Have gained a wealth, a treasure of precious jewels.
That is a treasure difficult to acquire. {48}
- 37.- “Someone with knowledge will never rejoice
50 In gaining a kingdom that has vast wealth,
But bodhisattvas are overjoyed and thrilled
To have obtained this stainless samādhi.¹³²⁵ {49}
- 37.51 “They become constant holders of
The Dharma of all the omniscient buddhas
And thus they hold the supreme way of the Dharma

During the final age of degeneration.
They are holders of the treasure of the Dharma and great realization;
They are holders of the treasure of omniscience.
They bring happiness to quintillions
Of beings through the words of the Dharma.¹³²⁶ {50}

37.- “They are people who have gained the wealth of correct conduct,
52 Who have understanding and the wealth of the trainings.
They maintain the discipline of correct conduct
And they rejoice in seedlings of the tree of the Dharma.
They are holders of the precious orange Dharma robes
And they are constantly happy in homelessness.
They are unequalled in benefiting beings
And they are established in omniscience. {51}

37.- “They are tamed and are tamers of untamed beings.¹³²⁷
53 They are constantly in the state of being tamed.
They are tamed and follow those who are perfectly tamed.¹³²⁸
They have pacified senses—perfectly pacified.
They constantly awaken with the sound of the Dharma
Those beings who are asleep, who are fast asleep,
And having awakened those beings they establish them
In the supremely good jewel of the Dharma. {52}

37.- “They become lords of generosity
54 Who are constantly giving freely.
They are wise and do not associate with the envious,
And they always rejoice in great generosity.
When they see poor and suffering beings
They content them with possessions.
They are constantly focused on omniscience
In order to bring benefit and happiness to beings. {53}

37.- “They constantly train in wisdom
55 And beat loudly the drum of the Dharma.
They cut through the creepers of doubt in all beings
And are constantly engaged in wisdom.
They are stainless, well-learned holders of the Dharma.
They are wise and have understanding.
They sit upon a seat within the assembly [F.144.b]
And they teach millions of sūtras. {54}

“They are greatly learned and hold what they have learned;

- 37.- They are holders of the Dharma of the buddhas.
56 They are holders of the treasure that is the Dharma
And they rejoice in the treasury of the Sage.
They have become possessors of immense wisdom
And they are constantly giving rise to vast joy.
They teach the peace of the supreme Dharma,
Which is subtle, liberating,¹³²⁹ and difficult to see. {55}
- 37.- “They know what is Dharma and what is not.
57 They are gentle, wise, and remain within the Dharma.
They are unequalled teachers of the kingdom of the Dharma
And constantly practice the supreme, unequalled Dharma.
They are devoted to the excellent Dharma
And maintain veneration of the guru.
They dwell in the supreme city of the Dharma.
They who are wise raise up the banner of the Dharma. {56}
- 37.- “When they see beings who are proud,
58 Arrogant,¹³³⁰ and constantly heedless,
Who are on a destructive, wrong path,
Who are following the path of saṃsāra,
They have vast love and compassion for them
While remaining in joy and equanimity.
They teach them the supreme eightfold path
Of peace that is difficult to see. {57}
- 37.- “They build the strong ship of the Dharma
59 To save and carry the many beings
Who have fallen into the great ocean
And into the rivers of saṃsāra.
Armored in the strengths, powers, and aspects of enlightenment,
They set out upon the ship of the Dharma,
And they always easily and without fear
Bring beings to the far shore.¹³³¹ {58}
- 37.- “They practice the discipline of the supreme medicine.
60 They are physicians who possess the supreme medicine.
They have perfectly attained liberation through knowledge and wisdom,
And they dispense the medicine of the good Dharma.
When they see sick beings
Afflicted by many illnesses,
They give them the medicine of the Dharma
And they heal them through the Dharma. {59}

37.61 “They are lords of the world, sovereigns of speech,
And they defeat their adversaries in debate.
They shine with the light of omniscience.
They have understanding and are on the level of the highest wisdom.
They are heroes with the strength of wisdom that defeats other strengths. [F.145.a]
They are praised by those who have wisdom.
With their wisdom they bring happiness to many
Trillions of beings, establishing them in the Dharma. {60}

37.- “They are the masters, the leaders of merchant caravans,¹³³²
62 Who are dedicated to protecting beings from misfortune.¹³³³
When they see beings bewildered on a path of jewels
Who are constantly caught in the trap of Māra,
They explain to them the supreme path
Of constant peace, happiness, and emancipation.
Through that path of wisdom
The wise ones guide many billions of beings. {61}

37.- “They are a sanctuary, they are a shelter,
63 They are a refuge; they are eyes and a lamp.
They give freedom from fear to those who are afraid.
They constantly bring relief to those who are fearful.
When they know of beings in great suffering,
Of beings who have been completely blind from birth,¹³³⁴
With the precious teachings on correct training
They shine the light of the Dharma. {62}

37.- “They are the best artisans in the world,
64 Who benefit beings with their craft.
They always make beings happy
Through being well trained in their craft.
They have attained perfection in the supreme training
And are completely skilled, with wondrous attainment in the world.
They who are established in enlightenment
Have realization and give sight to the world. {63}

37.- “They never cease longing to listen
65 To the supreme, unequalled Dharma of the buddhas.
They have perfected conduct, patience, and samādhi,
And have heard the profound Dharma.
They never cease wishing to teach
The precious Dharma of peace.
They send down a rain of methods for liberation,

Satisfying beings with the rain of the Dharma. {64}

37.- “However many beings, wise ones,
66 Come to them for the sake of the Dharma,
Thinking, ‘We will listen to the true, honest path
Of the supreme jewel of the excellent Dharma,’
The realized ones cut through their doubts
And bring them happiness through the Dharma.
They have perfect conduct, patience, and samādhi,
And they know the aspirations of beings. {65}

37.- “They have wisdom, the perfection of the highest wisdom,
67 And they are wise concerning the aspirations of beings.
They know the motivations and conduct of other beings [F.145.b]
And they know what should be said to them.
Through their speaking words of wisdom
Millions of beings attain the sight of the supreme Dharma.
They have attained the perfection of the highest wisdom
And they give the teachings of the path. {66}

37.- “Even billions of māras cannot know
68 The minds of those wise ones,
Just as no one can know the path
That a bird has flown through the air.
They are peaceful, tamed, tranquil, have the power of wisdom,
And are established in superior wisdom.
They are heroes, leaders who have destroyed Māra
And realized the peace of enlightenment. {67}

37.- “They have attained perfect miraculous powers
69 And are always traveling to hundreds of realms.
They see many quintillions of buddhas,
As numerous as the sands of the Ganges.
Their sight is free of impediment
And they see many forms in the ten directions.
They are guides for all the beings
Who are present throughout the ten directions. {68}

37.- “If one were to describe the entirety of their benefits,
70 Even if one spoke with eloquence
For many billions of eons,
One could not finish praising their past conduct.
Any human who possesses

This unequaled, stainless samādhi
Has the inexhaustible wealth of the buddhas
And an extremely vast ocean of wisdom.”¹³³⁵ {69}

37.71 *Conclusion of the thirty-seventh chapter, “Teaching the Aspect of Correct Conduct.”*

38.

Chapter 38

Yaśaḥprabha

- 38.1 Then the Bhagavān said to the youth Candraprabha, “Therefore, young man, bodhisattva mahāsattvas who wish for these and countless other wonderful¹³³⁶ and marvelous bodhisattva qualities, and wish to attain quickly the highest, complete enlightenment of perfect buddhahood, should hear this *revealed equality of the nature of all phenomena samādhi* and obtain it, understand it, preserve it, recite it to others, promote it, proclaim it, chant it, meditate on it with unadulterated meditation, promulgate it,¹³³⁷ and make it widely known to others. [F.146.a]
- 38.2 “They should meditate on the strength of patience, rely on patience, and promulgate patience. They should be dedicated to the Dharma, long for the Dharma, possess the Dharma, engage in the Dharma in a way that accords with the Dharma, and apply themselves to making offerings to the buddhas.
- 38.3 “They should apply themselves to three points. What are the three points? They are ending the kleśas, mastering merit,¹³³⁸ and generating the roots of goodness out of longing for the wisdom of the buddhas and not out of desire for reaching worldly happiness. Apply yourself to those three points.”¹³³⁹
- 38.4 Thereupon the Bhagavān, to explain what this meant, related an account of the past by chanting the following extensive verses to the youth Candraprabha:¹³⁴⁰
- 38.5 “Young man, listen to me as I tell you
How I practiced for thousands of eons.
Seeking this sublime, excellent samādhi,
I made offerings to hundreds of thousands of buddhas. {1}
- 38.6 “In that way, after countless eons had passed,
As numerous as the grains of sand in a hundred worlds,
When such a number had passed by
There appeared a jina named Gaṇeśvara. {2}
- 38.7 “There were no fewer than six hundred billion
In the saṅgha of that jina.

- All were without outflows, their kleśas had come to an end,
They had dhyāna, and were established in the eight liberations. {3}
- 38.8 “At that time the entire surface of this earth
Was pleasant and had good harvests, and no disorder.
All the people were joyful and happy,
And the happiness of humanity was widespread. {4}
- 38.9 “Everyone possessed the strength of merit.
They were attractive and beloved.
All were rich and possessed much wealth,
And physically they experienced divine pleasures. {5}
- 38.- “They were gentle, with good discipline and few kleśas.
10 They enjoyed¹³⁴¹ the strength of patience and had good features.
They were like devas within the paradises.
They possessed the qualities of correct conduct and understanding. {6}
- 38.11 “At that time there was a sovereign, [F.146.b]
A king named Varapuṣpa.
He had no fewer than five hundred sons,
All endowed with mindfulness and realization. {7}
- 38.- “That king and his sons offered to the Jina,
12 To that compassionate one,
Six hundred thousand parks,
All beautified by flowers and fruits,¹³⁴² {8}
- 38.- “And a hundred thousand various parks
13 With thousands of walkways, seats, and beds,
And with a trillion Dharma robes
Spread on the ground where they walked and sat. {9}
- 38.- “Thus the king with great faith
14 Presented to that Sugata
In many thousands of ways
Whatever renunciants would enjoy. {10}
- 38.- “That king, who followed the path
15 Of the ten good actions,
Came to see the Guide, accompanied by
A hundred thousand trillion beings. {11}
- 38.- “Holding flowers, perfumes, and incense,
16 Parasols, banners, and musical instruments,

- He made offerings to that Jina,
And with his hands in homage sat before him. {12}
- 38.- “The thousands of bhikṣus were pleased,
17 As were the devas, humans, asuras, and yakṣas, wondering,
“The Jina to whom these offerings were made, will he give a prophecy?
Will this lord of humans teach the Dharma?” {13}
- 38.- “The self-arisen one knew their thoughts
18 And knew the king’s supreme motivation,
That his aspiration was to the further shore,
And therefore taught him the samādhi of peace. {14}
- 38.- “When the Sugata’s voice came forth
19 The earth and its forests shook.
A rain of flowers fell from the sky
And hundreds of lotuses appeared out of the ground. {15}
- 38.- “The Teacher had trained in the words and their meaning,
20 And the Guide, knowing the king’s thoughts, gave a prophecy.
That lord of men taught the samādhi of peace.
Listen to these words and their meaning. {16}
- 38.- “ ‘All existences are nonexistent: they are concepts,
21 They are insubstantial, they are like mirages and illusions.
They are like lightning and clouds, unstable and empty.¹³⁴³
All are without a self, without a being, without a soul.¹³⁴⁴ {17}
- 38.- “ ‘Primordially empty, phenomena do not come. [F.147.a]
22 They have not come, they are not present, and they have no location.
They are always without essence; they have the nature of an illusion.
They are all pure—completely pure like space. {18}
- 38.- “ ‘They are neither blue, nor yellow, nor white.
23 Those are just names, vacuous, with a nature that is just sound.
They are devoid of mind; their nature is not mind.
They are momentary and are devoid of sound. {19}
- 38.- “ ‘Words do not go anywhere if spoken.
24 Words are not diminished if not spoken.
Words do not go in any direction.
Words do not come from anywhere.¹³⁴⁵ {20}
- 38.- “ ‘Words do not perish, cease, or end,
25 Whether they are spoken or unspoken.

- Words are said to be always unceasing.
Those who know that will be unceasing. {21}
- 38.- “ ‘In the past, hundreds of thousands of buddhas
26 Have taught the Dharma hundreds of thousands of times.
But the Dharma does not cease; words do not cease,
And as there is no arising, there is no cessation. {22}
- 38.- “ ‘Those who know the unceasing Dharma
27 Will always know the unceasing Dharma.
Having taught a hundred thousand sūtras,
They know that the Dharma is devoid of words.¹³⁴⁶ {23}
- 38.- “ ‘The Dharma that the jinas have taught
28 Is unceasing and therefore is not seen.
The Dharma is primordially without a self, without a being.
Although¹³⁴⁷ it is taught, it does not cease. {24}
- 38.- “ ‘The wise teach using all words,
29 But their minds are not captivated by the words.
All words are like echoes on a mountain,
So therefore never have attachment to words. {25}
- 38.- “ ‘The Dharma is taught through illusory words
30 And all those words cease in that instant.
That which is the characteristic of those words
Is the characteristic that all phenomena have. {26}
- 38.- “ ‘All phenomena have no characteristics, are devoid of characteristics;
31 They all have no characteristics, and are pure of characteristics.
They are always empty, and they are as pure as space.
In brief, they cannot be enumerated. {27}
- 38.- “ ‘They are devoid of “composite” or “noncomposite,”
32 And the sages have no concepts concerning them;
They have arrived at the noncomposite in all the existences of beings
And are always devoid of contrived views. {28}
- 38.- “ ‘The one whose mind is at rest in that nature
33 Is always without desire, anger, and ignorance.
The one who knows phenomena in that way [F.147.b]
Becomes strong with the strength of samādhi. {29}
- 38.- “ ‘Just as echoes are created through conditions
34 In caves, mountains, and canyons,

All that is composite is known to be the same:
The entire world is like an illusion, a mirage. {30}

38.- “ This samādhi of peace is taught by one
35 Who has the strength of wisdom, the qualities of the Dharma,
Who with the strength of knowledge has the higher cognitions of the sages,
And who has skill in methods of speech and knows the definitions of words. {31}

38.- “ The appellations that are spoken are merely appellations;
36 Within saṃsāra there is no end to be found.
That which was in the past is devoid of characteristics,
And one should be certain that the future is the same. {32}

38.- “ Through engaging in creating karma
37 There will be the best and the worst.
Knowing that all things are always empty,
Empty by nature, and that all things are without a self, {33}

38.- “ The Jina thus teaches the relative Dharma:
38 Regard the composite and noncomposite in that way.
There truly is no self and no human.
That is the characteristic of all beings. {34}

38.- “ Good and bad karma are indestructible.
39 Whatever I have created I will have to experience;
The result of one’s actions cannot be transferred to others.
Nothing is experienced without a cause.¹³⁴⁸ {35}

38.- “ All existences are illusory and powerless,
40 As insubstantial and insignificant as foam.
They are always empty, like illusions and mirages.¹³⁴⁹
They are taught through words, but are devoid of them. {36}

38.- “ Understand in that way without having pride.
41 Have correct conduct but without attachment,
With the power of patience have no conceptualization,
And, practicing in that way, rest in equanimity.’ {37}

38.- “ The king understood the Dharma
42 That was taught by the Jina.
When the king had heard this Dharma from the Jina,
Together with his entourage he took up the training. {38}

38.- “ The king, having heard this samādhi,
43 Joyous and happy, said these words:

- ‘This samādhi you have taught is excellent
And I bow down to your feet.’ {39}
- 38.- “Eighty thousand beings who were there [F.148.a]
44 Had heard this excellent nature of phenomena,
This teaching on the ultimate truth,
And attained the acceptance of birthlessness. {40}
- 38.- “A person has no origination or cessation,
45 And likewise these phenomena have always been empty.
When that is known there is no loss,
And the king attained the acceptance of birthlessness. {41}
- 38.- “The king¹³⁵⁰ renounced his kingdom
46 And entered homelessness in that Jina’s teaching.
And all five hundred princes, no less,
Followed him into the homeless state. {42}
- 38.- “When the king and his princes had entered homelessness,
47 Many thousands of other beings also at that time
Entered homelessness in the presence of the Sugata,
Seeking to receive the Dharma of that Jina. {43}
- 38.- “For a full two thousand years
48 The Jina taught the Dharma.
And the king, his sons, and the people
Practiced the Dharma for those two thousand years. {44}
- 38.- “And then at a later time
49 The Jina passed into nirvāṇa.
The Jina’s śrāvakas also passed away
And his Dharma became diminished. {45}
- 38.- “At that time there was a prince,¹³⁵¹
50 Puṇyamatin, who had faith and trust.
There was a bhikṣu connected with his family
Who taught to him this samādhi of peace. {46}
- 38.- “The bhikṣu was gentle and mild,
51 Honored by a hundred thousand beings,
Was followed by a billion devas,
And was praised when he came to the city. {47}
- 38.- “He had recollection and realization.
52 He was disciplined, compassionate, and he delighted in correct conduct.

- His lovely voice was not harsh but gentle,
And he had attained the power of knowledge of the sensory constituents. {48}
- 38.- “That bhikṣu was named Yaśaḥprabha.
53 He received a billion Dharma robes.
Unable to endure the strength of his merit
A thousand monks became jealous of him. {49}
- 38.- “He had the strength of merit and the strength of body,
54 The strength of wisdom and the strength of miracles,
The strength of correct conduct, the strength of samādhi,
And the strength of the Dharma, and therefore was a superior bhikṣu. {50}
- 38.- “He delighted and was beloved by people.
55 Bhikṣus, upāsakas, and bhikṣuṇīs,
Those beings who had faith in the Jina’s teaching, [F.148.b]
Made offerings to him and honored him. {51}
- 38.- “The one who was the king’s son was there,
56 Puṇyamatin, who had constant faith and trust.
When he knew that many bhikṣus had wickedness in mind,
He became a protector for his teacher. {52}
- 38.- “Five hundred thousand people,
57 Armored and holding swords and clubs,
Constantly surrounded the bhikṣu
Who taught the conduct that is endlessly correct. {53}
- 38.- “He taught to his followers the Dharma
58 That phenomena are empty, with no self and no soul.
Those who were fixated on objects and were attached to a self
Did not approve of the bhikṣu’s teaching. {54}
- 38.- “Those bhikṣus rose up and took up weapons,
59 As they did not approve of emptiness and peace.
They said, ‘What this bhikṣu is teaching is not the Dharma,
It will be meritorious if we kill him.’ {55}
- 38.- “The bhikṣu was not afraid when he saw their weapons.
60 He was aware of the emptiness of phenomena,
That there was no being or man there to be killed,
That these phenomena were as insubstantial as plaster. {56}
- 38.- “The bhikṣu placed his hands together upon his head
61 And spoke these words of homage to the jinas:

- ‘Through the truth of the emptiness of phenomena
May these weapons become coral tree flowers!’ {57}
- 38.- “He possessed the conduct and discipline of the Sage
62 And as soon as he spoke those words and no others,
The earth and its forests shook
And the weapons became coral tree flowers. {58}
- 38.- “At that time, the bhikṣus who believed in objective reality
63 And who were holding weapons became ill-shaped in body.
They could not approach any nearer
And became frightened and greatly amazed. {59}
- 38.- “Those who had faith and trust in the Lord of sages,
64 Those who delighted in emptiness and peace,
They cried out ‘A la la!’¹³⁵² a thousand times,
And presented the bhikṣu with hundreds of lengths of cloth. {60}
- 38.- “The bhikṣu had love for them
65 And said to all the people before him,
‘I will practice bodhisattva conduct
For the sake of those beings who are angry with me.’ {61}
- 38.- “Then for no fewer than eighty years
66 He taught emptiness, the treasure of the jinas.
And the son of the king protected him from
From the thousands of bhikṣus who were his adversaries. {62}
- 38.- “During that time he was despised,
67 And his bhikṣus became few in number.
Evil things were heard said about him, [F.149.a]
But the power of his patience never declined.¹³⁵³ {63}
- 38.- “Then at another time he accomplished
68 A great benefit for hundreds of beings.
He recollected countless Dharma teachings¹³⁵⁴
And at that time Puṇyamatin felt great joy.¹³⁵⁵ {64}
- 38.- “He¹³⁵⁶ respectfully honored the bhikṣu
69 And then Puṇyamatin said to him,
‘No one at all should do anything
That is displeasing to my teacher.’ {65}
- 38.- “He¹³⁵⁷ replied, ‘Young prince, listen to me.
70 It is through the power of patience that buddhas appear.

- When someone speaks unpleasantly to me,
Toward him I feel a great love.' {66}
- 38.- "I was that bhikṣu Yaśaḥprabha,
71 Who meditated on patience in previous lives
Throughout a hundred thousand eons."
Those were the words Bhagavān Śākyamuni spoke. {67}
- 38.- "The prince Puṇyamatin, who was
72 The protector of Bhikṣu Yaśaḥprabha,
Has been my companion in thousands of lifetimes,
And I prophesy that he will be Buddha Maitreya.¹³⁵⁸ {68}
- 38.- "The one who made offerings to the teacher Gaṇeśvara,
73 The one who had built a perfect monastery,
The one who was previously known as Varapuṣpasa¹³⁵⁹
Became the Lord of humans Padmottara.¹³⁶⁰ {69}
- 38.- "In that way, for many endless eons
74 I held the Dharma of the jinas.
In the past, I accomplished the power of patience.
Young man, having heard this, follow my example. {70}
- 38.- "After I have passed into nirvāṇa, in future times
75 When the Dharma is being destroyed
Bhikṣus will follow the thoughts of tīrthikas
And will forsake my Dharma of peace. {71}
- 38.- "They will be arrogant, conceited, wicked, and reckless.
76 They will associate with sinners and be greedy for food.
They will be attached to their robes and alms bowls, greedy for cloth,
And be devoted to acquisition and forsake the Dharma. {72}
- 38.- "They will be aggressive, fierce, and ungrateful.
77 They will come from vile families, poor families,
Enter homelessness within my teaching
And will reject the Dharma of peace. {73}
- 38.- "They will have Māra's thoughts and will be beings in darkness.
78 They will be under the power of desire and have strong attachment. [F.149.b]
They will be under the power of ignorance and be ignorant fools,
And they will not delight in the Dharma of emptiness and peace. {74}
- 38.- "The bhikṣus, bhikṣuṇīs, and laypeople,
79 With wicked minds, will be avaricious and stupid.

- They will always become overpowered in that way,
And in the later times they will reject enlightenment. {75}
- 38.- “Listen, young man, to these my words.
80 A bhikṣu should always dwell in solitude.
Those who long for peace and emptiness
Should possess this Dharma of the jinas. {76}
- 38.- “The one who possesses this samādhi
81 Has practiced homelessness in my teaching,
Is ordained as a bhikṣu and practices poṣadha,
And eats free of craving, without attachment to food. {77}
- 38.- “Forsaking all concern for life and body,
82 Meditate on emptiness, upon perfect peace.
Meditating with dedication, complete dedication.
Like a deer, live always in the forests. {78}
- 38.- “Always make offerings to the jinas¹³⁶¹
83 With parasols, banners,¹³⁶² and with dwellings.¹³⁶³
Make offerings to stūpas of the sugatas
And quickly attain this samādhi. {79}
- 38.- “Develop the aspiration for the state of enlightenment.
84 Beautify the stūpas of the sugatas,
Adorning them with gold and covering them with silver,
And have beautiful images from precious materials made. {80}
- 38.- “Make a commitment to attain enlightenment
85 And make all the good offerings that there are in the world,
Of all that is pleasing to devas and humans,
And honor the buddhas with desirable offerings. {81}
- 38.- “See as the true nature, too, all the lords of humans;
86 For within the worlds in all ten directions,
The jinas who are present and those who have passed away
Have come to be buddhas through the true nature. {82}
- 38.- “Have the aspiration to be generous to all.
87 Have pure conduct and a stable mind.
Delight in patience and always delight in kindness,
And know that all phenomena are empty. {83}
- 38.- “Develop diligence confidently and fearlessly.
88 Delight in dhyāna and delight in solitude.

- Develop wisdom, completely pure wisdom,
And quickly become compassionate. {84} [F.150.a]
- 38.- “Always pacify desire through contemplating ugliness,
89 Overcome anger with the power of patience,
Overcome ignorance with the power of wisdom,
And attain the enlightenment praised by the jinas. {85}
- 38.- “The body has no essence; it is like foam.
90 It creates suffering, and is putrid and foul smelling.
Know all aggregates to be insubstantial
And quickly attain the highest wisdom. {86}
- 38.- “Never hold views that give rise to bad actions:
91 That there is a self, an individual, and a soul.
Know that all phenomena are empty
And quickly reach the highest enlightenment. {87}
- 38.- “Never have yearning for possessions.
92 Do not be distressed if you do not obtain alms,
Be unmoved by praise or blame,
And be as unshakable as Mount Meru. {88}
- 38.- “With veneration seek the Dharma;
93 Having heard it then become that.
Maintain the conduct of the jinas
And quickly go to the realm of Sukhāvati. {89}
- 38.- “Be even-minded toward all beings.
94 Do not have likes or dislikes in your mind.
Do not long for gain and fame,
And quickly become a buddha, a lord of sages. {90}
- 38.- “Always describe the qualities of the buddhas
95 Correctly through their definitions,
So that the beings who hear about the qualities will have faith
And you cause them to aspire to the qualities of a buddha. {91}
- 38.- “Always venerate your teacher,
96 Your parents, and similarly all beings.
Do not fall under the power of pride,
And attain the thirty-two signs of a great being. {92}
- 38.- “Avoid all crowds without exception,
97 And always delight in solitude.

- Always be pleasant, disciplined, and peaceful.
Be beneficial for yourself and beneficial to other beings. {93}
- 38.- “Cultivate kindness and compassion,
98 And always aspire to rejoicing and equanimity.
Always follow the teaching of the jinas
And quickly become one who benefits the world. {94}
- 38.- “Never gain wicked friends;
99 Have friends who are noble.¹³⁶⁴ [F.150.b]
Those who long for emptiness and peace
Are established in the path to supreme enlightenment. {95}
- 38.- “Do not train on the level of the śrāvakas,
100 And do not delight in their practice.
Do not turn your mind away from the buddha qualities
And quickly become a buddha, a lord of jinas. {96}
- 38.- “Always speak pure, true words.
101 Do not speak harshly or tell lies.
Always speak gently and pleasantly
And obtain the speech of the world’s teacher. {97}
- 38.- “Do not be concerned with your life and body.
102 Do not criticize others and praise yourself.
Accomplish your own good qualities
And have equanimity toward the conduct of others. {98}
- 38.- “Always delight in the liberations and emptiness.
103 Do not make prayers for rebirth in the realms of beings.
Abandon all concepts without exception
And always abide in a state without concepts. {99}
- 38.- “Reject the extremes at all times.
104 Do not follow nihilism or eternalism.
Always know that everything is dependent,
And in that way become such a teacher. {100}
- 38.- “Reject delighting in the pleasures of desires,
105 Reject the stains of rigid anger,
Reject all the darkness of ignorance,
And become a lion among men, delighting in peace. {101}
- 38.- “Always see that the permanent is impermanent.
106 Be liberated from the happiness and suffering of all existences.

See that self and purity are nonself and impure.
Meditate and become a lord of men. {102}

38.- “The jinas, the lamps for the world,
107 Taught whatever Dharma would be beneficial.
They defeated the armies of the māras
And attained the supreme, highest enlightenment. {103}

38.- “I have taught the good qualities that there are
108 And described hundreds of faults.
Reject the faults and practice the qualities.
Then, young man, in this life you will become a buddha.” {104}

38.- *Conclusion of the thirty-eighth chapter, “Yaśaḥprabha.”*¹³⁶⁵ [B14]
109

Restraint of the Body, Speech, and Mind

- 39.1 Then the Bhagavān [F.151.a] said to the youth Candraprabha, “Therefore, young man, you should train by thinking, ‘I shall have self-control through physical restraint.’”
- 39.2 “Young man, what is meant by physical restraint? That which is called ‘physical restraint’ is the physical restraint through which bodhisattva mahāsattvas are free of attachment to all phenomena.
- 39.3 “Young man, that which is called ‘physical restraint’ is the physical restraint through which bodhisattva mahāsattvas attain the thirty-two primary signs of a great being.
- 39.4 “That which is called ‘physical restraint’ is the physical restraint through which bodhisattva mahāsattvas attain the eighty secondary signs of a great being.
- 39.5 “Young man, that which is called ‘physical restraint’ is the physical restraint through which bodhisattva mahāsattvas attain the ten strengths, the four fearlessnesses, and the eighteen distinct qualities of a buddha.
- 39.6 “Young man, that which is called ‘physical restraint’ is the physical restraint through which bodhisattva mahāsattvas attain the three doorways to liberation. What are these three? They are emptiness, the absence of attributes, and the absence of aspiration. They attain those three doorways to liberation.
- 39.7 “Young man, that which is called ‘physical restraint’ is the physical restraint through which bodhisattva mahāsattvas attain the four great brahmavihāras. What are the four great brahmavihāras? They are great love, great compassion, great joy, and great equanimity. They attain those four great brahmavihāras.
- 39.8 “Young man, that which is called ‘physical restraint’ is the physical restraint through which bodhisattva mahāsattvas attain the four discernments. What are the four discernments? They are the discernment of meaning, the discernment of phenomena, the discernment of definitions, and the discernment of eloquence. [F.151.b] They attain those four discernments.
- 39.9 “Young man, that which is called ‘physical restraint’ is the physical restraint through which bodhisattva mahāsattvas attain the thirty-seven aspects of enlightenment. What are the thirty-seven aspects of enlightenment? They are the four kinds of mindfulness, the

four correct exertions, the four bases for miraculous powers, the five powers, the five strengths, the seven aspects of enlightenment, and the noble eightfold path. They attain those thirty-seven aspects of enlightenment.

39.- “Young man, that which is called ‘physical restraint’ is the physical restraint through
10 which bodhisattva mahāsattvas attain the state of great compassion, attain the state of great equanimity, and attain easeful examination and analysis of phenomena.

39.11 “Moreover, young man, that which is called ‘physical restraint’ is the physical restraint through which bodhisattva mahāsattvas desist from killing, taking what is not given, not maintaining celibacy, lying, slandering, harsh speech, idle talk, avarice, malice, and wrong views; desist from fraud in weights, fraud in measures, and fraud in wealth;¹³⁶⁶ desist from capturing,¹³⁶⁷ binding, restraining,¹³⁶⁸ beating,¹³⁶⁹ threatening,¹³⁷⁰ severing,¹³⁷¹ impaling, and terrorizing; desist from desire and greed; desist from wild hand movements, wild leg movements, and unrestrained movements of the legs and arms; and desist from wicked habits of body, speech, or mind so that, like palm trees that have had their tops cut off, they will not arise again in the future.

39.- “Therefore, young man, understand this teaching in the following way. [F.152.a] Young
12 man, in the past, innumerable, vast, immeasurable, inconceivable, unfathomable countless eons ago, at that time and in those days, there appeared in the world the the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha Jñānaprabhāsa, who was perfect in wisdom and conduct, a sugata, a knower of the world, an unsurpassable guide who tamed beings, a teacher of devas and humans, a buddha, and a bhagavān.

39.- “At that time and in those days, the lifespan of the Bhagavān, the tathāgata, the arhat,
13 the perfectly enlightened Buddha Jñānaprabhāsa was six hundred million years. He had a śrāvaka saṅgha of six hundred million arhats. There were countless bodhisattva mahāsattvas who held the supreme Dharma.

39.- “Young man, at that time and in those days, there was a king named Viveśacintin. King
14 Viveśacintin came with eight hundred million people into the presence of the Tathāgata. When he arrived he bowed his head down to the feet of the Tathāgata, circumambulated the Bhagavān three times, and sat down in one place. Once King Viveśacintin had sat down in one place, he honored the Tathāgata.

39. “Then the Bhagavān, the tathāgata, the arhat, the perfectly enlightened Buddha
15 Jñānaprabhāsa, knowing the superior aspiration of King Viveśacintin and his followers, taught them from this Dharma teaching by chanting the following verses on entering through the doorway of the samādhi of physical restraint:

39.- “ ‘Just as space and the sky are pure,
16 Ultimately pure, and with a clear nature,
The restraint of the body, too, is pure,
And cannot be taught in verse. {1}

39.17 “ ‘This physical restraint is devoid and empty,

And those are also the two characteristics of the body.
Just like space it is without characteristics.
That is taught to be the characteristic of the body's restraint. {2} [F.152.b]

39.- “ Those who know that characteristic of the body's restraint
18 Will never be ones without restraint.
How can those without activity have a field of conduct?
Those who are immaculate have no birth. {3}

39.- “ One cannot have this restraint while pursuing desires
19 Through yearning for forms and enjoyments.
Not knowing the wickedness of existence,
One cannot know this restraint of the body. {4}

39.- “ There will never be birth
20 For those who have immaculate restraint.
They have qualities like those of the arhats,
Which cannot easily be known by tīrthikas. {5}

39.- “ Those who are terrified of the three realms
21 Will not develop desire for sensual gratification.
They who do not wish for the pleasures of a king
Will know this kind of restraint of the body. {6}

39.- “ The restraint of the body is said to have this meaning.
22 It is a meaning that cannot be taught through words.
The one who knows this way of the Dharma
Is firmly established in this restraint. {7}

39.- “ I teach the meaning to those who are engaged with the meaning,
23 To those wise ones intent upon the way of the meaning.
Those engaged in the meaning shun that which is not the meaning
And are always firmly established in that restraint. {8}

39.- “ How can one know the meaning
24 That is spoken of in the teaching of the jinas?
Those who know the nature of that way of meaning
Are said to be established in the restraint of the body. {9}

39.- “ Those who know insubstantiality, emptiness,
25 The absence of a self, and the absence of attributes
Will never be without that restraint,
And in that way they will train in correct certainty. {10}

“ They know that existents are nonexistent

- 39.- And do not give rise to attachment to existents.
 26 They will never give rise to attachment to any existent
 And will reach the samādhi of the absence of attributes. {11}
- 39.- “ Those who know that phenomena have no self,
 27 Have an empty nature and the characteristic of clarity,
 Will never be without that restraint,
 And thus will have definite correct understanding.¹³⁷² {12}
- 39.- “ Those who know the five skandhas to be empty
 28 Know their empty nature that is devoid of a self.
 They will never be without that restraint
 In any physical activity that they perform. {13}
- 39.- “ Those who focus on attributes, who are without restraint,
 29 Who are constantly fixed in the conception of a self— [F.153.a]
 Those beings who are attached to forms
 Are overcome by unrestrained desires. {14}
- 39.- “ Those who are trained in the true, highest point,
 30 The gentle ones who have realized emptiness,
 Are never overcome by the arising of desires
 That cause the unrestrained to go to the lower realms. {15}
- 39.- “ Just as all the ants together cannot shake
 31 And cannot move great Mount Sumeru,
 Even divine forms cannot unsettle
 A wise one who is correctly trained. {16}
- 39.- “ Someone may be able to paint a picture on space,
 32 Someone may be able to grasp space in his hand,
 But desire, anger, or millions of māras
 Will not be able to unsettle such a wise one. {17}
- 39.- “ Someone may be able to catch an echo,
 33 A stone may be able to float on the water,
 But no one can see the thoughts of someone
 Who is trained in this restraint of the body. {18}
- 39.- “ Someone may be able to catch all the sounds
 34 In the entire world and put them in a box,
 But they cannot know whether someone who maintains
 The restraint of the body is or is not maintaining it. {19}
- “ Someone may be able to catch the light from the disc of the sun,

- 39.- Or the thunder and lightning that burst from the clouds,
 35 But they cannot know the nature of the body
 Of someone who has trained in the restraint of the body. {20}
- 39.- “Someone may be able to catch in a trap or a net
 36 The circle of wind that moves through the four directions,
 But they cannot come to know the body
 Of someone who is established in the restraint of the body. {21}
- 39.- “This is not the domain of activity of beings.
 37 It is the domain of a wise one who has a controlled mind.
 It is the domain of activity of someone with restraint of the body
 Who, like space, is unstained by worldly qualities. {22}
- 39.- “Someone may be able to see the tracks of all the creatures
 38 That move through the sky in all four directions,
 But they would not be able to know the extent
 Of the fields of activity of such a person’s mind or body. {23}
- 39.- “Those who are established in this restraint of the body
 39 Do not have any of the various kinds of kleśas.
 They have eliminated even the minor kleśas,¹³⁷³
 And thus are trained in the restraint of the body. {24}
- 39.- “They cannot be harmed by weapons or by fire, [F.153.b]
 40 And in that way their bodies are ungraspable.
 They remain in the peace, perfect peace, of samādhi,
 And in that way they are trained in the restraint of the body. {25}
- 39.- “Thus established, they have no fear, they have no terror,
 41 Their minds are undisturbed, and they feel no envy.
 They who are thus trained in the restraint of the body
 Have become liberated from all misfortune. {26}
- 39.- “They are not afraid of poison or weapons;
 42 They are not afraid in the middle of fire or water.
 They who are thus trained in the restraint of the body
 Have become liberated from all misfortune. {27}
- 39.- “They are without fear among thieves,
 43 Swindlers, criminals, and poisonous snakes.
 In this way they have no conception of a self
 And, liberated from that concept, they have no fear. {28}
- “Those who are freed from fear do not become frightened.

- 39.- As there is no fear, there is no instability.
 44 How can those who are unshakable feel fear?
 Even millions of māras cannot disturb them. {29}
- 39.- “The one who benefits bodhisattvas
 45 Explains and teaches the practice of restraint.
 Even millions of māras cannot disturb
 The one who has trained in this restraint of the body. {30}
- 39.- “Unimpeded knowledge of the entire Dharma,
 46 The complete eighty secondary signs,
 And the thirty-two primary signs of a pure mind
 Are not difficult to obtain for one established in restraint. {31}
- 39.- “Whoever wishes to realize the qualities of a buddha,
 47 Which are inconceivable and beyond measure,
 Should train in this kind of restraint of the body
 And become a shrine for the entire world. {32}
- 39.- “Whoever wishes for these qualities of a great sage,
 48 For the ten inconceivable strengths of a buddha,
 Should train in this restraint of the body.
 The strengths are not difficult to attain for one thus trained. {33}
- 39.- “The eighteen distinct qualities of a buddha,
 49 In which the jinas are established,
 Are not difficult to attain for someone
 Who has trained in this restraint of the body. {34}
- 39.- “The seven limbs of enlightenment of the great sages,
 50 And their discernments and bases of miraculous powers,
 Are not difficult to attain for someone
 Who has trained in this restraint of the body. {35} [F.154.a]
39. “The four brahmavihāras and the dhyānas,
 51 The doorways to liberation that have been taught,
 And easeful examination and analysis
 Are not difficult to attain for one established in restraint. {36}
- 39.- “One who is established in this supreme restraint
 52 Dwells in compassion and also in equanimity,
 And likewise practices the conduct of supreme love,
 And has the motivation to benefit all beings.¹³⁷⁴ {37}
- “Maintaining mindfulness and correct exertion,

- 39.- The five strengths and five powers of the great sages,
53 And the eight branches of the supreme path of the noble ones
Are not difficult to attain for one trained in restraint of the body. {38}
- 39.- “ ‘Also, the other sublime qualities of a buddha,
54 Which are inconceivable and beyond measure,
Are all not difficult to attain for someone
Who has trained in this restraint of the body.’ {39}
- 39.- “When he had listened to this restraint of the body,
55 The eminent king¹³⁷⁵ gained exceptional accomplishment.¹³⁷⁶
He felt the highest joy and unequaled happiness
And entered homelessness in that Jina’s teaching. {40}
- 39.- “For a hundred million years he entered homelessness
56 And practiced a pure and perfect celibacy.
He also meditated on the four brahmavihāras
In order to benefit the world and its devas. {41}
- 39.- “Having meditated well on the brahmavihāras,
57 He saw eight hundred million buddhas,
And even more, as numerous as the Ganges sands,
And he practiced this supreme celibacy. {42}
- 39.- “He entered homelessness in all of their teachings
58 And practiced a pure and perfect celibacy.
He became an excellent bhikṣu dharmabhāṇaka
Who was very learned and had eloquent speech. {43}
- 39.- “Knowing well this restraint of the body,
59 He had unimpaired conduct, faultless conduct,
Pure conduct, and unalloyed conduct,
And maintained noble conduct that was immaculate. {44}
- 39.- “If you think, young man, that Viśeṣacintin,
60 The eminent king of that time, was someone else,
Do not see him as being anyone else:
That was me while I was practicing bodhisattva conduct. {45} [F.154.b]
- 39.- “Therefore, young man, follow my teaching,
61 And maintain this restraint of the body.
Teach it, too, to millions of other beings,
And before long you will become the same as me.” {46}

39.- Then the Bhagavān said to Candraprabha, “Young man, you should train by thinking, ‘I
62 will practice completely pure physical conduct in that way.’ Why is that? Because, young
man, the bodhisattva mahāsattvas who have completely pure physical conduct have no
fear of the hells, of rebirth as an animal, of the realm of Yama, or of any other lower
existences. They have no fear of water, and no fear of fire, of poison, of weapons, of lions,
of tigers, of bears,¹³⁷⁷ of elephants, of bulls, or of humans and nonhumans.

39.- “Young man, bodhisattva mahāsattvas who have completely pure physical conduct can
63 place the great billion-world universe on the palm of their hand and throw it up to the
height of one palm tree, two palm trees, three palm trees, four palm trees, five palm trees,
six palm trees, seven palm trees, or as high as they wish to throw it.

39.- “Moreover, young man, bodhisattva mahāsattvas who have completely pure physical
64 conduct attain the perfection of supreme miraculous powers. They have ripened the bases
of miraculous powers, possess pure merit, and have detachment. They can go anywhere,
have attained this samādhi, have completely perfected immaculate merit, and have
unimpeded vision of all worlds, and therefore have gained miraculous powers. What is
this attainment of miraculous powers? Through miraculous powers there is the perfection
of the accomplishment of aspirations¹³⁷⁸ and success.¹³⁷⁹

39.- “What kind of attainment of miraculous powers are these miraculous powers that are
65 spoken of? [F.155.a] Bodhisattva mahāsattvas who possess miraculous powers experience
a range of different kinds of miracles: they transform from one to many, from many to
one, and from visible to invisible; they pass without impediment through house walls,
through city walls, and through mountains; they travel through the air just like a bird;
they dive into the ground and emerge from it, just as they would in water; they stand on
water just like they would on the ground; they give off smoke and flames, just like a great
blaze of fire; their bodies emit many thousands of trillions of great torrents of water, just
like a great cloud that can extinguish the great fire of a thousand-billion world universe
being on fire;¹³⁸⁰ they grasp in their hands and polish the moon and the sun, which are so
miraculous, powerful, and majestic; and just as they wish, their bodies have power over
beings, as far up as those in Brahmā’s realm.”

Thereupon the Bhagavān recited these verses:¹³⁸¹

39.- “They dive into the earth and reemerge,
66 They walk unimpeded on water,
They travel through the air like a bird,
And they miraculously emit smoke and flames.¹³⁸² {47}

39.- “Just as the wind is unimpeded by space,
67 And a multitude of clouds move through it,
In that way the yogins fly through the air,
Unimpeded like the wind and the clouds. {48}

39.- “The skilled bodhisattvas, on seeing
68 Realms burning in a blazing inferno,

Emit water from their bodies,
Extinguishing the fire of millions of realms. {i}1383

39.- “The skilled bodhisattvas, while seated,
69 Grasp the sun and moon in their hands.
Seated, they know the realm of Brahmā
And teach the Dharma to millions of Brahmās.¹³⁸⁴ {49} [F.155.b]

39.- “When they wish to teach the Dharma,
70 The entire billion-world universe hears them.
As they wish, they teach the Dharma
In millions of realms to millions of beings.” {50}

39.71 Then the Bhagavān said to the youth Candraprabha, “Therefore, young man, you should train by thinking, ‘I will practice completely pure physical conduct in that way.’ Why is that? Because, young man, bodhisattva mahāsattvas who have completely pure physical conduct have a divine sense of hearing so that they can hear from afar the voices of devas, humans, beings in the hells, those reborn as animals, and those in the realm of Yama.

39.- “Moreover, young man, you should train by thinking, ‘I will practice completely pure
72 physical conduct in that way.’ Why is that? Because, young man, bodhisattva mahāsattvas who have completely pure physical conduct, while they are seated, with their divine sense of smell can smell from afar all the divine pleasant aromas of the Dharma that there are in all the worlds in the billion-world universe.”¹³⁸⁵

39.- Then again the Bhagavān said to Candraprabha, “Young man, you should train by
73 thinking, ‘I will practice completely pure physical conduct in that way.’ Why is that? Because, young man, bodhisattva mahāsattvas who have completely pure physical conduct know accurately the motivation, conduct, and thoughts of other beings and individuals. They accurately know a mind that has desire to be a mind that has desire. They accurately know a mind that is without desire to be a mind that is without desire.

39.- “It is the same as that for having anger and being without anger, having ignorance and
74 being without ignorance, having craving and being without craving, [F.156.a] having grasping and being without grasping, having concentration and distraction, having error and no error, having greatness and no greatness, having clarity and no clarity, being valid and being invalid, being surpassable and unsurpassable, being in meditation and not being in meditation, and being liberated and not being liberated, and they accurately know a mind that has kleśas to be a mind that has kleśas, and they accurately know a mind that has no kleśas to be a mind that has no kleśas.

39.- “Young man, bodhisattva mahāsattvas who have completely pure physical conduct
75 remember previous lives in many ways: they remember one previous life, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or remember a hundred previous lifetimes. They remember a thousand lives, a hundred thousand lives, and so on, up to many quintillions of previous lives.

39.- “They remember an eon of dissolution and an eon of origination, and so on up to many
76 eons of dissolution and eons of origination.

39.- “They remember one eon, and they remember a hundred eons, a thousand eons, a
77 hundred thousand eons, and so on, up to remembering many quintillions of eons.

39.- “They remember as many as ten million past lives, saying, ‘I was born as such and such
78 a being, this was my name, this was my family, this was my caste, this was my color, this
was the food that I ate, this was my livelihood, this is how long a lifespan was, this is how
long I lived, and this was the happiness and suffering I experienced. Then when I died I
was reborn as such and such; then when I died again I was reborn here.’

“They remember correctly the many different aspects of their previous lives, such as
what appearance they had, the place where they lived, and the cause for that rebirth.
[F.156.b]

39.- “Young man, bodhisattva mahāsattvas who have completely pure physical conduct
79 have divine vision, which surpasses human vision, so that they know accurately,
according to the karma of beings, their deaths and their rebirths, whether they have good
color or bad color, whether they are fortunate or unfortunate, whether it is a good rebirth
or a bad rebirth, and whether they are going to the higher realms or the lower realms.

39.- “They say, “These beings conducted themselves badly with their bodies, conducted
80 themselves badly with their speech, and conducted themselves badly in their minds. They
maligned the noble ones, had wrong views, and truly held those wrong views. Because of
those causes, after they died they fell to the lower realms and were reborn in the hells.
These beings conducted themselves well with their bodies, conducted themselves well
with their speech, and conducted themselves well in their minds. They did not malign the
noble ones, had correct views, and truly held those correct views. Because of those causes,
after they died they went to the higher realms and were reborn in the paradises.’

39.- “In that way they have the pure divine vision that transcends that of humans, so that
81 they know correctly, according to the karma of beings, their deaths and their rebirths,
whether they have good color or bad color, whether they are fortunate or unfortunate,
whether it is a good rebirth or a bad rebirth, and whether they go to the higher realms or
the lower realms.

39.- “Young man, bodhisattva mahāsattvas who have completely pure physical conduct in
82 one instant of wisdom accurately know, hear, see, and understand everything that is to be
known, to be heard, to be seen, to be realized, and to be manifested.”¹³⁸⁶

Thereupon the Bhagavān recited these verses:

39.- “The levels of higher cognitions
83 Of the protector bodhisattvas are taught. [F.157.a]
The ones who remain in samādhi
Are known as bodhisattvas. {51}

39.- “Their hearing is purified to become
84 Inconceivable divine hearing.

- They hear the Dharma that is
 Taught by all the buddhas. {52}
- 39.- “The skilled bodhisattvas, while sitting,
 85 With a divine sense of smell
 Smell all the divine Dharma aromas
 In the great billion-world universe.¹³⁸⁷ {i}
- 39.- “They know the minds of all beings:
 86 Whether they have or do not have desire,
 Whether they have or do not have anger,
 Whether they have or do not have ignorance. {53}
- 39.- “They know where they lived in the past,
 87 Those places where they previously lived
 Throughout billions of eons;
 They know them without any impediment. {54}
- 39.- “Their sight, too, is purified;
 88 They have unsurpassable, divine sight.
 They see perfectly the deaths
 Of beings and their rebirths. {55}
- 39.- “Within a single instant
 89 They know all lifetimes.
 They know correctly every single
 Phenomenon that can be known.”¹³⁸⁸ {56}
- 39.- Then the Bhagavān said to Candraprabha, “Young man, you should train by thinking, ‘I
 90 will engage in completely pure conduct of speech in that way.’
- 39.- “Young man, what is the restraint of speech? Young man, bodhisattva mahāsattvas who
 91 have completely pure conduct of speech attain the inconceivable, unimpeded buddha’s
 speech, which has sixty aspects. Young man, that is the restraint of speech.
- 39.- “Bodhisattva mahāsattvas who have the restraint of speech have the attainment of
 92 noble words. Young man, that is the restraint of speech.
- 39.- “Bodhisattva mahāsattvas who have the restraint of speech attain the thirty-two
 93 primary signs of a great being. Young man, that is the restraint of speech.
- 39.- “Bodhisattva mahāsattvas who have the restraint of speech attain the eighty secondary
 94 signs of a great being. Young man, that is the restraint of speech. [F.157.b]
- 39.- “Bodhisattva mahāsattvas who have the restraint of speech attain the ten strengths of a
 95 tathāgata, the four fearlessnesses, and the eighteen distinct qualities of a buddha. Young
 man, that is the restraint of speech.

39.- “Bodhisattva mahāsattvas who have the restraint of speech attain the three doorways to
96 liberation. What are these three? They are emptiness, the absence of attributes, and the
absence of aspiration. They attain those three doorways to liberation. Young man, that is
the restraint of speech.

39.- “Bodhisattva mahāsattvas who have the restraint of speech attain the four great
97 brahmavihāras. What are the four great brahmavihāras? They are great love, great
compassion, great joy, and great equanimity. They attain those four great brahmavihāras.
Young man, that is the restraint of speech.

39.- “Bodhisattva mahāsattvas who have the restraint of speech attain the four
98 discernments. What are the four discernments? They are the discernment of meaning, the
discernment of phenomena, the discernment of definitions, and the discernment of
eloquence. They attain those four discernments. Young man, that is the restraint of
speech.

39.- “Bodhisattva mahāsattvas who have the restraint of speech attain the thirty-seven
99 aspects of enlightenment. What are the thirty-seven aspects of enlightenment? They are
the four kinds of mindfulness, the four correct exertions, the four bases for miraculous
powers, the five powers, the five strengths, the seven aspects of enlightenment, and the
noble eightfold path. They attain those thirty-seven aspects of enlightenment. Young
man, that is the restraint of speech.

39.- “Bodhisattva mahāsattvas who have the restraint of speech attain the state of great
100 compassion, [F.158.a] attain the state of great equanimity, attain easeful examination,
and the quality of being devoid of examination. Young man, that is the restraint of speech.

39.- “Moreover, young man, bodhisattva mahāsattvas who have the restraint of speech
101 desist from killing, taking what is not given, not maintaining celibacy, lying, slandering,
harsh speech, and idle talk. Those bodhisattva mahāsattvas desist from speaking untrue
words to their parents and their teachers; from maligning the Buddha, Dharma, and
Saṅgha; and from any other words that are harmful words. They know those words to be
like echoes. They perceive them to be like apparitions, mirages, hallucinations, and
illusions, and in that way they do not objectify words, conceptualize them, become proud
of them, view them, or become attached to them. Young man, that is the restraint of
speech.”

39.- Then the Bhagavān said to Candraprabha, “Young man, you should train by thinking, ‘I
102 will engage in completely pure conduct of speech in that way.’ Young man, bodhisattva
mahāsattvas who have the restraint of speech have no fear of any lower realm and obtain
the entire Dharma of the buddhas. They attain all the miraculous powers and higher
cognitions of the buddhas. Young man, that is the restraint of speech.”

Thereupon the Bhagavān recited these verses:¹³⁸⁹

39.- “That which is called the restraint of speech
103 Is the restraint of speech through which
The bodhisattvas will attain the unimpeded knowledge
The entirety of the Dharma.¹³⁹⁰ {57}

- 39.- “That which is called the restraint of speech
104 Is the restraint of speech through which the wise
Attain the unimpeded, inconceivable buddha speech
That has sixty aspects.¹³⁹¹ {i} [F.158.b]
- 39.- “That which is called the restraint of speech
105 Is the restraint of speech through which the wise
Attain the thirty-two primary signs,
The ten strengths, and the distinct qualities of a buddha. {58}
- 39.- “That which is called the restraint of speech
106 Is the restraint of speech through which the wise
Attain all the qualities of buddhahood
That have previously been taught by me. {59}
- 39.- “That which is called the restraint of speech
107 Is the restraint of speech through which the wise
Attain the brahmavihāras, the discernments,
And marvelous, inconceivable qualities. {60}
- 39.- “That which is called the restraint of speech
108 Is the restraint of speech through which the wise
Attain the mindfulnesses, the correct exertions,
The strengths, the powers, and the bases for miraculous powers. {61}
- 39.- “That which is called the restraint of speech
109 Is the restraint of speech through which the wise
Attain great equanimity, the fearlessnesses,
And the state of great compassion. {62}
- 39.- “That which is called the restraint of speech
110 Is the restraint of speech through which the wise
Attain pure, easeful examination
And the peace of being devoid of examination. {63}
- 39.- “That which is called the restraint of speech
111 Is the restraint of speech through which the wise
Do not lie, speak words of slander,
Indulge in idle talk, or speak harsh words. {64}
- 39.- “That which is called the restraint of speech
112 Is the restraint of speech through which the wise
Will never say that they forsake the Dharma
Or forsake the Buddha or the Saṅgha. {65}

- 39.- “That which is called the restraint of speech
113 Is the restraint of speech through which the wise
Do not speak words that are untire
In front of their parents or teachers. {66}
- 39.- “That which is called the restraint of speech
114 Is the restraint of speech through which the wise
Desist from all other words
That are harmful, without exception. {67}
- 39.- “That which is called the restraint of speech
115 Is the restraint of speech through which the wise
Fearlessly use words that are like echoes
And that are analogous to dreams. {68}
- 39.- “That which is called the restraint of speech
116 Is the bodhisattva’s use of words
As being without self, without a soul, unmoving, [F.159.a]
Arising through conditions, and as deceptive as a dream. {69}
- 39.- “That which is called the restraint of speech
117 Is the bodhisattva’s use of words,
With cessation always being like a dream,
And nirvāṇa also being like a dream. {70}
- 39.- “That which is called the restraint of speech
118 Is when there are no words at all to be found.
It is not conceptualizing them or being proud of them,
And not being dependent on them or attached to them.” {71}
- 39.- Then the Bhagavān said to Candraprabha, “Therefore, young man, you should train by
119 thinking, ‘I shall be endowed with the restraint of the mind.’
- 39.- “Young man, what is the restraint of the mind?¹³⁹² Bodhisattva mahāsattvas who have
120 the restraint of the mind are without fear of the Dharma of the buddhas,¹³⁹³ and have
attained the unshakable, liberated mind. Young man, that is the restraint of the mind.
- 39.- “Bodhisattva mahāsattvas who have the restraint of the mind obtain the samādhi that
121 is like a vajra. Young man, that is the restraint of the mind.
- 39.- “Bodhisattva mahāsattvas who have the restraint of the mind obtain the light rays that
122 are called *as bright as flames*. Young man, that is the restraint of the mind.
- 39.- “Bodhisattva mahāsattvas who have the restraint of the mind attain the perfect voice of
123 a buddha, which has sixty aspects. Young man, that is the restraint of the mind.
- 39.- “Bodhisattva mahāsattvas who have the restraint of the mind have the attainment of
124 noble words. Young man, that is the restraint of the mind.

- 39.- “Bodhisattva mahāsattvas who have the restraint of the mind attain the thirty-two
125 primary signs of a great being. Young man, that is the restraint of the mind.
- 39.- “Bodhisattva mahāsattvas who have the restraint of the mind attain the eighty
126 secondary signs of a great being. Young man, that is the restraint of the mind. [F.159.b]
- 39.- “Bodhisattva mahāsattvas who have the restraint of the mind attain the ten strengths of
127 a tathāgata, the four fearlessnesses, and the eighteen distinct qualities of a buddha. Young
man, that is the restraint of the mind.
- 39.- “Bodhisattva mahāsattvas who have the restraint of the mind attain the three doorways
128 to liberation. What are the three doorways to liberation? They are emptiness, the absence
of attributes, and the absence of aspiration. They attain those three doorways to
liberation. Young man, that is the restraint of the mind.
- 39.- “Bodhisattva mahāsattvas who have the restraint of the mind attain the four great
129 brahmavihāras. What are the four great brahmavihāras? They are great love, great
compassion, great joy, and great equanimity. They attain those four great brahmavihāras.
Young man, that is the restraint of the mind.
- 39.- “Bodhisattva mahāsattvas who have the restraint of the mind attain the four
130 discernments. What are the four discernments? They are the discernment of meaning, the
discernment of phenomena, the discernment of definitions, and the discernment of
eloquence. They attain those four discernments. Young man, that is the restraint of the
mind.
- 39.- “Bodhisattva mahāsattvas who have the restraint of the mind attain the thirty-seven
131 aspects of enlightenment. What are the thirty-seven aspects of enlightenment? They are
the four kinds of mindfulness, the four correct exertions, the four bases for miraculous
powers, the five powers, the five strengths, the seven aspects of enlightenment, and the
noble eightfold path. They attain those thirty-seven aspects of enlightenment. Young
man, that is the restraint of the mind.
- 39.- “Bodhisattva mahāsattvas who have the restraint of the mind attain the state of great
132 compassion, attain the state of great equanimity, and attain easeful examination [F.160.a]
and the quality of being devoid of examination. Young man, that is the restraint of the
mind.
- 39.- “Bodhisattva mahāsattvas who have the restraint of the mind attain engagement in
133 conduct with the wish to benefit others. Young man, that is the restraint of the mind.
- 39.- “Bodhisattva mahāsattvas who have the restraint of the mind do not associate with
134 wrong views in order to desist from wrong views; they do not associate with avarice in
order to desist from avarice; they do not associate with malice in order to desist from
malice; they do not associate with laziness in order to desist from laziness; they do not
wish to deceive their parents or their teachers; and they do not develop desire, anger, or
ignorance and do not associate with them. They do not abandon the aspiration to
enlightenment, they do not destabilize their superior aspiration, and also the bodhisattvas
desist from all other harmful thoughts in their mind, and do not associate with them.
Young man, that is the restraint of the mind.

39.- “They perceive the mind as being like a dream, being like a mirage, being like an
135 apparition, and being like a hallucination, something that does not come from anywhere
and does not go anywhere. They perceive happiness as being like a dream, perceive it as
being impermanent like a dream, perceive it as being devoid of self like a dream, perceive
it as being devoid of a soul like a dream, and they do not objectify it, conceptualize it,
become proud of it, view it, or become attached to it. Young man, that is the restraint of
the mind.”

39.- Then the Bhagavān said to Candraprabha, “Young man, you should train by thinking, ‘I
136 will practice completely pure conduct of the mind in that way.’ Why is that? [F.160.b]
Young man, bodhisattva mahāsattvas who have completely pure conduct of the mind
avoid all unfavorable conditions and obtain the countless Dharma teachings of the
buddhas. They obtain from all the buddhas the higher cognitions of the buddhas and the
unshakable, liberated mind. Young man, that is the restraint of the mind.”

Thereupon the Bhagavān recited these verses:

39.- “All of you listen with an unwavering mind,
137 For I will teach the restraint of the mind.
If you wish to attain buddhahood quickly,
Listen to me and then practice this. {72}

39.- “That restraint of the mind through which wise ones
138 Attain the vast, unshakable, supreme peace,
The wonderful, inconceivable Dharma of the jinas,
That is what is called the pure restraint of the mind. {73}

39.- “That restraint of the mind through which wise ones
139 Attain the liberated, eternally unshakable mind,
And likewise the supreme samādhi that is like a vajra,
That is what is called the most splendid restraint of the mind. {74}

39.- “That which wise ones practice and through which
140 They accomplish light rays of great benefit,
And attain the voice with sixty aspects,
That is what is called the purest restraint of the mind. {75}

39.- “That restraint of the mind through which wise ones
141 Quickly attain the thirty-two primary signs
And attain the ten strengths and every quality of buddhahood,
That is what is called the supreme restraint of the mind. {76}

39.- “That restraint of the mind through which wise ones
142 Attain the discernments and the fearlessnesses,
And wonderful, inconceivable, supreme qualities,
That is what is called the supreme restraint of the mind. {77}

- 39.- “That restraint of the mind through which wise ones
143 Attain the mindfulnesses, the bases of miraculous powers,
The correct efforts, and the five powers and strengths,
That is what is called the supreme restraint of the mind. {78}
- 39.- “That restraint of the mind through which wise ones
144 Attain all of the four brahmavihāras, and likewise
Emptiness, the absence of attributes, and the absence of aspiration,
That is what is called the supreme restraint of the mind.¹³⁹⁴ {i}
- 39.- “That restraint of the mind through which wise ones [F.161.a]
145 Attain the state of compassion, great equanimity,
And the practice of correct conduct, great love, and peace,
That is what is called the supreme restraint of the mind. {ii}
- 39.- “That restraint of the mind through which wise ones
146 Quickly attain the seven limbs of enlightenment
And similarly the eight aspects of the supreme path,
That is what is called the supreme restraint of the mind. {79}
- 39.- “That restraint of the mind through which wise ones
147 Attain the supreme state of equanimity
And the stainless, supreme state of compassion,
That is what is called the supreme restraint of the mind. {80}
- 39.- “That restraint of the mind through which wise ones
148 Attain easeful examination, a mind of pure peace,
And detachment through a wealth of qualities,
That is what is called the supreme restraint of the mind. {81}
- 39.- “That restraint of the mind through which wise ones
149 Do not associate with evil people and those with wrong views,¹³⁹⁵
And do not develop a mind of malice, or a mind of avarice,
That is what is called the supreme restraint of the mind. {82}
- 39.- “That restraint of the mind through which wise ones
150 Do not act with pretense for even an instant,
And do not act with deception toward the guru,
That is what is called the supreme restraint of the mind. {83}
- 39.- “That restraint of the mind through which wise ones
151 Do not develop desire or anger in their mind,
And similarly never give rise to ignorance,
That is what is called the supreme restraint of the mind. {84}

- 39.- “That restraint of the mind through which wise ones
152 In their mind do not forsake enlightenment,
And whose superior motivation is never shaken,
That is what is called the supreme restraint of the mind. {85}
- 39.- “That restraint of the mind through which wise ones
153 Do not keep with any of the other numerous faults
Of the mind that there may be,
That is what is called the supreme restraint of the mind. {86}
- 39.- “They understand the mind as being like an illusion,
154 Like a dream, and similarly like a mirage,
Always having the characteristic of a hallucination:
That is what is called the supreme restraint of the mind. {87}
- 39.- “They understand happiness to be like a dream,
155 And similarly, impermanent, empty, and transient.
Wise ones understand the mind in that way:
That is what is called the supreme restraint of the mind. {88}
- 39.- “They understand the mind to be without a soul, without being, [F.161.b]
156 And arising from conditions like a whirled torch’s circle of fire,
Not coming from anywhere nor going anywhere:
That is what is called the supreme restraint of the mind. {89}
- 39.- “They never objectify the mind at all,
157 And are without conceptualization or pride;
They do not fixate upon it or become attached to it:
That is what is called the supreme restraint of the mind. {90}
- 39.- “They understand the ultimate truth to be like a dream,
158 And nirvāṇa to be the same as a dream;
Wise ones understand the mind in that way:
That is what is called the supreme restraint of the mind.” {91}
- 39.- *Conclusion of the thirty-ninth chapter, “Restraint of the Body, Speech, and Mind.”*¹³⁹⁶
159 [B15]

[Untitled]

- 40.1 “Young man, what is purity of action? Seeing the three existences as being like a dream and becoming free of desire. Young man, that is purity of action.
- 40.2 “Young man, what is the transcendence of the mind’s fixation on perceptions? It is knowing that the skandhas, dhātus, and āyatanas are like illusions, and renouncing them. That is the transcendence of the mind’s fixation on perceptions.
- 40.3 “What is the knowledge of the skandhas? It is perceiving the skandhas to be like mirages.
- 40.4 “What is the equality of the dhātus? It is renouncing the dhātus as being like apparitions.
- 40.5 “What is the elimination of the āyatanas? It is renouncing the āyatanas as being like hallucinations.
- 40.6 “What is the renunciation of craving?¹³⁹⁷ It is not fixating on any phenomena. That is the renunciation of craving.
- 40.7 “What is the direct realization of birthlessness? It is not having the perception of any phenomena.
 “What is engagement in activity? It is not giving up because of suffering arising from diligence.
- 40.8 “What is the illumination of causes? It is perceiving that the skandhas are like echoes.
 “What is the non-dissipation of the results of karma? It is knowing that the results of karma do not dissipate like a dream.
- 40.9 “What is insight into phenomena? It is not seeing phenomena.
 “What is the meditation of the path? [F.162.a] It is meditation on the nonperception of all phenomena.
- 40.- “What is meeting the tathāgatas? It is practicing the training of all the buddhas.
- 10
 “What is sharp wisdom? It is the patience of the birthlessness of phenomena.
- 40.11 “What is penetrating into beings?¹³⁹⁸ It is knowing the higher and the lower faculties.
 “What is knowledge of phenomena? It is the nonperception of phenomena.

- 40.- “What is the knowledge of engaging in discernment? It is engaging in the true nature of
12 phenomena.
- “What is the knowledge of the different kinds of letters and words? It is the knowledge of engaging with the three mantras,¹³⁹⁹ and knowing what is the form and what is not the form of words.
- 40.- “What is the transcendence of matter? It is the understanding of immateriality.
13
- “What is the understanding of sounds? It is knowing them to be like echoes. Young man, that is the understanding of sounds.
- 40.- “What is the attainment of joy? It is the nonperception of all phenomena, the ending of
14 the suffering that arises from saṃsāra, and putting down one’s burden.
- “What is experiencing the joy of the Dharma? It is never abandoning teaching, pleasing, and seeing the excellence of one’s yāna.¹⁴⁰⁰
- 40.- “What is abiding? It is the realization of the truths of the noble ones.¹⁴⁰¹
15
- “What is sincerity? It is uncontrived conduct.
- 40.- “What is no longer having frowns? It is being without anger.
16
- “What is being pleasant?¹⁴⁰² It is being good company.
- 40.- “What is being gentle?¹⁴⁰³ It is being beneficial to others.¹⁴⁰⁴
17
- “What is being courteous? It is being welcoming and standing up quickly.¹⁴⁰⁵
- 40.- “What is having veneration¹⁴⁰⁶ for the guru? It is being fearful¹⁴⁰⁷ of the guru and
18 perceiving the guru as the kalyāṇamitra.
- “What is respect for the guru? It is honoring and serving the guru.
- 40.- “What is being content with occurrences? [F.162.b] It is having no attachment to
19 anything that occurs.
- “What is never being satisfied with the good actions one has done? It is pursuing every kind of good action and seeking for any good action.
- 40.- “What is having a pure livelihood? It is being satisfied with anything, using no
20 trickery,¹⁴⁰⁸ no flattery, not being covetous, and not having the desire to acquire.
- “What is not forsaking the solitary life? It is not abandoning dedication to good actions and delighting in residing in a remote place; delighting in dense forests, inaccessible mountain sites, and the interior of caves;¹⁴⁰⁹ experiencing the joy of the Dharma; not mixing laypeople and renunciants; not having attachment to gain, honors, or praise; rejecting craving; and experiencing the joy of dhyāna. That is not forsaking the solitary life.
- 40.- “What is the knowledge of successive levels? It is the knowledge of the distinctive result
21 of the śrāvaka, knowledge of the distinctive level of the pratyekabuddha, and knowledge of the distinctive level of the bodhisattva.

- “What is always maintaining mindfulness? It is being attentive to impermanence, suffering, emptiness, and the absence of self.
- 40.- “What is being wise concerning the skandhas, wise concerning the dhātus, and wise
22 concerning the āyatanas? It is having the knowledge of the categories of the skandhas, dhātus, and āyatanas, but having no perception of them.
- “What is making one’s higher cognitions manifest to others? It is attaining the four bases of miraculous powers and manifesting miracles.
- 40.- “What is the elimination of kleśas? It is the elimination of desire, anger, and ignorance.
23
- “What is ceasing engagement with propensities? It is reviling previous foolish conduct and not wishing for the level of the śrāvakas or pratyekabuddhas.
- 40.- “What is having specific attainments? It is accomplishing a buddha’s strengths,
24 [F.163.a] fearlessnesses, and discernments.¹⁴¹⁰
- “What is the natural result of meditation? It is the elimination of attachment and aversion.¹⁴¹¹
- 40.- “What is skillfulness in eliminating transgressions? It is the restraint of the pratimokṣa
25 and the vinaya.
- “What is the prevention of the arising of bad actions? It is confessing bad actions and the virtue of restraining from them in the future.
- 40.- “What is the elimination of attachment? It is destroying all the creepers of craving for
26 the three existences, developing the good qualities that have not yet been developed,¹⁴¹² and not losing the good qualities that have been developed.
- “What is transcending the existences? It is not focusing the mind upon or engaging the mind with the three realms.
- 40.- “What is the memory of previous rebirths? It is the knowledge of previous lifetimes.
27
- “What is being free of doubt concerning the ripening of karma? It is rejecting eternalism and nihilism.
- 40.- “What is the contemplation of phenomena? It is correct contemplation.
28
- “What is seeking to hear the Dharma? It is possessing and meditating upon the piṭaka of the śrāvakas, the piṭaka of the pratyekabuddhas, and the piṭaka of the bodhisattvas.
- 40.- “What is having sharp knowledge? It is knowing the nonorigination of phenomena to
29 be like a dream.
- “What is craving for wisdom? It is seeking wisdom.
- 40.- “What is the realization of wisdom? It is the attainment of the highest, complete
30 enlightenment.
- “What is the level of a noble being? It is the state of bodhisattva training.
- 40.- “What is having a mind like a mountain? It is not abandoning the aspiration to
31 enlightenment.
- “What is being unshakable? It is not being led astray by the kleśas.

- 40.- “What is being immovable? It is the mind not being engaged with any attribute.
32
- “What is irreversibility?¹⁴¹³ It is the unimpaired six perfections, and the continuous vision of the buddhas who reside in other worlds. [F.163.b]
- 40.- “What is the natural result of good qualities?¹⁴¹⁴ It is being near to the highest,
33 complete enlightenment.
- “What is the abhorrence of bad qualities? It is restraint and not performing bad actions in the first place.
- 40.- “What is being free of behavior caused by the kleśas? It is being free of that which is
34 caused by ignorance, craving for existence, and anger.
- “What is never abandoning the training? It is conviction in the ripening of karma, and having veneration for the buddhas.
- 40.- “What is being established in samādhi? It is a one-pointed mind that is skilled in the
35 nonproduction and nonperishing of the phenomena of the mind and mental events.¹⁴¹⁵
- 40.- “What is the knowledge of the thoughts of beings? It is the wisdom that knows the
36 superior and inferior faculties of beings.
- “What is the knowledge of the various rebirths of beings? It is the knowledge of the different states of the five kinds of existence.
- 40.- “What is knowledge of the infinite? It is the effortless knowledge of mundane and
37 supramundane skills.
- “What is the knowledge of the intended meaning of words? It is the knowledge of the intended meaning of the Tathāgata’s words.
- 40.- “What is the rejection of living in a home? It is leaving home for physical and mental
38 solitude.
- “What is finding no joy in the three realms? It is seeing the realms for what they truly are.
- 40.- “What is having a motivation that is not discouraged? It is not giving up the motivation
39 and not giving up meditation.
- “What is having no attachment to phenomena? It is the renunciation of all that one has affection for.
- 40.- “What is having possession of the sacred Dharma? It is preserving the Buddha’s
40 enlightenment, and possessing sūtras such as this.
- “What is protecting the Dharma? It is subjugating, in a way that is in accord with the Dharma, those who malign the Buddha’s Dharma.
- 40.- “What is conviction in the ripening of karma? [F.164.a] It is forsaking bad actions
41 through a sense of shame, and dedicating oneself to seeking good qualities.
- “What is skill in the vinaya? It is the knowledge of what are natural transgressions and what are not natural transgressions, and the knowledge of what are proscribed transgressions and what are not proscribed transgressions.
- 40.- “What is the pacification of disputes? It is the avoidance of gatherings.
42

- “What is the absence of discord and the absence of quarrels? It is the absence of desire for worldly conversation.
- 40.- “What is having reached the level of patience? It is enduring harm to the body and
43 mind.
- “What is maintaining patience? It is maintaining equanimity and not losing one’s patience when others speak badly, saying unpleasant words.¹⁴¹⁶
- 40.- “What is skill in examining phenomena? It is distinguishing the skandhas, dhātus, and
44 āyatanas, distinguishing the aspects of kleśas and purification, and not objectifying them.
- “What is skill in gaining certainty concerning phenomena? It is the inexpressibility of all phenomena.
- 40.- “What is the knowledge of distinguishing between the words for phenomena?¹⁴¹⁷ It is
45 the accomplishment of the differentiation of all phenomena.
- “What is skill in the presentation of the words for phenomena?¹⁴¹⁸ It is teaching phenomena exactly as they are.
- 40.- “What is the knowledge of the skill of presenting the distinction between words that
46 have meaning and words that do not have meaning?¹⁴¹⁹ It is that the nature of phenomena cannot be taken away from or added to.
- “What is knowledge of the past? It is the knowledge of causes.
- 40.- “What is knowledge of the future? It is the knowledge of contributing factors.
47
- “What is the knowledge of the equality of the three times? It is the true nature of the way of things, which is that there is no differentiation to be made between all phenomena.¹⁴²⁰
- 40.- “What is the knowledge of the purity of the three aspects of actions? It is not
48 objectifying and having no mental engagement with phenomena of the past, future, or present.
- “What is the knowledge of the body’s condition? It is mindfulness of the body. [F.164.b]
- 40.- “What is the knowledge of the mind’s condition? It is not objectifying the mind.
49
- “What is guarding¹⁴²¹ conduct? It is conduct that is unsullied.
- 40.- “What is having unshakable conduct? It is conduct without error.¹⁴²²
50
- “What is uncontrived conduct?¹⁴²³ It is being free of the desire for bad actions.
- 40.- “What is having attractive conduct?¹⁴²⁴ It is the mind being focused upon engagement
51 with the Dharma, speaking rationally, being aware of time, and teaching the Dharma correctly.
- “What is knowledge of the world? It is the knowledge of going and coming.
- 40.- “What is unrestrained generosity? It is not holding on to things and being without
52 miserliness.
- “What is being openhanded?¹⁴²⁵ It is having a virtuous nature.
- “What is having a mind without fixation? It is having unsullied faith.

40.-

53

“What is having a sense of self-respect? It is not being talkative.¹⁴²⁶

40.- “What is having a sense of modesty? It is that which is not evident to others.¹⁴²⁷

54

“What is an abhorrence of negative aspirations? It is understanding what are the qualities of foolishness, and not associating with them.

40.- “What is not forsaking the qualities of purification? It is being stable in commitments.

55

“What is maintaining correct conduct? It is developing disciplined conduct.

40.- “What is joyful conduct? It is the contemplation of virtuous qualities.

56

“What is standing up to welcome gurus and presenting them with a seat? It is overcoming pride and not being lazy.

40.- “What is the elimination of pride? It is not objectifying or depending upon a self.

57

“What is controlling the mind? It is the knowledge of how not to lose good qualities.

40.- “What is the knowledge of generating enthusiasm? It is the knowledge of how not to lose the results of diligence.

58

“What is the knowledge of discernment? It is the wisdom that understands the truth exactly as it is.

40.- “What is the realization of wisdom? It is the realization of both mundane and supramundane qualities.

59

“What is being without ignorance? It is not imposing embellishments on phenomena as they truly are.

40.- “What is the knowledge of the processes of the mind? [F.165.a] It is the knowledge of the absence of creation and destruction.

60

“What is the knowledge of accomplishment and definite accomplishment?¹⁴²⁸ It is sharp wisdom.

40.- “What is the knowledge of all language? It is correctly teaching the Dharma.

61

“What is the knowledge of presentation?¹⁴²⁹ It is the knowledge of correct engagement.

40.- “What is the knowledge of attaining certainty in meaning? It is cutting through the skandha of mental activities.

62

“What is abandoning that which is harmful? It is transcending existence and causing others to transcend existence.

40.- “What is relying upon excellent beings? It is not being apart from a buddha.

63

“What is being together with excellent beings? It is attending upon buddhas, bodhisattvas, pratyekabuddhas, and śrāvakas.

40.- “What is avoiding bad beings? It is avoiding those who are fixated on perceptions and
64 those who are lazy.

“What is delighting¹⁴³⁰ in dhyāna?¹⁴³¹ It is avoiding the thorns of desire, not forsaking dhyāna, and not abandoning joy.

40.- “What is not clinging to dhyāna? It is wishing to transcend the three existences,
65 wishing to ripen beings, and wishing for the light of higher wisdom.

“What is the utilization of the higher cognitions? It is teaching to others, through the five higher cognitions, the Dharma teachings of the Buddha that are difficult to understand.

40.- “What is the knowledge of assigned names? It is the understanding that names are
66 without reality.

“What is the use of designations? It is worldly usage.

40.- “What is employing designations? It is the knowledge of speaking.
67

“What is disillusionment with saṃsāra? It is reflecting upon the harm of saṃsāra.

40.- “What is not being motivated by material gain? It is having few desires.
68

“What is having no interest in gain or honors? It is being free of regret and free of the wish to commit sinful actions. [F.165.b]

40.- “What is not being upset by criticism? It is the knowledge that comprehends the
69 skandhas and the dhātus.

“What is not being fixated upon praise? It is not making known one’s good actions, and it is knowing gain and honor to be obstacles.

40.- “What is indifference to respect? It is understanding the ripening of karma.
70

“What is not being upset by lack of respect? It is not forsaking the practice.

40.- “What is being undisturbed by disrespect? It is being aware of worldly qualities.
71

“What is being indifferent to praise? It is seeking good actions and abandoning worldly life.

40.- “What is not being disheartened when there is no gain? It is being aware of the qualities
72 that oneself has given rise to.

“What is not associating with householders? It is avoiding any kind of worldly enjoyment.¹⁴³²

40.- “What is not associating with renunciants?¹⁴³³ It is avoiding that which is inappropriate
73 and seeking that which is appropriate.¹⁴³⁴

“What is avoiding that which is outside the scope of correct conduct? It is abandoning the five obscurations.

40.- “What is acting within the scope of correct conduct? It is meditation on the four
74 mindfulnesses.

“What is the perfection of conduct? It is its perfect preservation.

- 40.- “What is rejecting incorrect conduct? It is preserving your good qualities.
75
- “What is not dishonoring your family? It is avoiding profiting from wisdom.
- 40.- “What is preserving the teaching? It is the determined seeking of the Dharma and
76 practicing the Dharma in accord with the Dharma.
- “What is speaking little? It is the attainment of *śamatha*.
- 40.- “What is speaking softly? It is the attainment of *vipaśyanā*.¹⁴³⁵
77
- “What is skillfulness in answers? It is the knowledge of replies and rejoinders.
- 40.- “What is defeating opposition? It is the correct presentation and teaching of the
78 Dharma and defeating those who believe in objective reality.¹⁴³⁶
- “What is arriving at the right time? It is knowledge of the time. [F.166.a]
- 40.- “What is not relying on ordinary people?¹⁴³⁷ It is seeing the qualities of the foolish to be
79 faults.
- “What is not having contempt for those in suffering?¹⁴³⁸ It is having impartiality
toward all beings.
- 40.- “What is giving wealth to those who are in suffering?¹⁴³⁹ It is giving them worldly
80 goods.
- “What is not rebuking the poor? It is having kindness toward others.
- 40.- “What is having compassion for those whose conduct is incorrect? It is saving others
81 from transgression and establishing them in correct conduct.
- “What is having that which will bring benefit to others? It is benefiting others.
- 40.- “What is having a compassionate mind? It is consideration of the future suffering of
82 beings.
- “What is benefiting others through the Dharma? It is bringing others correctly into the
Dharma.
- 40.- “What is giving away material wealth? It is giving away whatever has been accumulated
83 and benefiting others through material things.
- “What is not hoarding? It is renouncing material wealth and seeing it as harmful to the
maintenance of correct conduct.
- 40.- “What is praising correct conduct? It is the knowledge of the result¹⁴⁴⁰ of correct
84 conduct.
- “What is condemning incorrect conduct? It is the understanding of the faults of
incorrect conduct.
- 40.- “What is unwaveringly attending upon those who have correct conduct? It is the
85 knowledge that perceives those who have correct conduct to be difficult to find.
- “What is giving up all possessions? It is having a virtuous motivation.
- 40.- “What is welcoming others¹⁴⁴¹ with a higher motivation? It is wishing to benefit others.
86
- “What is doing exactly what one has said one will do? It is having a completely virtuous
motivation.

- 40.- “What is perpetual application? It is seeking for and inquiring about any virtue.
87
- “What is having veneration¹⁴⁴² and experiencing joy? It is knowledge through realization and knowledge through scripture.
- 40.- “What is the knowledge of using examples? It is having the knowledge of similarities
88 and the knowledge of teaching.
- “What is being skilled concerning past lifetimes? It is remembering lifetimes [F.166.b] and having received many teachings.
- 40.- “What is putting roots of merit first? It is having a strong longing for enlightenment
89 and also inspiring that in others.
- “What is skill in methods? It is being skilled in confession, rejoicing, supplication, and the dedication of the roots of goodness.
- 40.- “What is the negation of attributes? It is realizing that all phenomena are like a dream,
90 and the extinction of things.
- “What is turning away from conceptualization? It is the rejection of error.
- 40.- “What is the knowledge of the characteristics of things?¹⁴⁴³ It is the knowledge of
91 things having no characteristics.
- “What is skill in the accomplishment of the sūtras? It is teaching through describing accurately the understanding of, and the examples for, good and bad qualities.
- 40.- “What is certainty in the truth? It is the cessation of consciousness, and the nonarising
92 of names-and-form.
- “What is the direct experience of liberation? It is not wavering from the samādhi that is like a vajra.
- 40.- “What is the single teaching? It is not being reborn in the inferior state of a tīrthika.
93
- “What is the attainment of fearlessness? It is understanding the Buddha’s Dharma and developing the strength of dhyāna.¹⁴⁴⁴
- 40.- “What is the basis¹⁴⁴⁵ of correct conduct? It is the restraint of the body and the
94 pratimokṣa vows.
- “What is entering into samāpatti? It is being free of desire for the three existences.
- 40.- “What is the attainment of wisdom? It is the knowledge of power and having no
95 objectification.
- “What is delighting in solitude? It is avoiding the faults from being with others and not forsaking good qualities.
- 40.- “What is contentment with having no high reputation? It is being pleased with
96 whatever there is.
- “What is the absence of pollution in the mind? It is the suppression of the obscurations.
- 40.- “What is rejecting incorrect views? It is rejecting the view of objective reality.
97
- “What is the attainment of mental retention? [F.167.a] It is teaching correctly and without impediment the Dharma just as it has been seen.

- 40.- “What is the entrance into knowledge?¹⁴⁴⁶ It is the entrance into the true nature.
98
- “What is the basis? It is the basis of correct conduct.
- 40.- “What is the ground? It is the ground of the mind.
99
- “What is the foundation? It is the foundation of faith.
- 40.- “What is the practice? It is the practice of the path.
100
- “What is the knowledge¹⁴⁴⁷ of the cause? It is the knowledge that ignorance is the cause of saṃsāra.
- 40.- “What is the method? It is knowledge¹⁴⁴⁸ as the method of liberation.
101
- “What is the way? It is the way of the rejection of craving.
- 40.- “What is the doorway? It is abandoning faults.
102
- “What is the path? It is the knowledge of impermanence, suffering, emptiness, and selflessness.
- 40.- “What is the level?¹⁴⁴⁹ It is the tenfold level¹⁴⁵⁰ of the absence of aspiration.
103
- “What is being free from rebirth?¹⁴⁵¹ It is putting an end to rebirth.
- 40.- “What is the level of knowledge? It is being free of stupidity.
104
- “What is the elimination of ignorance? It is the elimination of stupidity.
- 40.- “What is the basis of wisdom? It is without a basis.
105
- “What is the level of spiritual practice? It is meditation on the qualities of the thirty-seven aspects of enlightenment.
- 40.- “What is the scope of practice of the bodhisattvas? It is comprised of the six
106 perfections.
- “What is attending upon wise beings? It is attending upon buddhas.
- 40.- “What is rejecting those who are not wise beings? It is rejecting tīrthikas who have the
107 view of objective reality.
- “What is the teaching of the tathāgatas? It is liberation through knowledge of the true nature, having gained the strengths of buddhahood.
- 40.- “What is the level of buddhahood? It is the attainment of all good qualities.
108
- “What is meant by the wise rejoicing in it? It means the buddha bhagavāns, and the śrāvakas of the past, future, and present, rejoicing.
- 40.- “What is meant by the foolish rejecting it? It means that it is difficult for all who are
109 foolish to understand. [F.167.b]

- “What is meant by it being difficult for the śrāvakas and pratyekabuddhas to know? It means that the Buddha’s Dharma is inconceivable.
- 40.- “What is meant by it not being the level of the tīrthikas? It means that their level is the
110 false pride of a practitioner.
- “What is meant by the bodhisattvas¹⁴⁵² possessing it? It means that it is difficult to obtain and is a great medicine.¹⁴⁵³
- 40.- “What is meant by its being realized by those who have the ten strengths? It means that
111 it is an arduous practice.
- “Why should the devas make offerings to it? They should do so in order to attain every happiness.
- 40.- “Why should Brahmā praise¹⁴⁵⁴ it? Because it is a practice that brings the attainment of
112 all liberations.
- “Why should the nāgas pay homage to it? Because it destroys all habitual tendencies.
- 40.- “Why should the yakṣas rejoice in it? Because it closes the pathways to all the lower
113 realms.
- “Why should the kiṃnaras praise it in song? Because it brings the attainment of all the happiness of liberation.
- 40.- “Why should the mahoragas laud it? Because it destroys saṃsāra.
114
- “Why should the bodhisattvas meditate on it? Because it brings the attainment of omniscient wisdom.
- 40.- “Why should the wise comprehend it? Because it brings the attainment of
115 irreversibility.
- “Why is it the highest wealth? Because it brings the attainment of an excellent rebirth as a deva or human and it brings the attainment of liberation.
- 40.- “Why is it immaterial generosity? Because it destroys all the kleśas.
116
- “Why is it a medicine for the sick? Because it brings desire, anger, and ignorance to an end.
- 40.- “Why is it a treasure of wisdom? Because it is meditation.
117
- “Why is it unceasing eloquence? Because it is truly correct knowledge and vision.
- 40.- “Why is it freedom from misery? Because it is the realization that harm and suffering
118 are meaningless [F.168.a] and that suffering has no self.
- “Why is it the comprehension of the entire three realms? Because it is the realization that they are like dreams and illusions.
- 40.- “Why is it a raft¹⁴⁵⁵ for crossing to the other shore? Because it is the meditation on
119 impermanence, suffering, and emptiness by those who have the higher motivation of desiring to attain nirvāṇa.
- “Why is it like a boat for those in the middle of a river? Because it brings the attainment of nirvāṇa.

40.- “Why is it fame for those who wish for renown? Because it brings the attainment of vast
120 qualities.

“Why do the buddhas praise it? Because it is the benefactor that provides a medicine with infinite good qualities.

40.- “Why do the tathāgatas laud it? Because it is the benefactor that provides all qualities
121 and happiness and liberation.

“Why do those who have the ten strengths praise it? Because it is the benefactor that provides the precious Dharma that is difficult to find.

40.- “Why is it the quality¹⁴⁵⁶ of the bodhisattvas? Because it is the acquisition of training in
122 the Dharma.

“Why is it the equanimity of those with compassion? Because it is the activity that accomplishes a buddha’s deeds.

40.- “Why is it the love that brings evil to an end? Because it provides the remedy.
123

“Why does it provide relief for those who follow the Mahāyāna? Because it fulfills all the wishes for the Buddha’s Dharma.

40.- “Why is it the diligent practice of those with a lion’s roar? Because it brings the
124 attainment of the best Dharma, the superior Dharma.

“Why is it the path of the wisdom of the buddhas? Because it brings the attainment of all good qualities.

40.- “Why is it the seal upon all phenomena? Because it brings the realization of this side
125 from the other side.

“Why is it the accomplishment of omniscient wisdom?¹⁴⁵⁷ Because it eliminates all bad qualities, accomplishes all good qualities, [F.168.b] and brings liberation to all beings.¹⁴⁵⁸

40.- “Why is it the pleasure garden of bodhisattvas? Because their every happiness, joy, and
126 pleasure bring happiness to all beings.

“Why does it terrify the māras? Because it accomplishes all the strengths and because it brings all the kleśas to an end.

40.- “Why is it the knowledge of those who have reached happiness? Because it is the
127 cessation of all distress.¹⁴⁵⁹

“Why is it the benefit from those who accomplish benefit? Because it brings the accomplishment of all good fortune.

40.- “Why is it the refuge for those among enemies? Because it brings defeat to all those
128 who believe in objective reality and have wrong views.

“Why is it the subjugation of adversaries by those who have the Dharma? Because it brings the defeat of the tīrthikas by those who have the Dharma.

40.- “Why is it the expression of truth for those who have fearlessness?¹⁴⁶⁰ Because it brings
129 the tranquility¹⁴⁶¹ of having analyzed well and analyzed precisely¹⁴⁶² all phenomena.

“Why is it the correct search for the strengths? Because it is a practice that is not incorrect.

- 40.- “Why is it the omen for the eighteen unique qualities of a buddha? Because it brings the
130 attainment of all good qualities.
“Why is it an adornment? Because it brings the attainment of the thirty-two primary
signs of a great being.
- 40.- “Why is it the delight of those who desire liberation? Because it is good in the
131 beginning, the middle, and the end.
“Why is it the joy of the eldest sons? Because it brings the attainment of experiencing
their father’s wealth, the Buddha’s wealth.
- 40.- “Why is it the completion of buddha wisdom? Because it brings the maintenance of all
132 good qualities and the attainment of the cultivation of all good qualities and nothing else.
“Why is it not the level of śrāvakas or pratyekabuddhas? Because it brings the
accomplishment of the vast, inconceivable qualities of buddhahood.
- 40.- “Why is it the purity of the mind? Because there is the elimination of all stains.
133 [F.169.a]
“Why is it the purity of the body? Because it brings the cessation of all illness.
- 40.- “Why is it the completion of the doorways to liberation? Because it brings the
134 accomplishment of contemplating impermanence, suffering, emptiness, and selflessness.
“Why is it devoid of the kleśa of desire?¹⁴⁶³ Because it brings the accomplishment of the
deathless state.
- 40.- “Why is it devoid of anger? Because it brings the accomplishment of great love.
135
“Why is it not the level of ignorance? Because it brings the accomplishment of seeing
phenomena as they truly are.
- 40.- “Why is it the arising of wisdom? Because it brings the development of knowing all that
136 is necessary, both mundane and supramundane.
“Why is it the birth of knowledge? Because it brings the accomplishment of all
appropriate mental engagement.
- 40.- “Why is it the elimination of ignorance? Because it brings freedom from all
137 inappropriate mental engagement.
“Why is it the contentment of those dedicated to liberation? Because it brings the
accomplishment of noble greatness.
- 40.- “Why is it the satisfaction of those dedicated to samādhi? Because it brings the
138 accomplishment of all bliss, joyful bliss, and a one-pointed mind.
“Why is it eyes for those who wish for the view? Because it brings the accomplishment
of seeing for oneself.
- 40.- “Why is it higher knowledge for those who wish to perform miracles? Because it brings
139 freedom from obscurity and the desired true nature of phenomena.
“Why is it miraculous power for those who wish for accomplishment? Because it brings
the accomplishment of the unobscured, inconceivable knowledge of all phenomena.
- 40.- “Why is it retentive memory for those dedicated to listening to the Dharma? Because it
140 brings the equality of all phenomena and nirvāṇa.

- “Why is it unceasing mindfulness? Because it is the natural peace of focusing upon nirvāṇa.
- 40.- “Why is it the blessing of the buddhas? Because it brings infinite accomplishment.
141 [F.169.b]
- “Why is it the skillful method of the guides? Because it conveys all to happiness and goodness.
- 40.- “Why is it subtle? Because it brings the peace of focusing on nirvāṇa.
142
- “Why is it difficult to know? Because it is difficult to discern.
- 40.- “Why is it difficult to know for those without dedication? Because they have not
143 previously obtained it.
- “Why is it beyond words and difficult to know through speech? Because of the inconceivability of all phenomena.
- 40.- “Why is it known by the wise? Because it is a great, precious meaning.
144
- “Why is it the knowledge of pleasant beings? Because they know all forms of reverence.
- 40.- “Why is it realized by those with few desires? Because they give rise to reverence.¹⁴⁶⁴
145
- “Why is it possessed by those who have undertaken it? Because they do not abandon their undertaking.
- 40.- “Why is it kept by those who are mindful? Because they do not allow it to perish.
146
- “Why is it the cessation of suffering? Because it brings the elimination of desire, anger, and ignorance.
- 40.- “Why is it the birthlessness of all phenomena? Because it brings the cessation of all
147 consciousness.
- “Why is it the single teaching? Because all classes of existence, all death and transference, and all rebirths are like dreams, which means that all phenomena are without origination.
- 40.- “You should know these three hundred points. Young man, they are the samādhi, *the*
148 *revealed equality of the nature of all phenomena.*”¹⁴⁶⁵
- Thereupon the Bhagavān spoke these verses:
- 40.- “The Buddha’s Dharma is vast.
149 The teaching of its practice is vast.
When the Dharma is taught in a vast way
The qualities attained will be vast. {1}
- 40.- “The characteristics of the Dharma
150 Are just as vast as space.
It contains vast jewels and light rays¹⁴⁶⁶
And therefore it is called *vast*. {2} [F.170.a]

40.- “The ways beings act are vast,
151 The teachings for them are vast,
The meaning of the scripture is vast,¹⁴⁶⁷
And therefore it is called *vast*.” {3}

40.- When the Bhagavān taught this Dharma teaching of the samādhi, *the revealed equality of*
152 *the nature of all phenomena*, countless beings developed the aspiration for complete
enlightenment. Countless beings attained irreversibility from the highest, complete
enlightenment. Countless beings developed the aspiration for their own enlightenment.
Countless beings developed the aspiration for attaining the result of becoming an arhat.

40.- This universe of a thousand million worlds shook in six ways. It trembled, trembled
153 strongly, and trembled intensely; it quivered, quivered strongly, and quivered intensely; it
shook, shook strongly, and shook intensely; it shuddered, shuddered strongly, and
shuddered intensely; it quaked, quaked strongly, and quaked intensely; the east sank and
the west rose, the west sank and the east rose, the north sank and the south rose, the
south sank and the north rose, the perimeter sank and the center rose, and the center
sank and the perimeter rose. In all the world there shone an immeasurable radiance,
there fell a great rain of divine incense, the devas threw down a great rain of flowers,
hundreds of thousands of divine musical instruments were played up in the sky, the sky
above was covered with divine food, and these words were spoken:

40.- “The beings who hear this Dharma teaching on entering great compassion will easily
154 reach attainment, and those beings will serve and honor many buddhas. [F.170.b]

40.- “Those who hear this samādhi, *the revealed equality of the nature of all phenomena*,
155 and, having heard it, write it out, possess it, keep it, recite it to others, promote it,
meditate on it with unadulterated meditation, promulgate it, and teach it extensively to
others will become the subject of offerings from all beings.”

40.- Then the Bhagavān said to Brother Ānanda, “Ānanda, you must hold this Dharma
156 teaching, recite it, promulgate it, and teach it extensively to others.”

40.- Then Brother Ānanda asked the Bhagavān, “What is the name of this teaching? In what
157 way shall I keep it?”

The Bhagavān said, “Ānanda, you should keep this sūtra as having the name *Entering
Great Compassion*. You should also keep this sūtra as having the name *The Samādhi, the
Revealed Equality of the Nature of All Phenomena*.”

40.- Ānanda said, “Bhagavān, I shall keep this Dharma teaching.”
158

40.- The Bhagavān, having spoken those words, the youth Candraprabha, Brother Ānanda,
159 the fourfold assembly of bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās, the devas of
Śuddhāvāsa, and the world with its devas, humans, asuras, and gandharvas rejoiced and
praised the words of the Bhagavān.¹⁴⁶⁸

40.- *The Samādhi, the Revealed Equality of the Nature of All Phenomena, is concluded.*
160

COLOPHON

c.

- c.1 The Indian preceptor Śrīlendrābodhi, and the chief editor Lotsawa Bande Dharmatāśīla, translated and revised this work. It was later modified and finalized in terms of the new translation.

*“Wherever the Buddha’s teachings have flourished,
either in cities or countrysides,
people would gain inconceivable benefits.
The land and people would be enveloped in peace.
The sun and moon will shine clear and bright.
Wind and rain would appear accordingly,
and there will be no disasters.
Nations would be prosperous
and there would be no use for soldiers or weapons.
People would abide by morality and accord with laws.
They would be courteous and humble,
and everyone would be content without injustices.
There would be no thefts or violence.
The strong would not dominate the weak
and everyone would get their fair share.”*

*** THE BUDDHA SPEAKS OF
THE INFINITE LIFE SUTRA OF
ADORNMENT, PURITY, EQUALITY
AND ENLIGHTENMENT OF
THE MAHAYANA SCHOOL ***

With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra's Supreme Vows.

The supreme and endless blessings
of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Pure Land of Limitless Light!

*** The Vows of Samantabhadra ***

I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in His Western Pure Land of
Ultimate Bliss and Peace.

When reborn in the Western Pure Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.

*** The Vows of Samantabhadra Avatamsaka Sutra ***

DEDICATION OF MERIT

May the merit and virtue
accrued from this work
adorn Amitabha Buddha's Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.

May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

NAMO AMITABHA

南無阿彌陀佛

《英文：《三摩地王經》，亦稱《月燈三昧經》》

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