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The Four Boys' Absorption

Caturdāraśamādhi

འཕགས་པ་ཁྱེ་བཞི་ཉིང་འཛིན་ཞེས་བྱ་བ་གཞུང་པ་ཆེན་པོའི་མདོ།

'phags pa khye' u bzhi'i ting nge 'dzin zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Four Boys’ Absorption”

Āryacaturdāraśamādhināmamahāyānasūtra

· Toh 136 ·

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TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. The Four Boys' Absorption
- c. Colophon
- ab. Abbreviations
- n. Notes
- b. Bibliography
 - Tibetan Sources
 - Chinese Sources
 - Western Language Sources
- g. Glossary

s.

SUMMARY

s.1

The Four Boys' Absorption narrates the Buddha Śākyamuni's passing away (or parinirvāṇa) in the Yamakaśāla Grove near Kuśinagara. Ānanda has a portentous dream that is confirmed by the Buddha to be an indication that he will soon die. Widespread panic spreads through the various realms of this world system, and as gods and other beings converge on the forest grove near Kuśinagara, tragic scenes of mourning ensue. Then, when the Buddha lies down, the narrative suddenly shifts to recount how four bodhisattvas from distant buddha fields in the four directions are reborn as four infants in prominent households in the major cities of the Gangetic Plain, announce their intention to see the Buddha Śākyamuni, and with expansive entourages proceed to the forest grove in the country of the Mallas where the Buddha's parinirvāṇa will take place. Their appearance is marked by various miracles, whereupon the Buddha explains their arrival and consoles his grieving followers with teachings on the limitless numbers of buddhas. He confers responsibility on his attendant Ānanda and his son Rāhula, and then manifests a variety of spectacular miracles. Toward the end of the sūtra, while still appearing to lie upon the lion couch, the Buddha visits the various hells and some god realms, where he sets countless beings on the path to awakening. The text culminates in his final passing.

ac.

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i.

INTRODUCTION

- i.1 *The Four Boys' Absorption* is a Mahāyāna discourse that relates events surrounding the Buddha Śākyamuni's passing away at the Yamakaśāla Grove near Kuśinagara in the country of the Mallas. It is much less well known than the *Mahāparinirvāṇasūtras* (Toh 119 and 120) or the classic account in the Mūlasarvāstivāda vinaya literature,¹ and is unique in adding to the unfolding of those events the story of four young bodhisattvas who appear in the world at the same time and travel to the scene to witness the Buddha's passing.
- i.2 The sūtra begins with Ānanda relating a disturbing and portentous dream, which the Buddha confirms as signifying that his parinirvāṇa is indeed imminent. Tremendous lamentation and grieving ensues, not just among the humans present but also among the gods, nāgas, and other beings, who depart their various abodes to converge on the grove and see the Buddha for one last time.
- i.3 The narrative then shifts away from scenes of intense mourning in the grove of śāla trees to four bodhisattvas who pass away in distant buddha fields in the four directions and are reborn in Jambudvīpa as the sons of prominent figures in four major cities of the Gangetic Plain. One appears in Rājagṛha as the son of King Ajātaśatru of Magadha, two as the sons of merchants in Śrāvastī and Vārāṇasī, and one as the son of a general in Vaiśālī. Each of the infants is able to speak as soon as they are born and announce their intention to hear the teachings of the Buddha Śākyamuni. They also deliver sermons on a variety of topics, in the case of Ajātaśatru's son chastising the king for the terrible crime of having killed his own father. When the bodhisattva infants discover that the Buddha Śākyamuni is soon to pass away, they insist on going to him, and they set off with huge entourages toward Kuśinagara. Their spectacular arrival at the grove of śāla trees is accompanied by various miracles, whereupon the Buddha explains

their arrival to his assembled followers, illustrating his knowledge of world systems far beyond our own, and he explains the liberating power of countless other buddhas.

i.4 Throughout this text, Ānanda is the primary interlocutor and protagonist, whose grief at the impending loss of his teacher cannot be assuaged. Ānanda's grief affords Śākyamuni and several śrāvaka and bodhisattva disciples (including the four boys of the title) the opportunity to deliver teachings, mostly in verse, on the transitory and illusory nature of compounded phenomena. Besides this general theme of impermanence, a further theme in the text is the importance of developing roots of virtue before a living buddha, and also receiving a prophecy from him, in order to achieve awakening. In this regard, the Buddha consoles his followers with teachings that emphasize the infinite multiplicity of buddhas, whom he sees in all directions.

i.5 One of the literal meanings of the terms *nirvāṇa* and *parinirvāṇa* used throughout this text to refer to the Buddha's death, are "extinguished." In light of this, it is notable that on two occasions in this sūtra similes are used that liken the Buddha's imminent passing to a fire going out once its fuel is used up,² and on one occasion to a fire being doused by water.³ The term *nirvāṇa* was translated into Tibetan as *mya ngan 'das*, the literal meaning of which is "passed beyond suffering," so this connotation in the Sanskrit is otherwise lost.

i.6 The "absorption" mentioned in the title of this sutra is not explicitly referred to or defined in the text itself. The term *absorption* (Skt. *samādhi*, Tib. *ting nge 'dzin*) normally refers to a peaceful meditative state wherein the senses are collected into a concentrated state of mind, but it can also at times signify a list of concepts and terms that together function as a literary unit.⁴ As Andrew Skilton has noted, absorption in the Mahāyāna context is also frequently associated with the magical powers obtained through familiarization with various meditative states.⁵ The "absorption" of the four boys, then, is perhaps best understood here as a general descriptor related to the four boys, whose miracles serve as evidence of their advanced spiritual realization, which the Buddha extols at length.

i.7 No Sanskrit version or fragment of the text is to our knowledge extant, either independently or in the form of confirmable quotations. The text was translated into Chinese twice: the first translation was completed in 269 CE by Dharmarakṣa (Taishō 378),⁶ and the second (Taishō 379), a partial retranslation, was completed several centuries later during the Sui Dynasty (581–618 CE) in Gandhāra, possibly from the Gandhārī language, by Jñānagupta.⁷ As Hajime Nakamura has observed, *The Four Boys' Absorption*

appears to predate the more influential Mahāyāna *Mahāparinirvāṇasūtras* (Toh 119 and 120),⁸ implying that it appeared in textual form no later than around 200 CE.

i.8 According to the colophon to the Tibetan translation, the sūtra was translated into Tibetan by the Indian scholars Jinamitra and Prajñāvarman together with the Tibetan translator Bandé Yeshé Dé and others, indicating that the translation was made from Sanskrit during the height of Tibetan imperial sponsorship of Buddhism in the late eighth and or early ninth century. This dating is confirmed by the text's inclusion in both the early ninth-century Phangthangma⁹ and Denkarma¹⁰ imperial catalogs.

i.9 The text, with its emotive narrative of the parinirvāṇa and its eloquent teachings, has many interesting and idiosyncratic features, such as an unusual enumeration of eight buddhas of the past (nine including Śākyamuni).¹¹ However, its influence on later tradition has been limited, and it does not appear to have been widely remarked upon in either the Tibetan scholarly tradition or modern western scholarship.

i.10 This translation, to our knowledge the first English translation to be published, was prepared from the Tibetan as found in the Degé Kangyur, in consultation with the variants noted in the Comparative Edition (Tib. *dpe bsdur ma*) and the Stok Palace Kangyur. Where variant readings have been preferred over the Degé edition, or where variants offer plausible alternatives, this has been recorded in the notes. The Chinese translations have not, as yet, been consulted.

**The Noble Mahāyāna Sūtra
The Four Boys' Absorption**

1.

The Translation

[B1] [F.144.b]

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. At the time of his parinirvāṇa, the Blessed One was resting between a pair of śāla trees in the Yamakaśāla Grove near Kuśinagara, in the country of the Mallas. At this time, Venerable Ānanda went to see the Blessed One. When he came into his presence, he joined his palms together and then stood there looking at the Blessed One with his eyes wide open. The Blessed One asked Venerable Ānanda, “Son of Gautama, why are you looking at the Thus-Gone One with your eyes wide open?”

1.2 Venerable Ānanda replied, “Blessed One, I had a terrifying dream last night, a premonition of the Thus-Gone One’s parinirvāṇa, so terrifying that it made the hairs of my body stand on end. Blessed One, ever since this dream I have been worried that the Blessed One may soon pass into parinirvāṇa, and because of this I have been miserable, unhappy, and pained by sorrow.”

1.3 The Blessed One said, “Son of Gautama, what was this terrifying dream of yours, portending the Thus-Gone One’s parinirvāṇa?”

The Blessed One also asked this to Venerable Ānanda in verse: [F.145.a]

1.4 “Answer this question,
Here in this grove of śāla trees:
What was this dream of yours,
With its premonition about the world protector?”

Venerable Ānanda replied to the Blessed One in verse:

1.5 “This was my dream last night—
It was terrifying, it scared me,
It made my hairs stand on end.

- Best of men, please listen.
- 1.6 “In this world grew a tree
Constantly bearing flowers and fruit,
A tree to gladden the heart,
Replete with all excellent qualities,
- 1.7 “An excellent tree
Casting its cooling shade on the world,
Delighting beings,
Dispelling their illnesses and sorrows.
- 1.8 “Wondrous, infinite in qualities,
Reaching as high as the summit of existence—
To behold it purifies the eye;
To hear of it purifies the ear.
- 1.9 “From it came a voice, pure and sure,
Delighting¹² all beings,
Soft and meaningful,
Noble and virtuous.
- 1.10 “From it shone rays of light
As numerous as the sands of the river Gaṅgā.
So that as many realms
Were illuminated¹³ by this great tree.
- 1.11 “Those humans in the worlds of the ten directions,
Endless, boundless in number,
Who were touched by this light
Benefited beings.
- 1.12 “Scent from this tree
Spread throughout the worlds of the ten directions,
And those who sensed it
Were not reborn in lower realms.
- 1.13 “They were not reborn in the hells,
Nor as brutish animals,
Nor among pretas and asuras.
They had only favorable rebirths.
- 1.14 “Then this great tree
That brought delight to all beings
Broke in pieces in the Malla country

And fell amidst a grove of śāla trees.

1.15 “When they saw the great tree break,
Thousands of creatures,
Unimaginable, limitless in number,
Wept and lamented.

1.16 “No longer would its sound be heard;
Its scent had stopped spreading. [F.145.b]
Without any warning of illness,
I, too, immediately collapsed.

1.17 “Seer, please explain to me
This dream I had last night,
So terrifying
That it made my hairs stand on end.”

1.18 At that moment, the gods of the pure abodes; Brahmā, lord of the Sahā world; Māra’s son Sārthavāha; Śakra, lord of the gods; and the Four Great Kings all saw, in their respective realms, signs portending the parinirvāṇa of the Blessed One. Each escorted by retinues of more than eighty billion gods, they went to where the Blessed One was. When they arrived, they bowed their heads to the feet of the Blessed One, and in unison they cried out in despair—moaning, sobbing, and lamenting—and spoke these verses to Venerable Ānanda:

1.19 “Ah! What intense, unbearable suffering!
In this delightful grove of śāla trees, on this very day,
Our protector will pass into nirvāṇa.
Ānanda, do you not know—

1.20 “The lamp for those who live in the dark,
Our refuge and our last resort,
Without grasping at peace,
Will pass into nirvāṇa today.”

The Blessed One then spoke these verses to Venerable Ānanda and all the assembled gods:

1.21 “It is just as you have seen:
Today, in this grove of śāla trees,
I shall pass into nirvāṇa.
Do not suffer. Be steady.

1.22 “That marvelous, mighty tree,

- Once lustrous beyond imagination,
Radiant and fragrant,
Has broken amidst this grove of śāla trees.
- 1.23 “The teacher, like that tree,
Will today, in this grove of śāla trees,
Pass without grasping into nirvāṇa,
Like fire extinguished by water.
- 1.24 “Upatiṣya and Kolita,
Perfect in knowledge and in miraculous power—¹⁴
These¹⁵ great men will also pass beyond.
Ānanda, do you not know—
- 1.25 “All composite things are impermanent; [F.146.a]
By nature they form and disintegrate.
The teacher has thoroughly understood this
And explained it to his monks.
- 1.26 “Ānanda, come closer!
Go and tell my disciples—
The great elder Aniruddha,
Who has perfected divine sight,
- 1.27 “The great elder Kātyāyana,
The great elders Pūrṇa and Subhūti,
The great Kauṣṭhila,
Gavāmpati, Nandika,
- 1.28 “Śroṇa, and Amogharāja,
Wearer of tattered robes,¹⁶
Nanda and Rāhula,
And my other disciples,
- 1.29 “The elders still in training, those beyond training,
And all other ordinary people—
That I shall pass into nirvāṇa.
Quickly, call everyone!
- 1.30 “Those in training and ordinary people
Who are upset by what has not been experienced before
Should not be pierced with pain and suffering
After I have passed into nirvāṇa.
- 1.31 “Do not grieve. Composite things

Are impermanent and dream-like.
This true nature of phenomena
Should bring them relief.”

Thus he spoke, and Venerable Ānanda again addressed the Blessed One in verse:

- 1.32 “Protector! Awakened One!
When I heard you will pass into nirvāṇa,
I fainted and hurt myself.
I am utterly crestfallen—¹⁷
- 1.33 “Both my body and mind are distressed,
My mind is not composed,
I am unsettled by attachment.
Seer, what will become of me?
- 1.34 “You are my refuge and last resort.
You are the guide for this world.
How can I tell the elders
That today you are here but soon will be gone?
- 1.35 “How can such sorrow be told
By one bearing such sorrow and pain?
How can the elders listen to this,
Our great fear?¹⁸
- 1.36 “When those in training and ordinary monks
Are pierced by grief, completely run through,
How can they survive?
Best of men, please stay for an eon!
- 1.37 “How can I go, best of men,
Among the four communities
And announce that the teacher will pass away? [F.146.b]
Great sage, please remain for an eon!
- 1.38 “The great lamp of this world
Is quickly fading,
And all the worlds will soon
Fall into darkness.
- 1.39 “Best of men, please, do not send me,
So crestfallen, to speak to the monks!
I beg you, entrust this to someone else

Who is not so crestfallen!”

- 1.40 The Blessed One replied, “Son of Gautama, all composite things are impermanent, so do not be upset, let them go!”

The Blessed One then spoke these verses for the sake of Venerable Ānanda:

- 1.41 “Hearing that the Buddha will pass away today,
Millions upon millions of gods
Have left their palaces,
Grieving and lamenting.

- 1.42 “After I have passed,
Do not let monks be upset at not having seen me—
This is the service I request.
Go, and summon all the monks!”

- 1.43 At that time, Venerable Aniruddha was at the summit of Sumeru teaching the Dharma to the gods of the Heaven of the Thirty-Three. Venerable Aniruddha, who possessed pure divine sight that far surpassed that of a human, could see that the gods, renowned as the mightiest of the mighty, were disappearing from their palaces. He could hear, too, the gods’ powerful cries of lament, and he watched as his own audience thinned. Venerable Aniruddha focused his mind, and with his divine sight he looked closely at the world. The gods and their entourages were in a state of anxiety, giving up on their sense pleasures and departing somewhere in great haste. Venerable Aniruddha saw those who had reached farther and farther away from the summit of the king of mountains—some who were one hundred leagues distant, some two hundred leagues, some three hundred leagues, some four hundred leagues, and some five hundred leagues away—and some who had fallen into the ocean, though such beings could not be harmed nor injured, let alone killed. [F.147.a]

- 1.44 Like those at the summit of Sumeru, all those beings living on Sumeru, the king of mountains—gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas—were struck with grief when they heard of the Blessed One’s parinirvāṇa. “Blessed Śākyamuni,” they cried, “king among lords of the Śākyas, who reached perfection countless millions of eons ago, whose roots of virtue are utterly pure, will today, in the country of the Mallas, before a pair of śāla trees, pass without grasping, into parinirvāṇa. Today, the eye of this world with its gods, shall close!” they cried, and they journeyed toward Kuśinagara, traveling with such haste that the peaks of Sumeru, the king of mountains, shook and trembled; traveling with such

haste that Sumeru, the king of mountains, along with its oceans, quaked and roiled so violently that those at the summit of Sumeru, the king of mountains, fell into the ocean.

1.45 Then Venerable Aniruddha, still seated at the summit of Sumeru, let out a great cry and spoke these verses:¹⁹

1.46 “The leader of worlds,
Who bestows joy on those worlds,
Who is worthy of beings’ offerings,
The sage, will pass into nirvāṇa today.

1.47 “The source of wisdom, conqueror of darkness and gloom,
Father and mother to all living creatures,
Our refuge and our last resort,
The sage, will pass into nirvāṇa today.

1.48 “The remover of pain, free from wrongdoing and affliction,
The sublime sustainer, the great physician
Who removes the thorns of nonvirtuous behavior,
The sage, will pass into nirvāṇa today.

1.49 “Seeing beings overpowered by attachment and aversion,
Crushed by ignorance, caught up in old age and death,
Stuck, and following mistaken paths,
He developed compassion for the world and taught the Dharma.

1.50 “He to whom appeared the hordes of Māra, fierce in form,
In various guises and brandishing adamant weapons,²⁰
Some flaunting many frightful features, [F.147.b]
Others wielding rocks and boulders—

1.51 “Though beholding such diverse terrifying forms,
He remained unmoved, unperturbed.
The protector of the world, who defeated those hordes of Māra,
Will pass today into nirvāṇa, in the grove of śāla trees.

1.52 “He who by merely extending his right arm
Can make this summit of Sumeru and its celestial cities tremble,
The guide and seer who has mastered all phenomena,
Will pass today into nirvāṇa, in the grove of śāla trees.

1.53 “He whose words resound boundlessly in the ten directions,
Who has crossed to the far shore of knowledge,
The teacher, the heart of every being,

Will pass today into nirvāṇa, in the grove of śāla trees.

- 1.54 “He who strikes fear in mighty hordes
Has discovered the unshakeable, the absence of sorrow, the uncompounded.
The sage, setting the wheel in motion for the benefit of living beings,
Clearly set forth the four truths.
- 1.55 “He whose miraculous powers are inconceivable,
Who can lay out many realms on the tip of a hair,
Whose body is beyond any notion of physical form,
The protector, will pass into nirvāṇa today.
- 1.56 “The teacher has gone to the Malla kingdom.
He has taken up residence in a nearby grove
And immersed himself in the calm of concentration.²¹
He will pass into nirvāṇa, like a fire going out when the wood has been used
up.”
- 1.57 At the very moment Venerable Aniruddha finished speaking these verses,
through the Buddha’s power, all the monks and nuns and male and female
lay devotees in the world, the four communities who revered the Blessed
One—except for Mahākāśyapa and his entourage, and 224 monks²²—
exclaimed, “This is our last chance to see the Blessed One!” and departed for
that grove of śāla trees in the country of the Mallas.
- 1.58 Also at the very moment Venerable Aniruddha finished speaking these
verses, all beings throughout this great trichiliocosm, the prescient gods and
goddesses; the nāgas, elderly nāgas, and nāginīs; the yakṣas, the yakṣīs, and
their young; [F.148.a] the piśācas, old piśācas, and young piśācas, male and
female; beings as numerous as the stars—asuras, garuḍas, kinnaras,
mahoragas, humans, and nonhumans—all with their eyes filled with tears, in
grief, sobbed and lamented, crying out over and over again. Suffering and
distraught, pierced by grief, they threw their arms in the air and sobbed.
- 1.59 Some wrung their hands as they wept. Some bumped their heads together,
gazing into each other’s faces as they wept. Some, mouths agape, emitted
wretched roars of anguish and, losing their senses, their faces pale, their
arms and legs flailing, wept. Some just gazed at one another as they wept.
Some banged their heads. Some struck their heads with both hands, hurting
themselves physically. Some rolled their eyes and heaved with sobs,
howling and crying out in pain, their knees shaking, as if the palms of their
hands had been scorched. “Alas, Buddha! Alas, Buddha!” they cried, woeful
and destitute, tears streaming down their faces. Rubbing their eyes with the
palms of their hands and clawing at their faces, they howled in anguish.
Stricken by grief, they cried out in pain.

- 1.60 Many millions of other beings let out great cries as they read aloud while choked with tears. Some, with their palms pressed together, moaned as they read aloud in tears. Some, scorched by the fire of grief, held their heads in their right hands as they moaned. Others, physically ravaged, likewise held their heads in their left hands as they groaned. Some beat their arms, their faces pallid,²³ drained of color, and miserable with grief as they cried out. [F.148.b]
- 1.61 Then the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, and their entourages, grieving and lamenting, proceeded to where the Blessed one was and, entering the presence of the Blessed One, threw themselves on the ground like trees being felled. Some bowed to the Blessed One's two feet. Some let out great roars of anguish. Some rolled on the ground while crying out in pain. Some, on entering the presence of the Blessed One, threw their arms in the air and exclaimed, "Alas, Buddha! Alas, Buddha! Alas, protector! Alas, compassionate one, who loves and protects all beings! Alas, refuge and last resort of the three realms, who watches over all beings! Alas, supporter of the unsupported! This world will be barren, all beings will be blind! The rare and precious Buddha will be no more!"
- 1.62 Joining hands, they lovingly grieved together as if mourning the death of their mother. They grieved as if mourning the death of their father, the death of their brother, or the death of their son, crying out over and over, "Alas, protector! Alas, virtuous friend, your speech is so gentle to hear, with the strength of a lion, of an elephant, of the greatest bull! Alas, nectar-like teacher!"
- 1.63 Some leapt into the air, struck themselves, and, falling back to the ground, rolled back and forth on the ground, crying out pitifully from the core of their beings.
- 1.64 Venerable Ānanda then fainted and crashed to the ground like a felled tree. Regaining consciousness, he placed both his hands on the ground in front of the Blessed One and, gazing into his face, spoke these verses:
- 1.65 "To see beings in such misery,
Weeping and lamenting, [F.149.a]
Pierced through with grief,
Is to relive my dream again.
- 1.66 "Like travelers²⁴ assailed by robbers
In some remote and empty place,
When they see in front of them
A great heap of fire,²⁵
- 1.67 "They look everywhere for an escape.
Overcome with fear,

- They run in all directions
But find no refuge and no assistance.
- 1.68 “The pain I see in so many beings,
On hearing of the Buddha’s passing, is like that—
The suffering of beings without refuge,
Pierced through with grief.
- 1.69 “How can we look upon the Buddha
As just any important person who has passed?
Let others pass away,
But, Blessed One, please stay for an eon!
- 1.70 “How can we look upon the perfect Buddha,
Passing into nirvāṇa in the Malla kingdom,
Like a once blazing fire
That goes out once its fuel is used up?
- 1.71 “From today, Awakened One, I shall never see you again
At the Bamboo Grove.
Nor, guide, shall I ever see you again
Teaching the Dharma at Jetavana Grove.
- 1.72 “How can I enter Vaiśālī,
The great city of the Licchavis,
And tell those Licchavis
‘The best of men has passed’?
- 1.73 “How, in Kapilavastu,
The great city of the Śākya,
Can I, in my misery, announce
‘The greatest of persons has passed’?
- 1.74 “How, in Magadha,
In Ajātaśatru’s great city,
Can I utter the words,
‘The great sage is in perfect peace’?
- 1.75 “When many thousands of beings
Shed tears again and again,
How can I respond,
‘The lion of the Śākya has passed’?
- 1.76 “When the lion of the Śākya has passed,
Best of men, how will I console

- All the monks, the nuns,
And the householders?
- 1.77 “Supreme being, what am I to say
When elders ask me,
‘Ānanda! Where has His Eminence,
The object of our offerings, the perfect Buddha, gone?’
- 1.78 “Sage, what if gods and nāgas ask me,
‘Has he entered a deep concentration,
Or has he gone for a walk?’ [F.149.b]
How will I muster the courage to tell them?
- 1.79 “For whom have I, again and again,
Arranged the lion couch?
Hero, from this moment onward,
For whom will I arrange the lion throne?
- 1.80 “Who, like a lion,
Will fearlessly profess the Dharma to the assemblies?
From whom will I hear the Dharma
Of the profound state, so hard to comprehend?
- 1.81 “Greatest of persons, if you pass on,
At whose feet will I offer water?
Whose clothes and Dharma robes will I bring?
Whose alms bowl will I bear?
- 1.82 “Best of men, in the midst of the saṅgha,
Who will praise me, saying,
‘Ānanda! Ocean of learning!’?
Henceforth, who will be there for me?
- 1.83 “Wise one, infinite in eloquence,
Whose gentle speech brings delight
And the greatest happiness,
To whom will I really listen?
- 1.84 “After all the crying and lamenting
Of all the victor’s heirs who uphold the teachings,
It was I who fainted and fell to the ground
At the feet of the great sage.”

1.85 The Blessed One then said to Venerable Ānanda, “Ānanda, son of Gautama, have I not taught you from the very beginning that everything dear and pleasing is in no way permanent? Son of Gautama, all composite things are deceptive, like dreams, illusions, mirages, or drops of dew. All composite things are impermanent, son of Gautama, so do not grieve over what happens. Do not cry and wail. Son of Gautama, in the final hours of this night,²⁶ the Thus-Gone One will pass into final and complete nirvāṇa, and with this parinirvāṇa that defeats all imputations, this parinirvāṇa that equals the unequaled, he will pass completely beyond suffering.²⁷ So, Son of Gautama, go and set out the Thus-Gone One’s lion couch between a pair of śāla trees, with its head to the east so that he shall face north, with his back to the south while lying on his right side.” [F.150.a]

1.86 Then Venerable Ānanda, crying and weeping, choked with sobs, with tears streaming down his face, set out the Blessed One’s lion couch between a pair of śāla trees. And when he had finished preparing the Blessed One’s lion couch, he spoke these verses:

1.87 “Great sage, this is the last time
I set out your lion couch.
Eminence, in the future,
Your lion couch will not be set up again.

1.88 “Best of men, protector of the world,
Once you have passed into nirvāṇa,
How will I be able to look into the midst
Of this empty beautiful grove of śāla trees?

1.89 “The gods who have lived naturally so long
In this grove of śāla trees—
When they no longer see their guide,
How will they stay?

1.90 “Alas! Composite things are impermanent,
Like illusions and dreams.
So, too, is the teacher, the hero—
He will pass away right here.”

Then Venerable Aniruddha spoke to Venerable Ānanda in verse:

1.91 “The Buddha has already taught
That all composite things are impermanent.
There is no point lamenting
What is not under anyone’s control.

1.92 “Wailing again and again,
Even sobbing,
Will not make this truth easier to accept.
So, learned one, do not suffer!”

Venerable Ānanda replied to Venerable Aniruddha in verse:

1.93 “The best of men will pass into nirvāṇa.
Since you are also suffering,
Aniruddha, how can you say this
So boldly?”

Aniruddha replied:

1.94 “When I see beings suffering and destitute,
Tormented by grief,
My eyes, too, well up with tears—
The tears come in waves.

1.95 “When, with my divine sight,
I see so many beings weeping, [F.150.b]
I, too, weep uncontrollably
On their behalf.

1.96 “But there is no benefit whatsoever
To be found in wailing.
So I say to you, Ānanda—
Reflect upon the Dharma, and do not grieve!”

1.97 Then the Blessed One rose from his seat and, escorted by an entourage of many trillions of gods, humans, nāgas, yakṣas, gandharvas, kinnaras, mahoragas, asuras, and garuḍas, went to that pair of śāla trees, and when he arrived, he lay down upon the lion couch, on the right side of his body. As soon as the Blessed One had lain down upon the lion couch, the gods made all kinds of divine flowers rain from the sky, scattered many celestial powders, and played hundreds of thousands of heavenly instruments. Humans, too, saying this was the last time they would look upon the blessed Thus-Gone One, made offerings of flowers, fragrant powders, perfumes, ointments, and music from the human world.

1.98 As soon as the Blessed One had lain down on his right side upon the lion couch, between the pair of śāla trees, at that moment, right then, at that very instant, a hundred million buddha fields away to the east, in the world called Precious and Melodious, the buddha field of the thus-gone, worthy, perfect

buddha Siṃhanādeśvara, a bodhisattva great being called Sucintitārtha passed away and was reborn in the city of Rājagṛha, miraculously appearing in the lap of Vaidehī's son, King Ajātaśatru of Magadha, as his son. As soon as he was born, he spoke up, and he spoke with purpose:

1.99 “From the presence of Siṃhanāda,
I have come here with a purpose.²⁸
Is the lion of the Śākya, the best of men,
The perfect Buddha, still here?”

A god replied in verse to the bodhisattva great being Sucintitārtha: [F.151.a]

1.100 “O great speaker!
Our refuge, the lion of the Śākya,
Will today, between two śāla trees,
Pass without grasping into nirvāṇa.”

The bodhisattva great being Sucintitārtha replied to the god:

1.101 “The Dharma of the lion of the Śākya
Is very hard to find.
From billions of buddha fields away,
I have come here to listen to it.

1.102 “Now I hear he will pass into nirvāṇa today,
In a grove of śāla trees.
It was pointless then, for me to come here
To this buddha field!

1.103 “The very day I arrive,
The sage will pass away,
So I must grieve
Along with the world and its gods.

1.104 “If I do not see the Buddha,
My journey here will have been pointless.
It shall not be so—I must not leave this a mere aspiration.
I must go before the Buddha!”

1.105 And so, there and then,²⁹
He addressed the royal lord of Magadha.
Speaking gently, calmly,
And cheerfully, he said:

1.106 “King, listen to me now.

- He is a rare, sublime being,
So have no hesitation!
Go before the Thus-Gone One!
- 1.107 “Over millions upon millions of eons,
Only very rarely does a victor appear.
If you meet with such a conjunction of circumstances,
Learned one, you should not be despondent!
- 1.108 “For that would be the attitude of an unschooled child.
What do you think, great king?
It is not I, great king, who am the child—
It is you, lord of men, who are a child.
- 1.109 “Under the sway of desire,
You have committed a heinous crime³⁰
That will propel you to the lower realms—
This is the foolishness of a child!³¹
- 1.110 “The evil deed you committed
Is a terrible crime of immediate retribution
For which you will plummet into the terrible hells
Of unbearable and unceasing torment.
- 1.111 “Have faith in the Buddha!
For through it you will attain liberation.
Lord of men, such conditions will then lead you
To the attainment of perfect awakening.
- 1.112 “You have relied on evil companions;
Devadatta is deeply harmful. [F.151.b]
Under his influence
You killed your own father.
- 1.113 “Your father practiced the Dharma;
He was the Buddha’s heir, his heart son.
In your arrogance
You murdered this wise man.
- 1.114 “If you cannot see the perfect Buddha
Before he passes into nirvāṇa,
Then at least make extensive offerings
To his sacred remains.
- 1.115 “I did not come to this realm

For its sense pleasures;
I came here to see the Buddha.
Great king, have patience.

1.116 “While in the presence of the Buddha Siṃhanāda,
I heard that the lion of the Śākya,
The great sage,
Will pass away today.

1.117 “It is in order to see him
That I am here in this realm,
So let us go, accompanied by
All the royal kinsmen and their people.”

King Ajātaśatru then replied to the child in verse:³²

1.118 “The road from here to the Malla kingdom is long;
One cannot possibly go by foot, only by carriage.
Child, you will stay here tonight,
And we will travel in comfort with a large army.”

The child then replied to King Ajātaśatru:

1.119 “Lord of men, I am not lazy like you!
I have inconceivable miraculous powers.
If I so wish, I could travel unhindered
Throughout the many eastern realms.

1.120 “Between here and the world from which I have come,
There are so many buddha fields,
Boundless and immeasurable,
So reaching the Malla kingdom will be all right!”

1.121 The boy then jumped down from King Ajātaśatru’s lap and left Rājagṛha on
foot, and as he left, he spoke this³³ verse:

1.122 “Anyone who does no wrong, who is free of affliction
And longs to see the mighty one, supreme in speech, the lord of men,
Come now, and follow me!
We will see Śākyamuni before he passes away!”

1.123 As soon as the child departed the city of Rājagṛha, [F.152.a] at that moment,
right then, at that very instant, in addition to gods and humans, seventy-two
thousand creatures of all kinds gathered around as the child, escorted by an

entourage of billions upon billions of gods who pay homage at the feet of the Blessed One, proceeded to where the Blessed One was.

1.124 As soon as the Blessed One had lain down on his right side upon the lion couch, between a pair of śāla trees, at that moment, right then, at that very instant, five trillion buddha fields away to the south in the world called Ratnavyūha, the buddha field of the thus-gone, worthy, perfect buddha Beautiful Heap of Jewels, a bodhisattva great being called Thoroughly at Peace passed away and was reborn in this buddha field of Jambudvīpa, in the great city of Śrāvastī, in the household of the eminent merchant called Leonine. The moment he was born, he spoke up, and he spoke with purpose:

1.125 “Over so many eons,
Again and again, he severed his limbs.³⁴
He gave away his own eyes, his own flesh,
Even his own head.

1.126 “In his wish to attain buddhahood,
He gave away queens, princes, and princesses.
He gave away all his possessions, again and again,
For ten billion eons.

1.127 “He who gave so expansively
Over so many billions of eons
For the sake of liberating beings—
Is that seer still here?”

The eminent merchant Leonine replied to the child in verse:

1.128 “How is it you speak such excellent words
As soon as you are born?
Are you a god, or else a nāga?
Are you a yakṣa, or a rākṣasa?

1.129 “My relatives have taken fright,
Running here and there in fear,
But, child, the voice of a buddha
Does not make me flee.”

Then the child said to the merchant:

1.130 “I am not just a god, nor a nāga,
Not just a yakṣa or a rākṣasa. [F.152.b]
For they are ordinary worldly beings!
Why, merchant, do you not know?

1.131 “Called ‘god of gods,’
I am god, nāga, yakṣa,
Kinnara, and mahoraga!
I am bound by my promise, like a bull.”

The merchant Leonine then said to the child in verse:

1.132 “Wise one, I have heard
The words you have spoken,
But I have doubts about what they mean.
I would speak further of it to you, child.

1.133 “Tell me, child:
How is it you are god and nāga?
How are you yakṣa and kinnara?
How are you god of gods?”

The child replied to the merchant Leonine in verse:

1.134 “In the south
Lives the lord of speech
Beautiful Heap of Jewels.
It is from there that I have come.

1.135 “But a hundred times I have been Śakra;
I have reigned.
A hundred times I have been Brahmā;
I have been a universal monarch.

1.136 “If I had to describe those births in detail,
Millions upon millions of eons would pass,
And still it would not be over.
And, learned one, I must go.”

1.137 “However, great merchant, you should henceforth rely on the following teaching. Rely on it with confidence and contemplate it many times over. Great merchant, what is this teaching? Great merchant, the blessed, thus-gone, worthy, perfect Buddha Beautiful Heap of Jewels has said, ‘When bodhisattva great beings have three qualities, they will be irreversible on the path to unsurpassed, completely perfect awakening, and they will swiftly awaken to complete, unsurpassed buddhahood.’ What are the three? They are being immersed in the limitless mind, being immersed in profound wisdom, and cultivating the *sāravatī absorption*.³⁵ Eminent merchant, if

bodhisattva great beings have these three qualities, they will be irreversible on the path to unsurpassed, completely perfect awakening [F.153.a] and they will swiftly awaken to unsurpassed, completely perfect awakening.”

Then the child spoke these verses:

- 1.138 “Apart from pure illustrious buddhas,
Who understand all things caused and uncaused,
The profound wisdom, so difficult to realize,
Creates doubt³⁶ for all types of beings, including gods.
- 1.139 “Since awakening is groundless, all there is is not.
Genuine wisdom is beyond attachment.
It is by becoming familiar with the wisdom that has abandoned all forms of
attachment
And is devoid of pain that one becomes a buddha.
- 1.140 “In the limitless mind, the mind does not exist;
To be immersed in such a mind is complete peace.
This mind is called *mind* because even when turned away from all things,
It remains thoroughly immersed in them.³⁷
- 1.141 “That which can be cut or broken does not endure.
This absorption, indivisible from the qualities taught by the well-gone ones,
In which all entities are like the vault of the sky,³⁸
Is indestructible.³⁹
- 1.142 “Those who meditate on the ephemerality of all entities,
Understanding their empty nature in this way,
Will loosen the web of afflictions
And become buddhas who have conquered worldly desire.
- 1.143 “Everything is understood, yet there is no understanding.
Everything is cultivated, yet there is no cultivation.
Everything is realized, yet there is no realization.
Everything is explained, yet there is nothing there at all.
- 1.144 “The profound Dharma lacks any notion of Dharma.
Though beings are liberated, there is no notion of beings.
In peaceful disengagement, there is no notion of peace.
Though awakening is realized, there is no notion of awakening.
- 1.145 “The courageous who abandon the thorns of views
Surpass all unreliable beings.
They understand the entire process of death and rebirth,

And by renouncing it they reach buddhahood.”

1.146 As soon as the child had spoken these verses, right then, at that very instant, the eminent merchant Leonine, his entire entourage, [F.153.b] and two thousand other beings developed the mind set on unsurpassed, completely perfect awakening, and with their minds thus fully committed, they reached the acceptance of the unborn nature of phenomena. Eighty million gods also generated the mind set on unsurpassed, completely perfect awakening and became certain of irreversibility on the path to unsurpassed, completely perfect awakening. And forty quadrillion⁴⁰ living beings were able to see phenomena with Dharma eyes, free of dust, pure, undefiled, and immaculate.

The child then spoke these verses:

1.147 “The reason I came here
Was to enter the presence of the lion of the Śākya,
Who has freed millions upon millions of beings
From the terrors of saṃsāra.

1.148 “Many millions among them,
With the mind set on unsurpassed awakening,
Are now well established
At the level of acceptance.

1.149 “My own parents, siblings, and relatives
Are also settled in acceptance,
And all eighty million gods
Have embarked upon awakening.

1.150 “In the teachings of the Buddha,
I have found a great heap of precious jewels
Inestimable and beyond imagination,
So I am far from want.”

1.151 Then the child Thoroughly at Peace summoned his parents, siblings, and relatives, and escorted by his parents, siblings, relatives, kinsmen, and an entourage of many hundreds of thousands of beings who pay homage at the feet of the Blessed One, he left the great city of Śrāvastī and journeyed to the Yamakaśāla Grove in the country of the Mallas.

1.152 As soon as the Blessed One had lain down on his right side upon the lion couch, at that very moment, right then, at that very instant, eight trillion buddha fields away to the west, [F.154.a] in the world called Joy, the buddha field of the thus-gone, worthy, perfect buddha Lord of Joy, a bodhisattva

great being called Without Reference passed away and was reborn here in this buddha field of Jambudvīpa, in the great city of Vārāṇasī, in the household of the eminent merchant called Excellent Flower. As soon as the child was born, he spoke up, and he spoke with purpose:

- 1.153 “The Buddha, our guide,
The teacher of the Dharma of unwavering selflessness,
Will pass into nirvāṇa today
Amidst a grove of śāla trees.
- 1.154 “If all phenomena are beyond reference points,⁴¹
The unlearned who make reference points
Will not be freed from suffering—
Their suffering will only increase.
- 1.155 “All phenomena are ephemeral;
There is no place where they abide.
Neither that which is already exhausted nor that which is yet to be
exhausted
Is to be found.
- 1.156 “Emptiness is never destroyed;
Emptiness does not disintegrate.
It neither has conditions,
Nor is it without conditions.
- 1.157 “He who revealed peace, so hard to see,
Through this profound doctrine—
The lion of the Śākyas, the best of men,
The perfect Buddha—is he still here?
- 1.158 “The great lion, the elephant
Who has become pure,
Whose vision has become flawless,
Will today pass away between the śāla trees.
- 1.159 “He who, like a full moon,
Gave teachings for so long
Before the community of monks
Henceforth shall be seen no more.
- 1.160 “He who glorified the monastic assembly
Like a wealth deity atop a mountain peak,⁴²
The protector, the eloquent teacher,

Henceforth shall visit the city no more.

- 1.161 “Before gods and humans,
The roar of the protector’s unsurpassed doctrine,
The melodious speech that brings delight,
Henceforth shall be heard no more.”
- 1.162 As soon as the bodhisattva great being Without Reference had uttered these verses, a hundred thousand people in the great city Vārāṇasī exclaimed, “How is it that this child can remember his past lives as soon as he is born? [F.154.b] The eloquence of insight, the fearlessness of insight, and the extraordinary insight with which he has spoken these verses, with their various expressions—with such power of understanding and such fearlessness— is truly amazing! We, too, must surely strive to fully achieve such insight!”
- 1.163 Then the child declared to the amassed crowd of people, “Acceptance that all is infinite and boundless, invisible, without reference points, and unborn is to reach irreversibility on the path. It is no ordinary thing; it is equal to the unequalled.”
They replied, “All of us gathered here will set our minds on unsurpassed, completely perfect awakening!”
- 1.164 The child said to them, “All of you, who have set your minds on unsurpassed, completely perfect awakening, come this way! We have gathered together, now let us travel together to see, pay homage, and serve the Blessed One, the thus-gone, worthy, perfect Buddha.”
- 1.165 Then the bodhisattva great being Without Reference, escorted by an entourage of two hundred thousand creatures, left the great city of Vārāṇasī and journeyed to where the Blessed One was, to pay homage at the feet of the Blessed One.
- 1.166 As soon as the Blessed One had lain down on his right side upon the lion couch, at that moment, right then, at that very instant, sixty-four trillion buddha fields away to the north in the world called Puṣpavatī, the buddha field of the thus-gone, worthy, perfect buddha called Resting in the Branches of Awakening, the bodhisattva great being [F.155.a] called Flower of Clairvoyance passed away and was reborn in this buddha field of Jambudvīpa, in the great city of Vaiśālī, into the household of the general Siṃha. As soon as the bodhisattva great being Flower of Clairvoyance was born, he spoke up, and he spoke with purpose:
- 1.167 “He who liberates
Millions of afflicted beings,
Who delights the Śākya clan—

- The perfect Buddha—is he still here?
- 1.168 “He who through exertion has crossed to the far shore,
Who has mastered wisdom, activity, and equipoise,
That infinite ocean of knowledge—
The perfect Buddha—is he still here?
- 1.169 “He whose mind is at peace, who has found acceptance,
The Thus-Gone remover of painful thorns
Who teaches the Dharma to beings
But does not do so with conceit—
The perfect Buddha—is he still here?
- 1.170 “He who does not abide in the three worlds
But in his wisdom comprehends
The desire, form, and formless realms in their entirety—
The one who sees—is he still here?”
- 1.171 Then the thus-gone one called Resting in the Branches of Awakening
manifested in the form of a god, and he spoke to the boy in verse:
- 1.172 “Since perfect buddhas live for an eon,
Or perhaps even more,
You will see the perfect buddha again,
So enjoy yourself, child!
- 1.173 “This is a royal household,
So enjoy the greatest of luxuries.
From the moment you wake,
Let lutes and drums, large and small, resound!”
- 1.174 Then the child, though he understood that this was none other than the
Thus-Gone One, for the sake of generating roots of virtue in those other
beings who perceived him as a god, spoke these verses:
- 1.175 “Those under the sway of desires
Are foolish and deluded.
They know neither the perfect Buddha
Nor the Buddha’s teachings.
- 1.176 “Since the objects of desire are without essence,
I have no desire to indulge them.
Desire is like the edge of a razor—
Who can trust their desires? [F.155.b]

- 1.177 “Dogs, pigs, and foxes,
Oxen, asses, and mules,
Rely on their desires,
But they do not become buddhas, nor their disciples.
- 1.178 “The crippled, the lame, and the blind,
Idiots, hunchbacks, and dwarves,
Rely on their desires,
But they do not become buddhas, nor their disciples.
- 1.179 “Bees, beetles, and butterflies,
Peacocks and cuckoos, too,
Rely on their desires,
So I would be no different from them.
- 1.180 “Victor,⁴³ desire is like
A raging inferno
That engulfs the entire world,
Into which the blind do fall.
- 1.181 “Desires are ephemeral and painful,
So who can rely on them?
Those who follow their desires
Do not understand the Dharma.
- 1.182 “The buddhas know me
As one with no interest in desire.
I know that this being in the form of a god
Who tests me is a buddha.
- 1.183 “I heard the gods of Sumeru talking
About the Buddha, the protector.
‘In the last watch of the night,’ they said,
‘The Buddha will pass away.’
- 1.184 “All those who wish to behold the sage,
He who has exhausted all fetters, come along!
Alas! The teacher is passing into nirvāṇa!
Let us go and see the Buddha.
- 1.185 “Those who are able to see and hear
The protector, the lion of the Śākyas,
As he passes into nirvāṇa
Will reap tremendous virtue.

- 1.186 “ ‘Such virtue cannot be accrued
Over a billion eons.’
This, Resting in the Branches of Awakening,
Is what the well-gone, the best of men has said.
- 1.187 “Those who find joy in the teachings—
Gods, yakṣas, and humans—
Come quickly with me now,
To see the renowned and perfect Buddha!”
- 1.188 Then the bodhisattva great being Flower of Clairvoyance, escorted by an entourage of many hundreds of thousands of beings who pay homage at the feet of the Blessed One, left the great city of Vaiśālī and journeyed to where the Blessed One was. [B2] [F.156.a]
- 1.189 As soon as the Blessed One had lain down on his right side upon the lion couch, the four boys—neither the same nor not the same, possessed of qualities without a hair’s breadth of difference—arrived from the four directions into the presence of the Blessed One, each escorted by a multitude of beings paying homage with folded hands to the Blessed One.
- 1.190 As the four boys came before the Blessed One, a crowd of many hundreds of thousands of people gathered from the villages, cities, markets, surrounding countryside, and royal palaces and welcomed them with folded hands. As they approached, a thick rain of flowers fell over the whole area for about a league in all four directions. As they approached, divine music resounded as the gods played hundreds and thousands of celestial instruments and sang melodious songs.
- 1.191 At that moment, four more well-prepared lion couches sprang up in the four cardinal directions around the thus-gone, worthy, perfect Buddha. Venerable Ānanda then asked the Blessed One in verse:
- 1.192 “Why, Blessed One,
Have beautiful and well-prepared lion couches
Sprung up in the four directions
Around the omniscient one?”
- 1.193 The Blessed One replied to Ānanda, “Ānanda, the boys who have arrived from the four directions—whose faces are like the moon, whose radiance surpasses the sun in suffusing the four continents with light—shine with brilliance in form and majesty. They possess the light of insight, they are diligent, they have realized profound wisdom, they are glorious, intelligent, and well behaved, they are conscientious, modest, realized, discerning, mindful, stable, and insightful, they are skilled in expounding virtuous

teachings, [F.156.b] and they have fostered roots of virtue with many hundreds of buddhas. They have heard, while in the presence of other blessed buddhas, in other buddha fields, that tonight in the last watch of the night, in the country of the Mallas, between a pair of śāla trees, I, the thus-gone, worthy, perfect Buddha, will pass into complete nirvāṇa that is beyond all limits, the parinirvāṇa that is beyond conception, the parinirvāṇa that is unlike anything in all worlds, the parinirvāṇa that outshines anything in all worlds, the parinirvāṇa that brings benefit and wellness to all worlds, the parinirvāṇa that is hard to comprehend in all worlds, the parinirvāṇa that quells imputations in all worlds. They have heard that I will pass into parinirvāṇa, so they have taken rebirth here, in this world.

1.194 “Have you seen these four boys who have come here from the four directions to hear my Dharma teachings, whose good qualities are praised and proclaimed in this way?

1.195 “Ānanda, the child who came from the east has a good complexion and is bright and handsome. He shines with light and blazes with glory. He is accompanied by many hundreds of thousands of beings and is venerated by a hundred thousand gods. Ānanda, this child who was showered with divine flowers as he came into the presence of the Thus-Gone One was previously a king in the buddha field of the thus-gone, worthy, perfect buddha Siṃhanādeśvara. He was a universal monarch, venerated by gods and humans, who ruled over a thousand worlds. During his reign, he taught gods and humans of the desire realm and propagated the Dharma. When teaching the Dharma to many hundreds of thousands of beings, he caused their roots of virtue to mature, and he was skilled in clairvoyance. [F.157.a] He was a master of the Dharma, penetrating in realization and with an eloquence that was infinitely noble, fluent, diverse, fearless, and meaningful. Expert in his knowledge of the Dharma and possessed of perfect wisdom, he served continuously as Dharma king for one hundred eighty million⁴⁴ years, without the need for weapons and without harming anyone. Not driven by desire, and not hankering for power, he ruled for the benefit of all beings who were open to liberation. He tamed and trained them so that they were tamed and trained. For one hundred eighty million years, he established eighteen hundred billion beings at the level of irreversibility on the path to awakening. He firmly established both those with the qualities of bodhisattvas and those noble sons who had for the first time generated the mind set on awakening at the level of irreversibility from the certain attainment of unsurpassed, completely perfect awakening.

1.196 “On another occasion, he shaved his head and facial hair, donned saffron robes, and left his home to live the life of a homeless renunciate. Having thus gone forth, he lived the life of a dedicated, celibate renunciate for eight

hundred ten million⁴⁵ years, never even lying on a bed, let alone succumbing to dullness or sleep. For the duration of those eight hundred ten million years, he never had a single desirous thought, a single malicious thought, or a single harmful thought. During that whole time, he had no notion of attractiveness or repulsiveness, no notion of being in a monastery or not being in a monastery, and without having a single other unvirtuous thought, he remained focused on just two endeavors. What were the two? To perfect the physical eye with regard to the imperfection of the eye, and to realize the basic reality of the Dharma teachings with no attachment whatsoever.

1.197 “Moreover, for the duration of those eight hundred ten million years, he never entertained the notion of earth, [F.157.b] the notion of water, the notion of fire, the notion of wind, the notion of space, the notion of consciousness, the notion of woman, the notion of man, the notion of hunger, the notion of thirst, the notion of villages, the notion of wilderness, the notion of cities, the notion of market towns, the notion of disharmony, the notion of harmony, the notion of isolation, the notion of meditation, the notion of self, the notion of other, the notion of form, the notion of formlessness, the notion of end, the notion of middle, the notion of beginning, the notion of ceasing, the notion of less, or the notion of more. Nor did he entertain any other notions. Apart from the teachings of the Bodhisattva Collection, no conceptual notions occurred to him at all.

1.198 During that time, the bodhisattva ripened eighty billion beings for unsurpassed, completely perfect awakening, all of whom, by generating the mind set on awakening for the first time, became certain to reach unsurpassed, completely perfect awakening and who, in order to see, revere, and serve blessed buddhas residing in various other buddha fields, were able to travel instantaneously between worlds and buddha fields even when they were not next to one another.⁴⁶

1.199 “And all the blessed buddhas residing in all those buddha fields are thus: Just as I, the Thus-Gone One called Śākyamuni, am alone, all of them are alone in arising in those worlds beset by the five degenerations. And all those blessed buddhas will at the same moment, the same instant, [F.158.a] pass into the great parinirvāṇa, having manifestly lain down on their right sides, upon a lion couch. Tonight, in the last watch of the night, between a pair of śāla trees in the country of the Mallas, all those blessed buddhas will pass into parinirvāṇa.

1.200 “Ānanda, with my unimpeded eye of flesh, I know that which is not understood by all disciples and solitary buddhas. I know that which is beyond their scope and that which they cannot fathom—what I know is limitless. Ānanda, in order for those who listen to this prophetic teaching—whether they are monks, nuns, laymen, or laywomen—to attain the wisdom

of buddhahood and perfect omniscient wisdom, they must develop faith in the omniscience of my eye of flesh. If they can develop this for a single instant, the very moment such a mind is generated they will attain great stores of merit, and these will then greatly increase to become boundless and innumerable stores of merit.

1.201 “Ānanda, even for noble sons and daughters who have directly served, respected, honored, venerated, and supplicated eighty billion buddhas with all kinds of pleasing articles for eighteen billion years, if they have not generated the mind set on awakening and have not made this aspiration, they will not gain as much merit as those aforementioned noble sons, nor will their stores of merit increase in the same way.

1.202 “Ānanda, with this teaching of mine, this child will benefit beings day and night in ways that Śāriputra, Maudgalyāyana, and my other disciples have not benefited beings with this teaching of mine. Ānanda, even if you were to live for an eon, doing nothing other than teaching the Dharma day and night to beings with total commitment, [F.158.b] even if you were to do that, you would not be able to convey this teaching as much as this child does, nor convey it as well.

1.203 “So Ānanda, this is a child of limitless good qualities. He really benefits beings, he loves beings, he is of great help to beings, and he regards beings with equanimity. His limitless good qualities are inconceivable.

1.204 “Ānanda, did you see the child arriving from the south, like the sun rising in autumn, like the immense disk of the full moon rising, striking his staff made of various precious substances upon the great earth? As it strikes the earth his staff makes such a sound as if it were made from precious Magadhan materials,⁴⁷ or from gold or silver. It is perfectly made, beautifully polished, completely smooth, spotless, without dents or smudges, perfectly clean, free of dust and grease, made as an object with many uses, of the highest quality, replete with the five points, free of the ten points, and devoid of the twelve faults.⁴⁸ Its physical form examined a thousand times,⁴⁹ its gold and silver are faultless, very pure, and from a good source. Very fine, it was fashioned with a hundred types of special gold. Straight and solid, it was skillfully smelted by a thousand craftsmen expert in the eight qualities.⁵⁰ Free of all defects, its sound is such that it could quell any suffering. Ānanda, these are mere examples, mere illustrations, to show what the sound was like when the child struck the earth with his staff made from various precious substances.

1.205 “Ānanda, this child called Thoroughly at Peace is a bodhisattva great being [F.159.a] who has come from the south, from the world called Ratnavyūha in the buddha field of the thus-gone, worthy, perfect buddha called Beautiful Heap of Jewels. Ānanda, what do you think? Why is that

world called Ratnavyūha? Ānanda, in that world there is no mention of beings being mistaken or being correct. Ānanda, every being there is fearless and sure to reach completely perfect awakening. Ānanda, that buddha field is a realm of bodhisattvas only, where there is no mention of being a man or a woman. Ānanda, all beings there are celibate, clean, without bad odor, and pure in thought. They do not engage in sexual intercourse; indeed there is no concept of sex in that world.

1.206 “No nonvirtuous thoughts occur to beings in that buddha field, and there is no notion of food apart from the two types of sustenance. What are the two? The sustenance of meditative equipoise achieved through wisdom, and the sustenance that comes through perfectly explaining the Buddha’s Dharma. Ānanda, in that buddha field there are no teachings of the two categories and the three vehicles,⁵¹ only the body of teachings on omniscient wisdom and the vast discourses of the Bodhisattva Collection. Ānanda, it is because of those discourses that this realm is called Ratnavyūha.

1.207 “Ānanda, those bodhisattvas from other worlds who are reborn in that buddha field will, immediately upon taking birth there, have clairvoyance of all the buddha fields. In that very moment, right then, at that instant, [F.159.b] they will also perceive the buddha who appears in that buddha field.

1.208 “Ānanda, the Thus-Gone Beautiful Heap of Jewels teaches those countless billions of bodhisattvas with omniscience and without narrative digression,⁵² that is to say, he perfectly teaches them the vast corpus of the Bodhisattva Collection.

1.209 “Ānanda, if I were to describe the special qualities of each bodhisattva great being there in that world and the praises suitable to each, the aspiration prayer composed for that buddha field would not be complete even after a thousand eons. So, Ānanda, I can do no more than speak the name of that realm from which the bodhisattva great being Thoroughly at Peace has come.

1.210 “Ānanda, the bodhisattva great being Thoroughly at Peace has come here to see me pass into parinirvāṇa, to instill disenchantment in many beings, to make the name and the qualities of that world well known, and to sing the praises of that thus-gone one. He has come to this buddha field to proclaim the greatness and the pure qualities of those exceptional beings who follow the bodhisattva vehicle, so that countless beings in this buddha field will uphold the sublime Dharma, so that bodhisattvas in the future will be thoroughly happy, and to instill complete faith.

1.211 “Ānanda, in the past, when the thus-gone Dīpaṅkara appeared in the world, this child was born as the universal monarch named Ajātaśatru, and he trained in the practice of a bodhisattva. Ānanda, at that time, the universal

monarch Ajātaśatru taught the Dharma to many millions of beings, causing their roots of virtue to mature. In a single morning, even before the sun rose, he had established three hundred sixty million beings at the level of irreversibility on the path to unsurpassed, completely perfect awakening, [F.160.a] so that they were faultless and reached acceptance of the unborn nature of phenomena. After the thus-gone, worthy, perfect Buddha Dīpaṅkara's parinirvāṇa, the faithful Ajātaśatru renounced his home and went forth to live a life of homelessness. For a full thousand years after he went forth as a renunciate, he turned the wheel of the Dharma in accordance with the Blessed Dīpaṅkara's teachings. He benefited countless beings. On the final day, as the sun was setting, he ripened sixty million beings in the state of unsurpassed, completely perfect awakening. When the sun set that day, seventy billion beings had reached the level of the exhaustion of defilements, not to mention those disciples established at the level of seeing and the level of cultivation.

1.212 “Ānanda, if, with awakened wisdom, I were to speak of the many praises of the bodhisattva great being Thoroughly at Peace and the benefits this child has brought to each and every being, I would not reach the end even after many thousands of eons.

1.213 “Ānanda, arrange before me a seat for the noble son Thoroughly at Peace, and it will bring you great merit, Ānanda. To those who hear the name of the bodhisattva great being Thoroughly at Peace, he is a buddha.

1.214 “Ānanda, I prophesy that, aside from those with the particular aspirations of bodhisattva great beings, anyone who upon receiving this extensive and authoritative Dharma instruction that is rich in qualities develops even for an instant the faithful intention to look upon and venerate and serve the blessed, thus-gone, worthy, perfect Buddha Beautiful Heap of Jewels and listen to his sublime Dharma will, because, Ānanda, this is a common teaching, certainly be reborn in that buddha field and look upon that blessed one and listen to his sublime Dharma and see the bodhisattva great beings of that buddha field. [F.160.b]. Ānanda, those beings who have directly heard with their faculty of hearing this extensive and authoritative Dharma instruction that is rich in qualities will be very fortunate; they will be immensely fortunate. It goes without saying that anyone who has heard it will have faith.

1.215 “So, Ānanda, occasions such as these, occasions for Dharma teachings such as this, must be guarded well and remembered faithfully. Why? Because, Ānanda, discourses like this have never before been heard by the people of Jambudvīpa, nor by those displaying the form of bodhisattvas, nor by those who renounce the sublime Dharma, though you should not set eyes on those who renounce the Dharma.

1.216 “Ānanda, did you see the storied mansion of various precious substances that arrived in the sky from the west?”

“Yes indeed, Blessed One.”

1.217 “Ānanda, did you see the child coming here from the west to tame beings, reveling in his magical power, making this great earth shake on both sides, making it shake a lot, making it tremble and tremble a lot, and making it shudder and shudder a lot—making the earth quake so terrifyingly that everyone’s hair stood on end in alarm?”

“Yes indeed, Blessed One. Yes indeed, Well-Gone One. Blessed One, I saw the child arriving, displaying his magical power.”

1.218 “Ānanda, was it in front of this noble son that the storied mansion of various precious substances arrived, spreading all kinds of scents from his buddha realm everywhere?”

“Yes indeed, Blessed One.”

1.219 “Ānanda, it was by the power of this noble son’s wisdom that those scents wafted from the precious storied mansion. [F.161.a] Did you hear, Ānanda, the four sounds coming from it: the sounds ‘emptiness,’ ‘unreal,’ ‘peace,’ and ‘awakened’?”

“Yes indeed, Blessed One.”

1.220 “Ānanda, these sounds come from the pores of this child. Ānanda, these sounds have brought benefit to the sixty-eight billion beings who heard them. The minds of many beings of the chiliocosm have been liberated from defilements with no more grasping, and, Ānanda, ten million bodhisattvas, hearing the sound ‘awakened’ alone, entered with certainty the level of irreversibility on the path to unsurpassed, completely perfect awakening, and among the beings of this buddha field, too, with its gods and humans, a hundred thousand billion gods and humans were settled with certainty at the level of irreversibility on the path to unsurpassed, completely perfect awakening.

1.221 “Ānanda, in order to see me, the Thus-Gone One, passing into nirvāṇa, this noble son has come to this buddha field from the west, from the world called Joy in the buddha field of the thus-gone, worthy, perfect buddha Lord of Joy. Ānanda, since this noble son arrived here in this buddha field, he has benefited countless beings, he has performed awakened activities, and he has turned the wheel of Dharma. Ānanda, over the span of countless eons up to now, sounds have been emerging from the pores of this noble son: the word ‘emptiness,’ the word ‘unreal,’ the word ‘peace,’ and the word ‘awakened.’ Each of these sounds has brought benefit to countless beings.”

1.222 Ānanda then asked, “Blessed One, what roots of virtue did this noble son gather so that such sounds would emerge from his pores in this way?”
[F.161.b]

- 1.223 The Blessed One replied, “Ānanda, in a former time, a thus-gone, worthy, perfect buddha named Flawless Eye—a blessed buddha, perfect in wisdom and conduct, a well-gone one, a knower of the world, a guide who tames beings, an unsurpassed teacher of gods and humans—appeared in the world. This noble son attended his discourses as a monk called Delighting in Wisdom. In the presence of that thus-gone one, he heard words of wisdom, words difficult to understand, words that reveal meaning. He learned that all phenomena are without arising and without ceasing, that all phenomena are unreal, that all phenomena are by nature at peace, and that all buddhas attain the same awakening. After he heard this, for seven days, without any slackening of effort, he tirelessly thought of nothing else, and he physically inculcated those four statements, keeping them firm in his mind, considering them attentively, reciting them, and examining them well. Seeing their truth, he attained great realization.
- 1.224 “Ānanda, with these four meaningful statements, that monk engaged with the Dharma that has been taught by countless millions of buddhas. Once he had memorized and understood them, he felt great kindness toward beings, and traveling through villages, cities, market towns, and countryside, he eventually arrived at the king’s palace to teach the Dharma.
- 1.225 “Ānanda, at that time, the karma of the preacher-monk Delighting in Wisdom came to fruition, and because of his physical inculcation, extensive learning, and six years of sincerely teaching the Dharma, thereafter, and for countless eons up until now, sounds have been magically emitting from his pores, and the four Dharma words that resound from his body and bring benefit to many beings are these: ‘empty,’ ‘unreal,’ ‘peace,’ [F.162.a] and ‘awakened.’ Ānanda, this is why for countless eons until now these four Dharma words have come to emerge from this child’s pores.
- 1.226 “Ānanda, those beings of Jambudvīpa who merely hear the name of the bodhisattva great being Without Reference will be very fortunate, immensely fortunate—not to mention those who hear his Dharma teachings. Ānanda, those gods and humans, both male and female, who upon hearing the name of the bodhisattva great being Without Reference develop faith will, as soon as they hear it, gain inconceivably numerous good qualities—not to mention those who actually see him with their physical eyes. Why? Because, Ānanda, the bodhisattva great being Without Reference has attained the boundless good qualities of the bodhisattva stages.
- 1.227 “Ānanda, the bodhisattva great being Without Reference has come here because he wishes to see me, the Thus-Gone One, passing into parinirvāṇa. So, Ānanda, set out a seat before the Thus-Gone One for the bodhisattva great being Without Reference to sit upon. By doing so, you will experience benefit and happiness for a long time, and you will swiftly gain the higher

perceptions. Ānanda, as the karmic fruition of the act of setting out his seat, you will easily remain in absorption, and the instant you generate to the mind set on awakening, you will attain the realization of the noble state of arhatship, with the quality of being uninterested in material things.⁵³

1.228 “Ānanda, if you were not settled with certainty at the level of a hearer, I would prophesy that you would also acquire the qualities of a buddha, based on the roots of virtue of the branches of unsurpassed, completely perfect awakening. Why? Because, Ānanda, any monk or nun, [F.162.b] any lay devotee, male or female, any god, nāga, yakṣa, gandharva, asura, garuḍa, kinnara, mahoraga, human, or nonhuman, or any other type of being who hears this prophetic teaching on peace will develop great faith.

1.229 “Ānanda, those who wish to hear this prophetic teaching on peace should arrange Dharma seats for thus-gone ones or their disciples, wherever they may be, to expound this teaching that explains peace. Ānanda, as soon as such a seat is set out for them, they will become those who assume the ten wondrous seats. What are the ten? They are (1) the seat of the universal monarch; (2) the seat of Śakra; (3) the seat of Brahmā; (4) the seat of Prajāpati; (5) the seat upon which a long succession of thus-gone ones have taught; (6) the lion throne upon which the empowered bodhisattva great being takes the seat of awakening, having gone before the Bodhi tree; (7) the unsurpassable seat of a buddha who has realized omniscient wisdom; (8) the unsurpassable wheel-turning throne upon which the wheel of Dharma is turned; (9) the lion throne of unsurpassable miracles, constructed by ten billion gods when a thus-gone one displays miracles, that transcends and outshines all worlds; and (10) the final seat of a thus-gone one, upon which, at the time of passing into parinirvāṇa, a thus-gone, worthy, and completely perfect buddha, having fully pacified all formations, sits in vajra-like absorption and instills serene confidence in gods, nāgas, yakṣas, gandharvas, kinnaras, mahoragas, asuras, garuḍas, humans, and nonhumans.

1.230 “Ānanda, know that they will assume those ten lion thrones. [F.163.a] Ānanda, when a thus-gone one or the disciple of a thus-gone one is to expound this prophetic teaching on peace, any noble son or noble daughter who, with respect and pure intention toward the Dharma teacher, makes preparations for the teaching with joy, faith, and respect will also come to assume those ten lion thrones. Ānanda, press your palms together in the direction of the noble son Without Reference, and it will bring you meaning, welfare, and happiness, through which you will come to have great merit and swiftly gain the higher perceptions.”

1.231 Venerable Ānanda then arranged a Dharma seat for the noble son Without Reference, and with sincere faith, respect, and devotion, he bowed with folded hands toward the bodhisattva Without Reference and spoke these verses:

1.232 “Without Reference, heroic elephant,
Mighty being, gentle and imperturbable,
You shine with the light of great insight;
I bow to you with folded hands.

1.233 “Source of wisdom and diligence,
Imperturbable in your massed insight,
To this peerless support,
I bow today with folded hands.”

The Blessed One then said in verse to Venerable Ānanda:

1.234 “Son of Gautama, I shall now tell
The karmic result
Of pressing your palms together
In veneration for Without Reference.

1.235 “Ānanda, once I have passed into parinirvāṇa, as the karmic result of pressing your palms together, you will act as a teacher of disciples in villages, cities, and market towns, in the countryside, and in kings’ palaces, and in all your activities—whether you are entering, leaving, standing, walking, lying down, or sitting—both beings with sentience and inanimate things in this world—[F.163.b] men and women, goddesses, carakas, parivrājakas, ascetics, brahmins, kings, ministers, royal ministers and the resident staff of royal ministers,⁵⁴ merchants, city folk and country folk, householders, and every other type of person—will bow in your direction. Likewise, animals of every station—elephants, horses, deer, cows, and birds—will be filled with faith upon seeing you. And, likewise, grass and shrubs, medicinal plants, canopy trees, flowering trees, and fruit trees will bend in your direction. Likewise, even houses and towering palaces, storied mansions, and fine houses, even parapets, windows, and dismounting steps, will bow in your direction, overcome by the splendor of your merit.

1.236 “Ānanda, just as whenever a thus-gone, worthy, completely perfect buddha attains complete liberation, free of all obscurations—when he awakens to complete, unsurpassed buddhahood—all the grass, shrubs, medicinal plants, canopy trees, flowering trees, and fruit trees in the vicinity of the seat of awakening do as has just been described, and like humans and nonhumans alike will bow in the direction of the thus-gone one, in the same

way, Ānanda, because of the root of virtue of having bowed with folded hands to the noble son Without Reference, humans, nonhumans, and all types of plants will bow in your direction, wherever you are, bowing low, really bowing down.

1.237 “Ānanda, any noble sons or daughters present now who have heard this teaching as the Thus-Gone One passes into parinirvāṇa, [F.164.a] who press their palms together with sincerity and faithfully consider it certain, will fully receive karmic results like those I have just described.

1.238 “Ānanda, although those beings who hear this Dharma teaching in this way or hear the sūtra even once or twice may be few, any who hear it will develop faith and sincere devotion, will consider it certain, will have correct ideas about it, and will be without hesitation, not to mention being free of doubt. I see all those noble sons and noble daughters with my awakened vision and know them with my awakened wisdom. They have not venerated just a single buddha, nor have they generated roots of virtue toward a single buddha. All noble sons and noble daughters, like those actually gathered around me here and now who have come to witness my passing into parinirvāṇa, Ānanda, will also later come to the seat of awakening of the thus-gone, worthy, perfect Buddha Maitreya, and they will sincerely worship and venerate him from the time of his unsurpassed, completely perfect awakening in complete buddhahood until his passing into parinirvāṇa. So will they also witness the great parinirvāṇa of the thus-gone, worthy, perfect Buddha Maitreya.

1.239 “These four boys will also come before that thus-gone one, see him, and listen to the Dharma he teaches—just as they are doing in my presence now. At that time, too, Dharma words will resound loudly, for all to hear, from the pores of the bodhisattva great being [F.164.b] Without Reference, to the delight of those that hear them.

1.240 “So Ānanda, you should bow with folded hands again and again to those who expound sūtras of definitive meaning such as this, and you should have faith. Why? Because, Ānanda, as the karmic result of this, you will come to be venerated by all beings. The whole world with its gods will bow before you, and when you pass into parinirvāṇa, gods and humans alike will worship your body.”

1.241 The Blessed One then asked Venerable Aniruddha, “Aniruddha, did you see four hundred million gods bowing with folded hands in the midst of the sky when they heard this Dharma discourse?”

“Yes indeed, Blessed One.”

1.242 “Aniruddha, by the roots of virtue gained by pressing their palms together with faith in the Dharma and bowing their bodies low with faith, they will not fall into bad rebirth for countless eons but will be reborn in the company

of gods and humans. When reborn as humans, each of them will reign as a universal monarch with domains as numerous as the grains of sand in the river Gaṅgā, and all will pay respects to the buddha who has appeared in their world. They will then perfect the roots of virtue and fully awaken to unsurpassed and perfect awakening. All will be thus: they will be none other than thus-gone ones, fit to be called by the name Worthy of Bowing⁵⁵ by all thus-gone, worthy, perfectly buddhas that appear.”

1.243 At this time, the Malla called Joyful, the Malla called Invincible, the Mallas Mighty, Resplendent, Victorious God, Ascending on Shoulders, Intelligent, Fearless, Riches, Truth, [F.165.a] and Mighty Eye of the North, and the Malla called All-Enduring,⁵⁶ with an entourage of about five hundred, joined those assembled and worshiped the Thus-Gone One. They bowed with folded hands toward the Blessed One and wept. Lamenting, their eyes full of tears, they supplicated the Blessed One: “Blessed One, to venerate the Blessed One, the bodhisattva Without Reference, the assembled bodhisattvas, the great saṅgha of the Blessed One’s great disciples, and this Dharma teaching, we bow with folded hands. Blessed One, we dedicate all our roots of virtue to the attainment of unsurpassed, completely perfect awakening.”

1.244 Then, at that moment, the Blessed One smiled. And as is the case whenever blessed buddhas smile, streams of multicolored light—blue, yellow, red, white, crimson, crystalline, and silver—came from the Blessed One’s mouth. This light illuminated countless world systems, spreading all the way up to the highest reaches of the Brahmā realms, and then returned, circled the Blessed One three times, and vanished into the crown of his head.

Venerable Ānanda saw this, and he entreated the Blessed One in verse:

1.245 “For what reason do you smile,
Thus illuminating the world?
Please dispel my doubts
And those of other beings!”

1.246 The Blessed One replied, “Ānanda, did you see those Malla sons who with sincere reverence bowed with folded hands to me, to the bodhisattva great being Without Reference, [F.165.b] and to the teachings of this discourse and generated the mind set on complete, unsurpassed awakening?”

“I saw them, Blessed One,” replied Ānanda.

1.247 The Blessed One continued, “Ānanda, those Malla sons will not fall into the lower realms of rebirth for countless millions of eons, and later they will fully awaken in unsurpassed, completely perfect awakening.”

The Blessed One then spoke these verses:

1.248 “Those Malla sons have come here

With joy and delight
And bowed with folded hands—
Did you not see, Ānanda?

1.249 “All these wise ones
Have made offerings to me,
And they joyfully speak
Of attaining supreme awakening.

1.250 “With faith in the Dharma,
In the insightful Without Reference,
And in the community of disciples,
They have pressed their palms together.

1.251 “Through this act of joining their hands
And bowing their bodies,
They will not fall into lower realms
For countless millions of eons,

1.252 “And it is certain that in the future
They will reach perfect awakening.
Were I to describe their abundance
For a billion eons,

1.253 “The activities of their sublime conduct
Could not be enumerated.
Even over millions of eons,
The task would not easily be completed.

“Ānanda, the last watch of this night will be the last time you see me, the Awakened One.

1.254 “Ānanda, did you see that great shaft of golden light that came from the north? Did you see how its brilliance illuminated the entire north, all at once, with its golden color—all the grass, bushes, and shrubs, the vegetation, trees, and medicinal plants, the forests, mountains, and plains, the mansions, houses, palaces, and manors, the humans and nonhumans, the sky, [F.166.a] and the entire space?”

“Yes indeed, Blessed One,” he replied.

1.255 “Ānanda, did you see the seven storied mansions made from Jambu River gold that arrived from the north? And did you see a beautiful, splendid, and magnificent child sitting cross-legged in the middle storied mansion?”

“Yes indeed, Blessed One,” he replied.

- 1.256 “Ānanda, this child is called Flower of Clairvoyance. Sixty-four trillion buddha fields north of here, in the buddha field of the thus-gone, worthy, perfect buddha called Resting in the Branches of Awakening, he died in Puṣpavatī and was reborn here, in this world. Ānanda, the sounds of the words of the branches of awakening come from that world. There, the sounds of the words of the branches of awakening resound from every blade of grass, from every bush, shrub, tree, medicinal plant, and forest. Those sounds ripen the virtuous qualities of beings. Ānanda, the Thus-Gone One Branches of Awakening has been sustained there for sixty-four thousand eons since his attainment of perfect buddhahood in unsurpassed, completely perfect awakening. With that thus-gone one there are no hearers, only bodhisattvas.
- 1.257 “Ānanda, it is like this: when, to give an analogy, a crown-anointed king of a royal line has many sons, his ministers are also his sons, his ministerial advisors are also his sons, his closest attendants⁵⁷ are also his sons, and vassal kings are also his sons. Likewise, the sons of that blessed one are bodhisattvas, [F.166.b] the ministers are also bodhisattvas, the ministerial advisors are also bodhisattvas, the closest attendants are bodhisattvas, and everyone in his service is a bodhisattva. So his Saṅgha⁵⁸ consists of nothing but bodhisattvas. So, Ānanda, that world is rich, prosperous, and happy, with good crops and full of joyous creatures and many people, and the bodhisattvas assembled there have the exalted higher perceptions. Only bodhisattvas—with the boundless qualities of bodhisattvas—live there, in accordance with their age, settling in deep absorption, ascending by stages to the summit of insight, correctly accumulating wisdom, earnestly developing the mind set on awakening, and striving to realize omniscient wisdom. Ānanda, such is the world from which this noble son, the bodhisattva Flower of Clairvoyance, came to take birth in this world of Jambudvīpa, in Vaiśālī—from a world filled with nothing but bodhisattva great beings.
- 1.258 “Ānanda, the miracles displayed by this noble son as he came here to bow at my, the Thus-Gone One’s, feet and to witness my, the Thus-Gone One’s, passing into great parinirvāṇa, this great apparition, Ānanda, comes from the power of that thus-gone, worthy, completely perfect buddha. Ānanda, the seven storied mansions made of Jambu River gold emanated by that blessed one illustrate the seven branches of awakening.
- 1.259 “Ānanda, this child is accompanied in Jambudvīpa by many trillions of beings who have cultivated roots of virtue. As soon as this child was born in Jambudvīpa, gods and humans were joyful, and as they experienced the greatest elation, [F.167.a] some among them exhausted their defilements, while others were established at the level of training. Some who had never

before generated it generated the mind set on unsurpassed, completely perfect awakening, and some, as soon as they generated the mind set on awakening, gained acceptance of irreversibility.

1.260 “Ānanda, the central storied mansion emitting light, in which this child was sitting cross-legged, was emanated by that thus-gone one, and the other six lavish storied mansions came from that. Ānanda, in this way, that thus-gone one and the bodhisattva great being Flower of Clairvoyance were able to suffuse this entire world system with light. By correctly upholding the Dharma, look at the power they have to benefit countless beings!”

1.261 All the boys then gathered together and rejoiced, surrounded by many hundreds of thousands of beings as they touched the feet of the Blessed One, immediately causing a rain of many kinds of flowers to fall.

1.262 The Blessed One then said to Venerable Ānanda, “Due to the bodhisattva great being Flower of Clairvoyance’s magical emanation of storied mansions made of Jambu River gold, millions upon billions of beings have been tamed into the state of arhatship; millions upon billions of beings have been tamed to the level of training; a billion beings have gained faith in the Three Jewels and have committed to the five basic precepts; seventy million one hundred gods have been firmly established in awakening with certainty in their irreversibility on the path to unsurpassed, completely perfect awakening; seventy million gods have been firmly established in acceptance of the unborn nature of phenomena; and countless millions upon billions of beings have seen Maitreya’s assembly and later, when fully matured, will see and meet Maitreya. [F.167.b]

1.263 “Ānanda, whatever a thus-gone one can do for the benefit of beings and whatever a thus-gone one’s heart sons, the bodhisattva great beings, can do for the benefit of beings has already been done by me and by these ones. Whatever I can do for the benefit of beings, I have already done.” [B3]

1.264 Venerable Ānanda then entreated the Blessed One, “Blessed One, for the love of beings, please stay for an eon, or for more than an eon! Why? Because if the blessed, thus-gone, worthy, perfect Buddha were to remain in this world, we would continue to see sublime beings like these. If virtuous beings such as these come to Jambudvīpa and we look upon such sublime beings, we will have the opportunity to serve them. Discourses like this one will proliferate in the world, extensive discourses of the Buddha’s Dharma such as this will be heard, and we will witness various miraculous manifestations such as those displayed by these blessed ones and noble sons. If the Thus-Gone One passes into parinirvāṇa, we will surely lose three great things. What three? Looking upon the Buddha, hearing his sublime Dharma, and looking upon and serving a sublime being such as this, inclined toward the vast. These will be lost. That is why!”

1.265 After he had spoken these words, Venerable Ānanda thought, “I will very soon be separated from my spiritual mentor,” and he wept. [F.168.a] Lamenting and sobbing, he threw himself on the ground, falling like a felled tree.

1.266 The bodhisattva great being Sucintitārtha then spoke to Venerable Ānanda in verse:

1.267 “You do not seem to have understood the point
Of composite things being impermanent!
Since everything composite is impermanent,
Do not grieve, Ānanda!

1.268 “Examination shows that there are only composite things—
You have not even understood that!
Phenomena are empty, Ānanda,
So why do you grieve?

1.269 “Examination shows that knowledge is empty
And that awakening is empty of all knowledge.
If the buddha cannot be found,
Why do you grieve, Ānanda?

1.270 “Since things are like the sky,
Or like reflections on water,
They are unanalyzable, nonconceptual—
So do not conceptualize, wise one!

1.271 “Like the delightful conjurations of a skilled magician—
Carriages pulled by horses and elephants,
Hosts of creatures, and all manner of plants,
Flowers, and fruits—

1.272 “So, too, are all composite things,
Like these illusions, without essence.
The Buddha and his disciples are no different;
Such is the way things are.”

Venerable Ānanda then replied in verse to the noble son Sucintitārtha:

1.273 “It is just as you have said:
All phenomena lack characteristics.
But today is the last time
I will hear the best of teachings.

1.274 “How can I enter Śrāvastī?
What should I say when I am asked,
‘Ānanda, where will the perfect Buddha reside?
From where will the seer arrive?’

1.275 “How can I look upon the perfumed chamber
When the supreme one is not there?
How can I maintain good discipline
When I look upon an empty throne?”

Then the noble son Thoroughly at Peace spoke to Venerable Ānanda in verse:

1.276 “Even after ten million years,
The truth will be extremely hard to find.
So investigate carefully, Ānanda,
Since the field of phenomena is difficult to see. [F.168.b]

1.277 “Just as you can peel layers
From the trunk of a plantain tree
And find no core within,
Such is the nature of phenomena.

1.278 “Just as bubbles briefly form
When rain falls on water—
They are born and then they cease—
Such is the material reality of this life.

1.279 “Just as when you look for an essence
Within a swelling mass of foam
No essence is found,
So is it with everything in this life.

1.280 “Just as an image reflected in a mirror
Lacks an essential nature,
So is it with the three realms,
So do not cry, learned one!”

Venerable Ānanda then replied to the noble son Thoroughly at Peace in verse:

1.281 “Learned one, it is not that I
Do not understand what you say,
For in the discourses, the mighty sage has taught
That the entire triple world is unreal.

1.282 “But it is the weeping of ten million gods,
Crying, weeping, and choked with tears,
Coming before me
That has caused me pain.

1.283 “The seer abandons me!
When the perfect Buddha leaves,
Where will I go?
Who will protect me?

1.284 “Alas! The Buddha is so rare.
To whom will I make offerings?
From whom will I hear the sublime Dharma,
The teachings on profound peace, so hard to find?”

The bodhisattva great being Without Reference then spoke in verse to
Venerable Ānanda:

1.285 “Get up, honorable Ānanda!
Since there is nothing that comes,
There is also nothing that goes,
So do not be upset; consider the true nature!

1.286 “The way a buddha is born
Is like his awakening;
The way he turns the wheel
Is like his passing into nirvāṇa.

1.287 “A buddha is never born,
Nor does a buddha ever cease.
This is the nature of all phenomena,
So why are you crying, Ānanda?

1.288 “Listen to these four words
That issue from my pores:
'Emptiness,' 'unreal,'
'Peace,' 'awakened.' ”

Venerable Ānanda replied to the noble son Without Reference in verse:
[F.169.a]

1.289 “Well-disciplined ones such as yourself
Will soon be going to other realms.
There, too, you will see a perfect buddha
Who teaches with nectar-like words.

- 1.290 “There you will hear the profound Dharma
Taught by an awakened one,
And there you will also see bodhisattvas,
The supreme saṅgha of the buddhas.
- 1.291 “But, learned one,
How can I stay here,
Escorted by many millions of lamenting gods, and say
‘The world protector has passed away’?
- 1.292 “Many thousands of lay devotees
Are weeping desperately.
When they come to me,
How shall I answer them?
- 1.293 “Hosts of gods have come here—
From the Heaven of the Thirty-Three, the Heaven without Conflict,
The Heaven of Joy, The Heaven of Good Emanation,
The Heaven of Mastery over Others’ Emanations, the Brahmā realms and so
on.⁵⁹
- 1.294 “If the greatest of the Śākya passes,
How will I raise myself up
And, in front of them,
Dare to preach the sublime Dharma?
- 1.295 “If the noble one, the supreme one, passes,
When the gods ask me,
‘Ānanda, where is the guide?’
How should I reply?
- 1.296 “ ‘The guide is in profound concentration,’
‘He abides in a state of great merit,’
‘He is immersed in meditation’?
Or should I say he is out walking, or that he is here?”
- The noble son Flower of Clairvoyance then spoke to Venerable Ānanda in
verse:
- 1.297 “Three months from now,
You will see me again.
I make this promise to you,
So let it go, Ānanda, and do not cry!
- 1.298 “On your behalf, I will request

- Thousands of other buddhas
To expound the supreme Dharma
Taught by the crown ornament of the Śākya.
- 1.299 “The perfect buddhas will watch over you with compassion;
They shall come before you.
And you will serve those supreme humans well,
So do not cry at this, Ānanda!
- 1.300 “Whenever a teacher such as this
Passes from the world, [F.169.b]
It is reasonable for the world with its gods
To mourn him greatly.
- 1.301 “Yet as I have heard the Buddha say,
All composite things, sustained over millions of eons,
Are eventually destroyed;
I heard this directly from the teacher.”
- 1.302 Venerable Ānanda then sat behind the Thus-Gone One and let out a piteous
cry three times.
- 1.303 “Who will grant sight
To those who are blind?
The protector of all beings,
Our teacher, will pass into nirvāṇa today!”
- 1.304 “When he hears
That the guide has passed away,
The great king, son of Vaidehī,
Will be deeply distraught.
- 1.305 “The Malla men and women,
The Malla children, too, will be unable to bear it;
On hearing ‘the best of men is passing,’
All shall weep pitifully.
- 1.306 “To see their teacher for the last time,
They have hastened here.
Bowing low with folded hands,
They pay homage with their bows.
- 1.307 “For five leagues all around,
The area is filled with gods and yakṣas,
So humans can find no space

- Anywhere, all around.
- 1.308 “As an offering to the sublime sage,
A rain of fragrant flowers falls,
Piling high, hiding their knees,
And there falls a rain of powders too.
- 1.309 “Then Nanda and Upananda,
With six hundred million nāgas,
Came to see the teacher for the last time,
To witness his parinirvāṇa.
- 1.310 “The great nāgas⁶⁰ Varuṇa,
Manasvin, Sāgara,
Huluka, and Mucilinda,
Escorted by billions of nāgas—
- 1.311 “As they came to see the teacher for the last time,
Gathering clouds of fragrant mist
That veiled the sky
Descended like rain.
- 1.312 “As an offering to the protector of the world,
Both gods and nāgas
Have showered rains of divine flowers
And pure, fragrant water.
- 1.313 “The nāga king Anavatapta,
With six hundred million,
Released a rain of jewels
As he arrived before the leader of men.
- 1.314 “The great nāga Elāpatra, [F.170.a]
Crying a great mountain of tears,
Has come to make offerings,
For the last time, to the protector of the world.
- 1.315 “Throngs of female nāgas,
Hundreds of billions of them,
Filling clouds with their voices,
Have arrived before the teacher,
- 1.316 “Releasing a great rain
Of pure, scented water
As a final offering

- To the protector of the world.
- 1.317 “Hosts of yakṣas,
Thousands of billions of them,
Recalling the Buddha’s qualities,
Have also come to watch.
- 1.318 “The Four Great Kings, too,
Crying and choked with tears,
Have arrived before the Buddha
To see their teacher one last time.
- 1.319 “Śakra, too, lord of gods,
Escorted by thirty-three thousand
From the Heaven of the Thirty-Three,
Has arrived before the perfect Buddha,
- 1.320 “Showering rains
Of mandāra flowers
And powders of divine sandalwood
As an offering to the sublime sage.
- 1.321 “The brahmās Bhṛgu and Śikhin,⁶¹
Both escorted by brahmās,
Have also come, sobbing,
To see their teacher one last time.
- 1.322 “Many billions of majestic gods
From the pure abodes,
Saying, ‘The Victor will pass away today,’
And sobbing, have also come.
- 1.323 “Many billions of gods,
Lamenting in all manner of ways,
Have beseeched him in his great concentration:
‘Best of men, please stay for an eon!’
- 1.324 “A wise son of Māra
Known as Sārthavāha
Has also come in great agitation,
Saying ‘the best of men will pass into nirvāṇa.’
- 1.325 “He, too, has bowed to his feet,
Begging him with these words:
‘Light of the Śākyas, for love of the world,

- Please stay for an eon!
- 1.326 “If the perfect Buddha stays,
It will be of inconceivable benefit
To the lords of both gods and humans.
Great sage, please stay for an eon!”
- 1.327 Then, the noble son Without Reference spoke in verse to this world, with its
gods and Brahmās, [F.170.b] and to Sārthavāha, son of Māra:
- 1.328 “Have you all lost your minds,
To cry and wail like this—
You are all ignorant fools;
This is how monkeys behave!
- 1.329 “You whine piteously
Like mindless pigs
Woken from sleep
By the slashing of blades.⁶²
- 1.330 “Those who in the past have been overcome by carelessness
Have not been able to hear Dharma teachings.
You are all like them!
This is what I have to say:
- 1.331 “Today, the lamp of wisdom
Will disappear from this world;
Alas, the victor will pass,
So do good deeds!”
- 1.332 The Blessed One then said to Venerable Aniruddha, Venerable
Pūrṇamaitrāyaṇīputra, Venerable Subhūti, Venerable Amogharāja, the elder
Kāśyapakumāra, and the elder Mahākauṣṭhila, “Monks, place your right
hands in the hand of the Thus-Gone One.”
“Yes of course, Blessed One,” they replied, and they did as the Blessed
One told them.
- 1.333 A hundred thousand monks then each raised their hands to the Blessed
One’s hand. Taking all those monks by the hand with his left hand, and with
his right taking Ānanda and Rāhula by the hand, he said to the monks and
elders, “Good Ānanda and glorious Rāhula are hereby entrusted and
invested,” and with his hand he pressed the hands of those monks.⁶³
- 1.334 At that moment, piteous and terrifying roaring sounds resounded across
the buddha field; cries filled the entire buddha field. Then, having seen the
two elders Venerable Ānanda and Venerable Rāhula entrusted, around five

hundred monks took their own lives. Why? [F.171.a] Because those monks, unable to bear watching the Blessed One passing into parinirvāṇa, thought, “How can we watch as the protector of the world, the lamp of the world, our sublime and compassionate spiritual mentor who is filled with kindness, who brings such benefit, passes into parinirvāṇa? We will pass completely beyond suffering⁶⁴ first!”

1.335 At that moment, right then, at that very instant, five hundred blessed buddhas, while remaining in their own pure buddha fields, extended their right arms and bowed low toward the Blessed One. The Blessed One, taking Ānanda, Rāhula, and the elders by the hand, raised his other hand in greeting to those thus-gone ones, and the Blessed One spoke these verses:

1.336 “Rāhula is my own son,
Ānanda is my attendant;
I have fully invested
These two great sages.

1.337 “Tonight will be my last night
Here in this world.
Neither gods, nāgas, nor humans
Will henceforth see me again.

1.338 “Apart from those protectors of the world,
Whose love is inconceivable,
Who will protect all the others⁶⁵
And be their refuge and last resort?

1.339 “If, for the sake of single being,
I stay many thousands of eons,
As many eons as there are
Grains of sand in the river Gaṅgā,

1.340 “If I watch out for world systems
Inconceivably limitless in number,
Why would I not have seen
Any beings living here?⁶⁶

1.341 “I have benefited those beings
Who respect this Dharma;
Those others, of weak intellect,
Could not be tamed by ten million buddhas.”

Then those five hundred blessed buddhas spoke in verse: [F.171.b]

- 1.342 “You have done so much to help beings:
You have performed all the deeds of a buddha,
You have displayed miracles,
And you have sounded the great Dharma drum.
- 1.343 “Protector, lion of the Śākyas,
Like a cloud passing over the vast earth
You have nourished millions of beings
And removed their pain.”
- 1.344 Then Venerable Ānanda and Venerable Rāhula, placing their right knees on
the ground, supplicated those blessed buddhas in verse:
- 1.345 “With your awakened splendor,
May you seers watch over us for eons!
May you guides remain with us for eons!
We beseech you, great heroes!
- 1.346 “If perfect buddhas, the best of humans,
Remain with great insight,
Inconceivable good will accrue
For many millions of beings.
- 1.347 “The hosts of gods will increase,
Asuras will decrease,
And hearers and bodhisattvas
Will be inconceivable in number.”
- 1.348 The five hundred blessed buddhas then replied to Venerable Ānanda and
Venerable Rāhula, “Noble sons, enough weeping! Enough lamenting! Do
not grieve, stop lamenting! This is the nature of composite things. There is
an end. There is departure. There is no permanence for the composite things
that arise. This is the way of phenomena, and so the thus-gone ones have
relinquished all that is composite. They have no control over those things—
they do not even think of having control over them. Noble sons, either you
will come to our buddha fields or the thus-gone ones will extend their arms,
and their illuminating light will bring you here. So even if you stay here, you
will be taught directly from the lips of the thus-gone ones, and the sublime
Dharma will be set forth for you. So do not grieve!” [F.172.a]
- 1.349 Then at that moment, the Blessed One entered into absorption, and as he
rested with his mind in equipoise, billions upon billions of light rays radiated
from the big toe of his right foot, from the thumb of his right hand, and
likewise from both on the left; from all the limbs of his body, from his minor

appendages, from the wheel marks that adorned the soles of his two feet, from the copper-colored fingernails of his smooth, webbed fingers, from the fine lines of his long, broad hands,⁶⁷ and likewise from all his major marks; and from the maṇḍala of his navel, from the vicinity of his private parts, from his face, and from between his eyebrows. At the tip of each ray of light were billions upon billions of lotuses. At the center of each lotus were billions upon billions of lion thrones, and upon each lion throne sat a thus-gone one, teaching the Dharma in the form of a buddha. And each of the emanated thus-gone ones were taming many billions of beings so as to exhaust their defilements, and some were tamed to the level of freedom from desire.

1.350 Then from the crown of the Blessed One's head radiated a trillion rays of light, each with billions upon billions of lotuses at their tip. At the center of each lotus appeared billions upon billions of lion thrones, and upon each lion throne sat a thus-gone one, teaching the Dharma in the form of a buddha. The thus-gone ones did not speak other than to thoroughly teach the Dharma discourses of the Bodhisattva Collection, dhāraṇīs, vajrapadas,⁶⁸ the purity of the three spheres,⁶⁹ and the powers and fearlessnesses of a buddha. And each of those emanated thus-gone ones, by teaching the Dharma, firmly established many billions of beings who had purified themselves at the level of irreversibility on the path to unsurpassed, completely perfect awakening. [F.172.b]

1.351 Then the Blessed One, while magically displaying himself lying down on the Thus-Gone One's right side upon a lion couch, between a pair of śāla trees in the country of the Mallas, went to where beings were dwelling in the Great Reviving Hell and radiated light from each of his bodies. As soon as he emitted this light, all those hell beings dwelling in the Great Reviving Hell were illuminated. Then the Blessed One, while illuminating the hell beings dwelling in the Great Reviving Hell with this light, spoke these verses:

1.352 "Beings here are killed and revived
Over and over again.
With this as their most basic experience,⁷⁰
They suffer tremendous agonies.

1.353 "When the world protector, the maker of light,
Appeared in this world,
He taught the sublime Dharma
That is uncorrupted and unceasing.

1.354 "It brings an end to suffering,
Is inexhaustible and beyond grasping,
And, when fully understood,

- Ensures an end to all bad rebirth.”
- 1.355 As soon as the Blessed One had spoken these verses, right then, at that very instant, on hearing these words, three hundred million beings living in the Great Reviving Hell achieved the level of nonreturning. Then those who had received the teaching spoke these verses:
- 1.356 “We have discovered the noble Dharma,
Inexhaustible, free from grasping,
Unceasing, and uncorrupted;
Now we are soothed, our pain transcended.
- 1.357 “With understanding, he discovered the way things are.
Knowing beings’ abilities,
He teaches causes and conditions.
He has a deep love for beings. [F.173.a]
- 1.358 “The omniscient one removes our pain.
He nourishes us, he gives us the cure.
The perfect Buddha has tamed us.
He has shown us how to transcend suffering.
- 1.359 “Our eyes, our lamp,
Will very soon pass away.
Who then will liberate millions of beings
From the torment of being continuously revived?
- 1.360 “He is the great physician who removes all pain,
The sustainer of all that lives,
Who nourishes beings
And ensures an end to bad rebirth.”
- 1.361 The Blessed One then took a place at the edge of the Great Black Line Hell and radiated a great light that lit up the beings living there, releasing many thousands and sending them to the higher realms. In the same way, he released many thousands of beings from the Great Crushing Hell, the Wailing Hell, the Great Wailing Hell, the Hell of Heat, and the Hell of Intense Heat. He sent them to the higher realms and established them on the path that transcends suffering. At that moment, right then, at that very instant, many billions of beings living in the hell realms died and were reborn among the gods in the Heaven of Joy, and as soon as they were born there, those gods could perfectly recall the teachings they had previously

received and attained the level of nonreturning. Then, when those gods who had received the teachings had understood them and deeply inculcated them, they spoke these verses:

- 1.362 “Just as when traveling through a remote and empty place
A fearless caravan leader
Can keep many beings
Free from the danger of bandits,
- 1.363 “So does the unsurpassable caravan leader,
The blessed Buddha,
Free millions of beings
From the prison of cyclic existence.
- 1.364 “Awakening great compassion,
He has freed us from our suffering.
Unsurpassable caravan leader, maker of light,
Awakened One, we take refuge in you! [F.173.b]
- 1.365 “We also take refuge
In the Dharma, which has touched us deeply,
And in the noble Saṅgha, the supreme assembly
Inconceivably rich in good qualities.”
- 1.366 The Blessed One then sent forth rays of soft, cooling light to comfort and soothe the intense torments of those inhabiting the Great Hell of Unceasing Torture. He taught those hell beings about emptiness, signlessness, and wishlessness,⁷¹ with a teaching that was perfect in its thousand aspects and that gladdened the hearts of all, was pleasing to the ear, and brought welfare and happiness. He then uttered this verse:
- 1.367 “Those who have fully understood
That phenomena are empty, signless,
Unborn, and unconstructed
Are free from fears of the lower realms.”
- 1.368 When those words, unimpeded in the three times and rich in a hundred thousand qualities, reached their ears, eight trillion beings in the Great Hell of Unceasing Torture died and were reborn equal in fortune to the gods in the Heaven of Mastery over Others’ Emanations.
- 1.369 The Blessed One then went to the Brahmā realms and spoke these verses:
- 1.370 “Those who do not experience suffering
Are supremely happy.

- All names, conventional designations,
And conceptions are invalid.
- 1.371 “Those who can firmly abandon them
Will be free from suffering.
For them, even all conceptions
Of the formless realm will be invalid.
- 1.372 “Suffering increases exponentially
When one dies over and over again,
Taking a new rebirth each time;
What happiness is there in the three realms?
- 1.373 “Those who understand the empty to be empty
Do not conceive of even the empty.
Those who do not perceive emptiness
Are those who know emptiness.
- 1.374 “Those who understand this point of doctrine [F.174.a]
Will not find a self,
For there is no self to be found—
So where can suffering arise?
- 1.375 “Those who teach the selflessness of phenomena
And that they are empty, free of grasping,
And devoid of characteristics
Are sons born from the hearts of the buddhas.”
- 1.376 Then those eight trillion beings who had been reborn among those gods
reached the exhaustion of defilements and became divine sages. Still
recalling their suffering as hell beings in the hells, and in gratitude for the
Thus-Gone One’s direct intervention,⁷² they exclaimed, “Rather than see the
thus-gone, worthy, completely perfect Buddha pass into parinirvāṇa, we will
pass completely beyond suffering first!”
Then, those gods who had reached the state of arhatship uttered this
verse:
- 1.377 “Tamer of beings, helmsman, best of humans,
Maker of light, great illuminator,
We will pass beyond,
Just as we see you passing into nirvāṇa.”

1.378 And the moment they finished speaking, they passed completely beyond suffering. And at that moment, right then, that very instant, the Blessed One disappeared from the Brahmā realms and returned to the pair of śāla trees in the country of the Mallas.

1.379 The Blessed One then thought, “This night, I, the thus-gone, worthy, completely perfect Buddha, will pass into parinirvāṇa during the last watch of the night. Since this will be my last teaching, I will bring joy to beings with a great miracle that only the Thus-Gone One can manifest. It will make them happy, it will quell their suffering, so that all beings will merge unobstructedly with the nature of the Thus-Gone One. I will show them how the Buddha passes into parinirvāṇa.” [F.174.b]

1.380 The Blessed One then lay on his right side. With the fearlessness of a lion and the gaze of an elephant, he looked out over all beings in the ten directions and pierced the earth with the big toe of his right foot. At this strike, the earth let out a huge roar and shook in six different ways. Inconceivable quantities of light filled worlds in the ten directions, illuminating them all without obstruction. Rays of light flooded from the Blessed One’s body, and rays as numerous as the grains of sand in the river Gaṅgā poured from every pore. Each of those rays of light in turn emitted further rays of light as numerous as the grains of sand in the river Gaṅgā, and each of those rays of light in turn illuminated as many buddha fields as there are grains of sand in the river Gaṅgā. The rays of light did not merge with one another but shone continuously from every pore, completely illuminating every world system. With the Blessed One’s manifestation of such a miraculous display, all those beings became endowed with the eye of awakening and realized the detailed vision of awakening by means of the Buddha’s power and blessings. Everyone could clearly see all the buddha fields illuminated by the light of the Blessed One.

1.381 The Blessed One then said to the monks, “Monks, do you see, in the east, a huge, wide, high, and expansive city covering an area of one hundred thousand leagues, completely filled with hundreds of thousands of tiny particles?”

“Yes, Blessed One,” replied the monks.

1.382 The Blessed One continued, “And what do you think, monks? Do you think those tiny particles are numerous?”

“Yes, Blessed One,” replied the monks. [F.175.a]

He continued:

1.383 “Those who clearly understand the Dharma,
As inexhaustible,⁷³ free of grasping,
Unceasing, and uncorrupted,

Will not experience bad rebirth.”

1.384 Upon hearing this Dharma teaching, three hundred thirty million beings obtained the level of nonreturning.

1.385 ⁷⁴The Blessed One then illuminated the beings dwelling in the eight great hells with a very gentle, delightful, and pleasant golden-colored light, born from love and compassion, [F.175.b] that pacified their suffering, pleased their eyes, enchanted their hearts and eyes, soothed them, and filled their bodies with ease. The waves of light rays that radiated from the pores of his skin thoroughly quelled the burning torments of those in the great hells and instilled happiness in them. The Blessed One drenched the bodies of those beings with this light, soothing them physically and mentally, making them fit again, and then, with speech endowed with many hundreds of thousands of good qualities, he spoke these verses:

1.386 “I bring happiness to the world;
I put an end to suffering.
I have shown complete peace
To those who are physically weary.

1.387 “What I have taught is the Dharma that is hard to find,
The Dharma of peace and happiness;
Those who understand it
Will not experience bad rebirth.

1.388 “Those who have found it,
Who have taken refuge in the Buddha,
Will henceforth not endure suffering
For thousands of eons.”

1.389 As soon as the Blessed One had spoken these verses, at that moment, right then, at that very instant, a great number of monks and an immeasurable number of blessed buddhas simultaneously, right then, at that very instant, having lain down on their right sides upon lion couches, also got up again, and all of them also displayed miracles like these.

1.390 The four communities then asked the Blessed One, “Blessed One, why did all those blessed buddhas display such miracles just now? Why, just like the Blessed One, did they all display such miracles at the very moment, the very instant of passing into parinirvāṇa?”

1.391 The Blessed One replied, “It is so, monks: [F.176.a] all those blessed buddhas leaving their final existence today will pass into parinirvāṇa. All those thus-gone ones are none other than he who bears the name

Śākyamuni. All of them have lain down on their right sides upon a lion couch between two śāla trees within the country of the Mallas. All of them will pass into parinirvāṇa today, during the last watch of the night.”

1.392 The Blessed One continued, “Monks, do you see to the east all the countless, immeasurable blessed buddhas about to awaken to unsurpassed, completely perfect awakening? Monks, in the south, the west, and the north, in the intermediate directions, and below and above, do you see countless, immeasurable blessed buddhas about to awaken to unsurpassed, completely perfect awakening?”

“Yes indeed, Blessed One,” they replied. “We see in our limited way. We cannot see in the ultimate way.”⁷⁵

1.393 The Blessed One continued, “Monks, it is like this; consider this analogy: if you were to fill the space from the ocean that surrounds the four great continents of this world to the upper limit of the Brahmā realms with the tiniest particles, do you think it would be possible to measure those particles, to count them, to approximate them, or to precisely quantify them?”

“No Blessed One,” they replied.

1.394 He continued, “Monks, it is so: if, to give an analogy, a world such as this with its four great continents were entirely filled with tiny particles, that is how many blessed buddhas I see to the east when I look with my ordinary eye of flesh. [F.176.b] It is like, for example, seeing something up close, just a yoke away, without conceptual thought, not seen from afar but directly, with unimpaired eyes. So too in the south, in the west, in the north, in the intermediate directions, and below and above.

1.395 “Indeed monks, it is so: to the east I see blessed buddhas as numerous as the tiny particles it would take to completely fill a hundred thousand worlds from the oceans that surround the four great continents to the upper limits of the Brahmā realms—those who are about to sit and those who are seated at the seat of awakening, all of whom are none other than blessed buddhas who bear the name Śākyamuni. Likewise, I see as many blessed buddhas who bear the name Dīpaṅkara, who bear the name Sarvābhīhū, who bear the name Padmottama, who bear the name Atyuccagāmin, who bear the name Yaśottara, who bear the name Krakucchanda, who bear the name Kanakamuni, and who bear the name Kāśyapa.”⁷⁶

1.396 “Likewise, I also see blessed buddhas known by a variety of other names, active in this world with the Dharma that is vast, diverse, and supreme. I see blessed buddhas known by different names living and thriving now. I see blessed buddhas with such names who are yet to pass into parinirvāṇa, who are still living, turning the wheel of Dharma. They all clearly appear to my unobscured, unimpeded, and unattached ordinary eye of flesh. [F.177.a] This is how the Thus-Gone One knows. But the Thus-Gone One knows more,

- much more than that—what he knows is inconceivable, inconceivably greater than that. It is superior, far superior to that; it is unfathomable, unfathomably greater than that.
- 1.397 “With my ordinary eye of flesh, I see that the number of thus-gone ones is immeasurable, infinite, unfathomable, and uncountable, not to mention the qualities of those buddhas.
- 1.398 “Monks, it is so: for comparison, consider householders or renunciates who for an entire eon have venerated, served, honored, worshiped, revered, supplicated, and made inconceivable quantities of various offerings to perfect buddhas as numerous as all the beings in this buddha field who have reached unsurpassed, completely perfect awakening and developed the ten powers and the fearlessnesses. Compared to them, a noble son or noble daughter who develops faith, even for an instant, in this Dharma teaching as discerned and taught by all the buddhas, and who with a mind free of doubt develops the right understanding of it will, as soon as this is developed, produce a much greater amount of merit and will come closer to the many buddha qualities. Even if all the beings of this great trichiliocosm spent an eon revering those who have attained omniscience, they would not generate as much merit. Any bodhisattva great being who cultivates devoted interest in this wisdom will not only come closer to the blessed buddhas, but they will also come closer to unsurpassed, completely perfect awakening.”
- 1.399 When this prophetic discourse concerning his eye of flesh was given, six hundred twenty million beings generated the mind set on unsurpassed, completely perfect awakening. [F.177.b] They thought, “Though it is difficult to reach unsurpassed, completely perfect awakening, with this our sufferings are over, our afflictions are ended, and we will achieve the exhaustion of the defilements,” and reached the stage of irreversibility. Innumerable beings were established at the level of training. Ten billion bodhisattvas, by generating the mind set on awakening for the first time, became fully accomplished, and thirty-two trillion bodhisattvas reached acceptance of the unborn nature of phenomena.
- 1.400 Then wicked Māra became dispirited and distressed. Weeping and choked with tears, he complained to the Blessed One, “Blessed One, I do not want beings to ever escape my grasp. Thus-gone, worthy, perfect Buddha, you wish to pass into parinirvāṇa for their sake. You never diminish, so you have a lifespan that lets you remain for eons, yet before dawn, before sunlight spreads across the land, you will have established countless beings in nirvāṇa. Blessed Thus-Gone One, you will empty my domain!”
- 1.401 The Blessed One replied to wicked Māra, “Wicked one, those who do not fully strive for virtuous qualities and those who do not cultivate faith in the domain of the Thus-Gone One will be your companions, and you, too, will be

- their companion. You will have many to keep you company, so do not weep! Wicked one, stop wailing!”
- 1.402 The Blessed One then reached down to the ground, and picking up some dust with the tip of his fingernail, he asked wicked Māra, [F.178.a] “Wicked one, what do you think? Is there more dust on the tip of my fingernail or covering this vast earth?”
- 1.403 “Blessed One, there is less dust on the tip of your fingernail, and much more covering this vast earth!” replied the wicked one.
- 1.404 The Blessed One then said to wicked Māra, “Wicked one, as in this analogy, the sentient beings whose afflictions I have exhausted and established individually in unsurpassable parinirvāṇa are far fewer than the particles of dust on the tip of my fingernail, and as in this analogy, wicked one, beings far more numerous than the particles of dust covering this vast earth have gone to your domain. So, since the realms of beings are limitless, you should be happy, wicked one! Indeed, wicked one, how long such beings remain depends on what they themselves do; there is nothing even you can do about it. So, wicked one, since there are countless realms of beings like this, do what you will with them! The Thus-Gone One will pass into parinirvāṇa during the last watch of this night.”
- 1.405 The Blessed One then asked the monks, “Monks, do you see the blessed buddhas?”
- “Yes indeed, Blessed One,” they replied.
- 1.406 The Blessed One said, “Even more than this, you will see that they are utterly limitless. Do you also see the world systems of the blessed buddhas and their wondrous buddha fields? Do you see the great arrays of the bodhisattvas and the excellences of the hearers?”
- “Yes indeed, Blessed One. Yes indeed, Well-Gone One,” they replied.
- 1.407 The Blessed One continued, “Monks, [F.178.b] the knowledge of the Thus-Gone One extends even beyond that; his knowledge is utterly infinite. Monks, the abundance of thus-gone ones and the abundance of buddha fields I see in world systems in the ten directions are so numerous that even if I were to spend an eon, a hundred eons, a thousand eons, a hundred thousand eons, ten million eons, a billion eons, or more describing them thoroughly and in great detail and with analogies, the task would still be incomplete. Monks, what I have to teach you, my disciples, I have already taught. I have held nothing back. I have taught you the entirety of the Dharma in all its aspects, inside and out. There is not even the tip of a blade of grass worth of teachings you have yet to receive, so now it is up to you to be diligent! I have taught you the Dharma of nirvāṇa, I have shown you the path that leads beyond suffering, I have produced roots of virtue that are

extremely hard for beings to produce, and I have achieved unsurpassed, completely perfect awakening. Now you must all do likewise and under no circumstances let the teachings be spoiled!”

1.408 The Blessed One then performed a miracle such that by the performance of this miracle the Dharma being taught by blessed buddhas in world systems in the ten directions could be heard by the beings in this buddha field. Those beings as numerous as the grains of sand in the river Gaṅgā who fully understood the Dharma taught by those blessed buddhas were firmly established in the three vehicles; ten trillion were firmly established in the state of unsurpassed, completely perfect awakening; ten billion beings were established in solitary awakening; [F.179.a] and an even greater number reached the state in which defilements are exhausted. The teachings likewise benefited immeasurable, uncountable, infinite, and inconceivable billions of other beings.

1.409 The Blessed One then said to the monks, “Monks, I will now pass into parinirvāṇa. Henceforth, you must do whatever you can to protect the teachings of the Buddha. Monks, in order to take care of yourselves and benefit others, you must train in this way.”

1.410 When the Blessed One had finished speaking, Venerable Ānanda and the world with its gods, humans, asuras, and gandharvas rejoiced and praised what the Blessed One had said.

1.411 *This concludes the noble Mahāyāna sūtra “The Four Boys’ Absorption.”*

c.

Colophon

c.1 Translated, edited, and finalized by the Indian scholars Jinamitra and Prajñāvarman, the translator-editor Bandé Yeshé Dé, and others.

ab.

ABBREVIATIONS

C Choné

D Degé

H Zhol/Lhasa

J Lithang

K Peking (Kangxi)

L London (Shelkar)

N Narthang

S Stok Palace MS

Y Peking (Yongle)

n.

NOTES

- n.1 To be found in the *Saṅghabhedavastu*, ch. 17 of the *Vinayavastu* (Toh 1-17).
- n.2 The similes are found at 1.50 and 1.65.
- n.3 This simile is found at 1.16.
- n.4 For a brief account of this sense of *samādhi*, see *The Absorption of the Miraculous Ascertainment of Peace* (Toh 129), i.2. See also Skilton 2002, p. 87.
- n.5 Skilton 2002, p. 56.
- n.6 Boucher 2006, p. 24; Nanjio 1884, p. 40. Nanjio noted that this is largely identical to the Tibetan.
- n.7 Nanjio 1884, p. 41.
- n.8 Nakamura 1987, p. 215.
- n.9 Phangthangma 2003, p. 11.
- n.10 In the *Denkarma* it is included among the “Miscellaneous Sūtras” (*mdo sde sna tshogs*). *Denkarma*, folio 298.a; Herrmann-Pfandt 2008, p. 72.
- n.11 See 1.394.
- n.12 Following K, N, and Y: *bde bskyed*. D: *bde skyid*.
- n.13 Following C, H, K, J, N, and Y: *gsal*. D: *bsal*.
- n.14 Upaṭiṣya (Tib. *nye rgyal*) is another name for Śāriputra, and Kolita (Tib. *pang nas skyes*) for Maudgalyāyana. They were the Buddha’s “supreme” pair of students: Upaṭiṣya in terms of knowledge, Kolita in terms of magical power.
- n.15 Following K and Y: *mi mchog de*. D and S: *mi mchog nga*.

- n.16 Tib. *chos gos ngan pa 'chang ba*. It is unclear whether this is meant as an additional name in the list (as the Tibetan syntax would suggest) or if it is an adjective for either the preceding or subsequent figure. It is not attested as a name of one of the Buddha's disciples and has been deliberately rendered ambiguously here.
- n.17 Translation tentative. Tib. *g.yar ngan shin tu che*.
- n.18 Following D: *'jigs che*. C, K, L, S, and Y: *'jig che* ("our great ruin").
- n.19 This set of verses are in nine-syllable meter in Tibetan, as compared to the seven-syllable meter used elsewhere throughout this text.
- n.20 Translation tentative. Tib. *mtshon sra rdo rje thogs*.
- n.21 Following D *bsam gtan zhi la*. K, S, and Y: *bsam gtan bzhi la* ("in the four concentrations").
- n.22 The story of how Mahākāśyapa was absent from the Buddha's parinirvāṇa and arrived several days later is told in sources in the Pali canon and in the *Saṅghabhedavastu*.
- n.23 Tib. *sngon po*, literally "blue" or "green."
- n.24 Following S: *'gron pa*. D: *'dron pa*. Possibly translating Skt. *adhvaga*.
- n.25 Translation tentative: *zhugs kyi phung po chen po yang /mdun na mchis pa mthong ba na*.
- n.26 D: *do mod nam gyi*; L and S: *nub nam gyi*.
- n.27 In this sentence the phrase *yongs su mya ngan las 'da ba*, which is found four times in the sentence, has been translated first as "complete nirvāṇa," then as "parinirvāṇa," and then, reflecting the literal meaning of the Tibetan, as "pass completely beyond suffering."
- n.28 The bodhisattva's name (Skt. *sucintitārtha*, Tib. *don legs par sems pa*) could be translated as "with good purpose."
- n.29 In the Tibetan, the narrative continues here in seven syllable verse, as with the child's speech.
- n.30 This is a reference to the parricide committed by King Ajātaśatru, who killed his own father King Bimbisāra. Parricide is one of the five heinous crimes of immediate retribution. See Radich 2011.

- n.31 Tib. *byis pa'i byis pa ni*. The term *byis pa*, translated in the previous verse as “child,” could equally be translated as “foolishness” or “childishness.”
- n.32 In the Tibetan the verse now shifts from seven to nine syllable meter.
- n.33 Following L: *'di*. D: *'di dag* (“these”).
- n.34 This and the following verse refer to the life story (*jātaka*) of the Buddha Śākyamuni’s previous incarnation as Viśvantara (Pali *vessantara*, Tib. *thams cad sgrol* or *dri med kun ldan*).
- n.35 Tib. *sems mtha' yas pa rjes su 'jug pa dang / ye shes zab mo'i rjes su 'jug pa dang / snying po dang ldan pa'i ting nge 'dzin la rjes su sgom pa*. An absorption called *sāravatī* (Skt. *sāravatīnāmasamādhi*, Tib. *snying po dang ldan pa zhes bya ba'i ting nge 'dzin*) literally “having a core,” is listed in the *Mahāvīyutpatti*.
- n.36 Following D: *som nyi byed*. L and S: *som nyi med* (“are without doubt”).
- n.37 Translation tentative. Tib. *sems 'di thams cad dag las log gyur pa'i / rjes su rab tu 'jug pas sems zhes bya*.
- n.38 Reading *nam mkha'i ngos 'dra ba* for D and S *nam mkha'i dngos 'dra ba*.
- n.39 Tib. *rdo rje'i rang bzhin*, literally “has the nature of a vajra.”
- n.40 Tib. *khrag khrig 'bum phrag bzhi*.
- n.41 Tib. *dmigs med*, the same as the bodhisattva’s name. It could also be translated as “beyond objectifying perception,” “objectless,” or “beyond apprehension.”
- n.42 Tib. *lhung po'i sgang na nor lha ltar*. Alternatively, “upon Mount Sumeru.”
- n.43 Tib. *rgyal ba*. Here the child seems to be referring to the thus-gone one Resting in the Branches of Awakening.
- n.44 Tib. *bye ba bcwa brgyad*, eighteen crore.
- n.45 Tib. *bye ba phrag brgyad cu rtsa gcig*, eighty-one crore.
- n.46 Translation tentative. *skad cig 'di nyid ma thal bar 'jig rten gyi khams de dang / sangs rgyas kyi zhing de nas gnyis lhan cig mi [L -mi] 'grogs par 'phags te dong ngo*. We have read *'phags* here as a translation of *abhi+ud+√gam*.
- n.47 Translation tentative. Tib. *yul ma ga dha nas byung ba'i snod rin po che las byas pa*.

- n.48 We have not identified these three enumerations: *gnas lnga*, *gnas bcu*, and *nye ba'i skyon bcu gnyis*.
- n.49 Translation tentative. Following C, K, L, N, and Y: *lus lan stong du brtags*. D, J, and S read *lugs lan stong du brtags*, possibly “cast and recast a thousand times.”
- n.50 We have not identified this list of eight qualities: *yan lag brgyad la mkhas pa'i mi stong*.
- n.51 Tib. *phung po gnyis dang theg pa gsum*. In this instance the “three vehicles” likely refers to those of the śrāvakas, solitary buddhas, and bodhisattvas. The “two categories” (or “two heaps”) have not been identified.
- n.52 Following J: *gtam ma 'dres pa*. L: *gtan 'dres pa*. D: *gtam ma 'des pa*.
- n.53 Following D: *zang zing med pa'i chos 'phags pa dgra bcom pa nyid mngon sum du byed par 'gyur ro*. N, L and S: *chos thams cad* (“the realization of all phenomena being immaterial”).
- n.54 Tib. *zhang blon dang zhang blon gyi g.yog gnyug ma*. It is unusual to find the term *zhang blon* (lit. “uncle-minister”) in a translated text. The rank or title of *zhang blon* was used in imperial Tibet for the powerful ministers drawn from the aristocratic clans or families of the emperors’ wives. It is not clear what its Sanskrit correlate would be.
- n.55 Following H: *rab tu 'dud par 'os pa zhes bya ba*. D: *rab tu mdung bar 'os pa*. L and S: *rab tu gdud pa*.
- n.56 The term *gyad*, which precedes some of the names in this list, literally means “athlete” or “champion.” Given the setting in the Malla kingdom (Tib. *gyad yul*), it indicates that they are members of the Malla clan.
- n.57 Tib. *mchog zung yang bu nyid yin*. *mchog zung* literally means “excellent pair” and is often found in reference to the Buddha’s two main disciples.
- n.58 Tib. *dge 'dun dkon mchog*, literally “Saṅgha jewel,” referencing the Saṅgha as one of the Three Jewels.
- n.59 Tib. *dbang bsgyur tshangs pa la sogs*. In the context of this condensed list of heavens, the term *dbang bsgyur* (Skt. *vaśavartin*) here appears to be a highly abbreviated form of the full name of the Heaven of Mastery over Others’ Emanations, the highest of the heavens of the desire realm, while *tshangs pa* (Skt. *brahmā*) appears to denote the deities of the Brahmā heavens of the form realm.

- n.60 Tib. *brang 'gro chen po*. In other contexts this term, which literally means “those that go on their chests” or “snakes,” refers to mahoragas, but here it refers to nāgas.
- n.61 Translation tentative. Tib. *tshangs pa ngan spong gtsug tor can*. Here Bhṛgu (*ngan spong*) and Śikhin (*gtsug tor can*) appear to be names of brahmās.
- n.62 Following S: *nyal ba mtshon cha rnam dag gis/ /yong su gshags nas sad pa na*. D reads *gshegs* rather than *gshags*; H and N read *bsad* rather than *sad*.
- n.63 Tib. *kun dga' bo bzang po dang / dpal sgra zin 'di gnyis bcol cing yongs su gtad do zhes phyag gis dge slong de dag gi lag tu gtad do*. The primary meaning of *gtad* is “press.” The implication here is that he conferred responsibility, as in the translation here of *yong su gtad* as “invested.”
- n.64 Here the Tibetan uses the same phrase as is elsewhere translated here as “will pass into parinirvāṇa” (Tib. *yongs su mya ngan las 'da'*). We have chosen to translate it here, when referring to these other monks, as “pass completely beyond suffering.”
- n.65 Translation tentative. Reading *gzhan gang dag la skyob 'gyur shing* for D, L, and S: *gzhan gang bdag la skyob 'gyur shing* (“what others will protect me?”).
- n.66 Translation tentative. *tshad med bsam gyis mi khyab pa'i/ /jig rten khams su rnam bltas na/ /gang gi phyir ni 'dir bsdad pa'i/ /sems can 'ga' yang ma mthong ngo*.
- n.67 Reading *phyag ring po che* for D, L, and S: *phyag rin po che*. This emendation better reflects the wording found in lists of the eighty minor marks of a buddha.
- n.68 While not elaborated here, this may reference a set of eight *rdo rje'i tshig* (*vajrapadas*), or “adamantine statements,” as enumerated in *The Absorption That Encapsulates All Merit* (*Sarvapuṇyasamuccayasamādhisūtra*, Toh 134), 2.73. In that sūtra, eight *vajrapadas* are delivered by the Thus-Gone Vimalakīrtirāja to the sage Uttara—a previous incarnation of Śākyamuni—along with several other enumerations of Dharma topics and the eponymous absorption itself. See also Harrison 2003, p. 128.
- n.69 In *The Perfection of Wisdom in Eighteen Thousand Lines* (*Aṣṭādaśasāhasrikāprajñāpāramitā*, Toh 10), 7.8, *the purity of the three spheres* (*trimaṇḍalapariśuddha*) is the name of an absorption.
- n.70 Following Q and Y *'du shes de nyid sten byed*. D and L: *bstan byed*. S: *ston byed*.

- n.71 Together, these three states are known as the “three doors to liberation” (Skt. *trīṇi vimokṣamukhāni*), and each has a correlate absorption. For emptiness (*stong pa nyid, śūnyatā*), the “emptiness absorption” (*śūnyatāsamādhi*); for signlessness (*mtshan ma med pa, animitta*), the signless absorption (*ānimittasamādhi*); and for wishlessness (*smon pa med pa, apraṇihita*), the “wishless absorption” (*apraṇihitasamādhi*). See Deleanu 2000, p. 74.
- n.72 Tib. *skye bu’i mthu*; Skt. *puruṣakāra*: more literally “human intervention,” which stands in juxtaposition to fate or divine intervention.
- n.73 Following S *zad med*. D: *zag med* (“undefiled”).
- n.74 At this point there is a repetition in the Tibetan—in all available Kangyur editions—of five verses and the following narrative paragraph, which are found verbatim a little earlier at folios 172.b–173.a (1.350), concerning the Buddha going to the edge of the Black Line Hell. The repetition makes little narrative sense here and appears to be an error. As a result we have decided to omit it from the translation. The omitted section reads: Then those who had received the teaching spoke these verses:

“We have discovered the noble Dharma,
Inexhaustible, free of grasping,
Unceasing, and uncorrupted;
Now we are soothed, our pain transcended.

“With understanding, he discovered the way things are.
Knowing beings’ abilities,
He teaches causes and conditions.
He has a deep love for beings.

“The omniscient one removes our pain.
He nourishes us, he gives us the cure.
The perfect Buddha has tamed us.
He has shown us how to transcend suffering.

“Our eyes, our lamp,
Will very soon pass away.
Who then will liberate millions of beings
From the torment of being continuously revived?

“He is the great physician who removes all pain,
The sustainer of all that lives,
Who nourishes beings
And ensures an end to bad rebirth.”

The Blessed One then took a place at the edge of the Great Black Line Hell and radiated a great light that lit up the beings living there, releasing many thousands of them and sending them to the higher realms. In the same way, he released many thousands of beings from the Great Crushing Hell, the Wailing Hell and the Great Wailing Hell, the Hell of Heat, and the Hell of Intense Heat. He sent them to the higher realms and established them on the path that transcends suffering.

n.75 Translation tentative. Tib. *bgrang ba'i tshul gyis mthong lags ni don dam par ni ma mthong lags so*.

n.76 This enumeration of eight buddhas of the past—with the addition of Śākyamuni making nine—is unusual. The last three buddhas are also found in the more widely-attested scheme of the seven buddhas that was common in early Buddhism. All nine, including the first five (in the same order as here) are found in the fragmentary Gandhārī version of the “Many Buddhas Sūtra,” as translated by Salomon (2018, p. 284). Five of the buddhas in this list, though in different order, are also included in an enumeration of eleven buddhas in *The Stem Array (Gaṇḍavyūha, Toh 44-45)*, 29.6.

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 absorption

ting nge 'dzin · ting 'dzin

ཉིང་ལེ་འཛིན། · ཉིང་འཛིན།

samādhi^{AD}

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyūtpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.2 acceptance of the unborn nature of phenomena

mi skye ba'i chos la bzod pa

མི་སྐྱེ་བའི་ཚོས་ལ་བཟོད་པ།

anutpattikadharmakṣānti^{AD}

Definition from the 84000 Glossary of Terms:

The bodhisattvas’ realization that all phenomena are unproduced and empty. It sustains them on the difficult path of benefiting all beings so that they do not succumb to the goal of personal liberation. Different sources link this realization to the first or eighth bodhisattva level (*bhūmi*).

g.3 Ajātaśatru

ma skyes dgra

མ་སྐྱེས་དགལ།

ajātaśatru^{AO}

The king of Magadha and son of King Bimbisāra and his queen Vaidehī, he reigned during the last ten years of the Buddha’s life and for about twenty years after. While he was a prince, he became friends with Devadatta, who convinced him to usurp his father’s throne. After he had his father imprisoned and killed, he was tormented by guilt and regret and converted to Buddhism. Thereafter he supported the Buddhist community and the compilation of the Buddha’s teachings during the First Council.

g.4 All-Enduring

thams cad bzod

ཐམས་ཅད་བཟོད།

**sarvaṣanta*^{RS}

A member of the Malla clan who worships the Buddha at his parinirvāṇa.

g.5 Amogharāja

don yod rgyal po

དོན་ཡོད་རྒྱལ་པོ།

amogharāja^{AO}

A close śrāvaka disciple of the Buddha.

g.6 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda^{AO}

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.7 Anavatapta

ma dros pa

མ་དྲོས་པ།

anavatapta^{AO}

A nāga king whose domain is Lake Anavatapta near Mount Sumeru, the source of the four great rivers of Jambudvīpa.

g.8 Aniruddha

ma 'gags

མ་འགགས།

aniruddha^{AO}

Definition from the 84000 Glossary of Terms:

Lit. “Unobstructed.” One of the ten great śrāvaka disciples, famed for his meditative prowess and superknowledges. He was the Buddha's cousin—a son of Amṛtodana, one of the brothers of King Śuddhodana—and is often mentioned along with his two brothers Bhadrīka and Mahānāma. Some sources also include Ānanda among his brothers.

g.9 Ascending on Shoulders

phrag par 'dzeg

ཕྱག་པར་འཛོག་

—

A member of the Malla clan who worships the Buddha at his parinirvāṇa.

g.10 ascetic

dge sbyong

དགེ་སྦྱོང་།

śramaṇa ^{AD}

Definition from the 84000 Glossary of Terms:

A general term applied to spiritual practitioners who live as ascetic mendicants. In Buddhist texts, the term usually refers to Buddhist monastics, but it can also designate a practitioner from other ascetic/monastic spiritual traditions. In this context *śramaṇa* is often contrasted with the term *brāhmaṇa* (*bram ze*), which refers broadly to followers of the Vedic tradition. Any renunciate, not just a Buddhist, could be referred to as a *śramaṇa* if they were not within the Vedic fold. The epithet Great Śramaṇa is often applied to the Buddha.

g.11 asura

lha min · lha ma yin

ལྷ་མིན། · ལྷ་མ་ཡིན།

asura ^{AD}

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.12 Atyuccagāmin

mngon par 'phags par gshegs pa

མངོན་པར་འཕགས་པར་གཤེགས་པ།

atyuccagāmin ^{AO}

Literally “The Ascended,” the fourth of eight named buddhas of the past (with the addition of Śākyamuni making nine) in *The Four Boys' Absorption*. It has been assumed that this is a variant Tibetan spelling of a buddha of the past whose attested Sanskrit name is elsewhere found in Tibetan as *mthor 'phags pa* (*The Chapter on Medicines* [*Bhaiṣajyavastu*, Toh 1-6], e.g., 9.1506) and *shin tu mtho bar gshegs pa* (*The Stem Array* [*Gaṇḍavyūha*, Toh 44-45], 28.15–28.18), among other variants.

g.13 awakened

sangs rgyas

སངས་རྒྱས།

buddha ^{AD}

One of four words that emanate from every pore of the bodhisattva child Without Reference who arrives at the scene of the Buddha's parinirvāṇa. See “buddha.”

g.14 awakened one

sangs rgyas

སངས་རྒྱས།

buddha ^{AD}

See also “buddha.”

g.15 bad rebirth

ngan 'gro

ངན་འགྲོ།

durgati ^{AD}

The three lower rebirths, into the realms of hell beings, pretas, and animals.

g.16 Bamboo Grove

'od ma'i tshal

འོད་མའི་ཚལ།

veṇuvana ^{AO}

The bamboo grove near Rājagṛha where the Buddha regularly stayed and gave teachings. It was situated on land donated by King Bimbisāra of Magadha. It was the first of several landholdings donated to the Buddhist community during the time of the Buddha.

g.17 Bandé Yeshé Dé

ban de ye shes sde

བན་དེ་ཡེ་ཤེས་སྡེ།

—

Definition from the 84000 Glossary of Terms:

Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé's great importance for the propagation of Buddhism in Tibet during the imperial era, only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.

g.18 Beautiful Heap of Jewels

lta mdzes rin chen brtsegs

ལྷ་མཛོལ་རིན་ཆེན་བརྗེགས།

**ratnacchattrakūṭasaṃdarśana* ^{RS}

A buddha to the south, from whose buddha field, the world called Ratnavyūha, the bodhisattva child Thoroughly at Peace comes.

g.19 best of men

mi mchog

མི་མཚོག།

puruṣottama ^{AD} · *narottama* ^{AD}

An epithet of the Buddha.

g.20 beyond suffering

mya ngan 'da' · mya ngan 'da' bar 'gyur

མྱ་ངན་འདུལ། · མྱ་ངན་འདུལ་བར་འགྱུར།

—

Definition from the 84000 Glossary of Terms:

In Sanskrit, the term *nirvāṇa* literally means “extinguishment” and the Tibetan *mya ngan las 'das pa* literally means “gone beyond sorrow.” As a general term, it refers to the cessation of all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of *nirvāṇa* are identified. The first type of *nirvāṇa*, called *nirvāṇa* with remainder (*sopadhīṣeṣanirvāṇa*), is when an arhat or buddha has attained awakening but is still dependent on the conditioned aggregates until their lifespan is exhausted. At the end of life, given that there are no more causes for rebirth, these aggregates cease and no new aggregates arise. What occurs then is called *nirvāṇa* without remainder (*anupadhīṣeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of *nirvāṇa* in which there is no remainder of the aggregates. The Mahāyāna teachings distinguish the final *nirvāṇa* of buddhas from that of arhats, the latter of which is not considered ultimate. The buddhas attain what is called nonabiding *nirvāṇa* (*apratiṣṭhitanirvāṇa*), which transcends the extremes of *samsāra* and *nirvāṇa*, i.e., existence and peace. This is the *nirvāṇa* that is the goal of the Mahāyāna path.

In this text:

See “pass into *nirvāṇa*.”

g.21 **Bhr̥gu**

ngan spong

བན་ལྷོང་།

bhr̥gu^{AO}

A deity from the Brahmā realms.

g.22 **blessed one**

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavat^{AD}

Definition from the 84000 Glossary of Terms:

In Buddhist literature, an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four *māras*, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going

beyond” saṃsāra and nirvāṇa—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four māras.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root √*bhañj* (“to break”).

g.23 bodhisattva

byang chub sems dpa'

བྱང་ལྷན་སེམས་དཔལ།

bodhisattva ^{AD}

Definition from the 84000 Glossary of Terms:

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the ten bodhisattva levels (*daśabhūmi*, *sa bcu*). Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize both the selflessness of persons and the selflessness of phenomena.

g.24 Bodhisattva Collection

byang chub sems dpa'i sde snod

བྱང་ལྷན་སེམས་དཔལ་གྱི་སྡེ་སྣོད།

bodhisattvapitaka ^{AD}

The collected teachings of the Great Vehicle or Mahāyāna.

g.25 Brahmā

tshangs po · tshangs pa

ཚངས་པོ། · ཚངས་པ།

brahmā ^{AO}

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*Sahāmpati*) and Great Brahmā (*Mahābrahmā*).

g.26 **Brahmā realms**

tshangs pa'i 'jig rten

ཚངས་པའི་འཛིན་རྟེན།

brahmaloka ^{AO}

Definition from the 84000 Glossary of Terms:

A collective name for the first three heavens of the form realm, which correspond to the first concentration (*dhyāna*): Brahmakāyika, Brahmāpurohita, and Mahābrahmā (also called Brahmāpārṣadya). These are ruled over by the god Brahmā. According to some sources, it can also be a general reference to all the heavens in the form realm and formless realm. (*Provisional 84000 definition. New definition forthcoming.*)

g.27 **branches of awakening**

byang chub kyi yan lag

བྱང་ཚུབ་གྱི་ཡན་ལག།

bodhyaṅga ^{AD}

See “seven branches of awakening.”

g.28 **buddha**

sangs rgyas

སངས་རྒྱས།

buddha ^{AD}

A fully awakened being; when spelled with a capital letter it refers to the Buddha Śākyamuni, one of the Three Jewels, unless another buddha is specified.

g.29 **buddha field**

sangs rgyas kyi zhing

སངས་རྒྱས་གྱི་ཞིང་།

buddhakṣetra ^{AD}

In this text, the world system in which a particular buddha has appeared.

g.30 **caraka**

spyod pa pa

སྟོད་པ་པ།

caraka ^{AD}

In Buddhist usage, a general term for non-Buddhist religious mendicants, often paired with parivrājakas in stock lists of followers of heretical movements.

g.31 celibate

tshangs par spyod pa

ཚངས་པར་སྦྱོད་པ།

brahmacārin ^{AD}

See “celibate renunciate.”

g.32 celibate renunciate

tshangs par spyad pa

ཚངས་པར་སྦྱོད་པ།

brahmacārin ^{AD}

One who abstains from sexual activity as a religious observance.

g.33 chiliocosm

*stong gi 'jig rten gyi kham*s

སྟོང་གི་འཇིག་རྟེན་གྱི་ཁམས།

sāhasralokadhātuḥ ^{AO}

A “thousandfold universe,” also called a “small chiliocosm” (*sāhasracūḍiko lokadhātu*), consisting of a thousand worlds each made up of their own Mount Meru, four continents, sun, moon, and god realms.

g.34 community

dge 'dun · tshogs

དགེ་འདུན། ་ ཚོགས།

saṅgha ^{AD}

Definition from the 84000 Glossary of Terms:

Though often specifically reserved for the monastic community, this term can be applied to any of the four Buddhist communities—monks, nuns, laymen, and laywomen—as well as to identify the different groups of practitioners, like the community of bodhisattvas or the community of śrāvakas. It is also the third of the Three Jewels (*triratna*) of Buddhism, the Buddha, the Teaching, and the Community.

g.35 country of the Mallas

gyad rnams dang nye ba

གུད་རྣམས་དང་ཉེ་བ།

—

One of the sixteen great countries (*mahājanapada*) of Northern India during the Buddha's lifetime, with Kuśinagara as its capital. See also "Malla."

g.36 crime of immediate retribution

mtshams med pa

མཚམས་མེད་པ།

ānantarya ^{AD}

The five crimes of immediate retribution, acts for which one will be reborn in hell immediately after death, without any intervening stages: killing an arhat, killing one's mother, killing one's father, creating schism in the saṅgha, and maliciously drawing blood from a tathāgata's body.

g.37 Delighting in Wisdom

ye shes dga' ba

ཡེ་ཤེས་དགའ་བ།

**jñānapriya* ^{RS}

A monk who trained under the buddha Flawless Eye. A previous life of the bodhisattva child Without Reference.

g.38 Devadatta

lha sbyin

ལྷ་སྤྱིན།

devadatta ^{AO}

The cousin and adversary of the Buddha Śākyamuni. Devadatta befriended Ajātaśatru and convinced him to usurp the throne of his father Bimbisāra.

g.39 dhāraṇī

gzungs

གཟུངས།

dhāraṇī ^{AO}

Definition from the 84000 Glossary of Terms:

The term *dhāraṇī* has the sense of something that "holds" or "retains," and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula that distills and "holds" essential

points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.40 Dīpaṅkara

mar me mdzad

མར་མེ་མཛད།

dīpaṅkara ^{AO}

The buddha of the past who prophesied the future awakening of the Buddha Śākyamuni. The first of eight named buddhas of the past (with the addition of Śākyamuni making nine) in *The Four Boys' Absorption*.

g.41 disciple

nyan thos

ཉན་ཐོས།

śrāvaka ^{AD}

See "hearer."

g.42 eight great hells

dmyal ba chen po brgyad

དམྱལ་བ་ཚེན་པོ་བརྒྱད།

aṣṭamahāniraya ^{AD}

The eight great hot hells are usually listed as the Reviving Hell, the Black Line Hell, the Crushing Hell, the Wailing Hell, the Great Wailing Hell, the Hell of Heat, the Hell of Intense Heat, and the Hell of Unceasing Torture.

g.43 Elāpatra

e la'i 'dab

ཨ་ལའི་འདབ།

elāpatra ^{AO}

A nāga king.

g.44 elder

gnas brtan

གནས་བརྟན།

sthavira ^{AD}

The eldest and most venerable among the monastic Buddhist disciples.

g.45 emptiness

stong pa nyid

སྟོང་པ་ཉིད།

śūnyatā^{AD}

One of four words that emanate from every pore of the bodhisattva child Without Reference who arrives at the scene of the Buddha's parinirvāṇa.

Definition from the 84000 Glossary of Terms:

Emptiness denotes the ultimate nature of reality, the total absence of inherent existence and self-identity with respect to all phenomena.

According to this view, all things and events are devoid of any independent, intrinsic reality that constitutes their essence. Nothing can be said to exist independent of the complex network of factors that gives rise to its origination, nor are phenomena independent of the cognitive processes and mental constructs that make up the conventional framework within which their identity and existence are posited. When all levels of conceptualization dissolve and when all forms of dichotomizing tendencies are quelled through deliberate meditative deconstruction of conceptual elaborations, the ultimate nature of reality will finally become manifest. It is the first of the three gateways to liberation.

g.46 eon

bskal pa

བསྐྱལ་པ།

kalpa^{AD}

Definition from the 84000 Glossary of Terms:

A cosmic period of time, sometimes equivalent to the time when a world system appears, exists, and disappears. According to the traditional Abhidharma understanding of cyclical time, a great eon (*mahākalpa*) is divided into eighty lesser eons. In the course of one great eon, the universe takes form and later disappears. During the first twenty of the lesser eons, the universe is in the process of creation and expansion; during the next twenty it remains; during the third twenty, it is in the process of destruction; and during the last quarter of the cycle, it remains in a state of empty stasis. A fortunate, or good, eon (*bhadrakalpa*) refers to any eon in which more than one buddha appears.

g.47 Excellent Flower

me tog bzang po

མེ་ཏོག་བཟང་པོ།

**supuṣpa*^{RS}

A merchant in the city of Vārāṇasī, in whose household appears the bodhisattva child Without Reference.

g.48 eye of flesh

sha'i mig · sha'i spyan

ཤའི་མིག་ · ཤའི་སྤྱན།

māṃsacakṣus^{AD}

One of the five “eyes” (*pañcacakṣus*) or higher perceptions of buddhas, it refers to the ability to see across great distances and through physical objects.

g.49 Fearless

'jigs med

འཇིགས་མེད།

**abhaya*^{RS}

A member of the Malla clan who worships the Buddha at his parinirvāṇa.

g.50 fearlessnesses

mi 'jigs pa

མི་འཇིགས་པ།

vaiśāradya^{AD}

The fearlessnesses of a buddha are usually counted as four and refer to the four assurances proclaimed by buddhas: fearlessness in declaring that one has awakened, that one has ceased all illusions, that one has taught the obstacles to awakening, and that one has shown the way to liberation.

g.51 field of phenomena

chos dbyings

ཚོས་དབྱིངས།

dharmadhātu^{AD}

A synonym for ultimate reality; the dimension (*dhātu*) of all phenomena (*dharma*). While the Sanskrit term *dhātu* was regularly translated into Tibetan as *kham*s (“field,” “element,” or “realm”), in this multivalent compound it was translated into Tibetan as *dbyings*, meaning “space,” thereby expressing the ultimate reality of all phenomena as boundless, immaterial, and nonconceptual.

g.52 five basic precepts

bslab pa'i gzhi lnga

བསྐྱབ་པའི་གཞི་ལྷན།

pañcaśikṣāpada ^{AD}

Definition from the 84000 Glossary of Terms:

Refers to the five fundamental precepts of abstaining from killing, stealing, sexual misconduct, lying, and consuming intoxicants.

g.53 five degenerations

snyigs ma lnga

སྐྱིག་མ་ལྷན།

pañcakaṣāya ^{AD}

The five degenerations are usually enumerated as (1) degeneration of lifespan, (2) degeneration of views, (3) degeneration of the afflictions (4) degeneration of beings, and (5) degeneration of the era.

g.54 Flawless Eye

dri med spyan

དྲི་མེད་སྐྱེན།

**vimalanetra* ^{RS}

The buddha from whom the bodhisattva child Without Reference received teachings in a former life.

g.55 Flower of Clairvoyance

mngon par shes pa'i me tog kun tu rgyas pa thob pa

མངོན་པར་ཤེས་པའི་མེ་ཏོག་ཀུན་ཏུ་རྒྱས་པ་ཐོབ་པ།

**abhijñotphullapuṣpa* ^{RS} . **abhijñāsaṃkusumitaprāpta* ^{RS}

Literally “he who has obtained the blooming flower of higher perception.” A bodhisattva from the “flower-filled” buddha field Puṣpavatī far to the north, who incarnates as a child in the household of a general in the city of Vaiśālī.

g.56 four communities

'khor bzhi

འཁོར་བཞི།

caturpariṣad ^{AD}

The four types of Buddhist disciples: male and female monastics (Skt. *bhikṣu*, Tib. *dge slong*) and male and female lay devotees (Skt. *upāsaka*, Tib. *dge bsnyen*). Pali: *caturparisa*.

g.57 four concentrations

bsam gtan zhi

བསམ་གཏན་ཞི།

caturdhyāna ^{AD}

The four levels of absorption of the beings living in the form realms.

g.58 Four Great Kings

rgyal po chen po bzhi

རྒྱལ་པོ་ཚེན་པོ་བཞི།

caturmahārāja ^{AD}

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi' i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World-Protectors (*lokapāla*, 'jig rten skyong ba).

g.59 four truths

bden pa bzhi

བདེན་པ་བཞི།

catuḥsatya ^{AD}

Definition from the 84000 Glossary of Terms:

The four truths that the Buddha transmitted in his first teaching: (1) suffering, (2) the origin of suffering, (3) the cessation of suffering, and (4) the path to the cessation of suffering.

g.60 gandharva

dri za

དྲི་ཟ།

gandharva ^{AD}

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as

celestial musicians who serve the gods. In the *Abhidharma*, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.61 Gaṅgā

gang gA

གང་གླ་

gaṅgā^{AO}

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the *sūtras*, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.62 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང་།

garuḍa^{AD}

Definition from the 84000 Glossary of Terms:

In Indian mythology, the *garuḍa* is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the *nāgas*. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.63 Gautama

go'u ta ma

གོ་ཏུ་ཏ་མ།

gautama^{AO}

The family name of the Buddha Śākyamuni, shared with his close relatives. In *The Four Boys' Absorption*, the Buddha refers to his cousin Ānanda, who was his father's brother's son, as "Son of Gautama."

g.64 Gavāmpati

ba lang bdag

བ་ལང་བདག

gavāmpati^{AO}

A close śrāvaka disciple of the Buddha.

g.65 god

lha · lha'i bu

ལྷ། · ལྷའི་བུ།

deva^{AD}

Definition from the 84000 Glossary of Terms:

Cognate with the English term *divine*, the devas are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six "destinies" (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, "heavens" that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.66 goddess

lha'i bu mo

ལྷའི་བུ་མོ།

devī^{AD}

See "god."

g.67 Great Black Line Hell

dmyal ba chen po thig nag

དམུལ་བ་ཚེན་པོ་ཐིག་ནག

kālasūtramahānaraka ^{AO}

One of the eight hot hells, the name refers to the black thread that is used to make lines on the bodies of those reborn there so that they can be cut into pieces.

g.68 Great Crushing Hell

dmyal ba chen po bsdus gzhom

དམུལ་བ་ཚེན་པོ་བསྐྱུས་གཞོམ།

saṃghātamahānaraka ^{AO}

One of the eight hot hells. Its inhabitants are repeatedly crushed between mountains.

g.69 great disciple

nyan thos chen po

ཉན་ཐོས་ཚེན་པོ།

mahāśrāvaka ^{AD}

An epithet for the Buddha's principal śrāvaka students.

g.70 Great Hell of Unceasing Torture

dmyal ba chen po mnar med pa

དམུལ་བ་ཚེན་པོ་མན་མེད་པ།

avīcimahānaraka ^{AO}

The lowest of the eight hot hells, it is characterized as endless not only in terms of the torment undergone there, but also because of the ceaseless chain of actions and effects experienced, the long lifespan of its denizens, and their being so densely crowded together that there is no physical space between them.

g.71 Great Reviving Hell

dmyal ba chen po yang sos

དམུལ་བ་ཚེན་པོ་ཡང་སོས།

saṃjīvanaraka ^{AO}

One of the eight hot hells. Born frightened of one another, its inhabitants fight using sharp weapons, and every time they die are instantly revived and continue fighting.

g.72 great sage

thub chen

ཐུབ་ཆེན།

mahāmuni ^{AD}

Here used as an epithet of the Buddha.

g.73 great trichiliocosm

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

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

trisāhasramahāsāhasralokadhātu ^{AD}

Definition from the 84000 Glossary of Terms:

The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000³ world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (*dvīsāhasra-mahāsāhasralokadhātu*), which are in turn made up of 1,000 first-order world systems, each with its own Mount Sumeru, continents, sun and moon, etc.

g.74 Great Wailing Hell

ngu 'bod chen po

ངུ་འབོད་ཆེན་པོ།

mahārauravamahānaraka ^{AO}

One of the eight hot hells. An even greater version of the Wailing Hell, likewise known for the cries of its inhabitants.

g.75 hearer

nyan thos

ཉན་ཐོས།

śrāvaka ^{AD}

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more

time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.76 Heaven of Good Emanation

rab 'phrul

རབ་འཕྲུལ།

nirmāṇarati^{AO} · *sunirmita*^{AO}

A heaven in the desire realm.

g.77 Heaven of Joy

dga' ldan

དགའ་ལྷན།

tuṣita^{AO}

Definition from the 84000 Glossary of Terms:

Tuṣita (or sometimes Saṃtuṣita), literally “Joyous” or “Contented,” is one of the six heavens of the desire realm (*kāmadhātu*). In standard classifications, such as the one in the *Abhidharmakośa*, it is ranked as the fourth of the six counting from below. This god realm is where all future buddhas are said to dwell before taking on their final rebirth prior to awakening. There, the Buddha Śākyamuni lived his preceding life as the bodhisattva Śvetaketu. When departing to take birth in this world, he appointed the bodhisattva Maitreya, who will be the next buddha of this eon, as his Dharma regent in Tuṣita. For an account of the Buddha’s previous life in Tuṣita, see *The Play in Full* (Toh 95), 2.12, and for an account of Maitreya’s birth in Tuṣita and a description of this realm, see *The Sūtra on Maitreya’s Birth in the Heaven of Joy*, (Toh 199).

g.78 Heaven of Mastery over Others’ Emanations

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin^{AO}

The highest heaven of the desire realm, the gods there possess the ability to control the magical creations of others.

g.79 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་བུ་ཚུ་གསུམ།

trāyastriṃśa^{AO}

The second heaven of the desire realm, located above Mount Meru and reigned over by Indra and thirty-two other gods.

g.80 Heaven without Conflict

'thab bral

འཇམ་བྲལ།

yāma^{AO}

A heaven in the desire realm.

g.81 Hell of Heat

tsha ba

ཚ་བ།

tapanamahānaraka^{AO}

One of the eight hot hells. Inhabitants of this hell are boiled in cauldrons, roasted in pans, beaten with hammers, and skewered with spears as their bodies burn.

g.82 Hell of Intense Heat

rab tu tsha ba

རབ་ཏུ་ཚ་བ།

pratāpanamahānaraka^{AO}

One of the eight hot hells. Inhabitants of this hell undergo all the sufferings of the Hell of Heat, as well as being seared, beaten, and skewered.

g.83 higher perceptions

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā^{AD}

Superknowledges or clairvoyances, normally listed as five or six. The first five are divine sight, divine hearing, knowing how to manifest miracles, remembering previous lives, and knowing the minds of others. A sixth, knowing that all defects have been eliminated, is often added. The first five are attained through concentration (Tib. *bsam gtan*, Skt. *dhyāna*) and are sometimes described as worldly, as they can be attained to some extent by non-Buddhist yogis, while the sixth is supramundane and attained only by realization—by bodhisattvas or, according to some accounts, only by buddhas.

g.84 higher realms

bzang 'gro

བཟང་འགྲོ།

sugati ^{AD}

The three higher realms of saṃsāra, those of the humans, asuras, and devas.

g.85 Huluka

gsal mthong

གསལ་མཐོང་།

huluka ^{AO}

A nāga king.

g.86 Intelligent

blo bzang

བློ་བཟང་།

**sumati* ^{RS}

A member of the Malla clan who worships the Buddha at his parinirvāṇa.

g.87 Invincible

rgyal dka'

རྒྱལ་དཀའ།

**durjaya* ^{RS}

A member of the Malla clan who worships the Buddha at his parinirvāṇa.

g.88 irreversibility

phyir mi ldog pa

ཕྱིར་མི་ལྡོག་པ།

avinivartanīya ^{AD} . *avinivarta* ^{AD} . *avaiivartika* ^{AD}

The stage on the bodhisattva path at which the practitioner will never turn back and will inevitably proceed toward full awakening.

g.89 Jambu river

'dzam bu chu bo

འཛམ་བུ་ཚུབོ།

jambūnadī ^{AO}

A mythical river famed as the source of the finest gold.

g.90 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་རྒྱུད།

jambudvīpa^{AO}

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” *Jambu* is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a *jambu* tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. *Jambudvīpa* has the *Vajrāsana* at its center and is the only continent upon which buddhas attain awakening.

g.91 Jetavana Grove

rgyal byed tshal

རྒྱལ་བྱེད་ཚལ།

jetavana^{AO}

Definition from the 84000 Glossary of Terms:

A park in Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. It was owned by Prince Jeta, and the wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, bought it from him by covering the entire property with gold coins. It was to become the place where the monks could be housed during the monsoon season, thus creating the first Buddhist monastery. It is therefore the setting for many of the Buddha's discourses.

g.92 Jinamitra

dzi na mi tra

ཇོ་ནམི་བྲ།

jinamitra^{AO}

Indian Kashmiri paṇḍita who was resident in Tibet during the late eighth and early ninth centuries. He worked with several Tibetan translators on the translation of several sūtras.

g.93 Joy

dga' spu

དགའ་སྤྱ

**hr̥ṣṭi* ^{RS}

A world far to the west of Jambudvīpa. The buddha field of the buddha Lord of Joy, from which the bodhisattva child Without Reference comes.

g.94 Joyful

gyad dga' ba

གྱད་དགའ་བ།

—

A member of the Malla clan who worships the Buddha at his parinirvāṇa.

g.95 Kanakamuni

gser thub

གསེར་ཐུབ།

kanakamuni ^{AO}

The seventh of eight named buddhas of the past (with the addition of Śākyamuni making nine) in *The Four Boys' Absorption*. Elsewhere named as the fifth of the seven buddhas, with Śākyamuni as the seventh.

g.96 Kapilavastu

ser skya'i gnas

སེར་སྐྱའི་གནས།

kapilavastu ^{AO}

The capital city of the Śākya kingdom, the city where the Buddha Śākyamuni spent his youth. At present, there are two archeological sites, one on either side of the present border between Nepal and India, that have been identified as its remains.

g.97 Kāśyapa

'od srung

འོད་སྤྱང།

kāśyapa ^{AO}

The last of eight named buddhas of the past (with the addition of Śākyamuni making nine) in *The Four Boys' Absorption*. Elsewhere named as the sixth of the seven buddhas, with Śākyamuni as the seventh.

g.98 Kāśyapakumāra

'od srung gzhon nu

འོད་སྤྱང་གཞོན་ནུ།

*kāśyapakumāra^{RS}

One of the elders mentioned in *The Four Boys' Absorption* as being present at the Buddha's parinirvāṇa. He is to be distinguished from the disciple Mahākāśyapa who, it is said, was not present.

g.99 Kātyāyana

ka tya'i bu

ཀ་ཏྱའི་བུ།

kātyāyana^{AO}

One of the principal śrāvaka disciples of the Buddha, he was renowned for his ability to understand the Buddha's teachings.

g.100 Kauṣṭhila

gsus po che

གསུས་པོ་ཚེ།

kauṣṭhila^{AO}

One of the great śrāvaka disciples of the Buddha Śākyamuni, known for his analytical reasoning.

g.101 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara^{AD}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.102 Kolita

pang nas skyes

པང་ནས་སྐྱེས།

kolita^{AO}

Another name of Maudgalyāyana. The meaning of the Tibetan is “Born from the Lap.”

g.103 Krakucchanda

'khor ba 'jig

འཁོར་བ་འཇིག

krakucchanda ^{AO}

The sixth of eight named buddhas of the past (with the addition of Śākyamuni making nine) in *The Four Boys' Absorption*. Elsewhere named as the fourth of the seven buddhas, with Śākyamuni as the seventh.

g.104 Kuśinagara

ku sha'i grong khyer

ཀུ་ཤའི་གྲོང་ཁྱེར།

kuśinagara ^{AO}

Capital city of the Mallas, near the site where the Buddha passed into parinirvāṇa.

g.105 lay devotee

dge bsnyen · dge bsnyen ma

དགེ་བསྐྱེན། · དགེ་བསྐྱེན་མ།

upāsaka ^{AD} · *upāsikā* ^{AD}

A lay Buddhist practitioner who observes the five precepts not to kill, lie, steal, be intoxicated, or commit sexual misconduct.

g.106 league

dpag tshad

དཔག་ཚད།

yojana ^{AD}

An ancient unit of measuring distance, calculated differently in various systems but in the range of four to nine modern miles.

g.107 Leonine

seng ge lta bu

སེང་གེ་ལྷ་བུ།

**siṃhaketu* ^{RS}

“Lion-Like,” a merchant in Śrāvastī in whose household the bodhisattva Thoroughly at Peace appears as a child.

g.108 level of cultivation

sgom pa'i sa

སྒོམ་པའི་ས།

bhāvanābhūmi

A stage in the path to awakening.

g.109 level of nonreturning

phyir mi 'ong ba'i 'bras bu

ཕྱིར་མི་འོང་བའི་འབྲས་བུ།

anāgāmiṃphala ^{AD}

The third of four levels of attainment in the vehicle of the śrāvakas, at which one will no longer be reborn in the desire realm.

g.110 level of seeing

mthong ba'i sa

མཐོང་བའི་ས།

darśanabhūmi

A stage in the path to awakening.

g.111 level of training

slob pa'i sa

སྒོམ་པའི་ས།

śaikṣabhūmi

A stage in the path to awakening.

g.112 Licchavi

lid tsa bl

ལིད་ཅ་བླ།

licchavi ^{AD}

A person belonging to the Licchavi clan, the people of the city and region of Vaiśālī at the time of the Buddha Śākyamuni.

g.113 lion couch

seng ge'i gzims khri

སེང་གའི་གཞིམས་ཀྱི།

—

The bed, divan, or couch upon which the Buddha passes into parinirvāṇa.

g.114 lion throne

seng ge'i khri

སང་གེ་ཀྲི།

siṃhāsana^{AD}

The Buddha's seat or a royal throne.

g.115 Lord of Joy

dga' ba'i dbang phyug

དགའ་བའི་དབང་ཕྱུག

**nandeśvara*^{RS}

A buddha to the west, from whose buddha field the bodhisattva child
Without Reference comes.

g.116 lord of the Sahā world

mi mjed kyi bdag po

མི་མཛེད་ཀྱི་བདག་པོ།

sahāmpati

An epithet of Brahmā. See "Sahā world."

g.117 lower realms

ngan 'gro

ངན་འགྲོ།

durgati^{AD}

See "bad rebirth."

g.118 Magadha

ma ga d+hA

མ་ག་རྒྱ།

magadha^{AO}

Definition from the 84000 Glossary of Terms:

An ancient Indian kingdom that lay to the south of the Ganges River in what today is the state of Bihar. Magadha was the largest of the sixteen "great states" (*mahājanapada*) that flourished between the sixth and third centuries BCE in northern India. During the life of the Buddha Śākyamuni, it was ruled by King Bimbisāra and later by Bimbisāra's son, Ajātaśatru. Its capital was initially Rājagṛha (modern-day Rajgir) but was later moved to Pāṭaliputra

(modern-day Patna). Over the centuries, with the expansion of the Magadha's might, it became the capital of the vast Mauryan empire and seat of the great King Aśoka.

This region is home to many of the most important Buddhist sites, including Bodh Gayā, where the Buddha attained awakening; Vulture Peak (*Gṛdhra-kūṭa*), where the Buddha bestowed many well-known Mahāyāna sūtras; and the Buddhist university of Nālandā that flourished between the fifth and twelfth centuries CE, among many others.

g.119 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa^{AO}

A leading disciple of the Buddha, famed for his asceticism. According to tradition, Mahākāśyapa was absent at the Buddha's parinirvāṇa. After the Buddha's passing, he became a leader of the saṅgha.

g.120 Mahākauṣṭhila

gsus po che chen po

གསུས་པོ་ཆེ་ཆེན་པོ།

**mahākauṣṭhila*^{RS}

See "Kauṣṭhila."

g.121 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga^{AD}

Definition from the 84000 Glossary of Terms:

Literally "great serpents," mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.122 Maitreya

byams pa

བྱམས་པ།

maitreya^{AO}

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni's regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha's interlocutor or as a teacher of the Dharma. *Maitreya* literally means "Loving One." He is also known as Ajita, meaning "Invincible."

For more information on Maitreya, see, for example, the introduction to *Maitreya's Setting Out* (Toh 198).

g.123 Malla

gyad

གྱད།

malla

Name of a people or clan in Northern India during the Buddha's lifetime. The literal meaning of *gyad* in Tibetan is "athlete," "strong man," or "champion."

g.124 Malla country

gyad kyi dog sa

གྱད་ཀྱི་དོག་ས།

—

See "country of the Mallas."

g.125 Malla kingdom

gyad kyi yul

གྱད་ཀྱི་ཡུལ།

—

See "country of the Mallas."

g.126 Manasvin

gzi can

གཟི་ཅན།

manasvin ^{AO}

A nāga king.

g.127 mandāra

man dar

མན་དར།

mandāra ^{AD}

Possibly the purple orchid (*Bauhinia purpurea*) or the coral tree (*Erythrina indica*); a tree with divine association whose flowers are showered over the world by gods.

g.128 Māra

bdud

བདུ།

māra ^{AO}

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārthavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one’s life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.129 Maudgalyāyana

maud gal gyi bu

མོད་གལ་གྱི་བུ།

maudgalyāyana ^{AO}

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala’s descendants.” Respectfully referred to as Mahāmaudgalyāyana, “Great Maudgalyāyana.”

g.130 **Mighty**

stobs po che

སྟོབས་པོ་ཚེ།

**mahābala* ^{RS}

A member of the Malla clan who worships the Buddha at his parinirvāṇa.

g.131 **Mighty Eye of the North**

byang phyogs kyi stobs kyi mig

བྱང་ཕྱོགས་ཀྱི་སྟོབས་ཀྱི་མིག།

**bodhipakṣabalacakṣus* ^{RS}

A member of the Malla clan who worships the Buddha at his parinirvāṇa.

g.132 **mighty sage**

drang srong chen po

དྲང་སྟོང་ཆེན་པོ།

maharṣi ^{AD}

Here used as an epithet of the Buddha.

g.133 **monastery**

gtsug lag khang

གུ་སུག་ལག་ཁང་།

vihāra ^{AD}

A dwelling place of Buddhist monks. Originally a place where wandering monks would stay only during the monsoon, it later developed into a permanent domicile.

g.134 **Mucilinda**

btang bzung

བཏང་བཟུང།

mucilinda^{AO}

A nāga king.

g.135 nāga

klu

ལྷ།

nāga^{AD}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.136 nāginī

klu'i bu mo

ལྷ་ལྷོ་མོ།

nāginī^{AD}

A female nāga, or “daughter of nāgas.”

g.137 Nanda

dga' bo

དགའ་བོ།

nanda^{AO}

A nāga king.

g.138 Nanda

dga' bo

དགའ་བོ།

nanda^{AO}

A śrāvaka disciple of the Buddha.

g.139 Nandika

dga' byed

དགའ་བྱེད།

nandika^{AO}

A śrāvaka disciple of the Buddha.

g.140 Padmottama

pad ma dam pa

པདྨ་དམ་པ།

padmottama^{AO}

The third of eight named buddhas of the past (with the addition of Śākyamuni making nine) in *The Absorption of the Four Boys*. In *The Basket's Display* (*Kāraṇḍavyūha*, Toh 116, 2.41–2.59), this is the buddha who receives the six-syllable mantra from Avalokiteśvara.

g.141 parivrājaka

kun tu rgyu

ཀུན་ཏུ་རྒྱ།

parivrājaka^{AD}

Definition from the 84000 Glossary of Terms:

A non-Buddhist religious mendicant who literally “roams around.”

Historically, they wandered in India from ancient times, including the time of the Buddha, and held a variety of beliefs, engaging with one another in debate on a range of topics. Some of their metaphysical views are presented in the early Buddhist discourses of the Pali Canon. They included women in their number.

g.142 pass into nirvāṇa

mya ngan 'da' · mya ngan 'da' bar 'gyur

མྱ་ངན་འདའ། · མྱ་ངན་འདའ་བར་འགྱུར།

—

Definition from the 84000 Glossary of Terms:

In Sanskrit, the term *nirvāṇa* literally means “extinguishment” and the Tibetan *mya ngan las 'das pa* literally means “gone beyond sorrow.” As a general term, it refers to the cessation of all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of nirvāṇa are identified. The first type of nirvāṇa, called nirvāṇa with remainder (*sopadhiśeṣanirvāṇa*), is when an arhat or buddha has attained awakening but is still dependent on the conditioned aggregates until their lifespan is exhausted. At the end of life, given that there are no more causes for rebirth, these aggregates cease and no new aggregates arise. What occurs then is called nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of nirvāṇa in which there is no remainder of the aggregates. The Mahāyāna teachings distinguish the final nirvāṇa of buddhas from that of arhats, the latter of which is not considered ultimate. The buddhas attain what is called nonabiding nirvāṇa (*apratiṣṭhitanirvāṇa*), which transcends the extremes of saṃsāra and nirvāṇa, i.e., existence and peace. This is the nirvāṇa that is the goal of the Mahāyāna path.

In this text:

The term is used interchangeably in this text with “pass into parinirvāṇa” to refer to the Buddha passing away.

g.143 pass into parinirvāṇa

yongs su mya ngan las 'da' ba

ཡོངས་སུ་སྐྱུ་རྩེ་ལས་འདྲའ་བ།

—

Definition from the 84000 Glossary of Terms:

This refers to what occurs at the end of an arhat’s or a buddha’s life. When nirvāṇa is attained at awakening, whether as an arhat or buddha, all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence have ceased, but due to previously accumulated karma, the aggregates of that life remain and must still exhaust themselves. It is only at the end of life that these cease, and since no new aggregates arise, the arhat or buddha is said to attain *parinirvāṇa*, meaning “complete” or “final” nirvāṇa. This is synonymous with the attainment of nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*).

According to the Mahāyāna view of a single vehicle (*ekayāna*), the arhat’s parinirvāṇa at death, despite being so called, is not final. The arhat must still enter the bodhisattva path and reach buddhahood (see *Unraveling the Intent*, Toh 106, [7.14](#).) On the other hand, the parinirvāṇa of a buddha, ultimately speaking, should be understood as a display manifested for the benefit of beings; see *The Teaching on the Extraordinary Transformation That Is the Miracle of Attaining the Buddha’s Powers* (Toh 186), [1.32](#).

The term *parinirvāṇa* is also associated specifically with the passing away of the Buddha Śākyamuni, in Kuśinagara, in northern India.

g.144 peace

nye bar zhi ba

ཉེབར་ཞི་བ།

upaśānta^{AD}

One of four words that emanate from every pore of the bodhisattva child Without Reference who arrives at the scene of the Buddha's parinirvāṇa.

g.145 perfumed chamber

dri gtsang khang pa

དྷི་གཙམ་ཁང་པ།

gandhakuṭī^{AD}

The name given to the Buddha's personal room at the Jetavana monastery. The term was later applied to the room in any monastery where an image of the Buddha is installed, to signify his presence.

g.146 piśāca

sha za

ཤ་ཟ།

piśāca^{AD}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below *rākṣasas*, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from \sqrt{pis} , to carve or chop meat, as reflected also in the Tibetan *sha za*, "meat eater." They are often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.147 powers of a buddha

sangs rgyas kyi stobs

སངས་རྒྱལ་གྱི་སྟོབས།

—

See "ten powers"

g.148 Prajāpati

skye dgu'i bdag po

སྐྱེ་དགུ་འི་བདག་པོ།

prajāpati^{AO}

Literally “Lord of Creatures,” the title usually refers to high worldly gods such as Indra, Viṣṇu, and Śiva.

g.149 Prajñāvarman

pra dz+nyA bar+ma

པ་རྣེ་བམ།

prajñāvarman^{AO}

Indian Bengali paṇḍita resident in Tibet during the late eighth and early ninth centuries. Arriving in Tibet at the invitation of the Tibetan king, he assisted in the translation of numerous canonical scriptures.

g.150 Precious and Melodious

rin chen dbyangs can

རིན་ཆེན་དབྱངས་ཅན།

—

A world far to the east of Jambudvīpa. The buddha field of the buddha Śiṃhanāda, from which the bodhisattva child Sucintitārtha comes.

g.151 preta

yi dags

ཡི་དགས།

preta^{AD}

Definition from the 84000 Glossary of Terms:

One of the five or six classes of sentient beings, into which beings are born as the karmic fruition of past miserliness. As the term in Sanskrit means “the departed,” they are analogous to the ancestral spirits of Vedic tradition, the *pitṛs*, who starve without the offerings of descendants. It is also commonly translated as “hungry ghost” or “starving spirit,” as in the Chinese 餓鬼 *e gui*.

The pretas live in the realm of Yama, the Lord of Death, where they are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance.

g.152 protector of the world

'jig rten mgon po

འཇིག་རྟེན་མགོན་པོ།

lokanātha

An epithet for the Buddha Śākyamuni.

g.153 pure abodes

gnas gtsang ma

གནས་གཙང་མ།

śuddhāvāsa^{AD}

Definition from the 84000 Glossary of Terms:

The five Pure Abodes are the highest heavens of the Form Realm (*rūpadhātu*). They are called “pure abodes” because ordinary beings (*prthagjana*; *so so’i skye bo*) cannot be born there; only those who have achieved the fruit of a non-returner (*anāgāmin*; *phyir mi ’ong*) can be born there. A summary presentation of them is found in the third chapter of Vasubandhu's *Abhidharmakośa*, although they are repeatedly mentioned as a set in numerous sūtras, tantras, and vinaya texts.

The five Pure Abodes are the last five of the seventeen levels of the Form Realm. Specifically, they are the last five of the eight levels of the upper Form Realm—which corresponds to the fourth meditative concentration (*dhyāna*; *bsam gtan*)—all of which are described as “immovable” (*akopya*; *mi g.yo ba*) since they are never destroyed during the cycles of the destruction and reformation of a world system. In particular, the five are Abṛha (*mi che ba*), the inferior heaven; Atapa (*mi gdung ba*), the heaven of no torment; Sudṛśa (*gya nom snang*), the heaven of sublime appearances; Sudarśana (*shin tu mthong*), the heaven of the most beautiful to behold; and Akaniṣṭha (*’og min*), the highest heaven.

Yaśomitra explains their names, stating: (1) because those who abide there can only remain for a fixed amount of time, before they are plucked out (\sqrt{brh} , *br̥ṃhanti*) of that heaven, or because it is not as extensive (*abr̥ṃhita*) as the others in the pure realms, that heaven is called the inferior heaven (*abr̥ha*; *mi che ba*); (2) since the afflictions can no longer torment (\sqrt{tap} , *tapanti*) those who reside there because of their having attained a particular samādhi, or because their state of mind is virtuous, they no longer torment (\sqrt{tap} , *tāpayanti*) others, this heaven, consequently, is called the heaven of no torment (*atapa*; *mi gdung ba*); (3) since those who reside there have exceptional (*susṭhu*) vision because what they see ($\sqrt{dṛś}$, *darśana*) is utterly pure, that heaven is called the heaven of sublime appearances (*sudṛśa*; *gya*

nom snang); (4) because those who reside there are beautiful gods, that heaven is called the heaven of the most beautiful to behold (*sudarśana*; *shin tu mthong*); and (5) since it is not lower (*na kaniṣṭhā*) than any other heaven because there is no other place superior to it, this heaven is called the highest heaven (*akaniṣṭha*; 'og min) since it is the uppermost.

g.154 purity of the three spheres

'khor gsum yong su dag pa

འཁོར་གསུམ་ཡོང་སུ་དག་པ།

trimaṇḍalapariśuddha ^{AD}

Freedom from subject, object, and action. The name of an absorption, mentioned for example in *The Perfection of Wisdom in Eighteen Thousand Lines* (Toh 10), 7.8.

g.155 Pūrṇa

gang po

གང་པོ།

pūrṇa ^{AO}

One of the principal disciples of the Buddha.

g.156 Pūrṇamaitrāyaṇīputra

byams ma'i bu gang po

བྱམས་མའི་བུ་གང་པོ།

pūrṇamaitrāyaṇīputra ^{AO}

One of the principal disciples of the Buddha, famed for his ability to teach the Dharma.

g.157 Puṣpavatī

me tog can

མེ་ཏོག་ཅན།

puṣpavatī ^{AO}

“With Flowers,” a world far to the north of Jambudvīpa, the buddha field of Resting in the Branches of Awakening from which the child bodhisattva Flower of Clairvoyance comes, having incarnated in the household of a general in Vaiśālī.

g.158 Rāhula

sgra gcan · sgra chen bzang

སྲ་གཙམ། ་ སྲ་ཚེན་བཟང་།

rāhula^{AO}

The son of the Buddha and an important disciple whom the Buddha invests with authority, along with Ānanda, just before his parinirvāṇa in *The Four Boys' Absorption*.

g.159 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha^{AO}

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.160 rākṣasa

srin po

སྲིན་པོ།

rākṣasa^{AD}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.161 Ratnavyūha

rin po che bkod pa

རིན་པོ་ཚེབ་གོད་པ།

ratnavyūha^{AO}

A world far to the south of Jambudvīpa; the “Jewel Array” buddha field of the buddha Beautiful Heap of Jewels, from which the bodhisattva child Thoroughly at Peace comes.

g.162 Resplendent

gzi brjid lha

གཟི་བརྗིད་ལྷ།

**tejodeva*^{RS}

A member of the Malla clan who worships the Buddha at his parinirvāṇa.

g.163 Resting in the Branches of Awakening

byang chub yan lag gnas

བྱང་ལྷུབ་ཡན་ལག་གནས།

**sambodhyaṅgastha*^{RS}

A buddha to the north, from whose buddha field which the bodhisattva child Flower of Clairvoyance comes. The branches of awakening (Skt. *bodhyaṅga*, Tib. *byang chub yan lag*) are normally counted as seven: mindfulness, discrimination, diligence, joy, pliability, absorption, and equanimity.

g.164 Riches

dbyig

དབྱིག་

—

A member of the Malla clan who worships the Buddha at his parinirvāṇa.

g.165 roots of virtue

dge ba'i rtsa

དགེ་བའི་རྩ།

kuśalamūla^{AD}

Definition from the 84000 Glossary of Terms:

According to most lists (specifically those of the Pāli and some Abhidharma traditions), the (three) roots of virtue or the roots of the good or wholesome states (of mind) are what makes a mental state good or bad; they are identified as the opposites of the three mental “poisons” of greed, hatred, and delusion. Actions based on the roots of virtue will eventually lead to future happiness. The *Dharmasaṃgraha*, however, lists the three roots of

virtue as (1) the mind of enlightenment, (2) purity of thought, and (3) freedom from egotism (Skt. *trīṇi kuśalamūlāni | bodhicittotpādaḥ, āśayaviśuddhiḥ, ahaṅkāramamakāraparityāgaśceti |*).

g.166 Sāgara

rgya mtsho

རྒྱ་མཚོ།

sāgara ^{AO}

A nāga king.

g.167 sage

thub pa

ཐུབ་པ།

muni ^{AD}

Here used as an epithet of the Buddha.

g.168 sage

drang srong

དྭང་སྲོང།

ṛṣi ^{AD}

Definition from the 84000 Glossary of Terms:

An ancient Indian spiritual title, often translated as “sage” or “seer.” The title is particularly used for divinely inspired individuals credited with creating the foundations of Indian culture. The term is also applied to Śākyamuni and other realized Buddhist figures.

g.169 Sahā world

mi mjed

མི་མཇེད།

sahāloka ^{AO}

Definition from the 84000 Glossary of Terms:

The name for our particular world system, the universe of a thousand million worlds, or trichiliocosm, in which our four-continent world is located.

Although it is sometimes said that it can refer only to our own four-continent world around Mount Meru, the sūtras largely seem to equate it with this trichiliocosm, and this is confirmed by scholars like Jamgön Kongtrul (see *The Treasury of Knowledge, Book One*). Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of *Sahāmpati*, Lord of Sahā. Our

world system of Sahā, or Sahālokadhātu, is also described as being the buddhafield of the Buddha Śākyamuni. He teaches the Dharma here to beings who adhere to inferior ways and perceive this universe as an impure buddhafield contaminated with the five degenerations (*pañcakaṣāya*, *snyigs ma lnga*): the degeneration of time, sentient beings, place, lifespan, and mental afflictions (see *The Teaching of Vimalakīrti*, Toh 176). It is also mentioned as the field of activity of all the thousand buddhas of this Fortunate Eon (see *The White Lotus of Compassion*, Toh 112).

The name Sahā possibly derives from the Sanskrit \sqrt{sah} , “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world having to endure suffering. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not unbearable,” in the sense that beings here are able to bear the suffering they experience.

g.170 Śakra

brgya byin

བརྟུ་བྱིན།

śakra^{AO}

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśā*). Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.171 Śākya

shAkya

ཤཱཀུ།

śākya^{AO}

Definition from the 84000 Glossary of Terms:

Name of the ancient tribe in which the Buddha was born as a prince; their kingdom was based to the east of Kośala, in the foothills near the present-day border of India and Nepal, with Kapilavastu as its capital.

g.172 Śākyamuni

shAkya thub pa

ཤཱཀུ་བློན་པ།

śākyamuni ^{AO}

Definition from the 84000 Glossary of Terms:

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* (“sage”) from the Śākya clan. He is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon.

g.173 śāla tree

shing sA la

ཤིང་སུ་ལ།

śāla ^{AD} · *śāla* ^{AD}

A widespread species of tall trees in forests of the Indian subcontinent, either *Vatica robusta* or *Shorea robusta*.

g.174 saṅgha

dge 'dun · tshogs

དགེ་འདུན། · ཚོགས།

saṅgha ^{AD}

See also “community.”

g.175 sāravatī absorption

snying po dang ldan pa'i ting nge 'dzin

སླིང་པོ་དང་ལྷན་པའི་ཉིང་ངེ་འཛིན།

sāravatīnāmasamādhi ^{AD}

This absorption, literally “having a core,” is listed in the *Mahāvvyutpatti*.

g.176 Śāriputra

shA ri'i bu

ཤ་རིའི་བུ།

śāriputra ^{AO}

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra’s mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning “Śārikā’s Son.”

g.177 Sārthavāha

ded dpon

དེད་དཔོན།

sārthavāha ^{AO}

A son of Māra. In *The Play in Full (Lalitavistara, Toh 95, 21.14–21.18, 21.43–21.44)*, Sārthavāha, having developed faith in Prince Siddhārtha, tries to dissuade Māra from attacking him on the eve of his awakening.

g.178 Sarvābhibhū

thams cad zil gyis gnon

ཐམས་ཅད་ཟེལ་གྱིས་གཞོན།

sarvābhibhū ^{AO}

The second of eight named buddhas of the past (with the addition of Śākyamuni making nine) in *The Four Boys' Absorption*.

g.179 seat of awakening

byang chub kyi snying po

བྱང་ལྡན་གྱི་སྤྱིང་པོ།

bodhimāṇḍa ^{AD}

Definition from the 84000 Glossary of Terms:

The place where the Buddha Śākyamuni achieved awakening and where every buddha will manifest the attainment of buddhahood. In our world this is understood to be located under the Bodhi tree, the Vajrāsana, in present-day Bodhgaya, India. It can also refer to the state of awakening itself.

g.180 seven branches of awakening

byang chub kyi yan lag bdun

བྱང་ལྡན་གྱི་ཡན་ལག་བདུན།

saptabodhyaṅga ^{AD}

Definition from the 84000 Glossary of Terms:

The set of seven factors or aspects that characteristically manifest on the path of seeing: (1) mindfulness (*smṛti, dran pa*), (2) discrimination between dharmas (*dharmapraṇaḥcāya, chos rab tu rnam 'byed/shes rab*), (3) diligence (*vīrya, brtson 'grus*), (4) joy (*prīti, dga' ba*), (5) mental and physical ease (*praśrabdhi, shin sbyangs*), (6) meditative absorption (*samādhi, ting nge 'dzin*), and (7) equanimity (*upekṣā, btang snyoms*).

g.181 signlessness

mtshan ma med pa

མཚན་མ་མེད་པ།

animitta ^{AD}

Second of the “three gateways to liberation,” namely, (1) emptiness or the absence of inherent existence, (2) signlessness or the absence of mental constructs, (3) and wishlessness or the absence of hopes and fears.

g.182 Śikhin

gtsug tor can

གཙུག་ཏོར་ཅན།

śikhin ^{AO}

A deity from the Brahmā realms.

g.183 Siṃha

seng ge

སེང་གེ།

siṃha ^{AD}

A general who lived in Vaiśālī.

g.184 Siṃhanādeśvara

seng ge'i sgra'i dbang phyug · seng ge'i sgra

སེང་གེའི་སྐྱའི་དབང་ཕྱུག་ . སེང་གེའི་སྐྱ།

siṃhanādeśvara ^{AO} · *siṃhanāda* ^{AO}

Lit. “Lion-Voiced.” A buddha to the east, from whose buddha field the bodhisattva child Sucintitārtha comes.

g.185 solitary awakening

rang byang chub

རང་བྱུང་རྒྱལ།

pratyekabodhi

See “solitary buddha.”

g.186 solitary buddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha ^{AO}

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khaḍḍgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.187 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka ^{AD}

See “hearer.”

g.188 Śrāvastī

mnyan yod

མཉན་ཡོད།

śrāvastī ^{AO}

The capital of the ancient Indian kingdom of Kośala during the sixth–fifth centuries BCE and ruled by one of the Buddha’s royal patrons, King Prasenajit. It was the setting for many sūtras, as the Buddha spent many rains retreats outside the city, in the Jetavana Grove. It has been identified with the present-day Sahet Mahet in Uttar Pradesh on the banks of the river Rapti.

g.189 Śroṇa

gro zhin

གྲོ་ཞིན།

śroṇa ^{AO}

A śrāvaka disciple of the Buddha.

g.190 state of arhatship

dgra bcom pa nyid

དགའ་བཅོམ་པ་ཉིད།

arhattva^{AD}

The level of attainment of an arhat, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions, and has reached liberation from the cycle of rebirth and suffering. The fourth and highest of the four fruits attainable by hearers (*śrāvakas*).

g.191 storied mansion

khang pa brtsegs pa

ཁང་པ་བརྟེན་པ།

kūṭāgāra^{AD}

A distinctive Indian assembly hall or temple with one ground-floor room and a high ornamental roof, sometimes a barrel shape with apses but more usually a tapering roof, tower, or spire. It contains at least one additional upper room within the structure. The term *kūṭāgāra* literally means “upper chamber” and is short for *kūṭāgāraśālā* (“hall with an upper chamber”).

g.192 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti^{AO}

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

g.193 Sucintitārtha

don legs par sems pa

དོན་ལེགས་པར་སེམས་པ།

sucintitārtha^{AO}

Lit. “Well-Intentioned.” A bodhisattva from the buddha field called Precious and Melodious far to the east of Jambudvīpa, who appears as a child in the household of King Ajātaśatru of Magadha.

g.194 Sumeru

ri rab

རི་རབ།

sumeru^{AO}

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godāniya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.195 ten powers

stobs bcu

ལྔ་བཅུ་བཅུ།

daśabala^{AO}

The ten powers of a buddha that are frequently listed in Pali and Sanskrit sources are all “powers of knowing” (Skt. *jñānabala*), namely, (1) knowing what is possible and what is impossible (Skt. *sthānāsthāna*), (2) knowing the ripening of karma (Skt. *karmavipāka*), (3) knowing the various inclinations (Skt. *nānādhimukti*). (4) knowing the various elements (Skt. *nānādhātu*). (5) knowing the supreme and lesser faculties (Skt. *indriyaparāpara*), (6) knowing the paths that lead to all destinations (Skt. *sarvatragāminīpratipad*), (7) knowing the concentrations, liberations, absorptions, and attainments (Skt. *dhyānavimokṣasamādhisamāpatti*), (8) knowing the recollection of past existences (Skt. *pūrvanivāsanusmṛti*), (9) knowing death and rebirth (Skt. *cyutyupapatti*), and (10) knowing the exhaustion of the defilements (Skt. *āśravaṅśaya*).

g.196 Thoroughly at Peace

rab tu zhi bar 'jug · rab tu zhi bar gnas

རབ་དུ་ཞི་བར་འཇུག་པ། · རབ་དུ་ཞི་བར་གནས།

**praśāntavihārin*^{RS}

A bodhisattva from the buddha field Ratnavyūha, far to the south of Jambudvīpa, who appears as a child in the household of a prominent merchant in Śrāvastī.

g.197 three realms

'jig rten gsum · kham gsum 'jig rten · kham gsum pa

འཇིག་རྟེན་གསུམ། · ཁམས་གསུམ་འཇིག་རྟེན། · ཁམས་གསུམ་པ།

trailokya^{AD} · *trailokya*^{AD}

Definition from the 84000 Glossary of Terms:

The three realms that contain all the various kinds of existence in saṃsāra: the desire realm, the form realm, and the formless realm.

g.198 three vehicles

theg pa gsum

ཐེག་པ་གསུམ།

triyāna ^{AD}

In the context of the sūtras, the three vehicles are those of the hearers, solitary buddhas, and bodhisattvas.

g.199 three worlds

'jig rten gsum

འཇིག་རྟེན་གསུམ།

trailokya ^{AD} · *traidhātu* ^{AD}

See “three realms.”

g.200 thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གསེགས་པ།

tathāgata ^{AD}

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.201 triple world

'jig rten gsum

འཇིག་རྟེན་གསུམ།

trailokya ^{AD} · *traidhātu* ^{AD}

See “three realms.”

g.202 true nature of phenomena

chos nyid

ཚོས་ཉིད།

dharmatā ^{AD}

Definition from the 84000 Glossary of Terms:

The real nature, true quality, or condition of things. Throughout Buddhist discourse this term is used in two distinct ways. In one, it designates the relative nature that is either the essential characteristic of a specific phenomenon, such as the heat of fire and the moisture of water, or the defining feature of a specific term or category. The other very important and widespread way it is used is to designate the ultimate nature of all phenomena, which cannot be conveyed in conceptual, dualistic terms and is often synonymous with emptiness or the absence of intrinsic existence.

g.203 Truth

bden pa

བདེན་པ།

satya ^{AD}

A member of the Malla clan who worships the Buddha at his parinirvāṇa.

g.204 universal monarch

'khor los sgyur ba

འཁོར་ལོས་སྐུར་བ།

cakravartin ^{AD}

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*vartana*) across the earth, bringing all lands and kingdoms under his power. The cakravartin conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one cakravartin appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a cakravartin's marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the

horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the cakravartin and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

Vasubandhu lists four types of cakravartins: (1) the cakravartin with a golden wheel (*suvarṇacakravartin*) rules over four continents and is invited by lesser kings to be their ruler; (2) the cakravartin with a silver wheel (*rūpyacakravartin*) rules over three continents and his opponents submit to him as he approaches; (3) the cakravartin with a copper wheel (*tāmracakravartin*) rules over two continents and his opponents submit themselves after preparing for battle; and (4) the cakravartin with an iron wheel (*ayaścakravartin*) rules over one continent and his opponents submit themselves after brandishing weapons.

g.205 unreal

dngos po med pa · dngos med

དངོས་པོ་མེད་པ། · དངོས་མེད།

abhāva^{AD}

The absence of being, in the sense of not being an entity or nonexistent. One of four words that emanate from every pore of the bodhisattva child Without Reference who arrives at the scene of the Buddha's parinirvāṇa.

g.206 Upananda

nye dga'

ཉེདགའ།

upananda^{AO}

Definition from the 84000 Glossary of Terms:

One of eight mythological nāga kings. The story of the two nāga kings Upananda and Nanda and their taming by the Buddha and Maudgalyāyana is told in the *Vinayavibhaṅga* (Toh 3, D vol. 6, 'dul ba, ja, F.221a–224a).

g.207 Upatiṣya

nye rgyal

ཉེགཤམ།

upatiṣya^{AO}

An epithet of Śāriputra, one of the Buddha's foremost disciples. Śāriputra's grandfather named him Upatiṣya, "Tiṣya's Heir," to honor Śāriputra's father Tiṣya.

g.208 Vaidehī

lus 'phags ma

ལུས་འཕགས་མ།

vaidehī^{AO}

A queen of King Bimbisāra of Magadha and the mother of King Ajātaśatru.

g.209 Vaiśālī

yangs pa can

ཡངས་པ་ཅན།

vaiśālī^{AO}

The ancient capital of the Licchavi republic. The Buddha visited this city several times during his lifetime. It is perhaps most famous as the location where, on different occasions, he cured a plague, admitted the first nuns into the Buddhist order, was offered a bowl of honey by monkeys, and announced his parinirvāṇa three months prior to his departure.

g.210 vajrapada

rdo rje'i tshig

རྡོ་རྗེ་ཚིག།

vajrapada^{AO}

Statements regarding the ultimate nature of phenomena.

g.211 Vārāṇasī

bA rA Na sI

བ་ར་ཏ་སྐ།

vārāṇasī^{AO}

Definition from the 84000 Glossary of Terms:

Also known as Benares, one of the oldest cities of northeast India on the banks of the Ganges, in modern-day Uttar Pradesh. It was once the capital of the ancient kingdom of Kāśī, and in the Buddha's time it had been absorbed into the kingdom of Kośala. It was an important religious center, as well as a major city, even during the time of the Buddha. The name may derive from being where the Varuna and Assi rivers flow into the Ganges. It was on the outskirts of Vārāṇasī that the Buddha first taught the Dharma, in the location known as Deer Park (*Mṛgadāvā*). For numerous episodes set in Vārāṇasī, including its kings, see *The Hundred Deeds*, Toh 340.

g.212 Varuṇa

chu lha

ལཱུ་ལྷ།

varuṇa^{AO}

The name in Tibetan literally means “God of Water”; a nāga who comes to pay respects at the Buddha’s parinirvāṇa.

g.213 Victorious God

rgyal ba’i lha

རྒྱལ་བའི་ལྷ།

**jayadeva*^{RS}

A member of the Malla clan who worships the Buddha at his parinirvāṇa.

g.214 Wailing Hell

ngu ’bod

ངུ་འབོད།

rauravamahānaraka^{AO}

One of the eight hot hells, it is named for the cries of its inhabitants, who are engulfed in a tremendous blaze.

g.215 well-gone one

bde bar gshegs pa · bde gshegs

བདེ་བར་གསེགས་པ། · བདེ་གསེགས།

sugata^{AD}

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot that is completely full”). According to Buddhaghosa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.216 wishlessness

smon pa med pa

སློན་པ་མེད་པ།

apraṇihita^{AD}

Third of the “three gateways to liberation,” namely, (1) emptiness or the absence of inherent existence, (2) signlessness or the absence of mental constructs, (3) and wishlessness or the absence of hopes and fears.

g.217 Without Reference

dmigs med · dmigs pa med pa

དམིགས་མེད། · དམིགས་པ་མེད་པ།

**nirālambana*^{RS}

A bodhisattva who comes from the buddha field called Joy (*dga' spu*) far to the west of Jambudvīpa and incarnates as a child in the household of a merchant in Vārāṇasī. The name refers to ultimate reality, meaning “Without Objectifying Perception” or “Without Reference Points.”

g.218 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa^{AD}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the jurisdiction of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.219 yakṣī

gnod sbyin gyi bu mo

གནོད་སྦྱིན་གྱི་བུ་མོ།

yakṣī^{AD}

A female yakṣa.

g.220 Yamakaśāla Grove

shing sA la zung gi tshal

ཤིང་སུ་ལ་རྩུང་གི་ཚལ།

yamakaśālavana

The grove of śāla trees outside Kuśinagara where the Buddha passed into parinirvāṇa.

g.221 Yaśottara

grags mchog

འཇགས་མཚོག

yaśottara^{AO}

The fifth of eight named buddhas of the past (with the addition of Śākyamuni making nine) in *The Four Boys' Absorption*.

g.222 yoke

gnya' shing

གཉམ་ཤིང།

yuga^{AD}

The yoke, a wooden bar placed across an animal's shoulders when ploughing, was commonly used as a measure of length, equal to four cubits.