

༄༅། །ཚེས་ཐམས་ཅད་འབྱུང་བ་མེད་པར་བསྟན་པ།

Teaching How All Phenomena Are without Origin

Sarvadharmāpravṛttinirdeśa

འཕགས་པ་ཚོས་ཐམས་ཅད་འབྱུང་བ་མེད་པར་བསྟན་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa chos thams cad 'byung ba med par bstan pa zhes bya ba theg pa chen po'i mdo

The Noble Great Vehicle Sūtra “Teaching How All Phenomena Are without
Origin”

Āryasarvadharmāpravṛttinirdeśanāmamahāyānasūtra



Toh 180
Degé Kangyur, vol. 60 (mdo sde, ma), folios 267.a–296.a.

Translated by Dharmachakra Translation Committee
under the patronage and supervision of 84000: Translating the Words of the Buddha

First published 2021
Current version v 1.0.0 (2021)
Generated by 84000 Reading Room v2.5.2

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



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

co.

TABLE OF CONTENTS

ti. Title

im. Imprint

co. Contents

s. Summary

ac. Acknowledgements

i. Introduction

tr. Teaching How All Phenomena Are without Origin

1. The Translation

c. Colophon

n. Notes

b. Bibliography

· Tibetan Texts

· Secondary Sources

g. Glossary

s.

SUMMARY

s.1

While residing on Vulture Peak Mountain, the bodhisattva *Siṃhavikrānta-gāmin* asks the Buddha a series of questions about emptiness and the nondual view in which the dichotomy between subject and object has been left behind. The Buddha responds with a discourse in verse identifying the very nature of phenomena as the single principle of emptiness. Later, he teaches the bodhisattva about the dangers of judging the behavior of other bodhisattvas and imputing labels to phenomena in general, explaining that both stem from ill-founded preconceptions that are transcended with spiritual awakening. In an ensuing discussion with *Mañjuśrī*, the Buddha further connects many standard Buddhist concepts and categories to the nondual view that all phenomena are unborn and without intrinsic nature. Lastly, a divine being is instructed in the knowledge that overcomes the duality of various opposites, and *Mañjuśrī* concludes the *sūtra* by revealing the circumstances of his time as a beginning bodhisattva.

ac.

ACKNOWLEDGEMENTS

ac.1 Translated by the Dharmachakra Translation Committee under the guidance of Chokyi Nyima Rinpoche. The translation was produced by Timothy Hinkle. Andreas Doctor checked the translation against the Tibetan and edited the text. Tulku Tenzin Rigsang kindly assisted in resolving several difficult passages. Ryan Damron and Wiesiek Mical also assisted by translating passages from the Sanskrit. In producing this translation, the translators also benefited from the resources and partial translation published by Jens Braarvig (2000 and 2010).

i.

INTRODUCTION

i.1

Teaching How All Phenomena Are without Origin presents the Buddha Śākyamuni's elucidation of the nature of phenomena and the way to conduct oneself. In doing so, the Buddha addresses the relationship between monastic conduct and the practice of beneficial activity and the interplay between conduct and wisdom. Specifically, two accounts from the past lives of the Buddha and Mañjuśrī are related that exemplify the negative karmic consequences of judging and criticizing the conduct of bodhisattvas.

i.2

The sūtra begins as the Buddha resides on Vulture Peak Mountain, where he is asked a series of questions about emptiness and the nondual view by the bodhisattva Siṃhavikrāntagāmin. The Buddha responds with a discourse in verse identifying the very nature of phenomena as the single principle of emptiness, but he cautions that immature bodhisattvas will not properly understand that teaching. Later, he tells the story of the two bodhisattvas Cāritramatī and Viśuddhacāritra to illustrate the dangers of judging the behavior of bodhisattvas and of imputing labels to phenomena. He then explains, with great psychological insight, how such value judgements and imputations are generally based on ill-founded and preconceived notions that are left behind by those who have attained awakening. Next follows a discussion with Mañjuśrī in which the Buddha explains that although many standard Buddhist concepts and categories used to prescribe and describe the path to awakening are mere imputations, their true import is nonetheless realized once all phenomena are known to be unborn and without intrinsic nature. In their ensuing dialogue, various standard Buddhist expressions are similarly relativized in terms of this ultimate, non-reifying view. This discussion demonstrates that the Buddhist path is only fully realized once the habitual tendency to accept, reject, or otherwise reify all phenomena, including phenomena of the path itself, has been left behind.

i.3

In the last part of the sūtra, the Buddha, followed by Mañjuśrī, instructs a god named Playful Clairvoyant Lotus in the knowledge that penetrates sound and language and enables one to see through the duality of various opposites. Mañjuśrī is then induced to tell his story as a neophyte bodhisattva, to further illustrate the problem of negatively judging the conduct of other spiritual practitioners and underestimating the potential of a student. The sūtra refers repeatedly to the theme of *the single principle*, the realization of emptiness. When this is known, all proscribed activity—indulgence in sense pleasures and disturbing emotions—is no longer to be avoided. However, since no one except the Buddha can be the final judge of another being’s conduct or realization, bodhisattvas are strongly encouraged to avoid judging one another and to teach according to the student’s capacity.

i.4 Fortunately, fragments of a Sanskrit version of this sūtra have survived, as have two translations into Chinese by Kumārajīva (fourth century, *Zhu fa wu xing jing* 諸法無行經, Taishō 650) and Jñānagupta (fifth century, *Fu shuo zhu fa ben wu jing* 佛說諸法本無經, Taishō 651). The extant Sanskrit sections of the sūtra have been translated into English by Jens Braarvig, who has published his translation of the Sanskrit fragments along with edited Sanskrit and the Tibetan and Chinese translations.¹ In his introduction to the text, Braarvig tentatively dates the sole surviving Sanskrit manuscript to the fifth century CE, a considerably later date than that of Kumārajīva’s Chinese translation. According to the colophon to the Tibetan translation, the sūtra was translated into Tibetan by the monk Rinchen Tso, a translator active sometime during the late eighth and early ninth centuries CE. However, the Tibetan translation is not included in the early ninth-century Denkarma (*ldan dkar ma*) inventory of Tibetan translations, so this dating and the attribution to Rinchen Tso cannot be verified by this source. The title of the text is, however, included in the *Mahāvvyutpatti* (as entry no. 1362), so the dating of the Tibetan translation to the early ninth century does seem reasonable in spite of its absence from the Denkarma inventory.²

i.5 The primary Tibetan text used for the present translation was the Degé (*sde dge*) edition, but the other editions considered in the Comparative Kangyur (*dpe bsdur ma*) were also consulted. In passages where the Sanskrit was available, it was consulted for our translation. However, as the Sanskrit and Tibetan manuscripts are often radically different, we have primarily based our translation on the Tibetan, except in those cases where the Sanskrit sheds light on, or clarifies, the Tibetan.

The Noble Great Vehicle Sūtra

Teaching How All Phenomena Are without Origin

1.

The Translation

[B1] [F.267.a]

1.1

Homage to all buddhas and bodhisattvas.

1.2

Thus did I hear at one time. The Blessed One was staying at Vulture Peak Mountain in Rājagṛha together with a great monastic assembly of five hundred monks. Also gathered there were twelve thousand bodhisattvas, including the bodhisattva great being Vyūhapratimaṇḍita, the bodhisattva great being Siṃhavikrāntagāmin, the bodhisattva great being Anāvarenaśminirdhautaprabhātejarāśi, the bodhisattva great being Giriśikharamerusvararāja, the bodhisattva great being Priyaprahasitavimalaprabha, the bodhisattva great being Sūryacandrābhībūtārci, the bodhisattva great being Paramavimalapaṭṭadhārin, the bodhisattva great being Niścaritatejopadmapraphullitagātra, the bodhisattva great being Brahmaśvaranirghoṣasvara, the bodhisattva great being Siṃharājagativikrīḍitamati, the bodhisattva great being Kanakārcīsuddhavimalatejas, the bodhisattva great being Mṛdutaruṇasparśagātra, the bodhisattva great being Body That Expands Like a Golden Ornamented Victory Banner,³ the bodhisattva great being Daśaraśmimārabalapramardin, the bodhisattva great being Śāntīndriyeryāpathaprasāntagāmin, [F.267.b] the bodhisattva great being Dharaṇīndharābhyudgatarāja, the bodhisattva great being Singer of Divine Melodies, the bodhisattva great being Sarvadharmeśvaravaśavikrāntagāmin, the bodhisattva great being Śrītejovimalagātra, and the bodhisattva great being Mañjuśrīkumārabhūta. Ninety-two thousand other bodhisattvas were also present.

1.3

While beholding this bodhisattva assembly, the bodhisattva great being Siṃhavikrāntagāmin stood up, draped his shawl over one shoulder, and knelt on his right knee. With his palms together he bowed toward the Blessed One and said in verse:

- 1.4 “Guide of boundless renown, please explain
Why phenomena are without a life principle, personality, and self.
This assembly is so sublime
And filled with peace, genuine peace, and lasting peace.
- 1.5 “How can conceptual views be awakening?
And how could anger, jealousy, and pride also be so?
How could the essence of desire be awakening?
Protector of boundless renown, please explain.
- 1.6 “Flawless one, how could the conditioned realm,
In which there is no nirvāṇa, ever be awakening?
Compassionate Victorious One, please explain
How phenomena do not exist dually.
- 1.7 “How is it that phenomena are utterly liberated?
And how are they like nirvāṇa and liberation?
Protector, explain that which is unbound
And unattached to any attachment, like space.
- 1.8 “You who have the voice of the cuckoo, Brahmā, and the gods,
A golden countenance flawless in its luster,
And pleasing luminosity and all supreme qualities,
Please explain to us the nature of reality that is always a single principle.
- 1.9 “How is it that obscuration is equal to awakening?
How is it that phenomena are the nature of awakening?
How are Dharma and non-Dharma alike? [F.268.a]
How are the two similar to space?
- 1.10 “When they are neither numerable nor numberless,
How can phenomena be similar to peace?
Faultless one, how is there no awakening in that state
And no omniscience either?
- 1.11 “The nature of acting in the three times,
As well as apprehension and grasping, have never existed.
Beings have also never existed.
How is there no Dharma practice in that?⁴
- 1.12 “When there is no discipline or patience,
There could also never be any distorted discipline.
When there is no concentration or insight,
How could there ever be knowledge or ignorance?

- 1.13 “How are phenomena stainless and pure,
Nothing whatsoever, like space?
How is it that the nature of mind is never observed
And that phenomena are devoid of mind?
- 1.14 “Where there is no knowledge,
No meditation, and nothing realized,
There is nothing to be abandoned.
So how is it that beings are like the element of space?
- 1.15 “Where phenomena come down to a single principle,
There is no nature at all.
Protector, please explain this principle of phenomena
For which there is no arising at all.
- 1.16 “Where there is no learning,
There could be no worthy ones and no solitary buddhas⁵
Or qualities of seeking awakening;
There could be no coming or going.
- 1.17 “Where there is no dwelling or support,
No coming or going,
All phenomena are free of coming and going;
So how do they remain unmoving like mountains?
- 1.18 “Where there is no perception or form,
How could the nature of form be awakening?
Form and awakening could not be two.
Stainless and eminent Victor, speak about these things.
- 1.19 “Where there are no buddhas,
And where there are no Dharma teachings or saṅgha,
How then could the supreme Buddha, Dharma, and Saṅgha
Be of a single principle?
- 1.20 “Where they are empty or without characteristics
And do not gather or separate, [F.268.b]
How are phenomena, devoid of both name and no-name,
Expressed like echoes?
- 1.21 “Where there is no arising or nonarising,
Where there is no faultless nirvāṇa
And no saṃsāra,
How do all phenomena come down to a single principle?

- 1.22 “Where there are no gods or nāgas,
No yakṣas, kinnaras, or spirits,
There could be no hell beings either,
Nor could there be any other states of being.
- 1.23 “How is it that the protector’s way of teaching the Dharma
And what is proclaimed by evil-minded non-Buddhists
Are not two different things?
How is it that all words are the same?”
- 1.24 The Blessed One expressed his approval to the bodhisattva great being
Siṃhavikrāntagāmin, saying, “Noble son, excellent, excellent! It is
astonishing that you ask such a question that all worldly beings find difficult
to grasp. Noble son, I will give you a reply, but first, tell me, why do you ask
this? This is not a subject fit for beginning bodhisattvas who possess the
views of emptiness, signlessness, wishlessness, nonarising, the intangible,
no attributes, buddhas, and awakening. Noble son, do not speak of this
Dharma teaching in front of beginning bodhisattvas.
- 1.25 “Why? Because this teaching will interrupt all their roots of virtue. It might
cause them to fall back from the awakening of the buddhas, and they will fall
into eternalism or nihilism or not understand that the thus-gone ones teach
the Dharma based on their realization.”
- 1.26 The bodhisattva great being Siṃhavikrāntagāmin replied, “Blessed One,
please explain this. In the future, bodhisattvas who have the views of
emptiness, signlessness, wishlessness, [F.269.a] nonarising, no attributes,
buddhas, and awakening will appear. They will reflect upon the emptiness
and signlessness of everything. They will be fond of speech and attached to
expressions, cling fondly to letters, endeavor in conversation, grasp
affectionately to what is well spoken, and cherish names.
- 1.27 “If these bodhisattvas hear the Thus-Gone One teaching the Dharma
beyond letters or words, they will abandon these views and teach the
Dharma to others according to those beings’ inclinations. Then, trained in
skillful means, they will speak of having few desires but will not conceive of
that as being immaculate.
- 1.28 “They will speak of endeavoring in rituals yet will not conceive of that as
being immaculate. They will speak of observing vows yet will not conceive
of that as being immaculate. They will criticize entertainment and become
interested in complete disengagement with regard to all phenomena.
- 1.29 “They will praise the delights of solitude without entertainment yet will
not conceive of that as being immaculate. They will praise the mind of
awakening and know the nature of the mind to be awakened. They will

praise the extensive sūtra teachings. They will come to know all phenomena extensively. They will express the words of the bodhisattvas and will not see hearers, solitary buddhas, or buddhas as being separate.

1.30 “They will sing the praises of generosity and realize the equality of generosity. They will sing the praises of discipline and realize natural ethical discipline. They will sing the praises of patience and see the exhausted quality, the purified quality, and the unborn reality of all phenomena. They will sing the praises of diligence [F.269.b] and realize that no phenomenon is to be sought or undertaken. They will sing of the way in which millions of avenues of concentration and equilibrium are accomplished, and they will know all phenomena to be naturally settled in equipoise. They will sing the praises of knowledge and the emptiness of features and thereby realize the nature of knowledge and foolishness.

1.31 “They will express the faults of attachment and not see anything through the lens of attachment. They will teach the faults of aversion and not see anything through the lens of aversion. They will teach the faults of stupidity and be devoted to freeing all phenomena from the obscuration of stupidity.

1.32 “They will teach beings the terrifying reality of passing into hell, the realms of animals, and the world of the lord of death, yet they will not conceptualize hell beings, the realms of animals, and the world of the lord of death. To the degree that beings are interested in these things, they will teach them the Dharma that accords with their interest. Those who are devoted to emptiness are also devoted to the single principle. Similarly, those who are devoted to signlessness, wishlessness, nonarising, intangibility, or no attributes are also devoted to the single principle. Therefore, Blessed One, the statements on skillful means are not spoken by the hearers, solitary buddhas, or bodhisattva great beings who have just entered this vehicle. To remedy this, please explain those words that express skill in means to those who feel devotion to the single principle and to the profound.”

1.33 Then the Blessed One said to the bodhisattva great being Siṃhavikrāntagāmin, “Noble son, listen well and bear what I say in mind. I will explain the meaning to you.”

“Yes, Blessed One, I will.”

1.34 The bodhisattva great being Siṃhavikrāntagāmin [F.270.a] then listened as instructed as the Blessed One spoke the following verses:

1.35 “Those who awaken to supreme awakening
Without being disturbed by attachment or aversion
Will through desire know all phenomena to be *the nature of desire*.
Understanding that, they become victorious.

- 1.36 “Do not reify attachment,
And likewise never reify aversion or stupidity.
Those who understand that all phenomena are like space
Will become victorious.
- 1.37 “Seeing and not seeing are of a single principle.
Equal and unequal are likewise equal.
There are no buddhas, no Dharma, and no Saṅgha.
Whoever understands this is learned.
- 1.38 “Just as in some peoples’ dreams
There is no awakening or sentient beings
When they dream of an awakened buddha guiding beings,
The same applies to all phenomena.
- 1.39 “Those who set out for awakening find nothing at all.
Finding nothing, they never discover anything.
Awareness and unawareness are of a single principle.
Knowing that, they will become victorious.
- 1.40 “The nature of beings is said to be awakening itself.
The nature of awakening is all beings.
Beings and awakening—these are not two different things.
Knowing this, they become supreme beings.
- 1.41 “When a trained magician
Manifests a multitude of visual illusions,
Those illusions appear while being utterly nonexistent,
And yet they delight deluded beings.
- 1.42 “Attachment and aversion are always equal.
Stupidity and illusion also are always equal.
Childish beings are cast into the lower realms
By their aversion, deluded minds, and stupidity.
- 1.43 “Though there is no attachment or aversion
And no stupidity whatsoever,
Childish beings impute illusory qualities on reality
And are tormented by the fire of the afflictive emotions.
- 1.44 “Though there are no afflicted beings
Or anyone who has ever awakened,
The childish develop a conceptual understanding of unborn phenomena
And say, ‘we will become enlightened.’

- 1.45 “Those who see that there are no buddhas or qualities of buddhas [F.270.b]
And that there have never been any sentient beings,
Those who see space-like reality,
Swiftly become the leaders of beings.
- 1.46 “There is no awakening for those who yearn for it,
For they are as far away from supreme awakening as the earth from the sky.
Those who see reality as illusory
Will swiftly attain buddhahood.
- 1.47 “Those who, in their conceptualization of discipline,
See that there is no discipline are not disciplined,
Knowing that lax discipline and proper discipline are one,
Become protectors.
- 1.48 “In their dreams, some beings
Act on their desires and experience a little pleasure.
Influenced by their stupid delusion, they fantasize women
Where there never were women at all.
- 1.49 “In delusion, childish beings inaccurately conceptualize
Lax discipline and proper discipline.
Actually, there is no lax discipline or proper discipline.
Knowing this, they become protectors.
- 1.50 “Not knowing the nature of sound,
Those with childish minds hanker after their reputations.
Those who know that there is no such thing as a reputation
Attain the supreme strength of patience.
- 1.51 “Many beings, having made the pledge to awaken,
Take those words and repeat them to others.
Clinging to the purity of such words, they lose their perseverance,
Yet actually they are already immersed in awakening.
- 1.52 “Those who are attached to pure or confused activities
Delight in words and conversation yet remain ignorant.
Not knowing the nature of phenomena,
They will not awaken to buddhahood through the purity of words.
- 1.53 “Those who speak of emptiness and phenomena,
Who love arguing, whose minds are stirred up by conflict,
And who think cruelly and have no vows—
How will they attain the Buddha’s qualities or awakening?

- 1.54 “Knowing that a cruel mind and patience are of a single principle
Will free a person from anger.
Yet beings who do not know their nature,
Those of childish minds, are filled with anger.
- 1.55 “They say that all beings are devoid of self
And pray that the victors will liberate⁶ beings,
But merely discussing this provokes their anger.
As they harbor their aggression, one should not converse with them.
[F.271.a]
- 1.56 “Those who love conflict and seek wrongdoing
May constantly sing the praises of patience.
Though they say that all phenomena are emptiness,
They are swollen with pride and thus perpetuate confusion.
- 1.57 “Attached to food and bound by the knot of ignorance,
They think of sense pleasures day and night.
They go to farms, villages, and towns,
And they claim to liberate many beings.
- 1.58 “They say, ‘I am compassionate toward all beings
And bear an altruistic motivation toward the whole world.’
Yet their verbal expressions bear the harmful nature
Of an aggressive mind.
- 1.59 “You will never see or hear
Of malevolence and compassion coexisting.
Still, even as these people get angry with one another
They aspire to the realm of limitless life.
- 1.60 “They live in places as numerous as the grains of sand in the Ganges river,
Places where physical and verbal violence predominates.
When the cultivation of sublime patience is neglected,
They will not proceed to the realm of the victors.
- 1.61 “Those who know that worlds are not worlds,
That all worlds are of the nature of space,
And have no concepts about the qualities of such worlds
Shall proceed to the world of the supreme beings.
- 1.62 “They say, ‘I will withstand all negative actions,
And I think of the victors’ heirs as teachers.’
Yet I have never seen or heard

- Of someone filled with anger for those they consider their teachers.
- 1.63 “They are attached to villages that are familiar and to those in which they
beg,
And they criticize one another’s conduct.
‘He is destined to be my student;
No one should go see him,’ they announce.
- 1.64 “ ‘No one can compare to me’ and
‘His conduct is impure,’ they say.
Such simpletons will not attain awakening,
And they are worthless.
- 1.65 “One must bow one’s head to bodhisattvas
Three times in the day and likewise at night.
One must not think of them as being confused in any way
And only ever act in a way that is pleasing.
- 1.66 “When you see someone enjoying the sense pleasures,
Do not think of them as being confused in any way.
Through the positive qualities of limitless awakened conduct,
They will attain awakening in the future.
- 1.67 “One does not become victorious all at once. [F.271.b]
It is attained through gradual stages of logic and action.
It is acquired by donning the armor for many millions of eons
And not by any other means.
- 1.68 “With no thought, conceptuality, or attachment,
The awakening I gain is like passion.
No disturbing emotions exist, nor will they ever exist.
In that way one acquires sublime confidence and patience.
- 1.69 “One should engage those phenomena that are beyond language
And see that all sounds are beyond sound.
One with confidence that phenomena are like this
Is free of attachment, aversion, and stupidity.
- 1.70 “Attachment and awakening are the same—no less, no more.
Both should be realized without reference to language.
Both are merely names;
They are expressed in language yet do not exist.
- 1.71 “When one recognizes that all sounds are a single sound,
Sounds will never be multifarious.

- Whatever I teach and whatever non-Buddhist teachers say
Should both be understood to share this reality.
- 1.72 “These phenomena are expressed in sound through speech,
And yet phenomena and sounds are not apprehended.
When one enters into this single principle of reality,
One attains supreme and unsurpassed patience.
- 1.73 “Anger, patience, sense pleasures, and impatience
Should not be conceptualized or imputed.⁷
If one knows the unborn in that way,
One will become a faultless and supreme being.
- 1.74 “Imagine that someone were to take
All the grains of sand in the Ganges river
As it extends to the north, south, east, and west,
Make each of them into a buddha realm in each direction,
- 1.75 “And then fill all these buddha realms
With jewels for the victors
And make offerings to them for many millions of eons.
By transcribing this discourse, the merit would be greater still.
- 1.76 “In this way one’s merit will grow boundlessly.
As those who strive for awakening here become ordained,
I will entrust this discourse to them,
And they will swiftly attain sublime patience.
- 1.77 “Those who teach the limitless avenues of this discourse
Will soon attain the dhāraṇīs.
They will obtain millions of discourses
And attain eloquence and mental acuity.
- 1.78 “They will gain understanding by unblocking what is blocked regarding
words
And swiftly attain correct understanding.
Infinite buddhas will bestow the gift of eloquence
And teach many discourses in myriad ways. [F.272.a]
- 1.79 “Whoever understands this principle
Will recollect many discourses by themselves,
Travel to the sublime worlds,
And, having gone there, venerate the protectors.”
- 1.80

“Then the bodhisattva great being *Siṃhavikrāntagāmin* said to the Blessed One, “Blessed One, you have benefited all beings who heard this teaching in verse.”

1.81 “Noble son, do you see this retinue?”

“Blessed One, I do. Blessed One, there are innumerable beings gathered here for the occasion of this Dharma teaching. Blessed One, the sky above is filled with gods, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kinnaras*, and *mahoragas*. Blessed One, many beings from other worlds also heard this teaching.”

1.82 Then the Blessed One spoke to the bodhisattva great being *Siṃhavikrāntagāmin*: “Noble son, as I was giving this Dharma teaching, ninety-eight thousand gods developed the acceptance that phenomena are unborn, ninety-two thousand *yakṣas* aroused the intention to attain unsurpassed and perfect awakening, and thirty-six thousand *nāgas* aroused the intention to awaken. Five hundred monks with manifest pride, who falsely presumed their own attainment, came to trust in the single principle of all phenomena when they heard this teaching devoid of manifest pride. They lost the perpetuating causes of cyclic existence as their minds were liberated from the defilements. Among this assembly of bodhisattvas, sixty-two thousand gained an unobscured understanding of all phenomena and then gained the acceptance that phenomena are unborn. Why was that?

1.83 “Noble son, this Dharma teaching is superb. [F.272.b] Noble son, previously I myself fully assimilated the single principle of all phenomena in the presence of the thus-gone, worthy, perfect Buddha *Dīpaṅkara*. Subsequently, I gained the acceptance that phenomena are unborn. Noble son, hearing this Dharma teaching is equivalent to mastering all the six perfections. Noble son, I declare that in realizing this principle, you will complete all the six perfections of the bodhisattva great beings. Why is this?

1.84 “Noble son, even if a bodhisattva were to consistently give generously, maintain discipline, practice patience, endeavor diligently, rest evenly in concentration, and authentically generate insight for as many eons as there are grains of sand in the Ganges, all that bodhisattva’s roots of virtue would eventually be exhausted if this Dharma principle was not understood. Noble son, compare this to the roots of virtue possessed by *Devadatta*. Noble son, *Devadatta* had thirty names appropriate to a great person. Yet, since these roots of virtue were not encompassed by an understanding of this Dharma principle, they expired, and he was born in the great hell of Ceaseless Torment. Noble son, understand that the roots of virtue of those who have not fully assimilated this Dharma principle will expire, just as in that example.

1.85

“Noble son, in the past, many countless, limitless, vast, and immeasurable eons ago, the thus-gone, worthy, perfect Buddha Mervabhyudgatarāja came to the world. He was a blessed buddha who was learned and virtuous, a blissful one, a knower of the world, an unsurpassed being, a charioteer who guides beings, and a teacher of gods and humans. The lifespan of this thus-gone one was ninety-nine trillion years. That world was called Kanakārcis, [F.273.a] as the buddha realm was made of gold. All its beings were in the process of attaining nirvāṇa through the Three Vehicles of the hearers, solitary buddhas, and bodhisattvas.

1.86 “All eighty trillion monks who were in the first assembly of that thus-gone one’s hearers were worthy ones. They had exhausted the defilements, put down their burdens, attained benefit for themselves, and eliminated what bound them to existence. Their minds had been completely liberated by the authentic word. The second assembly was of seventy trillion monks. The third was of sixty trillion monks. The fourth was of fifty trillion, all of whom were worthy ones, had exhausted the defilements, had put down their burdens, had attained benefit for themselves, and had eliminated what bound them to existence. Their minds had been completely liberated by the authentic word. There were twice as many nuns in the assembly. There were also twice as many laymen and laywomen in the assembly. There were also twice as many bodhisattvas in the assembly, all of whom were irreversible beings, had gained acceptance that phenomena are unborn, were skilled in accomplishing the ways of absorption, and had attained the dhāraṇī of endless gateways. Given that this entire assembly was comprised of those who could turn the wheel of Dharma of irreversibility, what need is there to mention that members of the assembly had newly entered the Bodhisattva Vehicle? Moreover, there were also limitless beings following the vehicle of the solitary buddhas.

1.87 “Thus noble son, at that time, a limitless assembly had gathered around that blessed one. In the Kanakārcis world, all the plants and trees were made of jewels. [F.273.b] From these trees issued sounds such as the sounds of emptiness, signlessness, wishlessness, nonarising, nonceasing, intangibility, and no attributes. As these sounds were heard, the minds of the beings living in that world were liberated. After that thus-gone one had passed completely beyond suffering, his sublime Dharma remained for a thousand years, after which those sounds stopped reverberating from the trees.

1.88 “Noble son, the thus-gone, worthy, perfect Buddha Mervabhyudgatarāja appointed a monastic Dharma teacher named Viśuddhacāritra the holder of his sublime Dharma and then passed completely beyond suffering.

1.89

“At that time there was also a monk named Cāritramati. He had amassed a great degree of pure discipline, had attained the five mundane superknowledges, and was thoroughly trained in the Vinaya section. This monk possessed a supreme ability to undergo hardships, was devoted to simplicity, and worked within the community. He also built a monastery where he made everyone in the community live with a tremendous degree of pure discipline and inspired them to observe the qualities of purification. This monk endeavored diligently and always abided in the mind of awakening. He was a genuine inspiration for other bodhisattvas to live this way of life and to adopt well-considered views. Thus, he made them embrace the view that all formations are impermanent. He made them embrace the view that all formations are painful. He made them embrace the view that all formations are selfless. This monk was skilled in absorption and possessed roots of virtue, yet he was not learned in the conduct of bodhisattvas.

1.90 “The monastic Dharma teacher Viśuddhacāritra was learned in the superior and inferior faculties of beings. [F.274.a] All those in his retinue were devoted to the vows of the qualities of purification, had patience beyond reference point, and were skilled in means. Noble son, the monastic Dharma teacher Viśuddhacāritra traveled with his retinue to the monastery where Cāritramati lived and took up residence there. From that monastery they went on alms rounds into villages out of compassion for beings, and then returned to the monastery. In this way, hundreds of thousands of families developed faith in them. Everyone in the retinue behaved skillfully. They would travel to the villages and teach beings the Dharma. They even established many hundreds of thousands of animals in unsurpassed and perfect awakening. The monk Cāritramati’s retinue, however, was devoted to concentration and did not travel to the villages.

1.91 “Then Cāritramati lost his faith in these other bodhisattvas, so he struck the wooden beam, calling together the monastic saṅgha, and they discussed who was maintaining their spiritual commitments. ‘No one should travel to the villages. Your way of living lacks introspection. Since you end up speaking too much, what are you doing going to the villages? The Blessed One has instructed us to stay in monasteries, and indeed he has commended it. Therefore, you should not go to town but instead enjoy the bliss of concentration,’ he ordered. But they did not heed this advice and continued traveling to the villages.

1.92 “Noble son, when those monks were returning from the villages, the monk Cāritramati once again struck the wooden beam and called together the saṅgha of monks. He gave them an ultimatum: ‘If you are going to keep traveling to the villages, then you may not stay in this monastery.’

1.93

- “Noble son, to protect the mind of Cāritramati, the monastic Dharma teacher Viśuddhacāritra then summoned his retinue and commanded them, ‘Nobody shall go to the villages!’ [F.274.b] However, since those monks were thenceforth unable to encounter any of the sentient beings whom they were to ripen, they became very unhappy and their roots of virtue completely deteriorated.
- 1.94 “Noble son, after three months had passed, the monastic Dharma teacher Viśuddhacāritra moved from that monastery to another temple. He also traveled to towns, villages, provinces, realms, and royal courts, teaching the Dharma to beings.
- 1.95 “Noble son, the monk Cāritramati then saw how the Dharma teacher Viśuddhacāritra traveled repeatedly to the villages. He observed how those in Viśuddhacāritra’s retinue persisted in their ordinary lifestyles, and he lost faith in them. He told many people, ‘This monk has lax and perverse standards of discipline. How could he gain awakening? Awakening for this monk is far off indeed. This monk is living a life of frivolity.’
- 1.96 “Noble son, sometime later, the monk Cāritramati arrived at the point of death. Once he had died, the ripening of this action caused him to plummet to birth in the great hell of Ceaseless Torment. He experienced the sensations of suffering as an inhabitant of the great hells for nine hundred ninety billion eons, and for another sixty lifetimes he encountered unpleasant speech. For thirty-two thousand lifetimes, he had no access to the monastic life. What was left over after that karmic obscuration allowed him to take ordination from the thus-gone, worthy, perfect Buddha Expanding Stainless Light of the Scriptures. Having become a monk, even though he practiced for sixty trillion years as if his head were on fire, he did not attain even a semblance of patience. For many hundreds of thousands of lives his faculties were dull.
- 1.97 “Noble son, if you believe that at that time, on that occasion, [F.275.a] the monastic teacher Viśuddhacāritra was someone other than the Thus-Gone One Akṣobhya, then you are mistaken. For at that time, on that occasion, the Thus-Gone One Akṣobhya was indeed the monastic teacher Viśuddhacāritra. Noble son, if you believe that at that time, on that occasion, the monastic teacher Cāritramati was someone other than me, then you are mistaken. For at that time, on that occasion, I was indeed the monastic teacher Cāritramati. Even I lost faith in such subtle methods. And when I accumulated such karmic obscuration, I fell into the realm of hell beings.
- 1.98 “Noble son, this is how subtle karmic obscurations can be. Therefore, noble son, whoever does not wish for such karmic obscurations should not become angry about the conduct of others. All such types of conduct are

- worthy of trust. Considering this, one should think, 'I do not know my opponent's mind. The behavior of beings is difficult to fathom.' "
- 1.99 Seeing the greater purpose, the Thus-Gone One gave this Dharma advice: "People should not judge one another. If they do, they will go astray. Only I or someone like me can judge people.
- 1.100 "Noble son, those who wish to protect themselves should not scrutinize the behavior of others. They should not criticize others saying, 'They are like this and that, he or she is like this.' Rather, they should endeavor in the teachings of the Buddha day and night. Noble son, a bodhisattva who is sincerely practicing with a mind accustomed to the Dharma will be assiduous in not judging others.
- 1.101 "Noble son, suppose a bodhisattva were to establish all beings living throughout the great trichiliocosm on the path of the ten virtuous actions. Compared to that, if another bodhisattva were to take to solitude and merely arouse trust in the single principle of all phenomena for a single instant, [F.275.b] or even just ask a question about it, inquire into it, read it aloud, or make a prayer of it, then the merit of this would be far greater. Why is that?
- 1.102 "Noble son, when bodhisattvas fully assimilate this principle, they gain the purification of all karmic obscurations. They are then freed from all forms of attachment or anger toward beings. They swiftly gain omniscience."
- 1.103 Then Mañjuśrīkumārabhūta asked the Blessed One, "Blessed One, when you say, 'Karmic obscurations are purified,' how are these karmic obscurations purified?"
- 1.104 The Blessed One responded, "Mañjuśrī, a bodhisattva who knows that all phenomena are devoid of karma and ripening gains the purification of karmic obscurations. Moreover, Mañjuśrī, a bodhisattva who sees the limit of attachment as the limit of reality, the limit of anger as the limit of reality, and the limit of ignorance as the limit of reality gains the purification of karmic obscurations. Moreover, Mañjuśrī, a bodhisattva who sees all beings and phenomena as nirvāṇa's expanse gains the purification of karmic obscurations.
- 1.105 "Why is this, Mañjuśrī? If you hold a view, karma accumulates. Mañjuśrī, immature, ordinary, unlearned beings do not know all phenomena to be utterly beyond suffering. They therefore conceptualize self and other and thus accumulate physical, verbal, and mental karma. Because they mistakenly make imputations in this way, they think, 'I am attached, I am angry, I am stupid.' If they take ordination in the teachings of the Thus-Gone One, they go on to think, 'I am disciplined, I am celibate, I must transcend saṃsāra, [F.276.a] I must attain nirvāṇa, and I must gain freedom from suffering.'
- 1.106

- “Moreover, by imputing incorrectly, they form concepts such as ‘These phenomena are virtuous, these are nonvirtuous; these phenomena are to be known, these phenomena are to be eliminated, these phenomena are to be actualized, these phenomena are to be cultivated; suffering is to be known, the origin is to be eliminated, cessation is to be actualized, and the path is to be cultivated. All formations are impermanent, all formations are painful, and all formations are aflame. Whatever it takes, I must escape from formations!’
- 1.107 “When one conceptualizes in this way, one initially has thoughts in the form of feelings of weariness, thinking, ‘To know these phenomena is to know suffering. I will eliminate the origin, no matter what it takes!’ One thus becomes deflated, worried, fearful, terrified, and horrified about everything and thinks, ‘Being timid toward phenomena is to eliminate the origin.’ Next one thinks, ‘I will realize cessation, no matter what it takes!’ Imputing labels to phenomena, one subsequently has the perception that those things are cessation. One thinks, ‘Realizing phenomena is cessation.’ Then one will think, ‘I must cultivate the path, no matter what it takes!’ Then one will go into solitude and engage one’s mind in those practices, thus attaining tranquility. With the mental development of weariness and the attainment of tranquility, one will become disenchanted and disheartened with all phenomena. The mind will turn away from them and one will become deflated, timid, and reproachful. One will lose all excitement. [F.276.b] One will then declare to oneself, ‘I am free from all suffering. Compared to this, there is nothing greater I need to do. I am a worthy one.’ Then when one comes to the point of death and sees that one will be reborn, one will become doubtful and suspicious of the Buddha’s awakening. When the mind falls into such doubt, one will be born in the great realms of hell beings. All of this because one has imputed labels to unborn phenomena.” [B2]
- 1.108 Mañjuśrīkumārabhūta now asked the Blessed One, “Blessed One, how should we view the four truths of noble beings?”
- 1.109 The Blessed One responded, “Mañjuśrī, whoever sees all formations as unborn knows suffering. Whoever sees all phenomena as unoriginated abandons the origin. Whoever sees all phenomena as utterly beyond suffering actualizes cessation. Whoever sees all phenomena as intangible cultivates the path.
- 1.110 “Mañjuśrī, whoever sees the four truths of noble beings in this way will be without concepts such as ‘These phenomena are virtuous, and those are nonvirtuous; these are to be known, these are to be eliminated, these are to be realized, and these are to be cultivated; suffering is to be known, the origin is to be eliminated, cessation is to be realized, and the path is to be cultivated.’ Why is that?
- 1.111

“Any phenomenon toward which ordinary and immature beings become attached, angry, or ignorant is seen to be unborn, nonexistent, mistaken, imputed, and produced. Therefore, no phenomena are accepted or rejected. This type of mind is not attached to the three realms and sees correctly that the entirety of the three realms is unborn and [F.277.a] like illusions, dreams, echoes, and hallucinations. It sees all virtuous and nonvirtuous phenomena to be like visual distortions. It sees the realm of attachment as the expanse of nirvāṇa. Likewise, the elements of anger and ignorance are seen as the expanse of nirvāṇa.

1.112 “By seeing phenomena as having this nature, one will no longer be attached or angry toward any being. Why is that? Because one will no longer reify any phenomena to which one could be attached or angry. With a mind equal to space, one does not even truly see the Buddha, nor does one truly see the Dharma or the Saṅgha. Because phenomena are not truly seen, no doubt arises about anything. Without doubt, there is no perpetuation. With no perpetuation, one attains nirvāṇa free from perpetuation. Mañjuśrī, because he understands these kinds of phenomena, it is not necessary for the elder Subhūti to prostrate to the Thus-Gone One. Why is that? If one does not reify oneself, how could one reify the Thus-Gone One? He is not there.”

1.113 Then Mañjuśrīkumārabhūta said to the Blessed One, “Blessed One, how should we relate to the four applications of mindfulness?”

1.114 The Blessed One responded, “Mañjuśrī, teach monks of the future the application of mindfulness that regards the body with the quality of repulsiveness. Teach the application of mindfulness that regards sensations with the quality of arising and ceasing. Teach the application of mindfulness that regards the mind with the notion that mind arises and ceases. Teach the application of mindfulness that regards phenomena with the understanding that whatever cannot be perceived as being whole cannot be perceived as a phenomenon.” [F.277.b]

1.115 Then Mañjuśrīkumārabhūta said to the Blessed One, “Blessed One, in that case, how should we relate to the four applications of mindfulness?”

1.116 The Blessed One responded, “Mañjuśrī, it is fine that you ask this, for the thus-gone ones’ intentions are hard to penetrate!”

1.117 Mañjuśrī said to the Blessed One, “Blessed One, well then, please give a teaching on how to train in the four applications of mindfulness.”

1.118 The Blessed One responded, “Mañjuśrī, whoever sees the body as being equal to space is practicing the application of mindfulness that regards the body. Mañjuśrī, whoever does not reify sensations as being inner, outer, or neither is practicing the application of mindfulness that regards sensations. Mañjuśrī, whoever understands mind as just a label is practicing the

application of mindfulness that regards mind. Mañjuśrī, whoever does not reify virtuous and nonvirtuous phenomena is practicing the application of mindfulness that regards phenomena. Mañjuśrī, relate to the four applications of mindfulness in this way.”

1.119 Mañjuśrī said to the Blessed One, “Blessed One, how should we relate to the five faculties?”

1.120 The Blessed One responded, “Mañjuśrī, seeing all phenomena as unborn, since they are naturally nonarisen, is the faculty of faith. Mañjuśrī, not projecting the mind toward phenomena, because of being free from notions of near or far, is the faculty of diligence. Mañjuśrī, not thinking about phenomena or tying them to mindfulness, because of being free from any reference points, is the faculty of mindfulness. Mañjuśrī, not conceptualizing any phenomena is the faculty of absorption. Mañjuśrī, seeing that all phenomena are naturally empty in being free of birth and destruction, as well as knowing and unknowing, is the faculty of knowledge. [F.278.a] Mañjuśrī, relate to the five faculties in this way.”

1.121 Mañjuśrī said to the Blessed One, “Blessed One, how should we relate to the seven limbs of awakening?”

1.122 The Blessed One responded, “Mañjuśrī, seeing that all phenomena have no inherent nature and cannot be mentally represented is the limb of awakening of authentic mindfulness. Mañjuśrī, not reifying any phenomenon, because one sees that the virtuous, the nonvirtuous, and the neutral are not established when dissected and examined, is the limb of awakening of authentic investigation. Mañjuśrī, not accepting or rejecting the three realms, due to a complete knowledge of the perception of realms, is the limb of awakening of authentic diligence. Mañjuśrī, not giving rise to any joy for formations, because joy and sorrow are completely realized, is the limb of awakening of authentic joy. Mañjuśrī, not reifying things that could be reified and remaining tranquil regarding all phenomena is the limb of awakening of authentic calmness. Mañjuśrī, not reifying anything, because all phenomena have been meditated upon and realized, is the limb of awakening of authentic absorption. Resting in equanimity without relying upon, being attached to, or knowing any phenomenon, and not considering any phenomena as genuine, is the limb of awakening of authentic equanimity. Mañjuśrī, relate to the seven limbs of awakening in this way.”

1.123 Mañjuśrī said, “Blessed One, how should we relate to the eightfold path of noble beings?”

1.124 The Blessed One responded, “Mañjuśrī, seeing that all phenomena are not unequal, are nondual, and cannot be divided is right view. Mañjuśrī, seeing that there is nothing to examine, investigate, or scrutinize, because one has realized the mode in which phenomena do not appear, is right thought.

[F.278.b] Mañjuśrī, seeing that all phenomena are inexpressible, because of having grown deeply accustomed to their inexpressible equality, is right speech. Mañjuśrī, seeing that all phenomena are without action and agent, because one does not reify the agent, is right action. Mañjuśrī, not trying to increase or decrease any phenomena, because all forms of livelihood remain within equality, is right livelihood. Mañjuśrī, doing absolutely nothing to phenomena, because of realizing that no exertion is needed and that there is nothing to do, is right effort. Mañjuśrī, not thinking or being mindful about any phenomena, because one is devoid of any mindful action, is right mindfulness. Mañjuśrī, seeing all phenomena within a natural equipoise, without being disturbed, and without having any points of reference, because one does not reify any phenomena, is right absorption. Mañjuśrī, relate to the eightfold path of noble beings in this way.

1.125 “Mañjuśrī, whoever knows the four truths of noble beings and sees the four applications of mindfulness, the five faculties, the seven limbs of awakening, and the eightfold path of noble beings in this way is described as someone who has passed beyond negativity, has crossed to the far shore, and abides on level ground. He is blissful, has discovered fearlessness, has cast aside his burdens, has stirred up the muck, and has been freed from everything. He is unafflicted, a worthy one, an ascetic, and a brahmin. He is washed, perfected, and clean. He is a child of the Śākyas and an heir to the buddhas. He has extracted the thorn, avoided the abyss, leapt over the abyss, removed the pointed stake of torture, and become free from plague. He is a monk, a noble one, and a perfect victory banner.

1.126 “Mañjuśrī, monks who possess this type of patience are objects of generosity for the world and its gods. It is entirely fitting that they receive any kind of gift and honor. Therefore, Mañjuśrī, if a monk wishes to make the consumption of food gained in alms rounds meaningful [F.279.a] and seeks to tame the māras, pass beyond saṃsāra, attain nirvāṇa, be freed from suffering, and become an object of the generosity of the world and its gods, that monk should endeavor in these teachings accordingly.”

1.127 When delivering this Dharma teaching, thirty-thousand gods attained⁸ realization of the Dharma and scattered many coral tree flowers toward the Blessed One and Mañjuśrī. They said, “Blessed One, at the very least, whoever simply hears this teaching will go for ordination in the teachings of the Thus-Gone One. And further there are those who, hearing it, will become devoted to and confident in it and become assiduous in approaching suchness. Blessed One, whoever simply hears this teaching will lose all manifest pride.”

1.128

- Then Mañjuśrī said to the Blessed One, “Blessed One, please teach a dhāraṇī that causes bodhisattvas to attain unimpeded courage, the sound of which causes fearlessness; a dhāraṇī that applies the qualities of buddhahood to all phenomena and causes the realization that all phenomena come down to a single principle.”
- 1.129 The Blessed One said to Mañjuśrī, “Well then, Mañjuśrī, listen to this Dharma gateway. It is a Dharma gateway through which bodhisattvas obtain the vision of all phenomena and swiftly attain the acceptance that phenomena are unborn. It is called *the teaching on the stake expressions and seed expressions*.
- 1.130 “Mañjuśrī, what is this Dharma gateway called *the teaching on the stake expressions and seed expressions*?”
- 1.131 “Mañjuśrī, *all beings are of one mind* is a seed expression.” [F.279.b]
 “Blessed One, why is this a seed expression?”
- 1.132 The Blessed One said, “Mañjuśrī, because there are no reference points, there is no mind. Therefore, this is a seed expression.
- 1.133 “Mañjuśrī, *all beings are one process of change* is a seed expression.”
 “Blessed One, why is this a seed expression?”
- 1.134 The Blessed One said, “Mañjuśrī, all phenomena remain without attachment and are like space. Therefore, this is a seed expression.
- 1.135 “Mañjuśrī, *all beings are one being* is a seed expression.”
 “Blessed One, why is this a seed expression?”
- 1.136 The Blessed One said, “Mañjuśrī, because all beings are unborn, utterly unborn, unnamed, have only one path, and do not reify, they are taught to be one. Therefore, this is a seed expression.
- 1.137 “Mañjuśrī, *attachment* is a stake expression.”
 “Blessed One, why is this a stake expression?”
- 1.138 The Blessed One said, “Mañjuśrī, attachment abides in the realm of reality in the manner of nonabiding. It does not waver or move and is naturally void. It does not waver. Therefore, this is a stake expression.
- 1.139 “Mañjuśrī, *aggression* is a vajra expression.”
 “Blessed One, why is this a vajra expression?”
- 1.140 The Blessed One said, “Mañjuśrī, aggression is indivisible, as for instance a vajra is indivisible and indestructible. Likewise, Mañjuśrī, phenomena do not exist as entities, and thus they are indestructible and indivisible. Therefore, this is a vajra expression.
- 1.141 “Mañjuśrī, *stupidity* is a wisdom expression.”
 “Blessed One, why is this a wisdom expression?” [F.280.a]
- 1.142 The Blessed One said, “Mañjuśrī, all phenomena are established by wisdom and are not unknown. For instance, Mañjuśrī, space is not endowed with knowing, yet neither is it not endowed with knowing. Likewise,

Mañjuśrī, phenomena are not endowed with knowing, yet neither are they not endowed with knowing. Because the nature of knowable things is utter peace, they are neither known nor unknown. Therefore, this is a wisdom expression.

1.143 “Mañjuśrī, *form* is a stake expression.”

“Blessed One, why is this a stake expression?”

1.144 The Blessed One said, “Mañjuśrī, it is like this: because Indra’s stake endures, it does not waver or move. Likewise, Mañjuśrī, all phenomena abide in the realm of reality in the manner of nonabiding and neither come nor go. They cannot be appropriated and are beyond effort. Because they are stable, they do not abide. Therefore, this is a stake expression.

1.145 “Mañjuśrī, *feeling* is a peace expression.”

“Blessed One, why is this a peace expression?”

1.146 The Blessed One said, “Mañjuśrī, all phenomena are naturally utter peace. Feelings do not exist internally, nor do they exist externally. They do not exist in the east, or in the south, or in the west, or in the north. They do not exist below or above. They do not exist in any of the intermediate directions. Mañjuśrī, if pleasant feelings existed internally, then all beings would experience thorough pleasure. Conversely Mañjuśrī, if painful feelings existed internally, then all beings would experience thorough pain. Mañjuśrī, if feelings that are neither pleasurable nor painful existed internally, then all beings would experience thorough dullness. [F.280.b]

1.147 “Mañjuśrī, given that no feelings exist internally, externally, in the east, the south, the west, the north, above, or below, or in any intermediate direction, all beings are like grass or walls—their basic characteristics are the same in being unborn and unceasing by nature. Therefore, this is a peace expression.

1.148 “Mañjuśrī, *perception* is a seed expression.”

“Blessed One, why is this a seed expression?”

1.149 The Blessed One said, “Mañjuśrī, perception arises from imputation. It arises from what is mistaken and is like an empty discontinuity. Perceptions are essentially optical illusions and are naturally void. Therefore, this is a seed expression.

1.150 “Mañjuśrī, *formation* is a seed expression.”

“Blessed One, why is this a seed expression?”

1.151 The Blessed One said, “Mañjuśrī, all phenomena are uncountable and possess equality in terms of number, like the center of the plantain tree. For instance, Mañjuśrī, the center of the plantain tree is by nature unborn, and therefore it is totally nonexistent and cannot be observed. Likewise, Mañjuśrī, all phenomena are naturally void and have no names. Therefore, this is a seed expression.

- 1.152 “Mañjuśrī, *consciousness* is a seed expression.”
 “Blessed One, why is this a seed expression?”
- 1.153 The Blessed One said, “Mañjuśrī, consciousness is like an illusion. It is unborn, unarisen, empty, signless, essentially nonexistent, and without attributes. It lacks a name, just like space and the five fingers. Therefore, this is a seed expression.
- 1.154 “Mañjuśrī, *visual form* is a seed expression.”
 “Blessed One, why is this a seed expression?”
- 1.155 The Blessed One said, [F.281.a] “For example, visual distortions appear and yet do not exist. Likewise, Mañjuśrī, all phenomena appear and yet do not exist. The eye is deceived and the mind is deceived since phenomena possess the qualities of being empty, hollow, false, and illusory. Therefore, this is a seed expression.
- 1.156 “Mañjuśrī, *sound* is a seed expression.”
 “Blessed One, why is this a seed expression?”
- 1.157 The Blessed One said, “Mañjuśrī, phenomena cannot be separated and are nondual. The manifestation of their⁹ sound is like that of an echo. Therefore, this is a seed expression.
- 1.158 “Mañjuśrī, *smell* is a seed expression.”
 “Blessed One, why is this a seed expression?”
- 1.159 The Blessed One said, “Mañjuśrī, because no phenomena are reified as nose, smell, or consciousness, there is no smelling, and smell is naturally perplexing. It is like space. Therefore, this is a seed expression.
- 1.160 “Mañjuśrī, *taste* is a seed expression.”
 “Blessed One, why is this a seed expression?”
- 1.161 The Blessed One said, “Mañjuśrī, because all phenomena are naturally and essentially void, they are inconceivable. When the element of taste is not reified, taste cannot be observed. Therefore, this is a seed expression.
- 1.162 “Mañjuśrī, *touch* is a seed expression.”
 “Blessed One, why is this a seed expression?”
- 1.163 The Blessed One said, “Mañjuśrī, all phenomena are void like space. The body we are strongly habituated to and what is touched are nonarising and void of touch, so there is no touch. Therefore, this is a seed expression.¹⁰
- 1.164 “Mañjuśrī, *earth* is a seed expression.”
 “Blessed One, why is this a seed expression?”
- 1.165 The Blessed One said, “Mañjuśrī, all phenomena are without mind, have no mind, [F.281.b] and are essentially nonexistent, unestablished, devoid of name, void of attributes, and the nature of the realm of reality. Therefore, this is a seed expression.
- 1.166 “Mañjuśrī, *water* is a seed expression.”
 “Blessed One, why is this a seed expression?”

- 1.167 The Blessed One said, “Mañjuśrī, all phenomena are without water, unmixed and not wet, like the water in a mirage. Therefore, this is a seed expression.
- 1.168 “Mañjuśrī, *fire* is a seed expression.”
“Blessed One, why is this a seed expression?”
- 1.169 The Blessed One said, “Mañjuśrī, all phenomena are without warmth, free of discomfort, naturally nonexistent, and essentially peaceful. Being erroneous conceptual designations, they never arise. Therefore, this is a seed expression.
- 1.170 “Mañjuśrī, *wind* is a seed expression.”
“Blessed One, why is this a seed expression?”
- 1.171 The Blessed One said, “Mañjuśrī, because all phenomena are genuinely free of motion, they are unattached and unobscured. They genuinely transcend the mode of wind. They have no attributes and are essentially nonexistent. Therefore, this is a seed expression.
- 1.172 “Mañjuśrī, *buddha* is a seed expression.”
“Blessed One, why is this a seed expression?”
- 1.173 The Blessed One said, “Mañjuśrī, phenomena involve no awakening and have involved no awakening, nor will they involve any awakening. They involve no perfect awakening, are free from any intimacy with awakening, and are void of awakening. Therefore, this is a seed expression.
- 1.174 “Mañjuśrī, *dharma* is a seed expression.”
“Blessed One, why is this a seed expression?”
- 1.175 The Blessed One said, “Mañjuśrī, all phenomena are indivisible and cannot be split apart. They are free from being cut and not something to hold. [F.282.a] They are nameless, signless, without attributes, and without essential nature. They transcend the way of language. Therefore, this is a seed expression.
- 1.176 “Mañjuśrī, *saṅgha* is a stake expression.”
“Blessed One, why is this a stake expression?”
- 1.177 The Blessed One said, “Mañjuśrī, the noble Saṅgha abides in reality itself. It abides in the realm of reality and the limit of reality. It abides in the equality of discipline and lax discipline, absorption and disturbances, insight and distorted insight, liberation and affliction. Because it does not conceptualize abiding or nonabiding, it abides in all phenomena. Therefore, this is a stake expression.
- 1.178 “Mañjuśrī, *no phenomenon is an object* is a stake expression.”
“Blessed One, why is this a stake expression?”
- 1.179 The Blessed One said, “Mañjuśrī, all phenomena are space-like objects, inconceivable objects, not objects, genuinely eliminated as objects, not entities, and free from being a nihilistic void. They therefore lack

- autonomous existence. Therefore, this is a stake expression.
- 1.180 “Mañjuśrī, *all phenomena are beyond reference points* is a stake expression.”
 “Blessed One, why is this a stake expression?”
- 1.181 The Blessed One said, “Mañjuśrī, all phenomena are without locus or support. Because they are void of reification, they are unobserved, utterly unfound, not encountered, not met with, and not engaged. Therefore, this is a stake expression.
- 1.182 “Mañjuśrī, *all phenomena are ungraspable* is a stake expression.”
 “Blessed One, why is this a stake expression?”
- 1.183 The Blessed One said, [F.282.b] “Mañjuśrī, all phenomena are genuinely absorbed within the realm of reality. They are not abandoned, taken up, or sought out. They are not aspired for, and wishes are extinguished. They are naturally quelled and are equal and similar to space. Therefore, this is a stake expression.
- 1.184 “Mañjuśrī, *all phenomena are unafflicted* is a stake expression.”
 “Blessed One, why is this a stake expression?”
- 1.185 The Blessed One said, “Mañjuśrī, all phenomena are unstained and are nothing whatsoever. They are pure and luminous. Because space is completely pure, they are utterly pure. Because afflictive emotions are not reified, there are no afflictions. Therefore, this is a stake expression.
- 1.186 “Mañjuśrī, *all phenomena have no ground* is a stake expression.”
 “Blessed One, why is this a stake expression?”
- 1.187 The Blessed One said, “Mañjuśrī, all phenomena are insubstantial and lack autonomous existence. Thus, they do not have a foundation. Therefore, this is a stake expression.
- 1.188 “Mañjuśrī, *all phenomena are beyond training* is a stake expression.”
 “Blessed One, why is this a stake expression?”
- 1.189 The Blessed One said, “Mañjuśrī, all phenomena are free of being trained. They are not something that can be trained in, cultivated, contemplated, thought about, abided upon, gone to, persevered in, mistakenly persevered in, abandoned, actualized, disclosed, confessed, arranged, liberated, expressed, described, perceived, released, fully released, or completely released. Why is this? [F.283.a] Mañjuśrī, all phenomena are completely released and are naturally unperceived. They are always released. This knowledge is not something to understand, nor is ignorance thereof something to understand. Therefore, this is a stake expression.”
- 1.190 Then Mañjuśrī said to the Blessed One, “Blessed One, based on these stake expressions, I have gained the courage to speak!”
 The Blessed One said to Mañjuśrī, “Then please do so with confidence, Mañjuśrī!”
- 1.191

- Mañjuśrī replied, “Blessed One, *all beings have attained awakening* is a stake expression.”
- “Mañjuśrī, why is this a stake expression?”
- 1.192 Mañjuśrī answered, “Blessed One, no phenomenon is an attainment, or an authentic attainment, or a gain. Phenomena are free of being something to attain. They are not understood or realized. Therefore, this is a stake expression.
- 1.193 “Blessed One, *all beings have attained omniscience* is a stake expression.”
- “Mañjuśrī, why is this a stake expression?”
- 1.194 Mañjuśrī answered, “Blessed One, no being at all exists, and even the omniscient state is insubstantial by nature. Therefore, I say, ‘All beings have attained omniscience.’ Blessed One, omniscience does not exist as something that can be obtained by anyone. Why is this? Because, Blessed One, omniscience is sentient beings’ nature. Therefore, this is a stake expression.
- 1.195 “Blessed One, *all beings are endowed with omniscient wisdom* is a stake expression.”
- “Mañjuśrī, why is this a stake expression?”
- 1.196 Mañjuśrī answered, “Blessed One, [F.283.b] all beings are without an essential nature. Indeed, they are devoid of an essential nature. Because they share the same essential characteristics, they are equal to the Thus-Gone One, and thus they possess the nature of omniscient wisdom. Therefore, this is a stake expression.
- 1.197 “Blessed One, *beings have the essence of awakening* is a stake expression.”
- “Mañjuśrī, why is this a stake expression?”
- 1.198 Mañjuśrī responded, “Blessed One, what is the meaning of the expression *the essence of awakening*?”
- 1.199 The Blessed One said, “*The essence of awakening* means that all phenomena have a peaceful essence; that all phenomena have an unborn essence; that all phenomena have an insubstantial essence; that all phenomena have an imperceptible essence; and that all phenomena have an essence with no intrinsic nature. Mañjuśrī, this is the meaning of the expression *the essence of awakening*.”
- 1.200 “Well then, Blessed One, is it not the case that all beings always have this essence?”
- The Blessed One answered, “Yes, Mañjuśrī, that is the case.”
- 1.201 “Blessed One, that teaching shows that all beings have the essence of awakening. Therefore, this is a stake expression.
- 1.202 “Blessed One, *all beings have attained patience* is a stake expression.”
- “Mañjuśrī, why is this a stake expression?”
- 1.203

- Mañjuśrī answered, “Blessed One, all beings have the qualities of being inexhaustible, unobscured, and unborn. They possess equality and a patience that is devoid of linguistic definitions. Therefore, this is a stake expression.
- 1.204 “Blessed One, *all beings have unimpeded intelligence* is a stake expression.”
 “Mañjuśrī, why is this a stake expression?”
- 1.205 Mañjuśrī answered, “Blessed One, every being, no matter who, [F.284.a] is intelligent yet does not exist in any of the ten directions. Blessed One, all beings have no obscurations, are an equality, are void, and abide in their own characteristics. In this way they are nonexistent. Blessed One, this teaching shows that this is a stake expression.
- 1.206 “Blessed One, *all beings have attained dhāraṇī* is a stake expression.”
 “Mañjuśrī, why is this a stake expression?”
- 1.207 Mañjuśrī answered, “Blessed One, all beings have a notion of being sentient beings. This is a confused thought, an inaccurate imputation that causes them to grasp at marks. In this way they cling to form, sound, smell, taste, and touch. Therefore, this is a stake expression.
- 1.208 “Blessed One, *all beings are endowed with a loving mind* is a stake expression.”
 “Mañjuśrī, why is this a stake expression?”
- 1.209 Mañjuśrī answered, “Blessed One, all beings are not sentient beings. By their nature they have no malice. They have attained the equality in which malice and love have never existed. Therefore, this is a stake expression.
- 1.210 “Blessed One, *all beings are endowed with great compassion* is a stake expression.”
 “Mañjuśrī, why is this a stake expression?”
- 1.211 Mañjuśrī answered, “Blessed One, all beings have uncontrived and unfabricated compassion. They are endowed with the essential nature of great compassion and do not part from the equality of the thus-gone ones. Therefore, this is a stake expression.
- 1.212 “Blessed One, *all beings are endowed with absorption* is a stake expression.”
 “Mañjuśrī, why is this a stake expression?”
- 1.213 Mañjuśrī answered, “Blessed One, because beings are devoid of reference points, [F.284.b] they are endowed with that nature. Blessed One, the consciousness of a sentient being emerges based on reference points, but it is not disturbed concerning those reference points. Why is this? Because, Blessed One, the consciousnesses involved in reference points are momentary. Therefore, this is a stake expression.
- 1.214 “Blessed One, *all buddhas are endowed with attachment* is a stake expression.”
 “Mañjuśrī, why is this a stake expression?”
- 1.215

Mañjuśrī answered, “Blessed One, all buddhas are endowed with attachment. They are endowed with the essential nature of attachment and have realized this. In this way they do not part from equality, so they are glad, delighted, and joyful, and they are free from afflictive emotions. Therefore, Blessed One, attachment in and of itself is awakening. Why is this? Blessed One, realizing the essential nature of attachment is termed *awakening*. Therefore, this is a stake expression.

1.216 “Blessed One, *the blessed buddhas are endowed with aggression* is a stake expression.”

“Mañjuśrī, why is this a stake expression?”

1.217 Mañjuśrī answered, “Blessed One, the blessed buddhas abide in the equality of aggression. They correctly demonstrate the faults of all formations. Because they realize the essential nature of aggression, it is said that they are endowed with aggression. Therefore, this is a stake expression.

1.218 “Blessed One, *the blessed buddhas are endowed with stupidity* is a stake expression.”

“Mañjuśrī, why is this a stake expression?”

1.219 Mañjuśrī answered, “Blessed One, the blessed buddhas realize the nature of stupidity. They abide in the equality of stupidity, and they can elucidate any term. Therefore, this is a stake expression.

1.220 “Blessed One, *the blessed buddhas are endowed with the transitory collection* is a stake expression.” [F.285.a]

“Mañjuśrī, why is this a stake expression?”

1.221 Mañjuśrī answered, “Blessed One, the blessed buddhas abide in the transitory collection. Because they understand that the transitory collection is unborn and nonoccurring, phenomena do not increase, develop, or proliferate. They abide in the manner of nonabiding. Therefore, this is a stake expression.

1.222 “Blessed One, *the blessed buddhas have wrong views* is a stake expression.”

“Mañjuśrī, why is this a stake expression?”

1.223 Mañjuśrī answered, “Blessed One, the blessed buddhas correctly demonstrate conditioned phenomena to be mistaken. They correctly demonstrate conditioned phenomena to be incorrect. They correctly demonstrate conditioned phenomena to be in error. They understand that the essential nature of wrong views is equality, due to its characteristics. Thereby they demonstrate conditioned phenomena to be false, deceptive, and misleading. Therefore, this is a stake expression.

1.224 “Blessed One, *the blessed buddhas abide in mistakenness and discover awakening and the blessed buddhas abide in the obscurations, in the five sense pleasures, in attachment, in aggression, and in stupidity and discover awakening*: those are stake expressions.”

“Mañjuśrī, why are those stake expressions?”

1.225 Mañjuśrī answered, “Blessed One, this *abiding* is an expression for mistaken abiding.”

The Blessed One asked, “Mañjuśrī, what is the meaning of this expression, *mistaken abiding*?”

1.226 Mañjuśrī answered, “Blessed One, *mistaken abiding, lowly abiding, moving, and vibrating* are all synonyms for ordinary beings. The blessed buddhas [F.285.b] authentically and excellently abide in the equality of attachment, aggression, stupidity, the five sense pleasures, obscuration, and mistakenness. While abiding in the abode of the essential nature of attachment, they fully awaken to unexcelled and perfect buddhahood. While abiding in the abode of the essential nature of aggression, stupidity, the five sense pleasures, obscuration, and mistakenness, they fully awaken to unexcelled and perfect buddhahood.”

1.227 Then the Blessed One asked Mañjuśrīkumārabhūta, “Mañjuśrī, if someone were to ask you whether the thus-gone, worthy, perfect Buddha has abandoned all nonvirtuous phenomena and is endowed with all virtuous phenomena, how would you answer?”

1.228 “Blessed One, if someone were to ask me whether the thus-gone, worthy, perfect Buddha has abandoned all nonvirtuous phenomena and is endowed with all virtuous phenomena, I would give this answer: First, pay respect to spiritual teachers. Exert yourself in practice. Do not join or separate anything. Do not accept or reject anything. Do not reify or focus on anything. Do not be indifferent toward or abandon anything. Do not seek out or hope for anything. Do not look at anything as being the best, the worst, or as supreme. Then you will come to know the domain of the Thus-Gone One. [F.286.a] This domain of the Thus-Gone One is inconceivable. It is free from any objects and contains no objects. It is genuinely free from all objects. In this, phenomena are eliminated.”

1.229 “Mañjuśrī, what are you trying to convey through such a discourse?”

“Blessed One, I do not convey any dharma whatsoever through such a discourse. Blessed One, when the blessed thus-gone ones sit at the seat of enlightenment, do they see the arising or ceasing of any phenomena?”

1.230 “Mañjuśrī, they do not.”

“Blessed One, how could one know phenomena that neither arise nor manifest and that possess neither virtue nor vice? What could be abandoned? What could be cultivated? What could be actualized? What could be realized?”

1.231 Then from the sky above, ten thousand gods scattered many divine flowers, such as blue lotuses, pink lotuses, white lotuses, coral tree flowers, great coral tree flowers, mañjūṣaka, and mahāmañjūṣaka flowers onto the

Thus-Gone One and Mañjuśrīkumārabhūta. They then prostrated to the feet of the Thus-Gone One and Mañjuśrī and said, “Blessed One, the splendor of being without attachment is Mañjuśrī.¹¹ Blessed One, the splendor of nonduality is Mañjuśrī. Blessed One, the splendor of insubstantiality is Mañjuśrī. Blessed One, the splendor of being without afflictive emotions is Mañjuśrī. Blessed One, the splendor of suchness is Mañjuśrī. Blessed One, the splendor of unerring suchness is Mañjuśrī. [F.286.b] Blessed One, the splendor of the realm of reality is Mañjuśrī. Blessed One, the splendor of the limit of reality is Mañjuśrī. Blessed One, the sacred splendor is Mañjuśrī. Blessed One, the supreme splendor is Mañjuśrī. Blessed One, the foremost splendor is Mañjuśrī. Blessed One, the unsurpassed splendor is Mañjuśrī.”

1.232 Then Mañjuśrī addressed the gods, “Divine beings, do not think about me and do not have preconceptions about me. I do not see any sublime, supreme, or highest phenomena. Divine beings, I am the splendor of attachment, therefore I am Mañjuśrī. I am the splendor of aggression, therefore I am Mañjuśrī. I am the splendor of stupidity, therefore I am Mañjuśrī. Divine beings, I have not transcended attachment, aggression, or stupidity. Divine beings, ordinary immature beings attempt to transcend, pass beyond, and rise above phenomena, but bodhisattvas do not transfer from, move away from, or transcend any phenomena.”

1.233 The gods said, “Well then, Mañjuśrī, is it not the case that bodhisattvas master the qualities of buddhahood and the ten grounds?”

1.234 Mañjuśrī responded, “Divine beings, what do you think? Do you think that a mind and mind states that are illusorily emanated can master the qualities of buddhahood and the ten grounds?”

1.235 The gods answered, “Mañjuśrī, since they would be nonexistent, even if they were found in an illusory being, how could the qualities of buddhahood and the grounds be mastered?”

1.236 Mañjuśrī responded, “Likewise, divine beings, all phenomena are illusory and cannot be mastered, [F.287.a] controlled, or conquered. Therefore, they cannot be transcended.”

1.237 The gods said, “Well then, have you not fully awakened to buddhahood?”
Mañjuśrī replied, “What do you think? If an ordinary immature being, one who is motivated by attachment, were to sit at the seat of enlightenment, would that being have omniscient wisdom?”

1.238 The gods responded, “Why? Mañjuśrī, are you saying that you are an ordinary immature being who is motivated by attachment?”

1.239 Mañjuśrī answered, “Exactly, gods. I am motivated by attachment. I am motivated by aggression. I am motivated by stupidity. I am a non-Buddhist. I cling to the mistaken.”

1.240

- The gods asked, “Mañjuśrī, what are you really thinking when you say, ‘I am motivated by attachment. I am motivated by aggression. I am motivated by stupidity?’”
- 1.241 Mañjuśrī answered, “Divine beings, I say so because I abide, without abiding, in the essential nature of attachment, aggression, and stupidity. I say so because I abide nowhere throughout the ten directions.”
- 1.242 The gods asked, “Mañjuśrī, how are you a non-Buddhist?”
Mañjuśrī answered, “Divine beings, I am a non-Buddhist because I cannot become a non-Buddhist.”¹²
- 1.243 The gods asked, “Mañjuśrī, how do you cling to the mistaken?”
- 1.244 Mañjuśrī answered, “Divine beings, I cling to the mistaken because I know all phenomena to be mistaken. I have realized them to be inauthentic, misleading, and imputed.”
- 1.245 Then, because they had heard Mañjuśrī’s teaching, these ten thousand gods attained the acceptance that phenomena are unborn. They said, “If merely hearing these vajra expressions, seed expressions, and stake expressions [F.287.b] successfully brings forth such attainment, what need is there to speak of those who first hear them, then become inspired and trusting, and then transmit, chant, retain, read, teach, and likewise earnestly apply them? They will attain unimpeded courage. They will gain the illumination of all phenomena and become skilled in teaching within the single principle. They will join all phenomena to the qualities of buddhahood.” [B3]
- 1.246 Then the god Playful Clairvoyant Lotus requested, “Blessed One, please teach on the knowing that penetrates sound and language so that bodhisattvas of the future will be able to hear this type of Dharma teaching and become unafraid, untroubled, and without anxiety; so that they will seek to realize all sounds, have unhindered understanding, and have no doubts at all.”
- 1.247 The Blessed One answered the god Playful Clairvoyant Lotus, saying, “Divine being, it is permissible, but for what reason are you asking about this subject? This knowing that penetrates sound and language is not something that beginning bodhisattvas understand, master, contemplate, appraise, or judge easily. It is not to be mentioned in the presence of beginning bodhisattvas.
- 1.248 “Divine being, even if bodhisattva great beings who have mastered the penetration of sound and language are insulted or spoken to unpleasantly with perverse language and inauthentic speech for as many eons as there are grains of sand in the Ganges, they will not develop aversion. Even if they are treated respectfully, honored, served, and venerated with pleasant items,

- food, sleepwear, medical potions, and all sorts of provisions for as many eons as there are grains of sand in the Ganges, they will not develop attachment. [F.288.a]
- 1.249 “Divine being, for instance, a worthy one who has eliminated all defilements will not become attached to any phenomenon toward which one could become attached, and that worthy one will also not become averse toward any phenomenon toward which one could become averse.
- 1.250 “Likewise, divine being, even if bodhisattvas who have mastered the penetration of sound and language are treated respectfully with all sorts of pleasant items for as many eons as there are grains of sand in the Ganges, they will not become attached. Or if they are insulted or spoken to unpleasantly with perverse and inauthentic language for as many eons as there are grains of sand in the Ganges, they will not become angry.
- 1.251 “Divine being, bodhisattvas who have understood the penetration of sound and language will not be unsettled or disturbed by gain, loss, fame, infamy, praise, blame, happiness, or suffering. They outshine all worldly phenomena and remain unmoving like the king of mountains.”
- 1.252 At this point, the god Playful Clairvoyant Lotus asked of the Blessed One, “Blessed One, if indeed in future times those bodhisattvas who have refined and purified their perceptions become able to realize their own faults and instruct others once they hear about this knowing that penetrates sound and language, then, Blessed One, please speak more of that knowing that penetrates sound and language.”
- 1.253 The Blessed One replied to the god Playful Clairvoyant Lotus, “Divine being, I accept. Listen well, keep what I say in mind, and I will explain this subject to you.”
- 1.254 The god Playful Clairvoyant Lotus said, “Blessed One, I will do just that,” and he listened just as the Blessed One had instructed.
- 1.255 The Blessed One then said, “Divine being, if bodhisattvas [F.288.b] have a negative perception of the sound of attachment and have a desirous perception of the sound free of attachment, then they are untrained in the qualities of the Buddha. If they have a perception of the sound of anger as being unwholesome and a positive perception of the sound free from anger, then they are untrained in the qualities of the Buddha. If they have a perception of the sound of stupidity as being unwholesome and a positive perception of the sound free from stupidity, then they are untrained in the qualities of the Buddha.
- 1.256 “If they are attached to the sound of limited attachment and averse toward the sound of greater attachment, then they are untrained in the knowing that penetrates sound and language. If they are attached to the sound of contentment and averse toward the sound of covetousness, then they are

- untrained in the knowing that penetrates sound and language. If they are attached to the sound of vows and averse toward the sound of without vows, then they are untrained in the knowing that penetrates sound and language. If they are attached to the sound *hermits* and averse toward the sound *common people*, then they are untrained in the knowing that penetrates sound and language. If they are attached to the sound *buddha* and averse toward the sound *non-Buddhist*, then they are untrained in the knowing that penetrates sound and language. If they cling to the sound *celibate* and are averse to the sound *noncelibate*, then they are untrained in the knowing that penetrates sound and language.
- 1.257 “If they are averse toward the sound *pollution* and attached to the sound *purification*, then they are untrained in the knowing that penetrates sound and language. If they are attached to the sound *abiding in the fruitional state* and averse toward the sound *immature being*, then they are untrained in the knowing that penetrates sound and language.
- 1.258 “If they are attached to the sound *bliss* and averse toward the sound *suffering*, then they are untrained in the knowing that penetrates sound and language. If they are attached to the sound *monastic* and averse toward the sound *householder*, then they are untrained in the knowing that penetrates sound and language.
- 1.259 “If they are attached to the sound *transcendent* and averse toward the sound *mundane*, then they are untrained in the knowing that penetrates sound and language. If they are attached to the sound *generosity* [F.289.a] and averse toward the sound *stinginess*, then they are untrained in the qualities of the Buddha.
- 1.260 “If they have a desirous perception of the sound *discipline* and an averse perception of the sound *lax discipline*, then they are untrained in the qualities of the Buddha. If they have a positive perception of the sound *patience* and an averse perception of the sound *malice*, then they are untrained in the qualities of the Buddha. If they have a positive perception of the sound *being diligent* and an averse perception of the sound *being lazy*, then they are untrained in the qualities of the Buddha. If they have a positive perception of the sound *concentration* and an averse perception of the sound *disturbance*, then they are untrained in the qualities of the Buddha. If they have a positive perception of the sound *knowledge* and an averse perception of the sound *errant knowledge*, then they are untrained in the qualities of the Buddha.
- 1.261 “If they are attached to the sound *near* and averse to the sound *far*, then they are untrained in the knowing that penetrates sound and language. If they have an unwholesome perception of the sound *saṃsāra* and a positive perception of the sound *nirvāṇa*, then they are untrained in the knowing that

- penetrates sound and language. If they are averse to the sound *near side* and attached to the sound *far side*, then they are untrained in the knowing that penetrates sound and language.
- 1.262 “If they have an unwholesome perception of the sound *village* and are attached to the sound *monastery*, then they are untrained in the knowing that penetrates sound and language. If they are attached to the sound *a life of solitude* and averse to the sound *a life of busyness*, then they are untrained in the knowing that penetrates sound and language. If they are attached to the monastic life and averse to the householders’ life, then they are untrained in the knowing that penetrates sound and language.
- 1.263 “If they are attached to appropriate conduct and averse to inappropriate conduct, then they are untrained in the qualities of the Buddha. If they are attached to fortunate outcomes and adverse to unfortunate outcomes, then they are untrained in the qualities of the Buddha. [F.289.b] If they are attached to disciplined conduct and averse to the conduct of lax discipline, then they are untrained in the qualities of the Buddha. If they are attached to unmixed conduct and averse to mixed conduct, then they are untrained in the qualities of the Buddha.
- 1.264 “If they are attached to conduct free from attachment and averse to the conduct of attachment, then they are untrained in the qualities of the Buddha. If they are attached to the perception of nonaggression and averse to the perception of aggression, then they are untrained in the qualities of the Buddha. If they are attached to perception free from stupidity and averse to stupid perception, then they are untrained in the qualities of the Buddha.
- 1.265 “If they are attached to emptiness and averse to reification, then they are untrained in the qualities of the Buddha. If they are attached to the absence of marks and averse to marks, then they are untrained in the qualities of the Buddha. If they are attached to the absence of wishes and averse to wishes, then they are untrained in the qualities of the Buddha.
- 1.266 “If they are attached to the conduct of bodhisattvas and averse to the conduct of hearers and solitary buddhas, then they are untrained in the qualities of the Buddha.
- 1.267 “If they point out the faults of bodhisattvas, then they are far from awakening, and they grab hold of karmic obscurations. If they find fault in the conduct of bodhisattvas, they are far from awakening. If they criticize their behavior, they are far from awakening. If they develop negative perceptions of other bodhisattvas or develop inflated perceptions of themselves, then they will harm themselves and grab hold of karmic obscurations. If they instruct or teach other bodhisattvas in this, they should perceive them as their teachers and then instruct and teach them.
- 1.268

“A bodhisattva should never find faults in another bodhisattva saying, ‘That bodhisattva has abandoned awakening.’ Divine being, a bodhisattva’s roots of virtue are destroyed most effectively in relation to another bodhisattva. They are not ruined like that in relation to anything else. [F.290.a]

1.269 “Therefore, divine being, if you wish to preserve all the roots of virtue of bodhisattvas, wash away all karmic obscurations, and swiftly become unobscured regarding all phenomena, then prostrate thrice in the day and thrice at night to those in the vehicle of the bodhisattvas.”

1.270 Then Mañjuśrī spoke to the Blessed One, “I will further explain the meaning of what you, the Blessed One, have taught. The sound *attachment* and the sound *buddha* are equal. The sound *aggression* and the sound *buddha* are equal. The sound *stupidity* and the sound *buddha* are equal. The sound *non-Buddhist* and the sound *buddha* are equal.

1.271 “The sound *few desires* and the sound *many desires* are equal. The sound *content* and the sound *covetous* are equal. The sound *vows* and the sound *without vows* are equal. The sound *delighting in solitude* and the sound *busyness* are equal. The sound *near side* and the sound *far side* are equal. The sound *far* and the sound *near* are equal. The sound *saṃsāra* and the sound *nirvāṇa* are equal. The sound *village* and the sound *hermitage* are equal.

1.272 “The sound *generosity* and the sound *stinginess* are equal. The sound *discipline* and the sound *lax discipline* are equal. The sound *patience* and the sound *malice* are equal. The sound *diligence* and the sound *laziness* are equal. The sound *concentration* and the sound *disturbance* are equal. The sound *knowledge* and the sound *errant knowledge* are equal.”

1.273 Then the god Playful Clairvoyant Lotus said to Mañjuśrī, “Mañjuśrī, why are these equal?”

Mañjuśrī responded, “Divine being, how do you understand the sound *attachment*?” [F.290.b]

1.274 “I know it to be like an echo.”

“Divine being, in that case, how do you understand the sound *buddha*?”

1.275 “Mañjuśrī, this is also precisely the same as an echo.”

“Divine being, know this entire teaching to be equal to the examples you have just described.”

1.276 Then the Blessed One said to Mañjuśrī, “Mañjuśrī, please tell us the story about how, when you were still a beginner, you accumulated karmic obscurations and had not yet fully assimilated this principle. For in the future, Mañjuśrī, that teaching will protect all those who pledge to be bodhisattvas from acquiring such karmic obscurations.”

1.277

Mañjuśrī answered the Blessed One, “How would this be of benefit? Blessed One, if they were to hear of these erroneous karmic obscurations, they would only become depressed and think, ‘Although Mañjuśrī has gained purification of karmic obscurations, he has acquired obscurations regarding all phenomena.’

1.278 “Anyway, Blessed One, in the past, indeed many countless, unreckonable, vast, limitless, and incomprehensible number of eons past, the thus-gone, worthy, perfect Buddha King of Lion’s Roar and Drumbeats appeared in the world. He was a being with proper knowledge and conduct, a blissful one, a knower of the world, an unsurpassed guide who trains beings, a teacher of gods and humans, and a blessed buddha. The lifespan of this thus-gone one was trillions of years. He guided beings toward nirvāṇa through the Three Vehicles. His world was called Great Illumination. The trees and foliage in that world were all made of the seven precious jewels. [F.291.a] The trees all resounded with the words of emptiness, signlessness, wishlessness, no birth, no entities, and no attributes. These sounds brought the beings in that world to direct realization.

1.279 “That thus-gone one’s first assembly of hearers consisted of nine hundred ninety million monks. All of them were worthy ones who had exhausted the defilements, put down their burdens, attained benefit for themselves, and totally eliminated what bound them to existence. Their minds had been completely liberated by the authentic word.

1.280 “The second assembly consisted of nine hundred sixty million monks, the third was of nine hundred twenty million monks, and the fourth was of nine hundred twenty million monks. All of them were worthy ones who had exhausted the defilements, put down their burdens, attained benefit for themselves, and totally eliminated what bound them to existence. Their minds had been completely liberated by the authentic word.

1.281 “The assembly of bodhisattvas was similar in number. All of them had gained acceptance that phenomena are unborn, and they were skilled in various modes of practice. Everyone in this entire bodhisattva assembly paid honor to many billions of buddhas, were famed in many billions of buddha realms, genuinely liberated many billions of beings, attained limitless avenues of dhāraṇī, and were skilled in the practice of billions of forms of absorption. This surely also applied to all the beginning bodhisattva great beings and those who had newly entered this vehicle. It would not be easy to describe in words these ornaments of the buddha realm of that thus-gone one. [F.291.b] After the Thus-Gone One had passed into parinirvāṇa, his teachings remained for sixty thousand years, after which the sounds stopped reverberating from the trees.

1.282

“Blessed One, at that time there was a bodhisattva, a monastic Dharma teacher, named Joyful King. Blessed One, the bodhisattva Joyful King engaged in bizarre conduct.¹³ He did not try to improve his conduct, nor did he turn away from worldly phenomena. The people in that area were of sharp spiritual faculties, and right from the start they were entirely devoted to the profound. To these beings, Joyful King did not praise having few desires, nor did he praise being contented, observing vows, delighting in solitude, or being without busyness. Instead, he taught them that all phenomena are the essential nature of desire, that all phenomena are the essential nature of aggression, that all phenomena are the essential nature of stupidity, and that all phenomena are unobscured. Through this skillful means, he taught that all actions have the same characteristic. Because of teaching this type of skillful means, these beings did not become annoyed by that bodhisattva’s conduct. They did not become angry, and they attained the level of acceptance. They were confident and certain about the teachings of the Thus-Gone One.

1.283 “At that time there was another bodhisattva, a monastic Dharma teacher named Jayamati. Blessed One, that Dharma teacher Jayamati had attained the four concentrations. He had attained the four types of formless equipoise. He had taken up and observed the twelve ascetic practices.

1.284 “However, Blessed One, the bodhisattva Jayamati held those who were in training to be faulty and criticized them. His mind was completely unstable. Blessed One, one time while the bodhisattva Jayamati was out on his alms round,¹⁴ [F.292.a] he unknowingly went to the village that had been adopted by the bodhisattva Joyful King. In the village, he noticed the home of a young householder, and he went there, sitting down on a seat that was already prepared. He gave the young householder a discourse on having few desires. He talked about vows, about the problems of being active. He praised the pleasures of solitude and of being free from busyness. In front of the young householder he said, ‘You should not listen to the bodhisattva Joyful King. That monk leads many people astray. That monk causes people to have wrong views. That monk cavorts in busyness and teaches that attachment is nonobscuring, that aggression is nonobscuring, that stupidity is nonobscuring, and that no phenomenon is obscuring.’

1.285 “That young householder was of sharp spiritual faculties and had attained acceptance. So he said to the monk, ‘Venerable, how do you understand attachment?’

“ ‘Young householder, I know attachment to be polluting.’

1.286 “ ‘Well then, Venerable, is attachment inside or is it outside?’

“ ‘Attachment is not within, nor is it without.’

1.287

- “ ‘Venerable, given that attachment is not within or without, not in the east, the south, the west, the north, above, below, or in any other direction, it is unborn. When something is unborn, is it polluted, or is it purified?’
- 1.288 “When the monk Jayamati heard this teaching, he became disturbed and extremely unhappy. [F.292.b] He did not take the alms, got up from the seat, and left.
- 1.289 “He left the house saying, ‘Alas, this monk has led many people astray.’ He returned to the monastery, subsequently went to the temple, and summoned all the other monks. Seeing the monk Joyful King present in the saṅgha, he said, ‘This monk has led many people astray. This monk causes many people to have wrong view. He preaches that attachment is nonobscuring, that aggression is nonobscuring, that stupidity is nonobscuring, and that no phenomenon is obscuring.’
- 1.290 “The bodhisattva Joyful King thought to himself, ‘This monk has certainly accumulated karmic obscurations. Since this is doubtless, I will give him some profound advice. Even if I am not successful, it will at least become a cause for him to cultivate the qualities of awakening.’
- 1.291 “Then the bodhisattva Joyful King gathered the monastic assembly and spoke the following verses:
- 1.292 “ ‘Attachment is said to be nirvāṇa.
Aggression and stupidity are the same.
They are dimensions of awakening,
For the Buddha’s awakening is inconceivable.
- 1.293 “ ‘Whoever construes attachment,
And likewise aggression and stupidity,
Is as far from the Buddha’s awakening
As the earth is from the sky.
- 1.294 “ ‘Awakening and attachment are nondual.
They are a single engagement and are the same.
The immature who are fearful of these teachings
Are far indeed from the Buddha’s awakening.
- 1.295 “ ‘Attachment is unborn and unceasing,
Not something that pollutes the mind.
Yet the attachment of those who crave after this reified self
Will cast them into the lower realms.
- 1.296 “ ‘But the one for whom the qualities of attachment and buddhahood
Are in no way different—

- That one knows the single expression, the single principle and the lack of
attributes, [F.293.a]
And thus becomes a bliss-gone one.
- 1.297 “ ‘Those who impute discipline and lax discipline
And are drunk with vanity about their own discipline
Hold a reified view, and for them
There will be no awakening or buddha qualities.
- 1.298 “ ‘Those who think about staying in solitude,
Praise themselves or denigrate others,
Or look to solitude and take up residence there
Will not reach the higher realms, so forget about awakening.
- 1.299 “ ‘It is said that awakening and the view are nondual.
Those who genuinely realize the usage
Of names, letters, numbers, and words
Are not far from the Buddha’s awakening.
- 1.300 “ ‘If the immature have thoughts of pollution,
They become attached to the view of purification.
Such beings who adhere to reifying views
Experience no awakening or buddha qualities.
- 1.301 “ ‘Those who lust after buddha qualities
Are still far away from the Buddha’s awakening.
For they lust after things that do not exist
And so further the experience of suffering.
- 1.302 “ ‘Those who do not think of attachment and aggression
And have little stupidity will thereby see awakening.
They are not far from the Buddha’s awakening
And will swiftly attain supreme patience.
- 1.303 “ ‘Those who see things as unconditioned or conditioned
Fail to be removed or liberated from saṃsāra’s phenomena.
Those who realize the equality of those domains
Swiftly transform from a being into a buddha.
- 1.304 “ ‘Those who never see
Buddha qualities or buddha purity
Are not obscured by any phenomena,
Defeat Māra, and awaken to buddhahood.
- 1.305 “ ‘Those who wish for the liberation¹⁵ of beings

- Should not consider beings to be elements.
All beings without exception are like nirvāṇa.
Whoever knows this will become a natural being.
- 1.306 “ ‘Those who pay no heed to Dharma when in solitude
And put on airs of practice when they go to town
Are swindlers of the world and its gods.
For them there is no awakening or buddha qualities.
- 1.307 “ ‘Immature people who boast, ‘I will become enlightened,’
Are held down by their own stupidity.
Buddha qualities are just like space. [F.293.b]
There you will find no talk of something to get or get rid of.
- 1.308 “ ‘The victors never awaken to buddhahood,
And they never liberate any beings.
The immature have imputed these nonexistent phenomena
And are far from the Buddha’s awakening.
- 1.309 “ ‘Those who see these beings as afflicted
Give rise to endless affliction.
It is taught that these beings are not beings.
Those who maintain the conception of beings do not awaken.
- 1.310 “ ‘Those who see that beings are liberated
And know that attachment, aggression, and stupidity are eternally unreal
And that beings are at peace, utterly peaceful, and truly peaceful—
They will become protectors.
- 1.311 “ ‘Those who also do not see beings as nonbeings
And do not reify buddha qualities as being real—
Knowing that beings and buddhas are the same,
They become protectors.
- 1.312 “ ‘If one has thoughts of affliction, then affliction becomes real,
And the mind attuned to the proper path likewise becomes afflicted.
If one never imputes afflictive emotions as the path,
The nonconceptual ground of awakening is attained.
- 1.313 “ ‘Those who are fearful and unskilled in empty phenomena
Are far from the Buddha’s awakening.
Those who have no doubt about the phenomena of emptiness
Attain the Buddha’s awakening.
- 1.314 “ ‘Those who wish to attain supreme awakening

- Should not conceptualize the phenomena of attachment.
The defining qualities of the phenomena of attachment
Are the inconceivable qualities of buddhahood.
- 1.315 “ ‘Those who do not engage with buddha qualities,
Knowing mind and awakening to be unborn,
And mind and the Buddha’s awakening to be nondual,
Become protectors.
- 1.316 “ ‘What is taught by evil-minded non-Buddhists
And what is expressed in the speech of the buddhas
Do not come down to separate principles.
Understanding this, one becomes a protector.
- 1.317 “ ‘Those who see awakening and aspire for it
Are far from awakening and are not awakened.
But those who do not conceptualize by saying ‘This is a buddha’
Or ‘buddhas and nonbuddhas are not the same’ become protectors. [F.294.a]
- 1.318 “ ‘Those who boast, saying, ‘I am liberating beings,’
And deludedly become attached to the perception of beings
Abide in a reifying view,
And for them there is no awakening or buddha qualities.
- 1.319 “ ‘Attachment is not internal or external
And does not exist in any of the cardinal or intermediate directions.
Yet the immature impute that all phenomena are nonexistent
And deludedly perceive attachment in this vein.
- 1.320 “ ‘Like illusions, visual hallucinations, and echoes,
Similar to dreams and the barren woman’s child,
None of these afflictive emotions can be truly observed.
The immature do not get this, and so they are deluded.
- 1.321 “ ‘Conditioned and unconditioned phenomena
Are never two separate things.
Everything that can either be counted or is uncountable
Becomes nondual by this very principle.
- 1.322 “ ‘The immature arrogantly think they have the mind of awakening.
If one boasts that one is becoming a buddha,
One abandons the seal of the reality of phenomena
And thus has no buddha qualities or awakening.
- 1.323 “ ‘Those who love talking and who engage in concepts

- Never think about the meaning of what they say.
They are attached to their reputation and beauty.
It is doubtful whether such people will awaken.
- 1.324 “ ‘It is said that the various views and awakening are nondual.
Yet those who are unskilled in the usage of names, letters, numbers, and
words
Fail to realize this fact
And thus are far from the Buddha’s awakening.
- 1.325 “ ‘Those who live in attachment to reputation,
Are fond of talking, and have self-oriented views,
Conceptual renunciation, and contentment
Still live under the influence of desire.
- 1.326 “ ‘Those who flee in the face of those phenomena that cause attachment
Never find liberation from such phenomena.
Those who genuinely know phenomena that cause attachment
Know attachment devoid of attachment.
- 1.327 “ ‘Even those who guard their discipline over a long period
And develop concentration for eons
Do not have the mind for this teaching,
Given that they have not realized the limit of reality.
- 1.328 “ ‘Those who know this phenomena to be nothing whatsoever
Will never hanker after any phenomena. [F.294.b]
The immature who strive for discipline and conceptualize it
Will never be liberated from the domain of reference points.
- 1.329 “ ‘Those who know that there is no discipline in discipline
And that lax discipline and discipline come down to a single principle,
Those who know this natural principle of discipline,
Never have any lax discipline.
- 1.330 “ ‘If one does not have preconceptions regarding the Dharma king’s
teachings,
One will guide beings to the level of skillful means
And lead them to the undefiled peace of awakening
Through the Dharma of the single principle.
- 1.331 “ ‘The sublime teaching of the Dharma king is unwavering,
A nonentity, without attributes, of a single principle.

The immature who do not study this teaching that is empty by its very nature
Will fall into a deep abyss.

- 1.332 “ ‘It is therefore better to hear this teaching and know no fear,
Even if one is a householder attached to the five sense pleasures.
If one takes ordination within this teaching,
One is beyond reference points and free from the conceit of being a purified human.
- 1.333 “ ‘It is said that the self-arisen buddhas abiding throughout the ten directions,
Fulfilling the needs of the world,
Awaken through unwavering knowledge
Of this space-like teaching.
- 1.334 “ ‘Uneducated ones with minds habituated to the unpleasant,
Who experience fear in hearing this sublime teaching,
Are ever burdened by great suffering
And continue this way for billions of eons.’
- 1.335 “After the bodhisattva Joyful King had uttered these verses, thirty-two thousand gods developed the acceptance that phenomena are unborn, and the minds of eighty thousand monks were liberated from perpetuating defilements.
- 1.336 “When the bodhisattva Jayamati died, the earth opened up beneath him, and he fell to the great hell realms. Because of his karmic obscuration, he experienced unending suffering, heat, difficulty, and misery for many billions of eons. For seven million four hundred thousand lifetimes, he heard only unpleasant speech. For many thousands of eons, he did not so much as hear the name of the thus-gone ones. Then after that, he met other thus-gone ones, [F.295.a] but even though he took ordination within their teachings, he was not very devoted, and so for seventy-six thousand lifetimes he again lost access to the monastic life. What remained after that karmic obscuration ensured that his spiritual faculties were dull for thousands of lifetimes.
- 1.337 “Blessed One, at that time the monastic Dharma teacher, the bodhisattva Joyful King, fully awakened to unsurpassed and perfect buddhahood. He still lives and thrives now and teaches the Dharma. He does so to the east of here, past billions of worlds, in a pure land made of various precious jewels where he is known as the thus-gone, worthy, perfect Buddha Fine and Stainless Splendor That Outshines the Sun and the Moon.
- 1.338 “Blessed One, as for who that monk Jayamati was, I was at that time known as the monk Jayamati.

- 1.339 “Blessed One, at that time, because I did not understand this principle, I suffered in this way. Blessed One, that is what I had to go through. I underwent suffering, unchanging¹⁶ suffering, imputed suffering, and perverse suffering. Therefore, Blessed One, anyone who has set out in the vehicle of bodhisattvas or hearers and who does not wish for such karmic obscurations or for such suffering should not discard the sacred Dharma. They should not judge the sacred Dharma or become frustrated with any Dharma teaching.”
- 1.340 Then the Blessed One spoke to Mañjuśrī, “Mañjuśrī, what difference has studying these verses made for you?”
- 1.341 “Blessed One, by studying these verses, I have left behind those karmic obscurations. Wherever I am born, I have profound and definitive patience. [F.295.b] I am skilled at teaching the profound Dharma.”
- 1.342 The Blessed One asked, “Mañjuśrī, through whose power have you remembered these karmic obscurations accumulated long ago?”
- 1.343 Mañjuśrī answered, “Blessed One, everything that bodhisattvas think, say, or remember is due to the power of the thus-gone ones. Why is this? Blessed One, it is because all phenomena arise from the thus-gone ones.”
- 1.344 The Blessed One said, “Mañjuśrī, hearing this is equivalent to attaining the ten powers of a thus-gone one. Hearing this is equivalent to developing the acceptance that phenomena are unborn.”
- 1.345 Mañjuśrī said, “I understand the meaning of what the Blessed One has said. Hearing this Dharma teaching is inconceivable.”
- 1.346 The Blessed One said, “Yes, Mañjuśrī, exactly. Hearing this Dharma teaching is inconceivable. However, since the unprepared would lose interest from hearing it, the thus-gone ones do not teach it.”
- 1.347 Then Mañjuśrīkumārabhūta and the bodhisattva great being Maitreya said to the Blessed One, “Blessed One, please grant your blessings so that in the final five hundred years of the latter days this Dharma teaching may spread, arrive in the hands of many beings, and not be challenged by māra or demonic gods.”
- 1.348 Then the Blessed One shifted his gaze to the left and right in order to bless this Dharma teaching. As soon as he had gazed in this way, all the buddha realms in the ten directions, as many as there are grains of sand in the Ganges, vibrated, shook, and quaked six times. At that time, the Blessed One blessed this Dharma teaching, as did other blessed buddhas from as many worlds as there are grains of sand in the Ganges. [F.296.a]
- 1.349 When the Blessed One delivered this Dharma teaching, more beings than there are grains of sand in the Ganges developed the acceptance that phenomena are unborn. Some reached the stage of the hearers, some that of training, and some that of being beyond training.

- 1.350 Then the venerable Ānanda spoke to the Blessed One, “Blessed One, what is the name of this Dharma teaching? How should we recall it?”
- 1.351 The Blessed One answered, “Ānanda, this Dharma teaching should be recalled as *How All Phenomena Are without Origin.*”
- 1.352 When the Blessed One had spoken, Mañjuśrī, the bodhisattva Maitreya, the god Playful Clairvoyant Lotus, the great assembly of bodhisattvas, the five hundred monks, the venerable Ānanda, and the world of gods, humans, asuras, and gandharvas rejoiced and were glad.
- 1.353 *This completes the Noble Great Vehicle Sūtra “How All Phenomena Are without Origin.”*

c.

Colophon

c.1 This was translated, edited, and finalized by the translator Bandé Rinchen Tso.

NOTES

n.

n.1 Braarvig 2010 and Braarvig 2000.

n.2 Note also the intriguing addition to the colophon as found in the Stok Palace Kangyur, where an additional sentence is added: “It was revised as well as possible in consultation with several volumes” (*glegs bam du ma la gtugs te ci nus kyis zhus dag bgyis*). This may perhaps refer to the existence of earlier Tibetan draft translations, but it is unclear to us precisely what this statement entails.

n.3 *ltar mtshan* read as *rgyal mtshan ltar* following the Choné edition of the Kangyur (Pedurma, p. 715, n. 3).

n.4 Tentative translation. Tibetan: *bgyi dang bgyid dang bgyi ba'i rang bzhin dang / gzung dang 'dzin pa nam yang ma mchis la/ sems can rnams kyang rtag par ma mchis zhing / de la chos spyod ji ltar ma mchis 'gyur*. The Sanskrit reads, *kriya akriyā akaraṇā ca bhava graha agrāha eta ubhau na bhava / satva pi tatra na kadāci bhava dharme hi āraṃbaṇa naiva bhava*. Jens Braarvig (2010) offers the following translation: “Activity and nonactivity are noncauses. As for grasping nor nongrasping, neither of them exist. Living beings never exist there, because there is no physical basis to be found among the dharmas.”

n.5 Following the Sanskrit: *yatra na śaikṣa na bhava arhaṇi pratyekabuddha na bhavēya kvaci*. The Tibetan reads, “Where there are no students or worthy ones, there could not be any solitary buddhas” (*de la slob dang dgra bcom ma mchis te / rang rgyal ji ltar ma chis pa ma lags shing*).

n.6 'grel read as 'grol following Kangxi and Choné editions of the Kangyur (Pedurma, p. 724, n. 1).

n.7 Reading *mi rtag rnam par mi rtag* as *mi brtag rnam par mi brtag*.

- n.8 *thos pa* read as *thob pa* following the Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa editions (Pedurma, p. 744, n. 1).
- n.9 *ri'i sgra'i tshig* read as *de'i sgra'i tshig* following the Choné edition (Pedurma, p. 748, n. 10).
- n.10 We are unsure of the meaning of this passage.
- n.11 The name Mañjuśrī means Gentle Splendor.
- n.12 Tentative translation. Tibetan: *kho bo ni mu stegs can gzhan du mi sgro ste/de'i phyir mu stegs can gzhan zhes bya'o*.
- n.13 Tentative translation. Tibetan: *sngon spyod spyod pa*.
- n.14 *bsod nams* read as *bsod snyoms* following the Narthang and Lhasa editions (Pedurma, p. 775, n. 3).
- n.15 *'grel* read as *'grol* following the Yongle, Kangxi, Narthang, Choné, Urga, and Lhasa editions of the Kangyur (Pedurma p. 778, n. 5).
- n.16 Tibetan: *ma mchis pa'i sdug sngal*.

b.

BIBLIOGRAPHY

· Tibetan Texts ·

chos thams cad 'byung ba med par bstan pa (*Sarvadharmāpravṛttinirdeśa*). Toh 180, Degé Kangyur vol. 60 (mdo sde, ma), folios 267.a–296.b.

[Pedurma] *chos thams cad 'byung ba med par bstan pa*. bka' 'gyur (dpe bsdur ma) [Comparative Edition of the Kangyur], krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–9, vol. 60, 714–94.

Mahāvvyūtpatti (*bye brag tu rtogs par byed pa chen po*). Toh 4346, Degé Tengyur vol. 204 (sna tshogs, co), folios 1.b–131.a.

· Secondary Sources ·

Braarvig, Jens (2000). “Sarvadharmāpravṛttinirdeśa.” In *Buddhist Manuscripts: Volume I*, edited by Jens Braarvig, 81–166. Oslo: Hermes Publishing, 2000.

———(2010). “[Sarvadharmāpravṛttinirdeśa](https://www2.hf.uio.no/polyglotta/index.php?page=volume&bid=2&vid=73&entity=73&kid=73) (<https://www2.hf.uio.no/polyglotta/index.php?page=volume&bid=2&vid=73&entity=73&kid=73>).” *Bibliotheca Polyglotta*, University of Oslo. Input 2010.

g.

GLOSSARY

g.1

Acceptance that phenomena are unborn

mi skye ba'i chos la bzod pa

མི་སྐྱེ་བའི་ཚོས་ལ་བཟོད་པ།

anutpattikadharmakṣānti

An attainment characteristic of the effortless and spontaneous wakefulness of the eighth ground of bodhisattvas.

g.2

Akṣobhya

mi sgul ba

མི་སྐྱུལ་བ།

Akṣobhya

The name of a buddha.

g.3

Ānanda

dga' bo

དགའ་བོ།

Ānanda

The Buddha's cousin and principal attendant.

g.4

Anāvāraṇāraśminirdhautaprabhātejarāśi

'od zer thogs pa med par shin tu sbyangs pa'i 'od kyī gzi brjid bar ba

འོད་ཟེར་ཐོགས་པ་མེད་པར་ཤིན་ཏུ་སྐྱེད་པ་འི་འོད་ཀྱི་གཟི་བརྗིད་བར་བ།

Anāvāraṇāraśminirdhautaprabhātejarāśi

A bodhisattva present in the Buddha's assembly.

g.5

Asura

lha ma yin

ལྷ་མ་ཡིན།

asura

One of the six classes of sentient beings. The asuras are engendered and dominated by envy, ambition, and hostility and are metaphorically described as being incessantly embroiled in disputes with the gods (*deva*). They are frequently portrayed in brahmanical mythology as having a disruptive effect on cosmological and social harmony.

g.6 Bodhisattva great being

byang chub sems dpa' chen po

བྱང་ལྷུང་སེམས་དཔལ་ཆེན་པོ།

mahāsattva · bodhisattvamahāsattva

A bodhisattva who has attained the highest level next to the Buddha.

g.7 Body That Expands Like a Golden Ornamented Victory Banner

gser gyi rgyan ltar mtshan rab tu rgyas pa'i lus

གསེར་གྱི་རྒྱན་ལྷུང་མཚན་རབ་ཏུ་རྒྱས་པའི་ལུས།

—

A bodhisattva present in the Buddha's assembly.

g.8 Brahmā

tshangs pa

ཚངས་པ།

Brahmā

A high-ranking deity presiding over a divine world where other beings consider him the creator; he is also considered to be the Lord of the Sahā world (our universe).

g.9 Brahmasvaranirghoṣasvara

tshangs pa'i sgra dbyangs kyi skad sgrogs pa

ཚངས་པའི་སྒྲ་དབྱངས་ཀྱི་སྐད་སྒྲོགས་པ།

Brahmasvaranirghoṣasvara

A bodhisattva present in the Buddha's assembly.

g.10 Cāritramati

spyod pa'i blo gros

སྤྱོད་པའི་བློ་གྲོས།

Cāritramati

A bodhisattva and monastic teacher of a past eon; the Buddha Śākyamuni in a former life.

g.11 Ceaseless Torment

mnar med

མནར་མེད།

Avīci

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

g.12 Daśaraśmimārabalapramardin

'od zer bcus bdud rab tu dul ba

འོད་ཟེར་བརྩམ་བདུད་རབ་ཏུ་དུལ་བ།

Daśaraśmimārabalapramardin

A bodhisattva present in the Buddha's assembly.

g.13 Devadatta

lhas byin

ལྷས་བྱིན།

Devadatta

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

g.14 Dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Genre of Buddhist scriptures typically containing a specific mantra-like formula that is to be recited to bring about a desired meritorious or even magical result.

g.15 Dharaṇīndharābhyudgatarāja

gzungs 'dzin mgon par 'phags pa'i rgyal po

གཟུངས་འཛིན་མགོན་པར་འཕགས་པའི་རྒྱལ་པོ།

Dharaṇīndharābhyudgatarāja

A bodhisattva present in the Buddha's assembly.

- g.16 Dīpaṅkara
mar me mdzad
 མར་མེ་མཛད།
Dīpaṅkara
 The buddha who preceded Śākyamuni and prophesied his awakening.
- g.17 Eightfold path of noble beings
'phags pa'i lam yan lag brgyad
 འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད།
āryāṣṭāṅgamārga
 Right view, thought, speech, action, livelihood, effort, mindfulness, and absorption.
- g.18 Emptiness
stong pa nyid
 ལྷོང་པ་ཉིད།
śūnyatā
 One of the three gateways of liberation: emptiness, signlessness, and wishlessness.
- g.19 Expanding Stainless Light of the Scriptures
'od 'phro dri ma med pa'i gsung rab
 འོད་འཕྲོ་རྩི་མ་མེད་པའི་གསུང་རབ།
 —
 A buddha of a past eon.
- g.20 Fine and Stainless Splendor That Outshines the Sun and the Moon
gzi brjid stug cing dri ma med la nyi zla zil gyis gnon pa
 གཟི་བརྗིད་སྤུག་ཅིང་རྩི་མ་མེད་ལ་ཉི་ལྷོ་ཟེལ་གྱིས་གཞོན་པ།
 —
 A buddha of the present, formerly the bodhisattva Joyful King.
- g.21 Five faculties
dbang po lnga
 དབང་པོ་ལྔ།
pañcendriya
 Faith, diligence, mindfulness, absorption, and knowledge.

g.22 Five mundane superknowledges

'jig rten pa'i mngon par shes pa lnga

འཇིག་རྟེན་པའི་མངོན་པར་ཤེས་པ་ལྔ།

pañcalokābhijñā

There are five supernatural faculties resulting from meditative concentration and that can be attained by both Buddhist and non-Buddhist practitioners: divine sight, divine hearing, knowing others' minds, recollecting past lives, and the ability to perform miracles.

g.23 Four applications of mindfulness

dran pa nye bar gzhaq pa bzhi

སྒྲུབ་པ་ཉེ་བར་གཞག་པ་བཞི།

catuḥsmṛtyupasthāna

Mindfulness of the body, feelings, the mind, and phenomena.

g.24 Four concentrations

bsam gtan bzhi

བསམ་གཏན་བཞི།

caturdhyāna

The four levels of mental absorption practiced by the gods in the formless realms: (1) the sphere of infinite space, (2) the sphere of infinite consciousness, (3) the sphere of nothingness, and (4) the sphere of neither perception nor nonperception.

g.25 Four truths of noble beings

'phags pa'i bden pa bzhi

འཕགས་པའི་བདེན་པ་བཞི།

caturāryasatya

The first teaching of the Buddha covering suffering, the origin of suffering, the cessation of suffering, and the path to the cessation of suffering.

g.26 Four types of formless equipoise

gzugs ma mchis pa'i snyoms par 'jug pa bzhi

གསུགས་མ་མཆིས་པའི་སྟོམས་པར་འདུག་པ་བཞི།

caturārūpyasamāpatti

These are typically listed as follows: (1) the equipoise of the sense field of infinite space, (2) the equipoise of the sense field of infinite consciousness, (3) the equipoise of the sense field of nothing at all, and (4) the equipoise of

neither perception nor nonperception.

g.27 Gandharva

dri za

དི་ཟ།

gandharva

A class of generally benevolent nonhuman beings who inhabit the sky and are most renowned as celestial musicians.

g.28 Ganges

gang gA

གང་ག།

Gaṅgā

The sacred river of North India.

g.29 Garuḍa

nam mkha' lding

ནམ་མཁའ་ལྷིང་།

garuḍa

Lower class of divine beings described as eagle-type birds with gigantic wingspans. They are traditionally enemies of the nāgas. In the Vedas, they are thought to have brought nectar from the heavens to earth.

g.30 Giriśikharamerusvararāja

ri rab zom la rnam par spyod pa'i rgyal po

རི་རབ་ཟོམ་ལ་རྣམ་པར་སྤྱད་པའི་རྒྱལ་པོ།

Giriśikharamerusvararāja

A bodhisattva present in the Buddha's assembly.

g.31 Great Illumination

snang ba chen po can

སྤང་བ་ཆེན་པོ་ཅན།

—

The world of the past buddha King of Lion's Roar and Drumbeats.

g.32 Hearer

nyan thos

ཉན་ཐོས།

śrāvaka

A follower of those teachings of the Buddha that focus on the monastic lifestyle and liberating oneself from suffering, in contrast to followers of the Bodhisattva Vehicle who seek buddhahood for the sake of all beings.

g.33 Indra

dbang po

དབང་པོ།

Indra

The chief god in the realm of Thirty-Three and Hindu deity. Also known as Śakra.

g.34 Jayamati

rgyal ba'i blo gros

རྒྱལ་བའི་བློ་གོས།

Jayamati

A bodhisattva and monastic teacher of a past eon; the bodhisattva Mañjuśrī in a former life.

g.35 Joyful King

rab tu dga' ba'i dbang po

རབ་ཏུ་དགའ་བའི་དབང་པོ།

—

A bodhisattva and monastic teacher of a past eon.

g.36 Kanakārcis

gser gyi mdog 'od 'phro ba

གསེར་གྱི་མདོག་འོད་འཕྲོ་བ།

Kanakārcis

The world of the past buddha Mervabhyudgatarāja.

g.37 Kanakārcisuddhavimalatejas

gser mdog gzi brjid dri ma med pa rnam par dag pa

གསེར་མདོག་གཟི་བརྗིད་དྲི་མ་མེད་པ་རྣམ་པར་དག་པ།

Kanakārcisuddhavimalatejas

A bodhisattva present in the Buddha's assembly.

g.38 King of Lion's Roar and Drumbeats

seng ge'i nga ro rnga sgra'i rgyal po

སང་གའི་ང་རོ་རྟ་སྒྲའི་རྒྱལ་པོ།

—

A buddha of a past eon.

g.39 Kinnara

mi'am ci

མི་འམ་ཅི།

kinnara

A class of nonhuman beings that are half human, half animal, typically with animal heads atop human bodies. The term literally means “Is that human?”

g.40 Limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoṭi

Ultimate reality.

g.41 Mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

A class of serpentine nonhuman beings.

g.42 Maitreya

byams pa

བྱམས་པ།

Maitreya

Bodhisattva of loving kindness; the next buddha to follow Śākyamuni.

g.43 Mañjuśrī

'jam dpal dbyangs

འཇམ་དཔལ་དབྱངས།

Mañjuśrī

The bodhisattva who is considered the embodiment of wisdom. Also known as Mañjuśrīkumārabhūta.

Mañjuśrīkumārabhūta

- g.44 '*jam dpal gzhon nur gyur pa*
 འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།
 Mañjuśrīkumārabhūta
 “Mañjuśrī who takes the form of a youth,” an epithet by which the
 bodhisattva is often referred.
- g.45 Māra
 bdud
 བདུད།
 māra
 Class of evil beings.
- g.46 Māra
 bdud
 བདུད།
 Māra
 The demon who assailed Śākyamuni prior to his awakening; any demonic
 force; the personification of conceptual and emotional obstacles.
- g.47 Mervabhyudgatarāja
 ri rab ltar mngon par 'phags pa'i rgyal po
 རི་རབ་ལྷ་ར་མངོན་པར་འཕགས་པའི་རྒྱལ་པོ།
 Mervabhyudgatarāja
 A buddha of a past eon.
- g.48 Mṛdutaruṇasparśagātra
 reg na 'jam zhing gzhon pa'i lus
 རེག་ན་འཇམ་ཞིང་གཞོན་པའི་ལུས།
 Mṛdutaruṇasparśagātra
 A bodhisattva present in the Buddha’s assembly.
- g.49 Nāga
 klu
 ལྷ།
 nāga
 A semidivine class of beings who live in subterranean aquatic environments
 and who are known to hoard wealth and esoteric teachings. They are
 associated with snakes and serpents.

- g.50 **Niṣcaritatejopadmapraphullitagātra**
gzi brjid 'gro ba la 'phro ba'i pad ma rab tu rgyas pa'i lus
 གཟི་བརྗིད་འགོ་བ་ལ་འཕྲོ་བའི་པད་མ་རབ་ཏུ་རྒྱས་པའི་ལུས།
Niṣcaritatejopadmapraphullitagātra
 A bodhisattva present in the Buddha's assembly.
- g.51 **Paramavimalapaṭṭadhārin**
go 'phang dam pa dri ma med pa thob pa
 གོ་འཕང་དམ་པ་དྲི་མ་མེད་པ་ཐོབ་པ།
Paramavimalapaṭṭadhārin
 A bodhisattva present in the Buddha's assembly.
- g.52 **Playful Clairvoyant Lotus**
pad mo rnam par rol pa'i mngon par shes pa
 པད་མོ་རྣམ་པར་རོལ་པའི་མངོན་པར་ཤེས་པ།
 —
 The name of a god.
- g.53 **Priyaprahasitavimalaprabha**
dga' bas rab tu 'dzum pa'i 'od dri ma med pa
 དགའ་བས་རབ་ཏུ་འཇུག་པའི་འོད་དྲི་མ་མེད་པ།
Priyaprahasitavimalaprabha
 A bodhisattva present in the Buddha's assembly.
- g.54 **Rājagrha**
rgyal po'i khab
 རྒྱལ་པོའི་ཁབ།
Rājagrha
 The ancient capital of Magadha; the site of Vulture Peak Mountain where many Great Vehicle sūtras take place.
- g.55 **Rinchen Tso**
rin chen 'tsho
 རིན་ཆེན་འཚོ།
 —
 A Tibetan translator active sometime during the late eighth and early ninth centuries.

g.56 Śākya
shAkya
ལྷན་གྱི་
Śākya
The name of the family clan into which the Buddha Śākyamuni was born.

g.57 Śāntīndriyeryāpathaprasāntagāmin
spyod lam zhi bas nye bar zhi bar 'gro ba
སྤྱོད་ལམ་ཞི་བས་ཉེ་བར་ཞི་བར་འགྲོ་བ།
Śāntīndriyeryāpathaprasāntagāmin
A bodhisattva present in the Buddha's assembly.

g.58 Sarvadharmeśvaravaśavikrāntagāmin
chos thams cad la dbang phyug gi dbang gi rtsal gyis spyod pa
ཚོས་ཐམས་ཅད་ལ་དབང་ཕྱུག་གི་དབང་གི་རྩལ་གྱིས་སྤྱོད་པ།
Sarvadharmeśvaravaśavikrāntagāmin
A bodhisattva present in the Buddha's assembly.

g.59 Seven limbs of awakening
byang chub kyi yan lag bdun
བྱང་ཆུབ་གྱི་ཡན་ལག་བདུན།
saptabodhyaṅga
Authentic mindfulness, investigation, diligence, joy, calmness, absorption, and equanimity.

g.60 Seven precious jewels
rin po che sna bdun
རིན་པོ་ཆེ་སྣ་བདུན།
saptaratna
The list of seven precious materials varies. Either they are gold, silver, turquoise, coral, pearl, emerald, and sapphire; or they are ruby, sapphire, beryl, emerald, diamond, pearls, and coral.

g.61 Signlessness
mtshan ma med pa
མཚན་མ་མེད་པ།
animitta

One of the three gateways of liberation: emptiness, signlessness, and wishlessness.

g.62 **Siṃharājagativikrīḍitamati**

seng ge'i rgyal po 'gro ba rnam par rol pa'i blo gros

སང་གེ་རི་རྒྱལ་པོ་འགོ་བ་རྣམ་པར་རོལ་པའི་སྐྱོ་གོས།

Siṃharājagativikrīḍitamati

A bodhisattva present in the Buddha's assembly.

g.63 **Siṃhavikrāntagāmin**

seng ge rtsal gyis 'gro ba

སང་གེ་རྩལ་གྱིས་འགོ་བ།

Siṃhavikrāntagāmin

A bodhisattva and the main interlocutor of *The Teaching on How Phenomena Are without Origin*.

g.64 **Singer of Divine Melodies**

lha'i sgra dbyangs skad sgrogs

ལྷ་འི་སྒྲ་དབྱངས་སྐད་སྒྲོག་ལ།

—

A bodhisattva present in the Buddha's assembly.

g.65 **Single principle**

tshul gcig

ཚུལ་གཅིག་

ekanaya

In this sūtra, it stands in for the understanding of emptiness and nonduality.

g.66 **Six perfections**

pha rol tu phyin pa drug

ཕ་རོལ་ཏུ་ཕྱིན་པ་དུག་

ṣaṭpāramitā

The trainings of the bodhisattva path: generosity, discipline, patience, diligence, concentration, and insight.

g.67 **Solitary buddha**

rang sangs rgyas

རང་སངས་རྒྱལ།

pratyekabuddha

Someone who has attained liberation entirely through their own contemplation as a result of progress in previous lives but, unlike a buddha, does not have the accumulated merit and motivation to teach others.

g.68 Śrītejavimalagātra

gzi brjid dri ma med pa'i lus

གཟི་བརྗིད་དྲི་མ་མེད་པའི་ལུས།

Śrītejavimalagātra

A bodhisattva present in the Buddha's assembly.

g.69 Subhūti

rab 'byor

རབ་འབྱོར།

Subhūti

One of the closest disciples of the Buddha, known for his profound understanding of emptiness.

g.70 Sūryacandrābhibhūtārci

nyi ma'i 'od zil gyis gnon pa'i 'od 'phro

ཉི་མའི་འོད་ཟིལ་གྱིས་གཞོན་པའི་འོད་འཕྲོ།

Sūryacandrābhibhūtārci

A bodhisattva present in the Buddha's assembly.

g.71 Ten grounds

sa bcu

ས་བརྒྱ།

daśabhūmi

The ten levels of a bodhisattva's development into a fully enlightened buddha.

g.72 Ten powers of a thus-gone one

de bzhin gshegs pa'i stobs bcu

དེ་བཞིན་གསེགས་པའི་སྟོབས་བརྒྱ།

daśatathāgatabala

One set among the different qualities of a thus-gone one. The ten strengths are (1) the knowledge of what is possible and not possible, (2) the knowledge of the ripening of karma, (3) the knowledge of the variety of

aspirations, (4) the knowledge of the variety of natures, (5) the knowledge of the different levels of capabilities, (6) the knowledge of the destinations of all paths, (7) the knowledge of various states of meditation, (8) the knowledge of remembering previous lives, (9) the knowledge of deaths and rebirths, and (10) the knowledge of the cessation of defilements.

g.73 Ten virtuous actions

dge ba bcu

དགེ་བ་བཅུ།

daśakuśala

Abstaining from killing, taking what is not given, sexual misconduct, lying, uttering divisive talk, speaking harsh words, gossiping, covetousness, ill will, and wrong views.

g.74 Tranquility

zhi gnas

ཞི་གནས།

śamatha

One of the basic forms of Buddhist meditation, which focuses on calming the mind. Often presented as part of a pair of meditation techniques, the other technique being special insight (Skt. *vipaśyanā*, Tib. *lhag mthong*).

g.75 Twelve ascetic practices

sbyangs pa'i yon tan

སྤྱངས་པའི་ཡོན་ཏན།

dhūtaguṇa

An optional set of practices that monastics can adopt in order to cultivate greater detachment. The list of practices varies in different sources. When twelve practices are listed, they consist of (1) wearing rags (*pāṃśukūlika*, *phyag dar khrod pa*), (2) (in the form of only) three religious robes (*traicīvarika*, *chos gos gsum*), (3) (coarse in texture as) garments of felt (*nāma[n]tika*, *'phyings pa pa*), (4) eating by alms (*paiṇḍapātika*, *bsod snyoms pa*), (5) having a single mat to sit on (*aikāsanika*, *stan gcig pa*), (6) not eating after noon (*khalu paścād bhaktika*, *zas physis mi len pa*), (7) living alone in the forest (*āraṇyaka*, *dgon pa pa*), (8) living at the base of a tree (*vr̥kṣamūlika*, *shing drungs pa*), (9) living in the open (*ābhyavakāśika*, *bla gab med pa*), (10) frequenting cemeteries (*śmāśānika*, *dur khrod pa*), (11) sleeping sitting up (*naiśadika*, *cog bu pa*), and (12) accepting whatever

seating position is offered (*yāthāsaṃstarika, gzhi ji bzhin pa*); this last of the twelve is sometimes interpreted as not omitting any house on the alms round, i.e., regardless of any reception expected. *Mahāvīyutpatti*, no. 1127–39.

g.76 Viśuddhacāritra

spyod pa rnam par dag pa

སྦྱོང་པ་རྣམ་པར་དག་པ།

Viśuddhacāritra

A bodhisattva of a past eon.

g.77 Vulture Peak Mountain

bya rgod phung po'i ri

བྱ་རྗོད་ཕུང་པོའི་རི།

Gṛdhrakūṭa Parvata

The mountain where many Great Vehicle teachings were delivered by the Buddha Śākyamuni.

g.78 Vyūhapratimaṇḍita

bkod pa rab tu rgyan pa

བཀོད་པ་རབ་ཏུ་རྒྱན་པ།

Vyūhapratimaṇḍita

A bodhisattva present in the Buddha's assembly.

g.79 Wishlessness

smon pa med pa

སྦོན་པ་མེད་པ།

apraṇihita

One of the three gateways of liberation: emptiness, signlessness, and wishlessness.

g.80 Worthy one

dgra bcom pa

དགའ་བཅོམ་པ།

arhat

One who has achieved the fourth and final level of attainment on the hearer path and who has attained liberation from saṃsāra with the cessation of all mental afflictions.

g.81

Yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

A class of nonhuman beings that haunt or protect natural places and cities. They can be malevolent or benevolent and are known for bestowing wealth and worldly boons.