

༄། །མི་འམ་ཅིའི་རྒྱལ་པོ་སྣང་པོས་ལུས་པ།

---

## The Questions of the Kiṃnara King Druma

---

*Drumakinnararājaparipṛcchā*

འཕགས་པ་མི་འམ་ཅིའི་རྒྱལ་པོ་སྤོང་པོས་ལྷུས་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*'phags pa mi 'am ci'i rgyal po sdong pos zhus pa zhes bya ba theg pa chen po'i mdo*

The Noble Great Vehicle Sūtra “The Questions of the Kinnara King Druma”

*Āryadrumakinnararājaparipṛcchānāmamahāyānasūtra*



Toh 157  
Degé Kangyur, vol. 58 (mdo sde, pha), folios 254.a–319.a.

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

First published 2020  
Current version v 1.1.8 (2021)  
Generated by 84000 Reading Room v2.4.0

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



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

This print version was generated at 11.58pm on Thursday, 22nd April 2021 from the online version of the text available on that date. If some time has elapsed since then, this version may have been superseded, as most of 84000's published translations undergo significant updates from time to time. For the latest online version, with bilingual display, interactive glossary entries and notes, and a variety of further download options, please see <https://read.84000.co/translation/toh157.html>.

co.

## TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Questions of the Kinnara King Drama
  - 1. The Translation
  - c. Colophon
- ab. Abbreviations
- n. Notes
- b. Bibliography
- g. Glossary

s.

## SUMMARY

- s.1 *The Questions of the Kiṃnara King Druma*, initiated by the questions of the bodhisattva Divyamauli, consists of a series of teachings by the kiṃnara king Druma, given within a rich narrative framework in which music plays a central role in teaching the Dharma. This sūtra presents a variety of well-known Great Vehicle Buddhist themes, but special attention is given to the six bodhisattva perfections and the perfection of skillful means, as well as to the doctrine of emptiness that is discussed throughout the text.

ac.

## ACKNOWLEDGEMENTS

ac.1 This text was translated by the Dharmachakra Translation Committee under the supervision of Chokyi Nyima Rinpoche. Benjamin Collet-Cassart translated the text from Tibetan into English and wrote the introduction. Andreas Doctor compared the draft translation with the original Tibetan and edited the text. The translators would like to thank Paul Harrison for reading the translation and offering many helpful suggestions.

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

i.

## INTRODUCTION

i.1

*The Questions of the Kiṃnara King Druma*<sup>1</sup> is a scripture that belongs to the general sūtra section of the Tibetan Kangyur. The sūtra presents a series of teachings focusing on the doctrine of emptiness and the bodhisattvas' perfections, presented in a rich narrative framework in which Druma, the king of the kiṃnaras, is the protagonist. Kiṃnaras are mythological beings found in both Buddhist and Hindu literature, where they are portrayed as creatures half human, half animal (usually half bird). They are also usually depicted as highly skilled celestial musicians. King Druma is himself a well-known figure in canonical Sanskrit sources, where he frequently appears, albeit mostly in minor roles, offering musical worship to the Buddha. For example, King Druma appears in such a role in the *Saddharmapuṇḍarīkasūtra* (Toh 113)<sup>2</sup> where he is one of four kiṃnara kings (the other three are Mahādharma, Sudharma, and Dharmadhara) attending the Buddha's teaching. He is also included in the *Samādhirājasūtra* (Toh 127)<sup>3</sup> where he arrives with his queens to make an offering of his music to the Buddha.

i.2

The title of this text is actually somewhat misleading since the questions that bring forth the sūtra's doctrinal content are not in fact posed by Druma, but instead by the bodhisattva Divyamauli, who is the primary interlocutor throughout this sūtra. As such Druma assumes the role of the teacher who over the course of the text displays a profound understanding of the doctrine of emptiness. The Buddha accordingly commends him for his grasp of the truth and extols Druma as a great bodhisattva whose level of realization far surpasses that of any hearer or solitary buddha. Toward the end of the teaching, the Buddha also prophesies Druma's future awakening in great detail.

i.3

Music plays a central role throughout this sūtra. As Paul Harrison has noted, music is presented in several episodes as a metaphor for the ungraspable nature of reality—emptiness—as it serves as the basis for Druma's teachings to Divyamauli and the rest of the assembly.<sup>4</sup> In one



remarkable episode, the power of Druma's music is such that even the accomplished elders among the monks lose control of their bodies and start to dance helplessly to the tune of Druma's lute, while only those who have reached the bodhisattva levels are able to remain seated.

i.4 The sūtra elaborates on a variety of general themes associated with the Great Vehicle. As well as the doctrine of emptiness, discussed at various points in the text, it gives special attention to the six perfections and in particular to the mastery of skillful means. It also contains a lengthy teaching on the ways in which women can be reborn with a male body—something that, according to several Great Vehicle sūtras, is a prerequisite for attaining awakening as a buddha.<sup>5</sup>

i.5 In terms of traditional scholarship, several citations from this sūtra appear in the *Caryāmelāpakapradīpa*, an influential work attributed to the “tantric” Āryadeva.<sup>6</sup> The sūtra is also briefly cited in the *Subhāṣitasamgraha*, an anonymous anthology of tantric works.<sup>7</sup> While no Sanskrit manuscript of *The Questions of the Kiṃnara King Druma* appears to be extant, we do have translations of this sūtra in both Chinese and Tibetan. Two Chinese translations are available: one produced by Lokakṣema (T.624) and the other by Kumārajīva (T.625). Lokakṣema was born around 147 CE in Gandhāra and is one of the earliest known translators to have produced Chinese translations of the Great Vehicle Buddhist sūtras from Sanskrit. The date of his translation is unknown, but Harrison suggests that it must have been completed while he was residing in the Han capital of Luoyang during the years 170–190 CE. Lokakṣema's version is therefore of great historical importance since it represents one of the earliest literary sources for the Great Vehicle available to us today.<sup>8</sup> The second Chinese translation was produced by the renowned translator Kumārajīva (334–413 CE), who completed the translation in the early fifth century, toward the end of his life, as he resided in the then Chinese capital of Chang'an. According to Harrison, the two Chinese versions are very similar, and they do not differ substantially in content from the Tibetan.<sup>9</sup>

i.6 The Tibetan translation was completed in the early translation period and is listed in the early ninth-century Denkarma (*ldan dkar ma*) catalogue. According to the colophon to the Tibetan translation, the sūtra was translated into Tibetan by the prolific translators Kawa Paltsek (*ska ba dpal brtsegs*) and Palkyi Lhünpo (*dpal gyi lhun po*),<sup>10</sup> both of whom participated in numerous translation projects in Tibet during the early translation period when the majority of Indian sūtras were translated into Tibetan (late eighth to early ninth century). Kawa Paltsek was also one of the initial seven Tibetans to be ordained during the founding of the first Tibetan monastery of Samyé (*bsam yas*). He translated numerous canonical texts, both sūtra and

tantra, and became one of the most active translators of his time. Some Tibetan translators, including Palkyi Lhünpo, are known to have translated certain Indian texts without the help of Indian teachers,<sup>11</sup> and this may well have been the case with *The Questions of the Kinnara King Druma*, as no Indian scholars are mentioned in the colophon.

i.7 Our translation work benefited greatly from the work of Paul Harrison (1992), who published a full critical edition of the Tibetan text based on nine available witnesses—Stok Palace MS, London, Tokyo MS, Degé, Lithang, Peking, and Narthang, as well as the Phukdrak MS independent Kangyur and extant portions of a Dunhuang manuscript.<sup>12</sup> In his work, the different versions of the text are grouped under two recensions, representing the Thempangma (*them spangs ma*) and Tshalpa (*tshal pa*) lines and respectively referred to as “Recension A” and “Recension B.” Stok Palace MS, London, and Tokyo MS are grouped under Recension A and Degé, Lithang, Peking, and Narthang<sup>13</sup> under Recension B. According to Harrison’s findings, the Phukdrak MS version of the text mostly agrees with the texts of the Thempangma line while the Dunhuang manuscript mostly corresponds with those of the Tshalpa line. He observes that these groups of versions belong to distinct “recensions” in that they reflect major “recensional variation”—significant editorial changes such as extensive alterations to the wording of the text and systematic substitution of different terminology—and not just “transmissional variation.” Those groups of texts are indeed quite different in ways that cannot be accounted for by scribal error or casual emendation.<sup>14</sup> Harrison subsequently discovered while sifting through the damaged and disheveled Tabo Kangyur that about 13% of this text is preserved there too. Upon collating this with his existing edition, he observed that it is not a Thempangma copy, “but bears a version derived independently from the revision process which produced Recension A of the text, which on the whole it reproduces with remarkable fidelity.”<sup>15</sup>

i.8 Harrison’s critical edition is a reconstruction of Recension A, which he takes to be “a fair but possibly later reflection of the fully revised translation produced at the beginning of the ninth century.”<sup>16</sup> He argues that the texts included in Recension A seem closer to standard revised translations than the texts included in Recension B, since they accord more with the *Mahāvvyutpatti*.<sup>17</sup> Yet his conclusion, in the light of his analysis of the available witnesses of the text, is that “no representative . . . , no matter how venerable, may be given priority or regarded as invariably the ‘best text.’ This means that variants between genuine witnesses . . . must be isolated and assessed on a case-by-case basis.”<sup>18</sup>

i.9

For this translation into English, which is, as far as we are aware, the first translation into any European language, we relied on the Degé blockprint, the Comparative Edition (*dpe bsdur ma*), and Paul Harrison's edition. The Degé is the most widely circulating Kangyur. It primarily belongs to the Tshalpa line but also incorporates readings from the Thempangma Kangyurs. Since it mostly reproduces Recension B, it often accords with the earliest witness, the Dunhuang manuscript. It therefore preserves earlier readings, much less altered by the great revisions of the imperial period, than those in Recension A, which reflect those revisions. We concluded that reading the Degé text in close consultation with Harrison's edition was a reasonable way to approach the translation of this text and to gain a fairly robust picture of the transmissional and recensional issues associated with it. We have revised the sigla used in Harrison's edition (1992) to match those used in the University of Vienna's Resources for Kanjur and Tanjur Studies,<sup>19</sup> which were derived in large part from Harrison and Eimer (1997).<sup>20</sup>

The Noble Great Vehicle Sūtra

**The Questions of the Kiṃnara King Druma**

1.

## The Translation

[B1] [F.254.a]

1.1 Homage to all buddhas and bodhisattvas!

1.2 Thus did I hear at one time: The Blessed One was residing on Vulture Peak in Rājagṛha together with a great saṅgha of sixty-two thousand monks, and with seventy-two thousand bodhisattva great beings who had gathered from the worlds of the ten directions. All of them had developed the higher perceptions. They had attained recollection, unobstructed eloquence, and absorption. They were perfectly mindful, intelligent, realized, devoted, humble, and modest. Their motivation was firm and indivisible like vajra. They perfectly applied themselves to all the qualities of buddhahood, and they had developed the most noble motivation. Without ever themselves forsaking the mind set on awakening, they caused others to adopt that same attitude. They were generous, self-controlled, restrained, gentle, and patient. Everything that was pleasant they would give away, and knew how to dedicate these acts. Their bodies, speech, and minds were adorned with the ornament of discipline. They had an impartial attitude toward all beings and they had donned the powerful armors of patience and gentleness. They had exercised diligence for countless billions of eons, and they reveled in the wisdom of the concentrations, liberations, absorptions, attainments, and higher knowledges. They were experts in the wisdom and insight of unobstructed eloquence with respect to the distinctions of all words. Their minds were unshakeable like Mount Sumeru. [F.254.b] Like earth, water, fire, wind, and mountains they were free of attachment and anger. They were abiding in great love and their splendor was unobstructed. They were abiding in great compassion and always diligent in caring for all beings. They were abiding in great joy and were delighted by the joy of Dharma. They were abiding<sup>21</sup> in great equanimity and had reached nondual cognition.

1.3 They had completely transcended the eight worldly concerns—gain, loss, fame, disgrace, praise, blame, pleasure, and suffering. They had utterly defeated all the multitudes of wicked opponents and conquered the hostile forces of Māra and the afflictions. Their presence was as rare as the sight of the uḍumbara flower and, without being asked, they acted as virtuous friends for all sentient beings, always accompanying them until nirvāṇa.<sup>22</sup> They uttered the great lion's roar, resounding with the profound Dharma of the Buddha as well as with fearlessness. They were marked by the seal of the thus-gone ones. They taught clearly<sup>23</sup> without any disturbance and their actions accorded with their words. They were diligent in the Dharma-way of suchness, and their light eclipsed the light of the sun and the moon. Their voices resounded throughout the ten directions, they contemplated all buddha qualities,<sup>24</sup> and they upheld the treasury of the Dharma jewel. Their minds were focused on keeping the lineage of the Three Jewels unbroken. They were skilled in traveling to an infinity of buddha realms. They had the intelligence that is grounded in the discernment of all distinctions. To see and hear them was so beneficial that it was overwhelming. They constantly exerted themselves to bring sentient beings to maturity and they had reached the highest level of mastering insight and methods. They taught the Dharma to all sentient beings in the appropriate manner, knowing those who were of the highest faculties and those who were not. [F.255.a] They were skilled in observing the conduct of all sentient beings and they were naturally skilled in the pursuits and imputations of all beings. Due to their great fearlessness, they were dauntless, and they were utterly at peace from old age, sickness, death, and the afflictions. They had created roots of virtue in relation to a boundless number of billions of buddhas. They had gathered the accumulation of merit that completes the excellent major and minor marks, and they had also gathered the accumulation of wisdom.

1.4 They were inclined toward all the qualities of emptiness, the absence of marks, and the absence of wishes. They were free from aspiration.<sup>25</sup> They were confident in the insight that all beings and phenomena are like illusions, mirages, dreams, reflections of the moon in water, optical illusions, echoes, and space. They were experts in the wisdom that teaches in the words of all languages, and they had achieved the four correct knowledges related to phenomena, meaning, language, and eloquence. They had actualized the power of supramundane insight, obtained the ten powers that possess great might, and developed the perceptions of the physical eye, the divine eye, the insight eye, the Dharma eye, and the buddha eye. They were experts in the wisdom that engages in all the ways of gathering the accumulations related to the branches of the path. They knew the procedures for developing the understanding of the bodhisattvas' scriptural

collection. They turned the irreversible Dharma wheel. They had reached *the absorption of the seal of characteristics*. They were experts in the wisdom related to *the absorption of the vajra circle*. They had manifested *the absorption that controls all phenomena*. They held the torch of the supreme Dharma Jewel. They perceived the mindstreams of all beings and were experts in seeing their thoughts.<sup>26</sup> They were attending to all beings through the activity of awakened wisdom [F.255.b] and they were adorned with all the precious qualities replete with the most supreme of all aspects. Even if their praises were proclaimed for all the eons, this task would never come to an end.

1.5 Among the seventy-two thousand bodhisattvas were the bodhisattva great beings Priyaṃkara, Source of Joy, Ratnapāṇi, Ratnakusuma, Ratnaketu, Priyadarśana, Delightful to Behold, Ruciramati, Pleasing and Delightful, Dharaṇīdhara, Avalokiteśvara, Mahāsthāmaprāpta, Great Glory, Mārajit, Mandāravagandha, Vāyu, Joy of Truth, View of Equality,<sup>27</sup> Meruśikharadhara, Merukūṭa, Meruvara, Jālinīprabha, Jayamati, Soothing Birth, Jagatīṃdhara, Worshipped by the King of Gods, Uttaramati, Asaṅgacitta, Dawn Intellect, Protector of Men, Boundless Precious Treasure, Prabhāketu, Prabhāśrī, Pradīparāja, Bodhimati,<sup>28</sup> Adorned with Light, Manifold Flowers, Devarāja,<sup>29</sup> Divine Perception,<sup>30</sup> Subāhu,<sup>31</sup> Sucintitacintin, Feet Consecrated with Wheels, Trampling with Unmoving Feet, Trampling with Vajra Feet, Subjugating the Three Worlds under One's Feet, Joyful Eloquence, Swift Eloquence, Anāchedyapratibhāna, Blessed Eloquence, Gentle Sounds, Provider of All Beings' Satisfaction, Brahmaghoṣa, Bhadrāpāla, Ratnākara, Susārthavāha, Naradatta, Varuṇa, Maitreya, Mañjuḥṣa, and Mañjuśrīkumārabhūta.<sup>32</sup> [F.256.a]

1.6 Also present were Śakra, Brahmā, and the protectors of the world, as well as gods, nāgas, yakṣas, gandharvas, demigods, garuḍas, kiṃnaras, mahoragas, humans, and nonhumans. They had all come from all parts of this great trichiliocosm and gathered in the assembly to behold the Blessed One, pay homage to him, revere him, and listen to the Dharma.

1.7 At that time, the bodhisattva great being Divyamauli was part of that retinue. When he saw that great assembly of bodhisattvas, he stood up, draped his shawl over one shoulder, prostrated to the feet of the Blessed One, circumambulated him three times, and knelt on his right knee. Bowing down with his palms joined together in the direction of the Blessed One, he uttered these verses of praise:

1.8 “You have transcended the world and serve as a lamp for its inhabitants.  
Wise One, you accomplish the benefit of the world,  
You have reached illumination, and you eliminate the stains of afflictions;  
Illuminator of the world, I pay homage to you!

- 1.9 “You delight in generosity, you possess the ten supreme powers,  
You are gentle and restrained, and you have reached the culmination of  
discipline.  
Blessed One, you are worshiped by gods, humans, and nāgas,  
And you have perfected discipline; I pay homage to you!
- 1.10 “You possess the supreme marks and accomplish the benefit of many  
beings.  
Your aura of light has the color of gold,  
You are endowed with a sacred physical form adorned with the marks of  
virtue,  
And you are peerless in the three realms; I pay homage to you!
- 1.11 “You who have reached the other shore, you have vanquished hosts of  
enemies,  
And you unflaggingly defeat your opponents.  
You are an expert in sentient beings’ mental activity,<sup>33</sup>  
And you possess supreme compassion; I pay homage to you!
- 1.12 “King of the worthy ones, you have cleared away the dust of the afflictions,  
And you abide by right livelihood, spiritual observances, and discipline.  
[F.256.b]  
Foremost among gods, you are free from stains  
And defeat hostile forces; I pay homage to you!
- 1.13 “Blissful One, like a supreme jewel, you bring joy.  
You always reside in isolated places and enjoy solitude.  
Unsullied by stains, faults, and ignorance,  
Your mind is equal to space; I pay homage to you!
- 1.14 “You have crossed the four rivers and proclaim the discourse on the four  
truths,  
You give away your eyes, and you reveal the nectar-like Dharma discourses.  
With your feet marked by wheels, you roam throughout the three worlds  
To accomplish the benefit of beings; I pay homage to you!
- 1.15 “Powerful One, you are worshiped by gods and humans.  
Protector, you defeat Māra, the lord of the gods.<sup>34</sup>  
You are revered<sup>35</sup> by hosts of humans, gods, and nāgas.  
Sublime and foremost among humans, I pay homage to you!
- 1.16 “Always delighted by the sacred Dharma that contains the truth,<sup>36</sup>  
You love all beings with an impartial mind.  
Ruler of humans, you constantly abide by the Dharma



- And you have perfected all excellent qualities; I pay homage to you!
- 1.17 “You speak in pure and delightful tones  
And your voice is soft like the voice of Brahmā.  
Having perfected all the elements of speech,  
You convey the truth in a melodious way; I pay homage to you!
- 1.18 “Wise One, you are expert in the entry to the liberations—  
The profound emptiness, the absence of marks, and the absence of wishes  
That are difficult to perceive and extremely hard to realize—  
And you are delighted by<sup>37</sup> the path of liberation; I pay homage to you!
- 1.19 “Blessed One, you are expert in causality.  
Forever free from the views of the two extremes,  
You only describe the ripened effects of actions,  
And you are liberated from the darkness of views; I pay homage to you!
- 1.20 “You expound on phenomena that are always void—  
That do not come from or go anywhere—  
Phenomena that are free of ‘mine,’ like mirages and illusions.<sup>38</sup>  
You who teach the way of the virtuous Dharma, I pay homage to you!
- 1.21 “That which arises is unborn—it does not arise anywhere.  
It arises and disintegrates, without vanishing anywhere.  
The abiding mode of phenomena abides in the natural ground;  
I pay homage to the Victor who does not abide anywhere!
- 1.22 “Your teachings always accord with the way things are,  
And you continuously dwell within suchness, without wavering.  
Your body, like Mount Sumeru, a victory banner, and a vajra, [F.257.a]  
Is unshakeable like the Supreme Mountain; I pay homage to you!
- 1.23 “Wise One, your body is disengaged, your mind impartial,  
And your infinite fame pervades the three worlds.  
Supreme being, moon of the world, please agree  
To answer questions posed to you!”
- 1.24 After the bodhisattva great being Divyamauli had praised the Blessed One with these fitting verses of praise, he said, “Blessed One, should I be granted the opportunity, I would like to ask a few questions of the Blessed One, the thus-gone one, the worthy one, the perfect Buddha.”
- 1.25 The Blessed One replied, “Noble son, ask whatever you wish of the Thus-Gone One, the worthy one, the perfect Buddha. I will answer your questions and bring satisfaction to your mind.”

1.26 The bodhisattva great being Divyamauli said, “Excellent!” and, heeding the Blessed One’s instructions, put his questions to the Blessed One.

1.27 “Blessed One, how do bodhisattvas become adorned with various types of eloquence? How do bodhisattvas become experts in the knowledge that is free of doubts with respect to the profound Dharma? How do bodhisattvas become experts in knowing which sentient beings are of the highest faculties and which are not? How do bodhisattvas become experts in teaching the Dharma in accordance with each being individually? How do bodhisattvas become experts in knowing the mental activity<sup>39</sup> of all beings? [F.257.b] How do bodhisattvas act without forgetting the knowledge of how causes, deeds,<sup>40</sup> and actions ripen? How do bodhisattvas become adorned with the ornament of generosity? How do bodhisattvas become adorned with the ornament of discipline? How do bodhisattvas become adorned with the ornament of patience? How do bodhisattvas become adorned with the ornament of diligence? How do bodhisattvas become adorned with the ornament of concentration? How do bodhisattvas become adorned with the ornament of insight? How do bodhisattvas become experts in the path of purity? How do the higher perceptions of bodhisattvas remain free of decline? How do bodhisattvas become victorious in battle? How do bodhisattvas remain on the far shore after having crossed over? How do bodhisattvas display and imitate the conduct of hearers, solitary buddhas, and all beings while remaining without concepts? How do bodhisattvas set their sights on saṃsāra without remaining in nirvāṇa? How do bodhisattvas consider various elements without parting from the realm of phenomena? How do bodhisattvas not give up being of benefit even when they appear to be engaging in harmful actions? How do bodhisattvas possess wealth due to merit and how are they without wealth due to skillful means? How do bodhisattvas enter the gate without attributes through the gateway of the syllable *a*? [F.258.a] How do bodhisattvas actualize all buddha qualities? How do bodhisattvas gain certainty about the Dharma and discern its distinctions? How do bodhisattvas act in accord with the world while remaining untainted by afflictions? How do bodhisattvas come to possess the might of the Dharma that is invisible to others? How are bodhisattvas never without meeting the thus-gone ones? How do bodhisattvas remain composed and undisturbed? How do bodhisattvas become teachers without grasping at the teachings? How do bodhisattvas become the teachers of all beings? How do bodhisattvas turn the Dharma wheel of all the buddhas? How do bodhisattvas obtain consecration into all buddha qualities?”

1.28 When the bodhisattva great being Divyamauli had asked those questions, the Blessed One expressed his approval to him: “Excellent, noble son, excellent! You act for the benefit and happiness of many beings; out of love

for the world, you intend to benefit a vast number of beings and to bring assistance and happiness to gods and humans. Noble son, you have asked these questions to the Thus-Gone One to ensure that this Great Vehicle endures for a long time, because you care for the sentient beings of the present and future. Your intention is excellent! Noble son, listen carefully and pay attention. I shall now explain this.”

The bodhisattva great being Divyamauli said, “Excellent!” and listened as the Blessed One had directed. [F.258.b] The Blessed One then said:

1.29 “Noble son, if bodhisattvas possess four qualities, they will be adorned with various types of eloquence. What are those four? They are (1) illuminating all beings unimpededly and giving them all precious and pleasant goods without regrets, (2) not opposing the words of other Dharma preachers but rejoicing in their teachings and giving them their approval with joy, delight, trust, and enthusiasm, (3) being delighted when listening to the Dharma, discussing it, or when they are requested to assist with the stūpa of a blissful one or to stay the night there, and (4) giving the gift of the Dharma with the motivation of the mind of awakening, free from concern for material things. Noble son, if bodhisattvas possess those four qualities, they will be adorned with various types of eloquence.

1.30 “Noble son, if bodhisattvas possess four qualities, they will be experts in the knowledge that is free of doubts with respect to the profound Dharma. What are those four? They are (1) being in accord with dependent origination, (2) realizing the nature of all beings as they realize their own nature, (3) understanding that all formations do not come from and do not go anywhere, and (4) being confident that all phenomena are marked by the seal of space. Noble son, if bodhisattvas possess those four qualities, they will be experts in the knowledge that is free of doubts with respect to the profound Dharma.

1.31 “Noble son, if bodhisattvas possess four qualities, they will be experts in knowing which beings are of the highest faculties and which are not. What are those four? They are (1) being well trained in the gateway to the realm of phenomena, (2) having actualized the gateway to the absence of obscuration, (3) knowing how to sport in the higher perceptions, [F.259.a] and (4) having pliable minds and perfect absorption. Noble son, if bodhisattvas possess those four qualities, they will be experts in knowing which beings are of the highest faculties and which are not.

1.32 “Noble son, if bodhisattvas possess four qualities, they will be experts in teaching the Dharma in accordance with each being individually. What are those four? They are (1) knowing the four correct knowledges, (2) knowing how to guide beings, (3) knowing the distinctions of the Dharma, and (4)

- knowing how to train the minds of all beings by having trained their own minds. Noble son, if bodhisattvas possess those four qualities, they will be experts in teaching the Dharma in accordance with each being individually.
- 1.33 “Noble son, if bodhisattvas possess four qualities, they will be experts in knowing the mental activity of all beings.<sup>41</sup> What are those four? They are (1) being guided by insight, (2) being endowed with wisdom free of attachment, (3) having eliminated all obscurations by applying methods, and (4) having thoroughly trained minds. Noble son, if bodhisattvas possess those four qualities, they will be experts in knowing the mental activity of all beings.
- 1.34 “Noble son, if bodhisattvas possess four qualities, they will act without forgetting the knowledge of how causes, deeds, and actions ripen. What are those four? They are (1) not being a proponent of nihilism, (2) not being a proponent of eternalism, (3) correctly knowing the effects of causes, deeds, and actions, and (4) recognizing the true nature of phenomena and describing phenomena as phenomena without imputing any notions of ‘I’ and ‘mine.’ By engaging in activities in that way, bodhisattvas will not disregard the effects of causes, deeds, and actions. Noble son, if bodhisattvas possess those four qualities, [F.259.b] they will act without forgetting the knowledge of how causes, deeds, and actions ripen.
- 1.35 “Noble son, if bodhisattvas possess four qualities, they will be adorned with the ornament of generosity. What are those four? They are (1) being adorned with the major marks, (2) being ornamented by the excellent minor marks, (3) having an appearance that others never get tired of looking at, and (4) receiving jewels in their hands and thereby possessing inexhaustible wealth. Noble son, if bodhisattvas possess those four qualities, they will be adorned with the ornament of generosity.
- 1.36 “Noble son, if bodhisattvas possess four qualities, they will be adorned with the ornament of discipline. What are those four? They are (1) becoming universal monarchs and being adorned with the mind set on awakening, (2) becoming Śakra, lord of the gods, and being adorned with the mind set on awakening, (3) becoming Brahmā, lord of the Sahā world, and being adorned with the mind set on awakening, and (4) taking birth as gods or humans after having cut off the entrances to all the lower realms, and being adorned with the mind of awakening. Noble son, you should know that if bodhisattvas possess those four qualities they will be adorned with the ornament of discipline.
- 1.37 “Noble son, if bodhisattvas possess four qualities, they will be adorned with the ornament of patience. What are those four? They are (1) having pleasing voices and speech like that of Brahmā, (2) having voices like the song of kalaviṅka birds, or like music, (3) being pleasing and delightful to

many beings when seen, and (4) being firmly committed to virtue. Noble son, you should know that, if bodhisattvas possess those four qualities, they will be adorned with the ornament of patience.

1.38 “Noble son, you should know that, if bodhisattvas possess four qualities, they will be adorned with the ornament of diligence. What are those four? They are (1) being firmly committed to virtuous qualities through contentment that is grounded in commitment, [F.260.a] (2) achieving vajra bodies that cannot be subdued by others, (3) acting as virtuous friends for all beings without being asked, out of a desire to help, and (4) never becoming weary or sated while accumulating a wealth of learning. Noble son, you should know that, if bodhisattvas possess those four qualities, they will be adorned with the ornament of diligence.

1.39 “Noble son, if bodhisattvas possess four qualities, they will be adorned with the ornament of concentration. What are those four? They are (1) not being agitated, (2) not being stupefied, (3) not talking nonsense, and (4) never forsaking the insightful mind. Noble son, if bodhisattvas possess those four qualities, they will be adorned with the ornament of concentration.

1.40 “Noble son, if bodhisattvas possess four qualities, they will be adorned with the ornament of insight. What are those four? They are (1) not being proponents of a self, a sentient being, a life principle, an individuality, a soul, or a person, (2) possessing unobstructed eloquence, (3) being expert in knowing how to teach the distinctions of all words, and (4) being free from doubts and hesitations with respect to all Dharma teachings. Noble son, if bodhisattvas possess those four qualities, they will be adorned with the ornament of insight.

1.41 “Noble son, if bodhisattvas possess four qualities, they will be experts in the path of purity. What are those four? They are (1) producing love that manifests in order to be a refuge for all sentient beings, (2) producing great compassion that manifests in order to ripen all beings, (3) producing joy that manifests due to being delighted with all phenomena, and (4) producing equanimity that manifests for the sake of the wisdom of the thus-gone ones. [F.260.b] Noble son, if bodhisattvas possess those four qualities, they will be experts in the path of purity.

1.42 “Noble son, if bodhisattvas possess four qualities, their higher perceptions will remain free of decline. What are those four? They are (1) possessing the knowledge that subsumes the four concentrations, (2) knowing the way to accomplish the four formless attainments, (3) knowing how to control their minds, and (4) being able to travel to countless buddha realms to behold buddhas. Noble son, if bodhisattvas possess those four qualities, their higher perceptions will remain free of decline.

1.43

“Noble son, if bodhisattvas possess four qualities, they will be victorious in battle. What are those four? They are (1) being peaceful inwardly, (2) not letting their minds wander outwardly, (3) understanding all phenomena to be like illusions, and (4) being endowed with the power of wisdom, not the power of afflictions. Noble son, if bodhisattvas possess those four qualities, they will be victorious in battles.

1.44 “Noble son, if bodhisattvas possess four qualities, they will remain on the far shore after having crossed over. What are those four? They are (1) understanding the river of desire but not manifesting the freedom from attachment, (2) understanding the river of existence but taking birth intentionally, (3) understanding the river of views but not forsaking those who are bound by the fetters of views, and (4) understanding the river of ignorance but acting in harmony with dependent origination. Noble son, if bodhisattvas possess those four qualities, they will remain on the far shore after having crossed over.

1.45 “Noble son, if bodhisattvas possess four qualities, they will display and imitate the conduct of hearers, solitary buddhas, and all beings while remaining without concepts. [F.261.a] What are those four? They are (1) having accomplished the illusory absorption, (2) having ascertained that all phenomena are characterized by involvement in fabrication, (3) knowing how to sport by means of the five higher perceptions, and (4) being skilled in manifesting mental bodies. Noble son, if bodhisattvas possess those four qualities, they will display and imitate the conduct of hearers, solitary buddhas, and all beings while remaining without concepts.

1.46 “Noble son, if bodhisattvas possess four qualities, they will set their sights on saṃsāra without remaining in nirvāṇa. What are those four? They are (1) being endowed with the blessings of the buddhas, (2) the attitude of great compassion, (3) skill in means, and (4) not forsaking past promises. Noble son, if bodhisattvas possess those four qualities, they will set their sights on saṃsāra without remaining in nirvāṇa.

1.47 “Noble son, if bodhisattvas possess four qualities, they will attend to the various elements without parting from the realm of phenomena. What are those four? They are (1) understanding that phenomena lack intrinsic existence since sentient beings lack intrinsic existence, (2) understanding that sentient beings lack intrinsic existence since phenomena lack intrinsic existence, (3) being confident that buddha qualities lack intrinsic existence since sentient beings lack intrinsic existence, and (4) being free from doubts and hesitation about the fact that sentient beings lack intrinsic existence. Noble son, if bodhisattvas possess those four qualities, they will attend to the various elements without parting from the realm of phenomena.

1.48

“Noble son, if bodhisattvas possess four qualities, they will not give up being of benefit even when they appear to be engaging in harmful actions. What are those four? They are (1) having their thoughts directed toward nirvāṇa, [F.261.b] (2) having their deeds directed toward saṃsāra, (3) having their minds directed toward the perfection of all buddha qualities, and (4) manifesting in the domains of the hearers and solitary buddhas. Noble son, if bodhisattvas possess those four qualities, they will not give up being of benefit even when they appear to be engaging in harmful actions.

1.49 “Noble son, if bodhisattvas possess four qualities, they will possess wealth due to merit and be without wealth due to skillful means. What are those four? They are (1) manifesting as universal monarchs due to their merit, or as Śakra, or Brahmā, in order to tame beings that are attracted to greatness, (2) manifesting as destitute and lowly beings to tame ordinary beings, (3) giving away all of their possessions upon seeing beggars and thus becoming poor, and (4) manifesting an inexhaustible amount of wealth through their merit upon seeing someone very rich. Noble son, if bodhisattvas possess those four qualities, they will possess wealth due to merit and be without wealth due to skillful means.

1.50 “Noble son, if bodhisattvas possess four qualities, they will enter the gate without attributes through the gateway of the syllable *a*. What are those four? They are (1) refining the understanding that ‘all formations are impermanent,’ (2) having reached the understanding that ‘all formations have always been suffering,’ (3) refining the view that ‘all phenomena are selfless,’ and (4) gaining the wisdom that ‘nirvāṇa has always been peaceful.’ Noble son, if bodhisattvas possess those four qualities, they will enter the gate without attributes through the gateway of the syllable *a*.

1.51 “Noble son, if bodhisattvas possess four qualities, they will actualize all buddha qualities. What are those four? They are (1) possessing the pure eye of insight, [F.262.a] (2) having obtained illumination through the Dharma eye, (3) having actualized the buddha eye, and (4) having been consecrated into all buddha qualities. Noble son, if bodhisattvas possess those four qualities, they will actualize all buddha qualities.

1.52 “Noble son, if bodhisattvas possess four qualities, they will gain certainty about the Dharma and discern its distinctions. What are those four? They are (1) being unobscured with respect to the four correct knowledges, (2) understanding how to set forth the four truths, (3) understanding that the reliances are valid, and (4) knowing recollection free from distraction. Noble son, if bodhisattvas possess those four qualities, they will gain certainty about the Dharma and discern its distinctions.

1.53

- “Noble son, if bodhisattvas possess four qualities, they will act in accord with the world while remaining untainted by afflictions. What are those four? They are (1) directly perceiving mundane phenomena, (2) liberating beings from the world, (3) abandoning attachment and aggression, and (4) being naturally devoid of afflictions by virtue of their original purity and luminosity. Noble son, if bodhisattvas possess those four qualities, they will act in accord with the world while remaining untainted by all its afflictions.
- 1.54 “Noble son, if bodhisattvas possess four qualities, they will possess the might of the Dharma that is invisible to others. What are those four? They are (1) the might of the mind, (2) the might of insight, (3) the might of wisdom, and (4) the might of methods. Noble son, if bodhisattvas possess those four qualities, they will possess the might of the Dharma that is invisible to others. [F.262.b]
- 1.55 “Noble son, if bodhisattvas possess four qualities, they will never be without meeting the thus-gone ones. What are those four? They are (1) encouraging sentient beings to meet the buddhas, (2) encouraging sentient beings to listen to the Dharma, (3) encouraging sentient beings to arouse the mind set on awakening, and (4) never parting from the absorption in which one calls to mind the buddhas. Noble son, if bodhisattvas possess those four qualities, they will never be without meeting the thus-gone ones.
- 1.56 “Noble son, if bodhisattvas possess four qualities, they will remain composed and undisturbed. What are those four? They are (1) having actualized the vision of liberated wisdom through the noble supramundane insight, (2) knowing all phenomena as they truly are by thoroughly investigating the truth, (3) being skilled in severing all the fetters of habitual tendencies, and (4) not being disturbed by afflictions. Noble son, if bodhisattvas possess those four qualities, they will remain composed and undisturbed.
- 1.57 “Noble son, if bodhisattvas possess four qualities, they will be teachers without grasping at the teachings. What are those four? They are (1) providing excellent beneficial things to all beings, (2) ripening beings in a constant and undeceiving manner, (3) not being attached to their own happiness, and (4) pursuing wisdom for the sake of all beings—not for themselves alone. Noble son, if bodhisattvas possess those four qualities, they will be teachers without grasping at the teachings. [F.263.a]
- 1.58 “Noble son, if bodhisattvas possess four qualities, they will be the teachers of all beings. What are those four? They are (1) accomplishing the benefit of others while disregarding their own benefit, (2) giving the joy of the Dharma to others while disregarding their own happiness, (3) untiringly teaching the Dharma just as they have heard it, and (4) sustaining



themselves with the nourishment of the Dharma—not with material goods. Noble son, if bodhisattvas possess those four qualities, they will be the teachers of all beings.

1.59 “Noble son, if bodhisattvas possess four qualities, they will turn the Dharma wheel of all the buddhas. What are those four? They are (1) the ability of perfect recall, (2) possessing uninterrupted eloquence, (3) having knowledge of all beings’ thoughts, and (4) leading them on the path to nirvāṇa while teaching the indestructible Dharma. Noble son, if bodhisattvas possess those four qualities, they will turn the Dharma wheel of all the buddhas.

1.60 “Noble son, if bodhisattvas possess four qualities, they will obtain consecration into all buddha qualities. What are those four? They are (1) having completely transcended all forms of conduct, (2) having reached acceptance of the unborn nature of phenomena and never regressing from bodhisattva conduct, (3) intentionally displaying life, death, and rebirth while being marked by the seal of irreversibility, and (4) dedicating themselves to the seal of the thus-gone ones and being skilled in progressing from one bodhisattva level to the next after reaching emancipation on the ten bodhisattva levels. Noble son, if bodhisattvas possess those four qualities, they will obtain consecration into all buddha qualities.”

1.61 When the Blessed One had explained this Dharma teaching on fourfold accomplishments, [F.263.b] this great trichiliocosm shook in six ways, a bright light pervaded the universe, and billions of gods living in the sky started to sing divine songs. They caused a rain of divine mandārava flowers to fall and exclaimed, “Oh! The unsurpassed and perfect awakening of the blessed buddhas that has been described in this Dharma teaching on fourfold accomplishments was achieved countless billions of eons ago by the Blessed One!<sup>42</sup> Blessed One, those sentient beings who hear this Dharma teaching on fourfold accomplishments, develop interest upon hearing it, and then retain it, carry it, read it, comprehend it, and teach it to others without parting from the mind of awakening will not be endowed with trifling roots of virtue. Just as the Thus-Gone One, the worthy one, the perfect Buddha proclaimed the lion’s roar today, they will proclaim the lion’s roar within the worlds of gods, humans, and demigods. Blessed One, we are very fortunate to have heard this Dharma teaching on fourfold accomplishments!”

1.62 When the Blessed One had explained this Dharma teaching on fourfold accomplishments, eighty-four thousand gods and humans gave rise to the mind set on unsurpassed and perfect awakening, and twelve thousand bodhisattvas reached acceptance of the unborn nature of phenomena.

1.63

Then, the bodhisattva great being Divyamauli asked the Blessed One, “Blessed One, what are the qualities that will be possessed by the bodhisattvas who retain a sūtra like this one after the Thus-Gone One’s passing, [F.264.a] and who teach it at length to others?”

1.64 “Noble son,” replied the Blessed One, “the bodhisattvas who retain such a sūtra after the Thus-Gone One’s passing, and who teach it in a vast way to others, will possess eight qualities. What are those eight? (1) Their intent with respect to perfect awakening will be definitive—they will possess a perfect attitude. (2) They will be devoid of anger toward any being—they will cultivate the practice of great love. (3) They will abide by the activity of ripening beings—they will abide by great compassion. (4) They will wish for the Dharma and exert themselves in its pursuit. (5) They will be insatiable in their pursuit of learning and their level of erudition will become as vast as an ocean. (6) They will uphold the sacred Dharma even at the cost of their bodies and lives. (7) They will gather the accumulation of merit and their roots of virtue will be firm. (8) They will be blessed by the power of the buddhas such that they become perfected in their aspirations, and, within the entourage, they will know no fear and they will defeat all demons and opponents. Noble son, the bodhisattvas who uphold such a sūtra after the Thus-Gone One’s passing, and who fully teach it to others, will be endowed with those eight qualities.”

1.65 Then, through the power of the Buddha, this great trichiliocosm shook in six ways, all the higher and lower regions, the black mountains, and all springs, lakes, ponds, and oceans disappeared, and this entire earth became flat like the palm of the hand. [F.264.b] Still, all the beings living in the water remained unharmed. Also, throughout this great trichiliocosm all the trees that had withered centuries before started to bloom and bear various fruits. These trees then bent in the direction of the Blessed One and paid homage to him. All of the other trees also started to bloom and bear various fruits, before bending in the direction of the Blessed One and paying homage to him. Bright, lovely, colorful, fragrant, and delightful lotuses the size of chariot wheels sprang up from the earth, and a dazzling light illuminated this great trichiliocosm. Without anyone being seen or anything being played, divine music and singing were heard from the sky. Colorful divine flowers that emanated the most delicious fragrances, which had never been experienced before, now appeared on the majestic Himavat mountains as well as on the majestic Mount Gandhamādana, and their sweet fragrances spread throughout this great trichiliocosm. A great rain of flowers then fell from the majestic Himavat mountains and from the majestic Mount Gandhamādana onto the retinue of the Blessed One, covering the earth up to their knees. Rains of various types of flowers fell from the blooming trees and the sounds

of music and song resounded all around. A parasol made of all kinds of precious gems and measuring about a million leagues covered the sky. Pearl garlands and lattices formed by different types of small precious bells were hanging from that bejeweled parasol. The small bells rang out with the most delightful, [F.265.a] enthralling, and enrapturing sounds that pervade this great trichiliocosm.

1.66 At that moment, Venerable Śāriputra asked the Blessed One, “Blessed One, whose coming is augured by these delightful and pleasurable signs that manifest on such a vast scale and adorn this great trichiliocosm so richly?”

“Śāriputra,” replied the Blessed One, “these are the signs of the arrival of Druma, the king of the kiṃnaras. He is coming from Mount Gandhamādana with a retinue of many thousands of kiṃnaras, a retinue of many thousands of gandharvas, and a retinue of many thousands of gods.”

1.67 As soon as the Blessed One had said those words, the kiṃnara king Druma arrived at the place where the Blessed One was residing. He was accompanied by eighty-four thousand musicians and singers and surrounded by a retinue of several hundred thousand. From the sky above a stream of flowers rained down. When he arrived, he prostrated with his retinue at the feet of the Blessed One, circumambulated him three times, and sat in front of him. In the presence of the Blessed One and accompanied by the eighty-four thousand musicians, the kiṃnara king Druma then began to play his lute. Its body was made of beryl and it had trim and veneer made of gold from the Jambū River.<sup>43</sup> It was adorned with gold, jewels, and many precious substances, and purified through the ripening of his previous actions. As soon as the kiṃnara king Druma started to play, the tunes of his lute resounded throughout this great trichiliocosm. The tunes from his lute outclassed all the divine music from the strings and songs of the gods of the desire realm, to the point that these could no longer be heard. [F.265.b] Then, impelled by the tunes of that lute, the gods of the desire realm put down their divine instruments and came to the place where the Blessed One was residing. As soon as the kiṃnara king Druma started to play his lute, all the trees, and the majestic mountains Sumeru, Himavat, Gandhamādana, Mucilinda, and Mahāmucilinda, the black mountains, and all blades of grass, branches, medicinal plants, and forests of this great trichiliosom started to vibrate, shudder, and reel; wobble, rock, and sway; and quiver, tremble, and quake. Just as someone intoxicated by liquor staggers, reels, and wobbles, all those trees and mountains started to bend, bow, and twist. [B2]

1.68 With the exception of the bodhisattvas who had reached the level of irreversibility, as soon as the kiṃnara king Druma started to play his beryl lute, all those who had gathered in the assembly surrounding the Blessed

One—the dispassionate monks, nuns, male lay practitioners, and female lay practitioners, as well as the gods, nāgas, yakṣas, gandharvas, demigods, garuḍas, kiṃnaras, and mahoragas, Śakra, Brahmā, the protectors of the world, humans, nonhumans, worthy ones absorbed in the eight liberations, and the entire retinue—became overwhelmed upon hearing the tunes emitted by that lute. They stood up and started to shake, shiver, and tremble; they bent, bowed, and twisted; and they danced, swayed, and whirled. Even all the great hearers could not remain in their seats. They trembled, shook, acted wildly, [F.266.a] and danced around like small children.

1.69 The bodhisattva Divyamauli said to all those great hearers, “Venerable ones, great hearers, you are free from afflictions, you are absorbed in the eight liberations, and you have seen the four truths. Why can you no longer control your bodies? Venerable ones, you are dancing around like small children!”

1.70 “Noble son,” replied the great hearers, “as the kiṃnara king Druma picked up his lute and started playing it, the music and songs made it impossible for us to remain in our seats; we began to shake, shiver, and tremble, and we were unable to control our minds.”

1.71 The bodhisattva Divyamauli then said to the elder Mahākāśyapa, “Venerable Mahākāśyapa, you have reached old age and are frail, you are content and have few desires, you uphold the ascetic practices, and you are the focus of worship for the world with its gods, humans, and demigods. Why can you no longer control your body? You are an elder, but you dance around like a small child!”

1.72 “Noble son,” said the elder Mahākāśyapa, “when a violent wind is blowing during a hurricane, all the plants, forests, and mountains become powerless and weak; they cannot remain in place and quiver, tremble, shake, and wobble against their will. Noble son, in the same way, upon hearing the tunes emitted by the lute of the kiṃnara king Druma, we became unable to control ourselves, just like great mountains shaken by a violent hurricane. Why is that so? Because such are the extraordinary qualities of the aspiration, merit, and wisdom of this sublime being. [F.266.b] They outclass the merit, wisdom, and magnificence of the hearers.”

1.73 The bodhisattva Divyamauli continued, “Venerable Mahākāśyapa, the tunes emitted by this lute are unable to affect and shake the splendor, the magnificence, and the power of the bodhisattvas who have reached the level of irreversibility. Therefore, Venerable Mahākāśyapa, why would one not give rise to the mind set on unsurpassed and perfect awakening? Notice how the power and magnificence of those who possess limited wisdom is outclassed by the tunes of that lute, and how the power and magnificence of the followers of the Great Vehicle cannot be outclassed.”

- 1.74 At that moment, when the kiṃnara king Druma played his lute, through the power of the Buddha and the blessings of his previous aspirations, these verses manifested from his lute and the other eighty-four thousand instruments:
- 1.75 “All inferior, middling, and supreme phenomena  
Are the same—detached, peaceful,  
Empty, unchanging, and undisturbed;  
They are primordially pure, like the stainless sky.
- 1.76 “All sentient beings of the present and the past  
Are the same—they are nonbeings.  
The words of beings expressed in language, too,  
Are just like Dharma words—they are nonexistent.
- 1.77 “All the realms are the same—they are nonrealms  
Just like space, they manifest as sameness.  
They are beyond increase, inexhaustible, unborn,  
Empty, and immaculate like space.
- 1.78 “All buddhas are the same—they are nonbuddhas.  
The realm of phenomena is definitely unadulterated;  
Discipline, insight, wisdom, and liberation are equal,  
And their single characteristic is sameness—the absence of characteristics.
- 1.79 “All afflictions are nonafflictions—they are liberated.  
Ideas, thoughts, conceptuality, and discursiveness  
Move neither internally nor externally, [F.267.a]  
And notions are derived from the knot of mistaken perception.
- 1.80 “The expression *realm of phenomena* is imputed conceptually,  
And that expression is beyond sameness and difference.  
Those who have realized the nature of name-and-form  
Always remain free of attachment when they act within the world.
- 1.81 “The numerous Dharma teachings  
Taught by the countless blissful ones of the past  
Are primordially detached from exhaustion, dispersion, and disintegration;  
They do not go anywhere, or in any direction.
- 1.82 “These phenomena originate from words,  
And words are perishable—they have the property of coming to an end.  
Those who understand the exhaustible nature of words  
Do not generate concepts about any phenomena.

- 1.83 “All mindstreams are the same—they are nonmindstreams,  
Since they are not attached to various natures.  
Since they know the endless phenomena of mind and mental states,  
The noble ones understand the sameness of phenomena.
- 1.84 “Everything finite and infinite is interrupted and eliminated,  
And beginning, end, and middle are the same.  
Their knowledge is of sameness since it is detached from the three times,  
And that knowledge is beyond limits.
- 1.85 “Beings are constantly attached to name-and-form  
And tainted by the views of what is finite and infinite.  
Those who understand that they originate from causes and conditions  
Do not conceptualize them in terms of self and other.
- 1.86 “That which arises from the self is always nonarisen,  
And all phenomena are beyond emergence.  
Those who understand what arises and what is beyond arising  
Have reached acceptance and are in harmony with sameness.
- 1.87 “All phenomena always have the nature of selflessness—  
They are empty like clouds, lightning, and space.  
Oneself and other beings are always intrinsically empty;  
This is the entrance into the seal of *dhāraṇī*.
- 1.88 “The single characteristic of phenomena is to be devoid of characteristics.  
Those who teach infinite Dharma teachings  
After having realized the three gateways to liberation  
Do not conceptualize the Dharma in any way.
- 1.89 “Inferior, middling, and supreme Dharma teachings  
Originate from words, [F.267.b]  
But they explain their meanings  
Without conceiving of any words.
- 1.90 “They do not engage in a duality of meaning and words—  
The meaning of nonduality is always beyond words.  
Those who understand that this limit is void  
Will eliminate its very beginning.
- 1.91 “Those who eliminate the very beginning  
Engage with conditioned things for the sake of beings.<sup>44</sup>  
Understanding that the limit of reality is always limitless,  
Their love and compassion are immaculate.

- 1.92 “Those whose love and compassion are immaculate  
Experience the sameness of suffering and happiness.  
Not excited, not puffed up, and steadfast,  
Those supreme beings understand the ultimate conduct.
- 1.93 “This Dharma way is peaceful and detached.<sup>45</sup>  
When it is explained, it generates joy,  
Yet it is never increasing or decreasing.  
Its true reality is beyond self-grasping—it is peace.
- 1.94 “The words here in the sky are beyond apprehension—  
No one speaks them but still they are heard.  
The one who speaks and the ones who are spoken to—  
What potent fictions they all are!”<sup>46</sup>
- 1.95 As these verses were manifested, their elucidations caused one hundred thousand bodhisattvas to reach acceptance of the unborn nature of phenomena.
- 1.96 Then, the bodhisattva Divyamauli asked the Blessed One, “Blessed One, where do these verses come from?”  
“Noble son,” replied the Blessed One, “Ask the kiṃnara king Druma. He will answer your question.”
- 1.97 The bodhisattva Divyamauli then asked the kiṃnara king Druma, “Lord of the kiṃnaras, where did these manifested verses appear from?”  
The kiṃnara king Druma replied, “They come from where the words pronounced by all beings come from.”
- 1.98 “Lord of the kiṃnaras, where do the words pronounced by all beings come from?”  
“Noble son, the words pronounced by all beings come from space.”
- 1.99 “Lord of the kiṃnaras, is it not the case that the words pronounced by all beings come from within themselves?” [F.268.a]  
“Noble son, what do you think? Do the words pronounced by all beings come from within their bodies, or do they come from their minds?”
- 1.100 “Lord of the kiṃnaras, they come neither from their bodies nor from their minds, since their bodies are made of inanimate matter that cannot perform actions—like grass, clay, walls, trees, or optical illusions—and since their minds are formless, indemonstrable, unimpeded, and imperceptible like illusions.”  
“Noble son, apart from their bodies and minds, where else could these words come from?”
- 1.101 “Lord of the kiṃnaras, it is said that the words of beings come from mental engagement.”

“If there were no space, where would sounds come from?”

1.102 “Lord of the kiṃnaras, apart from space, where else could sounds come from?”

“Noble son, you should understand through what we have said here that all sounds come from space. The essential nature of space is sound; it ceases as soon as it is perceived, and once it ceases, it remains within the essential nature of space. It is therefore said that all phenomena are the same as space. Even though they are surely beyond perception and impossible to know, they are expressed through words and verbal expressions, and those expressions are designations. Those who understand verbal expressions in this way are not attached to anything; those who are not attached do not generate conceptual elaboration; those who do not generate conceptual elaboration do not transmigrate; those who do not circle around are unbreakable; those who are unbreakable do not take birth; those who are not born do not perish; those who do not perish are pure; those who are pure are immaculate; those who are immaculate are stainless; those who are stainless are clear; and clarity is the nature of the mind. The nature of the mind is penetration; penetration overcomes all marks; and those who overcome all marks are said to enter into faultlessness. [F.268.b] The bodhisattvas who enter into faultlessness reach acceptance of the unborn nature of phenomena. They are therefore referred to as ‘bodhisattvas who have entered into faultlessness and reached acceptance of the unborn nature of phenomena.’

1.103 “Those who have reached acceptance of the unborn nature of phenomena have reached acceptance with respect to everything, with respect to both emptiness and persons. Why is that so? Because emptiness is not different from persons; persons themselves are emptiness. They have reached acceptance with respect to both marks and the absence of marks. Why is that so? Because the essential nature of marks is the absence of marks. They have reached acceptance with respect to both wishes and the absence of wishes. Why is that so? Because the characteristic of the essential nature of wishes is the absence of wishes. They have reached acceptance with respect to beings’ inherent transcendence of suffering as well their process of death and rebirth. Why is that so? Because death and rebirth have the essential nature of being illusions. Noble son, the bodhisattvas who have reached acceptance of the unborn nature of phenomena in this way are without cessation and are not in conflict with any phenomenon. Their acceptance with respect to the self encompasses all sentient beings, and it also encompasses all phenomena, since it is beyond coming and going. They correctly know that all phenomena abide within the realm of phenomena and that the same goes for all beings. That attainment whereby nothing is attained is referred to in



conventional terms as ‘gaining acceptance of the unborn nature of phenomena.’ This acceptance of the unborn nature of phenomena cannot be expressed, described, or demonstrated. Why is that so? Because its meaning is inexpressible, beyond words, and indescribable. Noble son, this teaching in which the inexpressible meaning is nevertheless expressed demonstrates the greatness of the Thus-Gone One!” [F.269.a]

1.104 The bodhisattva Divyamauli then said to the Blessed One, “Oh, Blessed One, the kiṃnara king Druma’s eloquence in teaching the acceptance of the profound Dharma is amazing! So is his level of experience and perception of this vast domain, and his profound acceptance while teaching the Dharma! Blessed One, in relation to how many thus-gone ones, worthy ones, perfect buddhas did the kiṃnara king Druma create roots of virtue to develop such eloquence?”

1.105 “Noble son,” replied the Blessed One, “are you able to count all the stars present in as many universes as there are grains of sand in the Ganges? Similarly, all the perfect buddhas in relation to whom the kiṃnara king Druma created roots of virtue, and all the thus-gone ones, the worthy ones, the perfect buddhas in whose presence he practiced pure conduct in his pursuit of unsurpassed and perfect awakening are uncountable. This is the reason why he has developed such eloquence.”

1.106 The bodhisattva Divyamauli then said to the kiṃnara king Druma, “Lord of the kiṃnaras, will you awaken to unsurpassed and perfect buddhahood due to the numerous roots of virtue you have accumulated in relation to all those many thus-gone ones, worthy ones, perfect buddhas?”

1.107 “Noble son,” replied the kiṃnara king Druma, “when bodhisattvas are creating roots of virtue, there are twelve activities they never tire of. What are those twelve? They never tire of (1) worshiping and venerating the thus-gone ones, [F.269.b] (2) listening to the Dharma, (3) upholding the sacred Dharma, (4) teaching the Dharma at length, (5) bringing sentient beings to maturity, (6) producing roots of virtue, (7) living in the wilderness, (8) mastering all the perfections, (9) purifying and ripening wisdom, (10) contemplating the Dharma and correctly putting it into practice, (11) pursuing the accumulations of merit and wisdom, and (12) accomplishing all the factors of awakening. Noble son, when bodhisattvas are creating roots of virtue, those are the twelve activities they never tire of. It is therefore said that bodhisattvas never grow tired of gathering the accumulation of virtue.”

1.108 The kiṃnara king Druma then said to the Blessed One, “Blessed One, there is a bodhisattva absorption known as *the source of wealth*. I have heard that if bodhisattvas rely on this absorption they will attain all extraordinary, precious qualities. Blessed One, so that those bodhisattvas may hear about

that absorption and attain all those extraordinary, precious qualities, could the Thus-Gone One please explain to us this bodhisattva absorption of *the source of wealth?*”

1.109 “Lord of the kiṃnaras,” replied the Blessed One, “listen carefully and keep this in mind. I will explain to you the bodhisattva absorption of *the source of wealth.*”

The kiṃnara king Druma agreed to this and listened as the Blessed One had directed. [F.270.a]

1.110 The Blessed One then said, “Lord of the kiṃnaras, bodhisattvas engage in eighty precious attitudes to avoid interrupting the continuity of the Buddha Jewel, to avoid interrupting the continuity of the Dharma Jewel, and to avoid interrupting the continuity of the Saṅgha Jewel. What are those eighty? They are (1) never forgetting the precious mind of omniscience, (2) never abandoning the precious attitude of good motivation, (3) never giving up the attitude of being inclined toward all precious virtues, (4) never giving up the attitude of wanting to engage in all precious virtues,<sup>47</sup> (5) never giving up the precious attitude of keeping one’s commitments, (6) the precious attitude of giving away all of one’s possessions and dedicating this toward awakening without hoping for karmic reward, (7) the precious attitude that ornaments the body by abandoning the three roots of nonvirtue, (8) the precious attitude that ornaments speech by abandoning the four faults of speech, (9) the precious attitude that ornaments the mind by getting rid of covetousness, ill will, and wrong views, (10) the precious attitude that ornaments discipline by maintaining uncorrupted, faultless, unadulterated, and pure discipline, (11) the precious attitude of nonaggression based on being impartial toward all beings, (12) the precious attitude of patience and gentleness consisting of not taking offense when harmed by others, (13) the precious attitude of pursuing the branches of awakening without concern for life and limb, (14) the precious attitude of being free from attachment and aversion by being without thoughts of high and low, (15) the precious attitude of dauntlessly donning the armor of stable diligence, (16) the precious attitude of relentlessly engaging in all endeavors, (17) the precious attitude of gathering the accumulations on the path of awakening and never forsaking mindfulness, intelligence, realization, humility, and devotion, [F.270.b] (18) the precious attitude of giving rise to concentrations, liberations, absorptions, and attainments by gaining control over one’s mind, (19) the precious attitude of pursuing the Dharma by gathering the sacred Dharma, (20) the precious attitude of upholding learning through fearlessness and eloquence, (21) the precious attitude of teaching the Dharma without concern for material gains on account of not desiring any negative actions, (22) the precious attitude of teaching the Dharma without

holding back due to having a mind free from attachment, (23) the precious attitude of focusing the mind correctly due to having a strong determination, (24) the precious attitude of exerting oneself in the Dharma in the way one has heard it, (25) the precious attitude of discriminating with insight due to not being led astray by others, (26) the precious attitude of great love due to one's love embracing all beings, (27) the precious attitude of great compassion due to caring for all beings, (28) the precious attitude of great joy due to feeling joy, devotion, and faith toward the Dharma, (29) the precious attitude of great equanimity because one ascertains all phenomena, (30) the precious attitude of not getting weary in saṃsāra because one accumulates roots of virtue, (31) the precious attitude of ripening all beings while not being attached to one's own happiness, (32) the precious attitude of attracting disciples by upholding the Dharma, (33) the precious attitude of having higher perceptions because of manifesting in many ways, (34) the precious attitude of serving and attending to a virtuous friend in order to listen to Dharma teachings one has not heard before, (35) the precious attitude of abandoning unwholesome friends because of accumulating all roots of virtue, (36) the precious attitude of behaving in an equal manner toward all beings because of understanding that they are not different from oneself, (37) the precious attitude of understanding the diseases of all beings' afflictions due to knowing the thoughts of all beings, (38) the precious attitude of pursuing all the medicines of the Dharma in order to pacify the diseases of all beings' afflictions, [F.271.a] (39) the precious attitude of not expressing contempt for those who have not trained to actualize the greatness of wisdom,<sup>48</sup> (40) the precious attitude of being devoid of pride because one is respectful toward all beings, (41) the precious attitude of being honest and truthful that stems from being unpretentious,<sup>49</sup> (42) the precious attitude of taking pleasure in the Dharma by working to ensure that the sacred Dharma remains for a long time,<sup>50</sup> (43) the precious attitude of upholding the sacred Dharma because of feeling gratitude toward all the buddhas, (44) the precious attitude of being grateful and repaying the kindness of others because of being a reliable friend, (45) the precious attitude of not hoping for help in return for help given due to being independent, (46) the precious attitude of enjoying the wilderness on account of guarding one's wholesome qualities, (47) the precious attitude of constantly going forth because performed actions are not wasted, (48) the precious attitude of delighting in the mainstays of the noble ones because of maintaining one's vows, (49) the precious attitude of engaging in all the ascetic practices and keeping few possessions on account of pleasing all beings, (50) the precious attitude of having few desires and being content due to being insatiable with regard to insight, (51) the precious attitude of

remaining detached from pleasure because one is physically and mentally disengaged,<sup>51</sup> (52) the precious attitude of being insatiable with regard to accumulating merit, based on the wish to perfect the excellent major and minor marks, (53) the precious attitude of pursuing the accumulation of wisdom in order to eliminate the doubts of all beings, (54) the precious attitude of recollecting the buddhas in order to never be separated from their presence, (55) the precious attitude of recollecting the Dharma in order to never be separated from hearing its teachings, (56) the precious attitude of recollecting the Saṅgha in order to join the irreversible Saṅgha, (57) the precious attitude of recollecting discipline in order to not waver from the mind set on awakening, (58) the precious attitude of recollecting generosity by abandoning all afflictions, [F.271.b] (59) the precious attitude of recollecting the gods in order to remember the bodhisattvas with only one birth remaining, (60) the precious attitude of recollecting the bodhisattvas in order to emulate them, (61) the precious attitude of the correct knowledge of the meaning based on understanding all meanings, (62) the precious attitude of the correct knowledge of phenomena based on the unadulterated realm of phenomena, (63) the precious attitude of the correct knowledge of language based on understanding all expressions of beings, (64) the precious attitude of the correct knowledge of eloquence based on understanding the nature of words and syllables, (65) the precious attitude of relying on wisdom, based on understanding that consciousness is illusory, (66) the precious attitude of relying on the discourses of definitive meaning, since the functions and effects of the discourses of provisional meaning may be in contradiction, (67) the precious attitude of relying on the nature of reality by contemplating the nature of the person, (68) the precious attitude of discerning that all formations are impermanent and suffering because one fears being attached to the three realms, (69) the precious attitude of discerning that all phenomena are selfless because all sentient beings are selfless, (70) the precious attitude of discerning the desire realm to be impure because one has transcended it, (71) the precious attitude of discerning that nirvāṇa is peace since it is calm and tranquil, (72) the precious attitude of trusting in the gateways to liberation—emptiness, the absence of marks, and the absence of wishes—because of dedicating oneself to the gateway of deathlessness, (73) the precious attitude of trusting in the unborn and nonarisen nature of all phenomena because one has gained acceptance of the unborn nature of phenomena, (74) the precious attitude of perceiving all phenomena to be like illusions, mirages, reflections of the moon in water, optical illusions, and dreams because one does not cling to any views, (75) the precious attitude of being in accord with dependent origination because of being free from the views of eternalism and nihilism, [F.272.a] (76) the precious attitude of

eliminating all extreme views because of being free from duality, (77) the precious attitude of entering the Dharma gateway of nonduality because of understanding the single vehicle, (78) the precious attitude of turning away from all forms of conduct because one enters faultlessness, (79) the precious attitude of discerning that all phenomena are truly beyond faults since they are sameness, and (80) the precious attitude of accomplishing all the factors of awakening, since all buddha qualities are unborn. Those are the eighty precious qualities.

1.111 “Lord of the kiṃnaras, engaging in those eighty attitudes, developing them, and persevering in them is known as the absorption of *the source of wealth*. Those attitudes constitute the practice of that absorption. Once bodhisattvas achieve this absorption of *the source of wealth*, there is no mundane or supramundane wealth that they do not gain control over. Lord of the kiṃnaras, what is meant by *mundane* and *supramundane* wealth?

1.112 “Lord of the kiṃnaras, *mundane wealth* refers to the greatness of gods and humans, such as that of Śakra, Brahmā, the protectors of the world, universal monarchs, merchants, householders, and brahmins and kṣatriyas that are like great sāl trees. Although the bodhisattvas achieve the greatness of gods and humans, they do not become excited or careless. Instead, they remain careful and so they accomplish the qualities that lead to awakening. This is what is meant by *mundane wealth*.

1.113 “What is meant by *supramundane* wealth? It is the precious Dharma that transcends the world. [F.272.b] What is the precious Dharma that transcends the world? It is the Dharma that liberates from the world. What is the Dharma that liberates from the world? It is the noble supramundane insight—the insight that liberates from the world. This precious insight subsumes all qualities that transcend the world; it is the most important among all supramundane qualities. For example, lord of the kiṃnaras, the most important body of water is the great ocean, the most important mountain is the majestic Mount Sumeru, the most important celestial body is the moon, the most important source of light is the sun, the most important wild animal is the lion, the most important person is the king, the most important god in the Heaven of the Thirty-Three is Śakra, and the most important being within the Brahmā realms is the Great Brahmā. Similarly, lord of the kiṃnaras, the most important of all supramundane qualities is insight, and it is therefore referred to as *the king of all qualities*.

1.114 “Insight is the path that frees from non-Buddhist views and thus leads to happy states of existence. It is the lamp that clears away the darkness of afflictions, the hero that brings victory in battle, the doctor that dispenses medicine, the teacher that imparts the knowledge of all sciences, the arrow that pierces all phenomena, the sword that severs all afflictions, and the

plough that cuts through the thicket of the afflictions. Since it is sameness, it is beyond contradiction. Since it pacifies conflict, it is beyond dispute. Since it is beyond arising, it is beyond cessation. Since it is the ultimate understanding of the true meaning, it is undisturbed. Since it employs mindfulness, it remembers. It sees the sameness of the true relinquishments. It gives rise to the bases of miraculous display. It guards the strengths. Due to its powers, it cannot be suppressed. It contemplates the branches of awakening. It shows the path. It brings the peace of tranquility. [F.273.a] It knows special insight. It illumines because it is free from obscuration. With the light of Dharma it dispels darkness. Since it is free from stains, it is immaculate. Since it is free from disrespect, it is devoid of arrogance. Since it transcends the path of fear, it produces knowledge. Since it transcends inside and outside, it is devoid of object. Since it is devoid of the formulation of views,<sup>52</sup> it is liberating emptiness. Since it pacifies conceptuality, it is characterized by the absence of marks. Since it transcends the three realms, it has the characteristic of the absence of wishes. Since it is devoid of characteristics, it is the single characteristic. Since it is unequaled, it has the characteristic of space. Since it is beyond the work of Māra, it has conquered the movement of thoughts and conceptuality. It is nonconceptual generosity, nonabiding discipline, nondwelling patience, diligence beyond acceptance and rejection, concentration free from imputation, and the gateway<sup>53</sup> to the imperceptible. It is directed toward everything. It is skillful. It is fully committed to the selflessness of all beings. It accumulates roots of virtue. It is beyond deeds and free from activity.

1.115 “Lord of the kiṃnaras, this is the precious insight. This is the precious insight achieved by the bodhisattvas who have reached the absorption of *the source of wealth*. When this insight is achieved, all wealth is subsumed within it. For example, lord of the kiṃnaras, the great ocean is the gateway for all rivers and it contains and gathers all jewels; it is the source of all of them. Similarly, lord of the kiṃnaras, the bodhisattvas who attain this absorption of *the source of wealth* become the gateways for all wealth; they contain the entire Dharma Jewel and subsume all other wealth. [F.273.b] The Three Jewels—the Buddha Jewel, the Dharma Jewel, and the Saṅgha Jewel—originate from that absorption of *the source of wealth*. It is therefore said that the absorption of *the source of wealth* contains all wealth.”

1.116 The bodhisattva Divyamauli then said to the Blessed One, “Blessed One, has the kiṃnara king Druma achieved this absorption of *the source of jewels*?”

“Noble son,” replied the Blessed One, “you should ask the kiṃnara king Druma and he will tell you.”

1.117 The bodhisattva Divyamauli then asked the kiṃnara king Druma, “Lord of the kiṃnaras, have you achieved this absorption of *the source of jewels*?”

- 1.118 The kiṃnara king Druma replied, “Noble son, this absorption does not concern something that can be attained or apprehended. It cannot be attained by anyone. This absorption cannot be categorized as form, feeling, perception, formation, or consciousness. This absorption does not have a physical form. This absorption cannot be apprehended by the eye, the ear, the nose, the tongue, the body, or the mind. It does not have the characteristics of arising, ceasing, and enduring. It does not have the characteristic of being interrupted. It does not have a singular characteristic or several characteristics. It is not characterized or noncharacterized, but neither is it beyond characteristics. It is inexpressible. This absorption cannot be understood, realized, or comprehended. Why is that so? Because, if this absorption was understood, realized, or comprehended, [F.274.a] it would become a basis of investigation and it would not be an absorption.
- 1.119 “Noble son, *absorption* refers to the sameness of all phenomena. The sameness of all phenomena is the same with respect to myself and all beings. Therefore, noble son, this absorption and all beings are the same. Why is that so? Because all sentient beings are empty, and this absorption has the characteristic of emptiness; all sentient beings are without marks, and this absorption has the characteristic of the absence of marks; all sentient beings are without wishes, and this absorption has the characteristic of the absence of wishes; all sentient beings are disengaged, and this absorption has the characteristic of disengagement; all sentient beings are selfless, and this absorption has the characteristic of selflessness. It cannot be reached through body, speech, or mind. It is taught in the well-spoken Dharma-Vinaya that those who seek to reach, connect, and unite with the Dharma are proud.”
- 1.120 At that moment, the bodhisattva Divyamauli exclaimed, “Blessed One, the careful conduct of the kiṃnara king Druma and his eloquence concerning the Dharma are amazing!”
- 1.121 “Noble son,” replied the Blessed One, “this way of displaying all activities while not being tainted by any of them is the level of bodhisattvas who are adept in skill and insight. Noble son, through the tunes of his lute, and through the songs, instruments, and drums, the kiṃnara king Druma has ripened seventy million kiṃnaras toward unsurpassed and perfect awakening, along with three hundred million gandharvas [F.274.b] and four hundred million mahoragas. He has also ripened eighty-four thousand beings from his own retinue toward awakening. Whenever bodhisattvas who possess such wisdom of insight and skill have a following of some magnitude, countless beings are ripened. Noble son, a fire cannot blaze without kindling. Likewise, when bodhisattva great beings remain in solitude, the ripening of beings cannot blaze. Noble son, a fire blazes when it

is fueled by substances to burn. Likewise, when bodhisattva great beings reside among ordinary beings, the ripening of those beings will blaze. Noble son, through this analogy, you should understand that bodhisattvas ripen countless beings in proportion to the magnitude of the territory and the following they command.”

1.122 When the Blessed One had said those words, the bodhisattva Divyamauli asked him, “Blessed One, how does the kiṃnara king Druma ripen beings through the tunes of those lutes, songs, instruments, and drums?”

1.123 “Noble son,” replied the Blessed One, “when the kiṃnara king Druma plays his lute, accompanied by music and song, to the kiṃnaras, gandharvas, mahoragas, and those who are inspired by the sound of music, those kiṃnaras, gandharvas, and mahoragas become delighted and thrilled. As they become delighted, inspired, and thrilled, the sounds coming from the lute, the instruments, and the songs ring out with the words ‘Buddha,’ ‘Dharma,’ and ‘Saṅgha.’ [F.275.a] The words of the joy associated with the mind set on awakening and the generation of the mind directed toward omniscience also appear, as do the words generosity, discipline, patience, diligence, concentration, insight, love, compassion, joy, equanimity, the applications of mindfulness, the relinquishments, the bases of miraculous display, the strengths, the powers, the branches of awakening, the path, tranquility, special insight, the concentrations, the liberations, the absorptions, the attainments, impermanence, suffering, selflessness, emptiness, the absence of marks, the absence of wishes, the absence of formation, the absence of arising, the absence of origination, insubstantiality, the Dharma teachings of the bodhisattvas’ scriptural collection, the dhāraṇīs, the vajra words, the purification of the three spheres, and the turning of the irreversible Dharma wheel.

1.124 “Moreover, there also appear the words of *the royal absorption that is without doubt concerning all phenomena, the absorption of the oceanic seal, the absorption that fuses with all phenomena, the absorption that controls all phenomena, the absorption of the array, the absorption of the precious lamp, the absorption of the source of jewels, the absorption of the heap of jewels, the absorption of the abandonment of afflictions, the absorption that produces enjoyment, the absorption of the array of lotuses, the absorption of the great lotuses, the absorption of the sky treasury, the all-pervading absorption, the absorption of the white lotus of the sacred Dharma, [F.275.b] the extraordinary absorption, the all-victorious absorption, the greatly poised absorption, the absorption of the mind that masters all aspects, the absorption of the poised lion, the absorption of the sun lamp, the absorption of the endless swirl, the absorption that follows the flow, the absorption of the vajra circle, the absorption of the vajra banner, the vajra-like absorption, the absorption of the vajra navel, the earth-holder absorption, the absorption of the lamp of Mount Sumeru, the absorption of the victory banner of Mount*



*Sumeru, the absorption of the precious treasury, the absorption that controls the mind, the absorption that sees the minds of all beings, the absorption that gains mastery over the objects of all forms of conduct, the absorption that connects with what is deeply concealed, the absorption of various types of eloquence, the invisible absorption, the absorption that sees all phenomena, the absorption of enjoyment, the absorption that gains mastery over all higher perceptions, the absorption that destroys the circle of Māra, the absorption that displays all forms, the absorption that penetrates all sounds, the absorption that destroys all bodies, the absorption that controls all forms of conduct, the absorption of the lamp of insight, the absorption of the lamp in the hands, the absorption that illuminates awakening, the absorption that shows the entrance into correct knowledge, and the absorption that engages in all aspects of qualities.*

1.125 “Noble son, these sounds of the Dharma and these names of absorptions manifest in that way from the sounds of the lute, and those instruments and songs, [F.276.a] which ripen those beings. Noble son, such are the amazing and marvelous qualities that bodhisattva great beings possess.”

1.126 When the Blessed One had proclaimed the praises of the kiṃnara king Druma’s qualities, through the power of the Buddha divine mandārava flowers materialized in the hands of the entire assembly, who then tossed them toward the kiṃnara king Druma. Then, in accordance with the blessings, the kiṃnara king Druma caught the flowers in his right hand and tossed them toward the Blessed One without letting a single one of them fall to the ground. As soon as he threw those flowers, through the power of the Buddha a parasol made of precious flowers covered this entire chiliocosm. Billions of pearl garlands hung from it, and myriads of light rays radiated from each pearl in those pearl garlands.<sup>54</sup> Various lovely, colorful, fragrant, and delightful lotuses appeared on the tip of every light ray, and on top of each of those lotuses thus-gone ones displaying the same physical form as the Blessed One Śākyamuni appeared, sitting cross-legged.

1.127 All those blessed buddhas gave their approval to the kiṃnara king Druma. They said, “Sublime being, you have ripened many beings. Although you are free from all domains, you manifest in all of them to ripen sentient beings. Although you are free from saṃsāra, you intentionally display rebirth within existence. Although you have reached faultless nirvāṇa, you partake in the three realms. [F.276.b] Such bodhisattva activities are excellent, excellent!”

1.128 The kiṃnara king Druma then formed the resolve, “I will manifest other bejeweled parasols to cover the heads of all those thus-gone ones!”

1.129 At that moment, the kiṃnara king Druma entered the absorption called *the array of bejeweled parasols*. As soon as he had entered this absorption, bejeweled parasols manifested right above the head of each thus-gone one.

Bejeweled parasols also appeared in the right hands of each member of the assembly, and they used them to shelter those blessed buddhas. [B3]

1.130 The kiṃnara king Druma then thought, “I will invite the Blessed One, the thus-gone one, the Buddha Śākyamuni, with his saṅgha of hearers and his saṅgha of bodhisattvas, for a meal. I will supplicate the Blessed One and his retinue to come to my land at the majestic Mount Gandhamādana, to enjoy my abode and benefit countless gods, nāgas, yakṣas, gandharvas, demigods, garuḍas, kiṃnaras, and mahoragas. They will enthusiastically venerate and serve the Blessed One, and they will thereby gain long-term benefit, welfare, success, happiness, and bodhisattva accomplishment.”

1.131 The kiṃnara king Druma prostrated to the feet of the Blessed One, joined the palms of his hands, and said, [F.277.a] “Blessed One, out of love for me and in order to increase the roots of virtue of countless beings, I supplicate the Thus-Gone One, the worthy one, the perfect Buddha to agree to remain for seven days in my abode on the slope of Mount Gandhamādana with his saṅgha of bodhisattvas and his saṅgha of hearers. Blessed One, we would be delighted to venerate and serve the Thus-Gone One and his retinue!”

1.132 Out of love for the kiṃnara king Druma, the Blessed One agreed to remain for seven days on the slope of Mount Gandhamādana with his assemblies of bodhisattvas and hearers. When the kiṃnara king Druma saw that the Blessed One had accepted his request, he became satisfied, cheerful, thrilled, and elated. With joy and happiness filling his mind, he and his subjects and servants prostrated to the feet of the Blessed One, and circumambulated him three times. They worshiped the Blessed One with musical melodies and then left the assembly, departing for the majestic Mount Gandhamādana.

1.133 Then, as an act of worship for the Blessed One, the kiṃnara king Druma decorated his home with all sorts of ornaments. He adorned the five hundred leagues of his vast courtyard with blue beryl stones and with lotuses made of gold from the Jambū River, and he beautified it with a variety of other precious substances. In that courtyard, he arranged on foundations made of precious substances many hundreds of thousands of seats on which a hundred thousand divine fabrics were spread. He also prepared a lion throne for the Blessed One, which was twelve leagues high. It was adorned with all types of precious substances and was surrounded by jeweled stands that supported parasols, banners, and flags. It was perfumed with the finest incense, covered by a canopy, decorated with many silken streamers, and strewn with divine flowers. [F.277.b] In the four directions around this lion throne, he emanated four groups of splendid precious trees. He then assembled all his subjects and uttered these verses:

1.134 “Just like an uḍumbara flower,

- It is extremely rare for a Buddha to appear.  
That foremost of humans has now come;  
Worship the Protector with reverence!
- 1.135 “Give up pride, haughtiness, dishonesty,  
Envy, stinginess, deceit,  
And all forms of agitation,  
And worship the Teacher with reverence!
- 1.136 “Gather all the extraordinary flowers  
You can find in this divine land  
Of Gandhamādana  
And offer them to the supreme among humans!
- 1.137 “To worship the supreme being,  
Perfume Gandhamādana  
With extraordinary, sweet-smelling fragrances,  
And with yellow sandalwood!
- 1.138 “Kinnaras, worship the foremost of humans  
With delight and faith,  
Always playing and dancing,  
And offering many delightful melodies of song and music!
- 1.139 “Carry a lot of magnificent divine parasols, flags,  
Banners, Dharma robes, and canopies  
To welcome the Thus-Gone One—  
Peerless and so difficult to behold!
- 1.140 “By worshiping the Buddha, you will be reborn  
Into the happy states of existence,  
As Śakra, the protectors of the world, Brahmā, the lord Īśvara,  
Or great rulers of gods and humans.
- 1.141 “By worshiping the foremost of humans you will be blessed  
With good looks and complexion, and with fame and praise;  
You will enjoy retinues, material possessions, ruling power,  
And you will speak with pleasant and persuasive words.
- 1.142 “Those who wish to experience here  
The conditioned pleasures of gods and humans,  
And those who wish to be filled with happiness  
Should worship this protector of the world!
- 1.143 “Those who wish for the awakening of the solitary buddhas

And the hearers, or for the sacred and supreme vehicle,  
And those who wish to defeat the hordes of Māra [F.278.a]  
Should worship this supreme being!”

- 1.144 After the kiṃnara king Druma had instructed all his servants and subjects in that way, they gathered flowers, fragrant substances, garlands, and ointments, and prepared delicious food. Then, they gathered on the southern slope of the majestic Mount Gandhamādana and started playing music and singing songs. In poetry accompanied by singing and the playing of lutes, they invoked<sup>55</sup> the Blessed One with these melodious verses:
- 1.145 “Benefactor, provider of happiness and joy, Blessed One—  
With a smiling face immaculate like the moon,  
Supreme being, sublime practitioner worshiped by gods and humans—  
Blissful One, it is time for you to arrive here!
- 1.146 “Possessor of the might of the ten powers, conqueror of all hostile armies,  
Vanquisher of hosts of enemies, benefactor of beings,  
Undisturbed and unsullied, you have abandoned all stains and harshness,<sup>56</sup>  
Benefactor, it is time for you to arrive here!
- 1.147 “You observe the ascetic practices, purify stains, and eliminate all doubts,  
And you are mindful, intelligent, generous, resolute, realized, and wise.  
King of beings, you are forever beyond existence and have abandoned  
existence,  
Yet you benefit others, please them, and have a joyful mind.
- 1.148 “You outshine the beautiful light of the sun, the moon, jewels, and lightning,  
As well as the light emitted by Śakra, Brahmā, and all the gods of the three  
realms.  
Sage, your splendid and bright light benefits others,  
And so, Victorious One, you are radiant with your brilliant light.<sup>57</sup>
- 1.149 “With your divine voice, nāga voice, and kiṃnara songs,  
You pacify the blazing afflictions again and again.  
Your Brahmā voice—supreme and deep—  
Pacifies all afflictions by extinguishing their fire.
- 1.150 “Even doctors who roam throughout the ten directions  
Could not pacify the afflictions wherever they occur.  
Yet when you, unsurpassed king of doctors, proclaim your words,  
All afflictions are pacified and all forms of happiness are granted.
- 1.151 “Your light is extraordinary, your power is supreme and peerless, [F.278.b]

- Your faultless and undeluded speech tames all enemies,  
 You clear away the darkness of our blurred vision and cause it to become  
 spotless;  
 Benefactor free from enemies, it is time for you to arrive here!
- 1.152 “Your generosity, composure, and excellent conduct are unequalled;  
 Your practice of discipline is unshakeable—you delight in discipline and  
 austerities.  
 Your mind has embraced patience, composure, and virtue,  
 And your cheerful words eliminate the joy of your enemies; we supplicate  
 you to arrive!
- 1.153 “You enjoy the powers, strengths, and path, and revel in concentrations and  
 higher perceptions.  
 Your mind is firmly established in mindfulness, wisdom, realization, and  
 resolution.  
 Your mind is delighted and you shine with the brightest light.  
 You who possess such excellent qualities; it is time for you to arrive!
- 1.154 “You have mastered love, compassion, joy, and equanimity,  
 Overcome the darkness of faults, and eliminated all latent tendencies.  
 You are trained in the path of purity and you dwell on the path of the  
 victorious ones;  
 Blissful One who brings joy, it is time for you to arrive!”
- 1.155 When the Blessed One heard the kiṃnara king Druma’s verses announcing  
 that it was mealtime, he said to his saṅgha of monks, “Monks, the kiṃnara  
 king Druma has requested us to come. So, take your alms bowls and your  
 Dharma robes, and appoint a caretaker to stay in the temple for seven days.”
- 1.156 At this moment, the bodhisattva Divyamauli formed the resolve, “I will  
 emanate a mansion in which the Blessed One and his assemblies of  
 bodhisattvas and hearers can reside. I can then lift up this storied mansion,  
 which contains bejeweled lion thrones, with my right hand and carry it  
 through the sky to the majestic Mount Gandhamādana!”
- 1.157 In that instant, the bodhisattva Divyamauli entered into a state of  
 absorption. As soon as he had entered this absorption, [F.279.a] a beautiful  
 and magnificent storied mansion appeared in front of the Blessed One. It  
 measured ten leagues, and it was square, built with four pillars, perfectly  
 proportioned, and symmetrical. Inside the mansion, seats made of majestic  
 lotus flowers were arranged. The mansion also had a lion throne for the  
 Blessed One, made of precious lotuses and the height of seven men. When  
 the bodhisattva Divyamauli had manifested this storied mansion and the lion  
 throne, he said to the Blessed One, “Blessed One, out of love for me, please

take your place in this storied mansion with these bodhisattvas and great hearers, and sit on this lion throne that I have manifested. Blessed One, I will then take this storied mansion in my right hand and transport it to the majestic Mount Gandhamādana.”

1.158 Out of love for the bodhisattva Divyamauli, the Blessed One entered the storied mansion with those bodhisattvas and great hearers, and they all sat on the thrones that had been arranged for them. The bodhisattva Divyamauli then placed the storied mansion in the palm of his right hand and carried it through the sky by means of his miraculous powers. When the gods of the desire realm and the gods of the form realm saw the miraculous display of the bodhisattva Divyamauli, they became pleased, cheerful, thrilled, and elated. Once joy and happiness had filled their minds, as an act of worship for the Blessed One and the bodhisattva great being Divyamauli, they carried flowers, incense, perfumes, garlands, and ointments, played instruments and drums, and venerated the Blessed One, who resided in the storied mansion as it traversed the sky. [F.279.b]

1.159 When they arrived at the majestic Mount Gandhamādana, the kiṃnara king Druma saw the Blessed One residing in the storied mansion as it approached in the sky. Surrounded by eighty-four thousand kiṃnaras and gandharvas, he came to welcome the Blessed One carrying flowers, incense, perfumes, garlands, and ointments, playing instruments and drums, and singing songs. Then, with his subjects and retainers, the kiṃnara king Druma prostrated to the feet of the Blessed One and offered him the flowers, incense, perfumes, garlands, and ointments they were carrying, while playing instruments and drums and singing songs.

1.160 Knowing that the time had come, the Blessed One then proceeded, together with the bodhisattvas, the great hearers, Śakra, Brahmā, the protectors of the world, and the other gods, to the courtyard that had been arranged by the kiṃnara king Druma, where he sat on the lion throne that had been prepared for him. All the groups of bodhisattvas and hearers also sat down on their respective seats.

1.161 The kiṃnara king Druma said to Śakra, Brahmā, the protectors of the world, the gods of the desire realm, and the gods of the form realm, “My friends, please join the Thus-Gone One for the midday meal. All of you, come here!”

1.162

Then, the kiṃnara king Druma and his queens, children, subjects, retainers, and servants personally offered a rich feast of the most delicious and flavorful foods and beverages to the Blessed One, his saṅgha of bodhisattvas, [F.280.a] his saṅgha of monks, and the rest of the assembly; they fed them to their full satisfaction. After they were satiated, the Blessed One put his alms bowl aside and washed his hands. When they saw this, the king, the subjects, and the servants all sat down in front of the Blessed One to listen to the Dharma, each on their respective seats.

1.163 The Blessed One then gave a Dharma discourse to the kiṃnara king Druma and the whole assembly. It captivated, inspired, and delighted them. This is the Dharma discourse that he gave:

1.164 “Lord of the kiṃnaras, there are thirty-two ways in which the bodhisattva great beings’ perfection of generosity is pure. What are those thirty-two? Lord of the kiṃnaras, they are as follows: (1) Bodhisattvas practice generosity after giving rise to the mind set on awakening. (2) They practice generosity with an attitude of having abandoned the Lower Vehicle. (3) They practice generosity with an attitude free from aversion to being asked. (4) They practice generosity while perceiving the recipients of their gifts as worthy of their generosity. (5) They practice generosity while perceiving the recipients of their gifts as virtuous friends. (6) They practice generosity after having abandoned the stains of inner afflictions. (7) They practice generosity with a joyful attitude that is free from grasping but endowed with faith and delight. (8) They practice generosity by delighting in open-handed munificence.<sup>58</sup> (9) They practice generosity with an attitude that is drawn to the vast approach and never becomes discouraged. (10) They practice generosity without fixating on any recipient.<sup>59</sup> (11) They practice generosity without hoping for karmic ripening. (12) They practice generosity without hoping for reward. (13) They practice generosity with an attitude that pursues the buddha qualities. (14) They practice generosity and dedicate it to omniscient wisdom. [F.280.b] (15) They practice generosity with an attitude that is not troubled. (16) They practice generosity while being guided by the means of attracting disciples. (17) They practice generosity in order to ripen sentient beings. (18) They practice generosity while thinking, ‘May I uphold the Dharma.’ (19) They practice generosity while thinking, ‘May I act in harmony with the words of the thus-gone ones.’ (20) They practice generosity while thinking, ‘May I annihilate the armies of Māra.’ (21) They practice generosity while thinking, ‘May I traverse the path of awakening.’ (22) They practice generosity while thinking, ‘May I engage in the actions of a sublime being.’ (23) They practice generosity while thinking, ‘May I abandon the path of the pretas.’ (24) They practice generosity while thinking, ‘May this be the cause for me to give away all my possessions.’ (25)

They practice generosity while thinking, 'May I embrace the accomplishment of having great wealth.' (26) They practice generosity while thinking, 'May I abide with joy in the Dharma.' (27) They practice generosity while thinking, 'May it not be rare for me to meet virtuous friends.' (28) They practice generosity while thinking, 'May I develop the eye which is devoid of hostility toward all beings.'<sup>60</sup> (29) They practice generosity while thinking, 'Through this generosity, may I achieve unsurpassed and perfect awakening.' (30) They practice generosity while thinking, 'May I train in the excellent generosity of the other bodhisattvas.' (31) They practice generosity while thinking, 'May I acquire the collection of the excellent major and minor marks.' (32) They practice generosity while thinking, 'May I purify the buddha realms and actualize all buddha qualities.' Lord of the kiṃnaras, those are the thirty-two ways in which the bodhisattvas' perfection of generosity is pure.



“Lord of the *kiṃnaras*, there are thirty-two ways in which the bodhisattva great beings’ perfection of discipline is pure. [F.281.a] What are those thirty-two ways? They are as follows: (1) They are free from desire, anger, and ignorance, and therefore adhere to a pure physical discipline. (2) They have a nature that never wishes to disappoint their lord, the Buddha, and so they adhere to a pure verbal discipline. (3) They are devoid of covetousness, ill will, and wrong views, and therefore adhere to a pure mental discipline. (4) They experience the excellence of gods and humans and therefore adhere to the pure discipline of the path of the ten virtuous actions. (5) They do not teach any limited levels and therefore adhere to the discipline of the mind of awakening and the discipline consisting in not forgetting that attitude. (6) They are free from transgression and dishonesty and therefore adhere to the pure discipline of a good motivation. (7) They attract all ordinary beings and therefore adhere to a discipline that is praised by noble beings. (8) They adhere to a discipline supported by love by being equally directed toward all beings. (9) They protect all beings and therefore adhere to a discipline that embraces great compassion. (10) Due to the power of their commitments, they adhere to a discipline that perfectly upholds their training.<sup>61</sup> (11) They shun even the smallest unwholesome actions and therefore adhere to a discipline of genuine humility and modesty. (12) They are relentless and therefore adhere to a faultless discipline. (13) Their conduct is utterly pure and so they adhere to a spotless discipline. (14) They travel to other buddha realms and therefore adhere to a discipline of mastering many personal attributes. (15) They are known by wise beings and therefore adhere to a discipline that is praised. (16) They adhere to a discipline that liberates from all the paths leading to the lower realms. (17) They adhere to a discipline that is grounded in all the sources of happiness. (18) They perfect the discipline of the buddhas and therefore adhere to a discipline that is approved by the buddhas. (19) They maintain their commitments firmly and therefore adhere to a discipline that is not lax. (20) They reflect on their own minds and so they adhere to a discipline that does not praise oneself or criticize others. [F.281.b] (21) They are devoid of afflictions and therefore adhere to the discipline of compassionate reflection. (22) They adhere to a discipline that engages in all the factors of awakening. (23) They adhere to a discipline that takes pleasure in bringing joy to others. (24) They are devoid of desire and attachment and therefore adhere to a discipline that brings contentment. (25) They act with utmost determination and therefore adhere to a discipline that generates immense accomplishments. (26) They have no consideration for the household and therefore adhere to a discipline that is dedicated to the renunciant life. (27) They are delighted by the pleasure grove<sup>62</sup> of Dharma and therefore adhere to the discipline of enjoying wilderness. (28) They rely

on the mainstays of the noble ones and therefore adhere to a discipline that is based on contentment and few desires. (29) They are free from all unwholesome desire and therefore adhere to a discipline that genuinely engages in the ascetic practices. (30) They experience the nonexistence of beings and therefore adhere to a discipline free from apprehension. (31) They have abandoned the views of eternalism and nihilism and therefore adhere to a discipline that eliminates all wrongs views and ignorance. (32) They do not contradict dependent origination and therefore adhere to a discipline that accords with awakening. Lord of the kiṃnaras, those are the thirty-two ways in which the bodhisattvas' perfection of discipline is pure.

1.166 "Lord of the kiṃnaras, there are thirty-two ways in which the bodhisattvas' perfection of patience is pure. What are those thirty-two? They are as follows: (1) They observe patience without concern for their bodies. (2) They observe patience without being attached to their lives. (3) They observe patience with a mind devoid of anger. (4) They observe patience by accepting slander. (5) They observe patience by giving rise to compassion toward beings that are weak. (6) They observe patience without contempt for those who are not trained. (7) They observe patience by not reacting to those who cause them harm, even though they may have the power to do so. [F.282.a] (8) They observe patience by remaining undisturbed and free from ill will, even when all the major and minor parts of their body are cut off. (9) They observe patience by not being harsh toward others. (10) They observe patience by not returning the abuse when they are scolded. (11) They observe patience with a pure attitude. (12) They observe patience with a pure intention. (13) They observe patience with an unshakeable mind. (14) They observe patience by protecting the minds of others. (15) They observe patience by providing all beings with beneficial things. (16) They observe patience with a compassionate mind. (17) They observe patience without pride. (18) They observe patience without contempt for anyone but with respect for all sentient beings. (19) They observe patience without being consumed by the fire of afflictions. (20) They observe patience with a peaceful mind. (21) They observe patience with reflection. (22) They observe patience by investigating their own confusion. (23) They observe patience without considering the confused faults of others. (24) They observe patience by training in the recollection of the Buddha. (25) They observe patience by directing their minds toward the Dharma. (26) They observe patience with faith. (27) They observe patience with a mind free from torment. (28) They observe patience with a smile and without frowning. (29) They observe patience by speaking honestly. (30) They observe patience without being frightened by the three gateways to liberation. (31) They observe patience with conviction in the absence of birth and origination. (32)

They observe patience after having reached acceptance of the unborn nature of phenomena. Lord of the kiṃnaras, those are the thirty-two ways in which the bodhisattvas' perfection of patience is pure.

- 1.167 “Lord of the kiṃnaras, there are thirty-two ways in which the bodhisattvas' perfection of diligence is pure. What are those thirty-two? Lord of the kiṃnaras, they are as follows: [F.282.b] (1) Bodhisattvas engender diligence to perpetuate the family of the Buddha. (2) They engender diligence to perpetuate the family of the Dharma. (3) They engender diligence to perpetuate the family of the Saṅgha. (4) They engender diligence to ripen countless sentient beings. (5) They engender diligence to embrace limitless saṃsāra. (6) They engender diligence to worship and revere countless buddhas. (7) They engender diligence to gather infinite roots of virtue. (8) They engender diligence to acquire infinite learning. (9) They engender diligence to speak to all beings using the right words. (10) They engender diligence to eliminate the distress of all beings.<sup>63</sup> (11) They engender diligence to enthusiastically assist all sentient beings. (12) They engender diligence to never abandon any being. (13) They engender diligence to induct all beings into the training of discipline. (14) They engender diligence so that the power of their patience and the gentleness of their nature never diminish. (15) They engender diligence to give rise to all forms of concentrations, liberations, absorptions, and attainments. (16) They engender diligence to perfect supreme insight devoid of attachment. (17) They engender diligence to perfect the four pure abodes—love, compassion, joy, and equanimity. (18) They engender diligence to generate effort related to all the higher perceptions. (19) They engender diligence to attain their own buddha realms in which the qualities of all the buddha realms are arrayed. (20) They engender diligence to defeat all demonic forces. (21) They engender diligence to suppress opposition with great and stable strength. [F.283.a] (22) They engender diligence to overcome all opponents in accordance with the Dharma. (23) They engender diligence to perfect the ten powers, the fearlessnesses, and the other buddha qualities. (24) They engender diligence to actualize the ornaments of body, speech, and mind. (25) They engender diligence to master all activities and to never let go of their efforts. (26) They engender diligence to never become disheartened. (27) They engender diligence to remain unaffected by all the afflictions. (28) They engender diligence to free those who have not crossed over, to liberate those who are not liberated, to provide relief to those who have not found relief, and to cause those who have not passed beyond suffering to pass beyond suffering. (29) They engender diligence to gather the marks of a hundred forms of merit. (30) They engender diligence to uphold the sacred Dharma of all the buddhas. (31) They engender diligence to travel

miraculously to an infinite number of buddha realms and to behold those buddhas. (32) They engender diligence to disengage their minds and bodies and to reach the freedom and omniscient wisdom that come from disengagement—this is subsumed in the absence of adoption and rejection, the absence of lifting and placing, and the absence of birth and origination. Lord of the kiṃnaras, those are the thirty-two ways in which the bodhisattvas' perfection of diligence is pure.

1.168 “Lord of the kiṃnaras, there are thirty-two ways in which the bodhisattvas' perfection of concentration is pure. What are those thirty-two? They are (1) the purity of mindfulness, (2) the purity of intelligence, (3) the purity of realization, (4) the purity of modesty, (5) the purity of humility, (6) the purity of trust, (7) the purity of dedication, (8) the purity consisting in not forgetting about the mind set on awakening, [F.283.b] (9) the purity of hidden faculties, (10) the purity of nonabiding, (11) the purity of the absence of attachment, (12) the purity of the generation of higher perception, (13) the purity of a flexible mind, (14) the purity of physical isolation, (15) the purity consisting in knowing phenomena to be like echoes, (16) the purity of inner peace, (17) the purity consisting in not wandering outside, (18) the purity of abandoning apprehending views, (19) the purity of understanding the absence of self, sentient being, life principle, individuality, and person, and of not dwelling in the three realms, (20) the purity of the gateway of the branches of awakening, (21) the purity of the compassion that cares for sentient beings, (22) the purity of unobstructed vision induced by the attainment of insight, (23) the purity of not being in conflict with the principles of causes, effects, and karmic ripening, (24) the purity of acceptance that considers the Dharma, (25) the purity of the proper discernment of phenomena, (26) the purity of the development of skill in means, (27) the purity of the accomplishment of the essence of awakening, (28) the purity of the absence of association with the hearers and solitary buddhas, (29) the purity of the accomplishment of unwavering concentration, (30) the purity of the absence of distraction with respect to the attainment of the absorption of the buddhas, (31) the purity of the perception of the mental states and conduct of all beings, and (32) the purity consisting in knowing which sentient beings are of higher faculties and which are not, and in teaching the Dharma to them accordingly. Lord of the kiṃnaras, those are the thirty-two ways in which the bodhisattvas' perfection of concentration is pure.

1.169 “Lord of the kiṃnaras, there are thirty-two ways in which the bodhisattvas' perfection of insight is pure. What are those thirty-two? [F.284.a] (1) They have erudition acquired through insatiability in the pursuit of learning. (2) They are experts in the knowledge that investigates

phenomena with proper focus. (3) They understand the way to accomplish the Dharma in order to actualize awakening. (4) They know liberation through expertise in the aggregates. (5) They have expert knowledge of the realm of phenomena. (6) They have expert knowledge of the sense sources. (7) They are experts in dependent origination as an attribute of emptiness, because of comprehending causes and actions. (8) They have expert knowledge of the truth. (9) They have knowledge that understands the faultless state without falling into it. (10) They have knowledge that does not conceptualize birth, due to taking intentional rebirth. (11) They understand that phenomena are primordially pure and thus unborn. (12) They understand that mistaken views generate karmic ripening and that all beings are therefore selfless. (13) They understand that all phenomena are one, due to the limit free from desire. (14) They understand that all universes are one, because they are identical to space. (15) They understand that all buddhas are one, because they are immersed in the inconceivable realm of phenomena. (16) They understand how to teach the distinctions of Dharma terms through expertise in the knowledge of letters. (17) They have extensive knowledge of the Dharma supported by unobstructed eloquence in order to satisfy all beings through excellent explanations. (18) They have the knowledge of perfect recall by retaining all that has been heard. (19) They have knowledge that comprehends all demonic activities by ripening demonic forces into awakening. (20) They have knowledge that understands that all phenomena are illusions by understanding that they are illusory manifestations. (21) They have insight that shows all phenomena to be similar to dreams, mirages, reflections of the moon in water, optical illusions, and echoes, in terms of their lack of establishment. (22) They have insight that comprehends all the mental activities of sentient beings through pure knowledge. [F.284.b] (23) They have expertise in the knowledge that investigates saṃsāra and nirvāṇa because of their higher training. (24) They have insight into the three gateways to liberation—emptiness, the absence of marks, and the absence of wishes. (25) They understand that all phenomena are naturally at peace, calm, and tranquil, since they are primordially beyond meeting.<sup>64</sup> (26) They have attained the unobstructed vision of all phenomena by eliminating the darkness of ignorance and stupidity. (27) They possess the light of insight by understanding that no phenomena come from or go anywhere, and they teach all beings the Dharma that leads to liberation. (28) They display the process of the death and rebirth of beings by understanding action and activities. (29) They have attained the four correct knowledges through expertise in meaning, phenomena, language, and eloquence, and they continuously and exclusively instruct in that way. (30) They teach the meaningful Dharma that

causes one to transcend suffering while being composed, calm, liberated, collected, and learned. (31) Upon seeing that emancipation results from insight, they uphold the sacred Dharma and thereby receive the blessings of the blessed buddhas to protect all Dharma cities. (32) They are genuinely committed to the level of the irreversible bodhisattvas, and they eventually attain the level of prophecy by ascertaining the way things are. Lord of the kiṃnaras, those are the thirty-two ways in which the bodhisattvas' perfection of insight is pure.

1.170 "Lord of the kiṃnaras, you should know that bodhisattvas are skilled in means if they possess thirty-two features.<sup>65</sup> What are those thirty-two? They are as follows: (1) Bodhisattvas look after beings by not eliminating themselves. (2) They abide by great merit in order to ripen all beings. [F.285.a] (3) They do not search for worthy recipients of generosity since all beings are worthy recipients of generosity. (4) They do not hanker after grandeur so that they can ripen destitute beings. (5) They manifest as mutes and stutterers to cause all beings to control their speech. (6) They assume the forms of women in order to ripen women and girls. (7) They assume the physical forms of children to ripen children. (8) They assume all types of physical forms to ripen others in the appropriate manner. (9) Even though they are not insane, they display that state to ripen insane beings. (10) They assume the physical forms of madmen and disturbed beings to teach the Dharma to those who have such propensities. (11) They forsake the aggregate of discipline, accumulated over a hundred years, to ripen beings. (12) They display all forms of pleasure, delight, and enjoyment to cause others to adopt the Dharma. (13) They assume the physical forms of beings earning their livelihood through unsuitable and crooked means to ripen beings who have such propensities. (14) When the wives of merchants, householders, or kings have no children and experience the painful torment and suffering of wanting a child, the bodhisattvas accept being born as their child in order to cause them to develop faith in virtue and to ripen them. (15) In order to distribute food, beverages, wealth, and other goods to destitute beings wandering in the wilderness, they manifest as merchants leading many travelers, place great treasures in front of them, and teach them the Dharma after having offered them vast amounts of wealth. (16) They eliminate the torments of those who experience the pain of suffering before teaching them the Dharma through their miraculous powers. (17) They manifest great treasures in front of those who have lost their wealth before teaching them the Dharma to purify their livelihood. [F.285.b] (18) They manifest as renunciates among the non-Buddhist carakas and parivrājakas to make them adopt the teachings of the Buddha. (19) They appear within brothels or harems where they display attractive female bodies to ripen

those who are caught by the hook of lust. (20) To ripen others with the Dharma in accordance with their individual inclinations, they manifest within great gatherings and large groups where they beautify whole areas with the music of their drums, kettle drums, flutes, and conch shells;<sup>66</sup> they then display various crafts within those gatherings and teach others the Dharma through the sounds of those musical tunes. (21) Through the power of their higher perceptions and out of great love, they offer food and beverages to travelers who suffer from a lack of food and beverages; then they teach them the Dharma once they are relieved from hunger and thirst. (22) They manifest as blind people among those who are born blind and, through their miraculous powers, they offer food and beverages to such destitute blind people, and cause them to recover their eyesight so that they can see their physical forms; then they teach them the Dharma in a way that they will definitely reach unsurpassed and perfect awakening. (23) They intentionally manifest as thieves to ripen hundreds of beings who have engaged in various types of evil activities and who have been incarcerated in the royal prisons; when they are identified as rogues, they enter a prison where, through their miraculous powers, they wash and anoint the bodies of the prisoners, dress them in fine clothes, and offer them food and beverages until they are fully satiated; then they release them from their tight shackles and teach them the Dharma in a way that they will definitely reach unsurpassed and perfect awakening. [F.286.a] (24) To ripen beings who are led to the place of their execution at the king's command, and who are tormented by suffering and the fear of dying, bodhisattva great beings miraculously emanate manifestations that free such condemned prisoners who are being led to their execution from their shackles; they then teach the Dharma to those beings who have been relieved from fear and whose lives have just been saved, in a way that they will definitely reach unsurpassed and perfect awakening. (25) Bodhisattva great beings skillfully remain wherever beings are involved in quarrels, disputes, fights, and conflicts about possessions, wealth, fields, household materials, male servants, female servants, workers, or soldiers; through their miraculous powers they settle the conflicts by giving away their possessions, wealth, and precious materials and, once the different parties have been thus reconciled, they cause them to embrace unsurpassed and perfect awakening. (26) Even though the major and minor parts of bodhisattvas' bodies are fully functional, they skillfully manifest with impaired abilities, in order to ripen sentient beings. (27) Even though the bodhisattvas' conduct is perfect, they manifest all kinds of disturbed forms of conduct to ripen sentient beings. (28) Bodhisattvas adept in skillful means manifest themselves as non-Buddhists, and to attract non-Buddhists in faraway lands, who live in demonic domains

under the influence of demons, to the teachings of the Buddha, they proclaim the praises of the Three Jewels in front of them. (29) To skillfully ripen others, bodhisattvas give up the concentrations, liberations, absorptions, and attainments, and intentionally take rebirth within the desire realm; they describe the suffering of birth to those who wish for nirvāṇa, [F.286.b] and they teach about nirvāṇa to cause those who have attained disengagement to cultivate the highest path. (30) Bodhisattvas skillfully display the bodies of buddhas to those who aspire to reach nirvāṇa but who have not yet entered the faultless state. (31) To cause beings who have faith in the Buddha and whose minds are settled to embrace the mind set on awakening, they teach them how to attain understanding of this conditioning factor. Lord of the kiṃnaras, you should know that bodhisattva great beings are skilled in means through those thirty-two features.”

1.171 When the Blessed One had taught this section on the purity of engaging in the perfections and skill in means, the retinue of the kiṃnara king Druma and ninety-eight thousand beings including gods, nāgas, yakṣas, and gandharvas gave rise to the mind set on unsurpassed and perfect awakening. Among the retinue of the Blessed One, eighteen thousand bodhisattvas reached acceptance of the unborn nature of phenomena. The kiṃnara king Druma reached the absorption called *the lamp of insight*.

1.172 With this Dharma discourse, the Blessed One had pleased, captivated, and inspired the kiṃnara king Druma. Through this instruction, the king became satisfied, cheerful, thrilled, and elated. With joy and happiness filling his mind, he clothed the Blessed One in a priceless piece of seamless fabric. He also clad each member of the saṅgha of bodhisattvas and each member of the saṅgha of hearers with cloths of inestimable value, and offered all his dwelling places for the enjoyment of the Blessed One. Then, eight thousand sons of the kiṃnara king Druma offered shade to the Blessed One with an array of precious lotuses and eight thousand precious parasols. [F.287.a] In that very moment, through the power of the Buddha, all those parasols merged to form a single precious parasol in the sky, about a thousand leagues above the courtyard, right over the Blessed One’s head.

1.173 When the eight thousand sons of the kiṃnara king Druma saw this great miraculous display manifested by the Blessed One, they became satisfied, cheerful, thrilled, and elated. With joy and happiness filling their minds, they gave rise to the mind set on unsurpassed and perfect awakening with determination and supplicated the Blessed One: “Blessed One, Thus-Gone One, Worthy One, Perfect Buddha, please tell us about the qualities that mature into awakening so that, upon hearing about them, we may accomplish the factors of awakening!”

1.174



Aware of the good motivation of the sons of the kiṃnara king Druma, the Blessed One rose up to a height of seven palm trees and remained seated cross-legged in the air. His body shone with light, illuminating this entire great trichiliocosm with a bright light. All the various musical instruments of the kiṃnaras, the gandharvas, the mahoragas, and the gods of the desire realm then started to resound with the most delightful music, without anyone playing them. The sound of music also rang out from all the fragrant, flowering, and blooming trees growing on the majestic Mount Gandhamādana. Next, myriads of light rays shone from all the pores of the Blessed One's skin, and lotus flowers the size of chariot wheels manifested on the tip of each light ray. At the heart of each lotus flower bodhisattvas appeared, displaying pure bodies adorned with the thirty-two marks of great beings. Then, through the power of the Buddha, all the musical instruments resounded with questions in the form of verses, [F.287.b] each of which was clearly answered by the bodhisattvas, who replied in chorus, also in verse.

1.175 First, the instruments asked:

“Once the bodhisattvas have engendered  
The mind set on unsurpassed awakening,  
How do they avoid forgetting it  
Until the seat of awakening is reached?”

1.176 Then, the bodhisattva manifestations replied:

“They do not forget the mind set on awakening  
Because they are endowed with great compassion  
And perfect motivation  
Directed toward all sentient beings.”

1.177 Then, the instruments asked:

“How is their motivation?  
How are their actions?  
How do they go about cultivating  
Great compassion?”

1.178 The bodhisattva manifestations replied:

“Their good motivation is unwavering,  
Their actions are uncontrived,  
And their compassion is such  
That it establishes them at the gateway to nirvāṇa.”

1.179 The instruments asked:

- “How is their generosity?  
How do they give without regret?  
How do they dedicate their generosity to awakening  
Without aspiring to any reward?”
- 1.180 The bodhisattva manifestations replied:
- “They have no regard for material things;  
Thus, they give without regret.  
They follow the path of awakening,  
And thus do not hope for any ripening.”
- 1.181 The instruments asked:
- “How do they maintain discipline  
Without thinking about their discipline?  
How do they ripen those with corrupted discipline  
Into the unsurpassed Great Vehicle?”
- 1.182 The bodhisattva manifestations replied:
- “They observe the discipline of the mind set on awakening.  
Due to emptiness they are free from concepts.  
They ripen those with malicious dispositions  
By generating great love.”
- 1.183 The instruments asked:
- “How do they bear the insults  
And intimidations of sentient beings?  
How do they not have ill will,  
But instead, become delighted?”
- 1.184 The bodhisattva manifestations replied:
- “They do not become angry  
When they hear others speaking ill of them.  
Instead, they think, ‘I will be the healer  
Of all beings’ afflictions!’ ” [F.288.a]
- 1.185 The instruments asked:
- “How is their diligence?  
How do they subdue their opponents?  
How do they practice bodhisattva conduct  
Without being disheartened?”

- 1.186 The bodhisattva manifestations replied:  
“They subdue their opponents and engender diligence  
By guarding the Dharma and sentient beings.  
They never become disheartened  
Because they have reached stability through their roots of virtue.”
- 1.187 The instruments asked:  
“How are they endowed with mindfulness?  
How do they master wisdom?  
How are they absorbed in concentration  
Without being attached to those states?”
- 1.188 The bodhisattva manifestations replied:  
“They embody mindfulness through the absence of distraction,  
They embody wisdom by remaining free from pretense,  
They are skillfully absorbed in concentration,  
And are therefore not attached to those states.”
- 1.189 The instruments asked:  
“How do they embody insight?  
How do they become skilled and fearless  
With regard to the right view  
And the analysis of phenomena?”
- 1.190 The bodhisattva manifestations replied:  
“Their insight unfolds through learning,  
And the right view is attained on that basis.  
Through the gift of the Dharma they gain certainty  
And proper realization.”
- 1.191 The instruments asked:  
“How do they become erudite  
By pursuing learning?  
How do they achieve greatness  
As they teach what they have learned?”
- 1.192 The bodhisattva manifestations replied:  
“They gain erudition  
By pursuing learning with respect.

They achieve greatness  
By offering the Dharma without concern for material things.”

1.193 The instruments asked:

“How is their love?  
What is their compassion like?  
How is their joy?  
What is their equanimity like?”

1.194 The bodhisattva manifestations replied:

“Their love is an impartial attitude and outlook,<sup>67</sup>  
Their compassion liberates others,  
Their joy delights in buddha qualities,  
And their equanimity abandons duality.” [F.288.b]

1.195 The instruments asked:

“How do they behold buddhas  
And how do their minds become faithful?<sup>68</sup>  
How do doubts not arise in them  
After they hear the Dharma?”

1.196 The bodhisattva manifestations replied:

“They behold the guides  
Because they have cultivated the recollection of the buddhas.  
They have no doubts upon hearing the Dharma  
Because they are free from hesitation and their thoughts are pure.”

1.197 The instruments asked:

“How do they accumulate merit?  
How do they accumulate wisdom?  
How do they exert themselves  
In tranquility and special insight?”

1.198 The bodhisattva manifestations replied:

“They accumulate merit by being insatiable,  
They accumulate wisdom through inquiries,  
They cultivate tranquility with a peaceful mind,  
And they develop insight by understanding the Dharma.”

1.199 The instruments asked:

“What is their domain?  
What is their basis?  
What is their abode?  
What is their occupation?”

1.200 The bodhisattva manifestations replied:

“Their domain is emptiness,  
Their basis is the path of the perfections,  
Their abode is the four concentrations,  
And their occupation is the liberation of beings.”

1.201 The instruments asked:

“What is demonic activity for them?  
What is awakened activity for them?  
What kind of activity is involved  
In their pursuit of awakening?”

1.202 The bodhisattva manifestations replied:

“Demonic activity is the Lower Vehicle,  
Awakened activity is the Great Vehicle,  
And the abandonment of all unwholesome deeds  
Is how they pursue awakening.”

1.203 The instruments asked:

“Who are the friends they attend to?  
Who are unwholesome friends for them?  
How do they follow the proper path  
Without adhering to wrong views?”

1.204 The bodhisattva manifestations replied:

“Those who show the path to awakening  
Are friends who always confer happiness.  
Those who turn one away from the mind of awakening  
Are understood to be unwholesome friends.”

1.205 The instruments asked:

“What is the right view  
When embarking on the path? [F.289.a]  
How does their understanding of engagement  
Prevent that view from being undermined?”

- 1.206 The bodhisattva manifestations replied:  
“Engaging in deeds and activities  
Is the right view,  
And understanding the wrong types of engagement  
Prevents that view from being undermined.”
- 1.207 The instruments asked:  
“How do they guard the sacred Dharma  
And ripen beings?  
Through which method  
Do they accomplish awakening?”
- 1.208 The bodhisattva manifestations replied:  
“They guard the Dharma with diligence,  
They ripen beings through the means of attraction,  
And they accomplish awakening  
By abandoning the two extremes.”
- 1.209 The instruments asked:  
“What is their path of knowledge like?  
What comes from pride?  
How do they speak gently?  
And how are they always well disposed?”
- 1.210 The bodhisattva manifestations replied:  
“Action based on knowledge is without conflict.  
Conflict comes from pride.  
Through their gentle speech and respectful attitude,  
They are well disposed.”
- 1.211 The instruments asked:  
“What is their path like?  
What is the wrong path like?  
How do they establish beings  
On the path to unsurpassed awakening?”
- 1.212 The bodhisattva manifestations replied:  
“Their path is the six perfections,  
The Lower Vehicle is the wrong path for them,

And they lead sentient beings on the path  
Through the trainings in insight and method.”

1.213 The instruments asked:

“In what way are they wealthy?  
What have they gained?  
What is their treasure?  
How do they bring satisfaction to beings?”

1.214 The bodhisattva manifestations replied:

“They always possess the seven riches,  
They have gained the acquisition of the Dharma,  
And their treasure is recall.<sup>69</sup>  
With such gains they satisfy others.”

1.215 The instruments asked:

“Who are their parents?  
Who are their kinsmen?  
Who are their servants?  
What adorns those wise ones?” [F.289.b]

1.216 The bodhisattva manifestations replied:

“Their mother is insight, their father is method,  
Their kinsmen are the factors of awakening,  
And their servants are virtuous actions;  
These are what adorn those wise ones.”

1.217 The instruments asked:

“After having realized selflessness,  
How does their love extend to all beings?  
In what way are selflessness and love  
Equal for them?”

1.218 The bodhisattva manifestations replied:

“Those who understand emptiness  
Realize selflessness.  
Understanding the emptiness of beings—  
That is their supreme love.”

1.219 The instruments asked:

“If formations are intrinsically  
Beyond coming and going,  
How can it make sense to speak of  
Actions and their ripening?”

1.220 The bodhisattva manifestations replied:

“Ultimately, everything is  
Beyond coming and going.  
But on the relative level it is taught  
That one should enter the path and that karmic ripening exists.”

1.221 The instruments asked:

“How do they understand suchness  
By realizing that emptiness, the absence of marks,  
And the abandonment of wishes  
Have a single characteristic?”

1.222 The bodhisattva manifestations replied:

“Emptiness is the absence of marks—  
It is free from pursuing any marks.  
It has a single characteristic and a single meaning  
That reveals the gateway to liberation.”

1.223 The instruments asked:

“How do they realize emptiness  
That leads to nirvāṇa?  
How do they consider beings?  
And how do they ripen them?”

1.224 The bodhisattva manifestations replied:

“They realize emptiness through insight,  
They consider beings through methods,  
And they ripen them through compassion;  
That is what leads to nirvāṇa.”

1.225 The instruments asked:

“Phenomena are intrinsically  
Beyond birth and origination;  
What causes them to be reborn in saṃsāra  
After having understood this supreme way?” [F.290.a]



- 1.226 The bodhisattva manifestations replied:  
“The absence of birth and origination  
Is the domain of insight.  
Taking rebirth intentionally  
Is the way of method.”
- 1.227 The instruments asked:  
“How do they take pleasure in giving?  
In what way have they reached the state of irreversibility?  
In what way have they developed perfect acceptance?  
How have they reached certainty?”
- 1.228 The bodhisattva manifestations replied:  
“They take pleasure in giving while resting in equanimity,  
They do not turn away from the realm of phenomena,  
They have reached acceptance of the unborn,  
And they have reached certainty by understanding the Dharma.”
- 1.229 The instruments asked:  
“What is the seat of awakening?  
What is the characteristic of perfect awakening?  
What is meant by *the perfect buddhas*?  
In what way are the thus-gone ones liberated?”
- 1.230 The bodhisattva manifestations replied:  
“The quintessence of awakening is space—  
Awakening has the characteristic of space.  
The buddhas are known as thus-gone ones,  
Since they are completely free of ignorance and have arrived at suchness.”
- 1.231 When they heard those verses, the sons of the kiṃnara king attained acceptance of the unborn nature of phenomena. Then, having attained that acceptance, they covered the Blessed One in their respective garments and ornaments and said, “Blessed One, why has the Buddha manifested to us in the form of those verses we just heard?<sup>70</sup> Blessed One, the music and song gave voice to these questions that expressed doubt and, as the bodhisattva manifestations answered each of them, they dispelled all the doubts of the assembly, causing a boundless illumination of the Dharma to arise in us. This

is amazing! Blessed One, what has caused these tunes to be emanated from those instruments? And whose blessings produced the answers of those bodhisattva manifestations?"

1.232 "Good people," replied the Blessed One, "you should regard all of these as the blessings of the Buddha. [F.290.b] Good people, if the sound of the Dharma can emanate even from the sky through the blessings of the Thus-Gone One, why would the sound of the Dharma not be emanated from instruments? Good people, in this way the blessings of the Thus-Gone One are inconceivable."

The sons of the kiṃnara king then exclaimed, "Blessed One, may all sentient beings receive the inconceivable blessings of the Buddha!" [B4]

1.233 Then, eighty-four thousand kiṃnarī queens of the kiṃnara king Druma came to the place where the Blessed One was residing, carrying with them necklaces made of multicolored pearls. When they arrived, they prostrated to the feet of the Blessed One and adorned him with the pearl necklaces they were carrying. As soon as they had made their offerings, those necklaces transformed, through the power of the Buddha, into eighty-four thousand pavilions made of pearl, in the sky above the Blessed One's head. All the mansions were square, supported by four pillars, well proportioned, and symmetrical. Inside those pavilions, thrones studded with jewels set on bases made of precious substances appeared, and many layers of divine fabrics were spread upon them. Thus-gone ones adorned with the thirty-two major marks of great beings sat upon these thrones.

1.234 When they saw the magical display of the Blessed One, the eighty-four thousand kiṃnarīs became pleased, cheerful, thrilled, and elated. With joy and happiness filling their minds, they gave rise, from the bottom of their hearts, to the mind set on unsurpassed and perfect awakening. Then, filled with joy, delight, and faith, they offered, with one voice, these pleasing verses of praise to the Blessed One: [F.291.a]

1.235 "Unsurpassed Worthy One with supreme speech,  
Your realization is unequalled and inconceivable,  
And you master the truth, the Dharma, and the Vinaya;  
Supreme being, we prostrate to you!

1.236 "You have conquered the afflictions of desire, anger, and ignorance,  
You enjoy staying in the wilderness, and you are free from fear;  
Revealer of precious treasures and jewels,  
Blessed One, king of kings, we prostrate to you!

1.237 "There are no stains and no afflictions in you.  
Ruler of the earth, subjugator of enemies,

- Like a lotus you are untainted by the three worlds;  
Blissful One with supreme realization, we prostrate to you!
- 1.238 “Among beings you are like their eyes,  
You outshine the light of the sun and the moon,  
And you manifest as the ruler in a family of universal monarchs;  
You who possess the mark of the wheel, we prostrate to you!
- 1.239 “You are never attached to name-and-form,  
And you are a protector, a support, a refuge, and a helping friend.  
You are peerless—who could surpass you?  
You with an endless voice, we prostrate to you!
- 1.240 “You are never attached to gain and loss,  
You outshine all worldly concerns,  
And you liberate beings from the ties and webs of attachment and craving;  
Blessed One, protector of the world, we prostrate to you!
- 1.241 “Your controlled mind is always composed,  
All your afflictions have been consumed, you abide in the ten powers,  
And you generously provide for beings who have no possessions;  
Worthy of our gifts, we prostrate to you!
- 1.242 “Sublime and supreme teacher, you shine with the light of the marks,  
You have abandoned the mistaken paths,  
And you speak with a gentle, smooth, and delightful voice;  
You who have risen above the three worlds, we prostrate to you!
- 1.243 “Foremost among humans, you are free from the torments of suffering,  
You miraculously travel to millions of pure fields,  
And you steer the boat that leads beings to freedom;  
Blessed One, supporter of beings, we prostrate to you!
- 1.244 “Blessed One, you instruct those who are diligent,  
And you illuminate those who are caught in attachment and clinging,  
Those who have developed the six higher perceptions, and the wise hearers;  
[F.291.b]  
You who reach out to the six classes of beings, we prostrate to you!
- 1.245 “You who have the color of gold, we prostrate to you!  
You who are tranquil and whose senses are under control, we prostrate to  
you!  
You with a face resembling the autumn moon, we prostrate to you!  
Foremost among humans with excellent qualities, we prostrate to you!

- 1.246 “All your afflictions have been consumed, you know no fear,  
And you liberate all beings from the four rivers that are so difficult to escape.  
Blessed One, you are disciplined and your senses are under control;  
With this homage, we go for refuge in you!
- 1.247 “Lord, you perform generosity on an inconceivable scale.  
When someone asks for charity, it fills you with delight.  
Blessed One, generous hero who extends  
The highest form of generosity toward others, we prostrate to you!
- 1.248 “Proud, haughty, arrogant, and ignorant beings  
Who act in opposition to the principle of causes, conditions, and actions  
Are brought onto the unsurpassed noble path  
By you, Great Guide.
- 1.249 “You subjugate karma and afflictions  
By realizing the intrinsically empty nature of the aggregates.  
Great leader, you eliminate the doubts of beings;  
Blessed One who speaks in a timely way, we prostrate to you!
- 1.250 “Delighted by the true Dharma, your mind is composed  
And you have mastered and perfected all qualities.  
You are an unsurpassed, supreme leader;  
Blessed One, great captain, we prostrate to you!
- 1.251 “You are free from pretense and deceit  
And possess the great power that subjugates the hordes of Māra.  
Supreme human, you can tell the correct path from the incorrect,  
And, like a strong wind, you are not attached to anything.
- 1.252 “You have cleared away<sup>71</sup> all torment and reached perfection.  
Sage, you possess an inexhaustible treasury.  
While you practiced bodhisattva conduct, you worshiped  
As many supreme beings as there are grains of sand in the Ganges.
- 1.253 “Your power and attainment are unwavering and inconceivable,  
You are free from the defect of attachment, and you have reached dry land.  
Where you dwell, you are attended by victors;  
That is why we prostrate to you, foremost among humans!
- 1.254 “You have conquered birth, old age, sickness, and death,  
And you perceive countless millions of past lives. [F.292.a]  
Blessed One, the light shining from the parasol of your wisdom  
Tears the web of great fear asunder.

- 1.255 “Great leader, you understand that phenomena are like dreams,  
Your hands and feet are adorned with auspicious marks,  
And fresh grass grows due to your auspiciousness;  
Blessed One with auspicious deeds, we prostrate to you!
- 1.256 “Lord, you have perfected the power of the dhāraṇīs,  
And you provide the gift of Dharma without concern for material things.  
Sage, you beat the drum of Dharma;  
Dharma Lord, Blessed One, we prostrate to you!
- 1.257 “Great teacher, you were born to the king of the Śākya clan,  
You are calm and tranquil,  
And you watch over the three worlds;  
Blissful One with a peaceful mind, we prostrate to you!
- 1.258 “Although Māra and his armies came to the tree of awakening  
Brandishing sharp swords,  
Not a single hair of your body moved;  
Blessed One who is like Mount Sumeru, we prostrate to you!
- 1.259 “Sublime human, you have perfected patience,  
And you accepted all the harm that was done to your bodies in the past.  
You are a hero who has overcome further lives, birth, and death;  
Blessed One who preaches patience, we prostrate to you!
- 1.260 “Blissful One, your power and attainment are unwavering,  
You are an expert in distinguishing the correct from the incorrect, you are  
fearless,  
And you have established many beings in the state of awakening;  
Victorious One who dwells in the Dharma, we prostrate to you!
- 1.261 “You know that conditioned phenomena are feeble and lack substance,  
And that everything that arises disappears before long.  
Your insight is more exalted than anything in the three worlds  
And you have perfected wisdom; we prostrate to you!
- 1.262 “Through the Three Jewels, you bring satisfaction  
To beings who are blind, afflicted, and defenseless,  
And you scare away Māra and his armies;  
Blessed One, protector, we prostrate to you!
- 1.263 “You have cultivated the powers, the concentrations, and the strengths,  
And you have defeated Māra and his armies.  
You have cultivated the strengths and are foremost within all existence;

- Sage, we prostrate to you!
- 1.264 “You reveal the roots of faith and the extensive Dharma, [F.292.b]  
You are free from attachment to unequaled awakening,  
And you speak of happiness, knowing it to be like a shadow;  
Blessed One who is like a parasol, we prostrate to you!
- 1.265 “Great leader, understanding phenomena to be like dreams,  
You turn the dreamlike noble wheel.  
Understanding conditioned things to be truly like dreams,  
You remind a multitude of beings.
- 1.266 “Your supreme tongue is pure and stainless.  
With your tongue you can cover your face—  
It is like a lotus with a hundred petals;  
We prostrate to you whose tongue is immaculate!
- 1.267 “You are not attached to any of the three worlds,  
You do not teach beings through the defect of desire,  
You are free from attachment and slander,  
And you encourage beings to devote themselves to supreme awakening.
- 1.268 “You have defeated the enemies: afflictions and negative deeds.  
You are dispassionate, and free from attachment and stinginess.  
Sublime human, you shine like gold,  
And your name and fame resound everywhere.
- 1.269 “Expert in the discernment of realms and faculties,  
You are the eyes of beings as you reside in this world.  
Trained as you are in the sciences, letters, and semantics,  
You manifest a bridge to cross the four rivers.
- 1.270 “You who offered the gift of a priceless elephant,  
Great leader, liberator of humans and gods,  
Your qualities are infinite;  
Protector, we join our hands toward you.
- 1.271 “If offering a speck of dust to the foremost among humans  
Causes one to become a king over Jambudvīpa in the Sahā world,  
What need is there to mention going for refuge  
By joining one’s hands with a mind filled with faith?
- 1.272 “The aggregates are empty, feeble, and insubstantial—  
They are empty, like illusions or reflections of the moon in water.  
Gautama, you know their true nature;

- Expert in the aggregates and the elements, we prostrate to you!
- 1.273 “You have untied the tight knot in the rope of craving,  
Which is known as the web of existence.<sup>72</sup>  
The web that binds beings to existence—  
Blissful One, the light of your wisdom tears it apart.
- 1.274 “Your speech is like the voice of Brahmā—  
It is free from falsehood, immutable, and undeceiving. [F.293.a]  
As we hear your perfect speech,  
We join our hands and go for refuge in you.
- 1.275 “When you touched this earth with the palm of your hand,  
The earth and its forests shook in six ways,  
Yet no one was hurt in this process.  
You who conquer the enemy, Māra’s hordes; we prostrate to you!
- 1.276 “Great king of the gods, Wise One,  
When those who pursue your Dharma  
Hear your Dharma teachings,  
They bow down at your feet!”
- 1.277 After the queens of the kiṃnara king had praised the Blessed One with these verses, they supplicated him: “Blessed One, we are pursuing unsurpassed and perfect awakening, but we are unable to awaken to unsurpassed and perfect buddhahood with our female bodies. Blessed One, please tell us about the qualities that will enable us to leave behind these female bodies, acquire male bodies, and awaken to unsurpassed and perfect buddhahood!”
- 1.278 “Sisters,” replied the Blessed One, “listen carefully and pay attention. I shall now explain to you how to leave behind your female bodies, acquire male bodies, and swiftly awaken to unsurpassed and perfect buddhahood.” The queens of the kiṃnara king agreed to this and listened as the Blessed One had directed.
- 1.279 The Blessed One then said, “Sisters, if women possess this one quality, they will leave behind their female bodies, acquire male bodies, [F.293.b] and swiftly awaken to unsurpassed and perfect buddhahood.<sup>73</sup> What is this one quality? It is giving rise to the mind set on awakening with good motivation, giving rise to the mind set on omniscience, giving rise to the unequaled attitude, giving rise to the attitude that is more exalted than anything in the three worlds, giving rise to the attitude that does not forget all the roots of virtue. Sisters, if women possess this one quality, they will leave behind their female bodies and acquire male bodies.

- 1.280       “Furthermore, sisters, if women possess two qualities, they will leave behind their female bodies and acquire male bodies. What are those two qualities? They are (1) the absence of envy and (2) the absence of stinginess. Sisters, if women possess those two qualities, they will leave behind their female bodies and acquire male bodies.
- 1.281       “Furthermore, sisters, if women possess three qualities, they will leave behind their female bodies and acquire male bodies. What are those three qualities? They are (1) the purity of the three commitments related to the body, (2) the purity of the four commitments related to speech, and (3) the purity of the three commitments related to the mind. Sisters, if women possess those three qualities, they will leave behind their female bodies and acquire male bodies.
- 1.282       “Furthermore, sisters, if women possess four qualities, they will leave behind their female bodies and acquire male bodies. What are those four qualities? They are (1) practicing generosity without hypocrisy, (2) upholding the precepts without hypocrisy, (3) adhering to one’s discipline without hypocrisy, and (4) listening to the Dharma without hypocrisy. Sisters, if women possess those four qualities, they will leave behind their female bodies and acquire male bodies.
- 1.283       “Furthermore, sisters, if women possess five qualities, they will leave behind their female bodies and acquire male bodies. [F.294.a] What are those five qualities? They are (1) striving for the Dharma, (2) considering the Dharma correctly upon hearing it, (3) wholeheartedly loathing the female body, (4) continuously forming the wish to attain a male body, and (5) acting in accordance with one’s words. Sisters, if women possess those five qualities, they will leave behind their female bodies and acquire male bodies.
- 1.284       “Furthermore, sisters, if women possess six qualities, they will leave behind their female bodies and acquire male bodies. What are those six qualities? They are (1) sincerity, (2) gentleness, (3) integrity, (4) honesty, (5) uprightness,<sup>74</sup> and (6) genuineness. Sisters, if women possess those six qualities, they will leave behind their female bodies and acquire male bodies.
- 1.285       “Furthermore, sisters, if women possess seven qualities, they will leave behind their female bodies and acquire male bodies. What are those seven qualities? They are (1) recollecting the Buddha in order to achieve the body of a buddha, (2) recollecting the Dharma in order to receive the Dharma of the buddhas, (3) recollecting the Saṅgha in order to gather an irreversible saṅgha, (4) recollecting discipline in order to purify aspiration prayers, (5) recollecting generosity in order to abandon all afflictions, (6) recollecting the gods in order to purify the mind set on awakening, and (7) focusing on all beings in order to liberate them. Sisters, if women possess those seven qualities, they will leave behind their female bodies and acquire male bodies.



1.286       “Furthermore, sisters, if women possess eight qualities, they will leave behind their female bodies and acquire male bodies. What are those eight qualities? They are (1) not craving food, (2) not craving beverages, [F.294.b] (3) not craving flowers, perfumes, garlands, ointments, and powders, (4) not craving walks in parks, (5) not craving frivolity and romance, (6) not craving songs, dance, and music, (7) not craving pleasures and games, and (8) not craving the pleasures associated with the ear and sound, nose and smell, tongue and taste, and body and tactile objects. Sisters, if women possess those eight qualities, they will leave behind their female bodies and acquire male bodies.

1.287       “Furthermore, sisters, if women possess nine qualities, they will leave behind their female bodies and acquire male bodies. What are those nine qualities? They are (1) not holding a nihilist view, (2) not holding an eternalist view, (3) not propounding the view of a self, (4) not propounding the view of a sentient being, (5) not propounding the view of a life principle, (6) not propounding the view of a person, (7) not adhering to the view of arising, (8) not adhering to the view of disintegration, and (9) being skilled in engaging with causes and conditions. Sisters, if women possess those nine qualities, they will leave behind their female bodies and acquire male bodies.

1.288       “Furthermore, sisters, if women possess ten qualities, they will leave behind their female bodies and acquire male bodies. What are those ten qualities? They are (1) abiding with love for all sentient beings, (2) not coveting others’ possessions, (3) thinking in the same way as men, (4) not lying even at the cost of their lives, (5) not pronouncing slanderous words, (6) not using harsh words, (7) not engaging in idle conversations, (8) not being envious of others’ pleasures and games, (9) not arousing the latent tendencies of ill will, and (10) adhering to the right view without hoping for any ripening effect. Sisters, if women possess those ten qualities, they will leave behind their female bodies and acquire male bodies. [F.295.a]

1.289       “Furthermore, sisters, women should be devoted to the profound by considering forms to be like foam, and not becoming excited or maddened by them. They should consider feelings to be like water bubbles, and not give rise to attachment toward pleasant feelings, aversion toward unpleasant feelings, or ignorance toward feelings that are neither pleasant nor unpleasant. They should consider perceptions to be like mirages and not entertain any notions of women and men. They should consider formations to be like plantain trees and, realizing that they all lack substance, not fixate upon them or become attached to any of them. They should consider consciousness to be illusory and, realizing that the mind, the mental faculty, and awareness are like illusory displays, not develop attachment, anger, or ignorance in relation to any phenomenon. They should consider that the

body is made of the four great elements—earth, water, fire, and wind. The body is a collection of parts, just like grass, trees, clods of earth, walls, or optical illusions, and it is therefore devoid of a self, a sentient being, a life principle, an individual, and a person. Rather, the body manifests through causes, deeds, and actions, as guided by delusion. Furthermore, women should correctly contemplate how the eyes are balls of flesh produced by the ingestion of food, and that they are essentially empty and naturally detached. In the same way, they should correctly perceive that the ears, the nose, the tongue, the body, and the mental faculty are essentially empty and naturally detached. Women should also relate to the body as they would to a reflection, to speech as they would to an echo, and to the mind as they would to an illusion. Sisters, if women possess those qualities, [F.295.b] they will leave behind their female bodies, acquire male bodies, and swiftly awaken to unsurpassed and perfect buddhahood.”

1.290 When they heard this Dharma teaching from the Blessed One, describing how to leave behind their female bodies, all the queens of the kiṃnara king became satisfied, cheerful, thrilled, and elated. With joy and happiness filling their minds, they prostrated to the feet of the Blessed One and offered him these appropriate verses of praise:

1.291 “You are stainless and immaculate, you have eliminated all defilements,  
You are flawless and pure, you shine with great majesty,  
Your eyes are like lotus petals, your mind is magnificent,  
And your face is radiant like the stainless moon; we prostrate to you!

1.292 “You generate joy and peace, you have eliminated all afflictions,  
You manifest joy, you are always delighted by the wilderness,  
You are a source of jewels, and you possess a precious treasure  
As well as the highest qualities; we prostrate to you!

1.293 “You have reached the other shore and conquered all enemies.  
Like a lotus flower, you give a thousand supreme discourses.  
You bestow the supreme path and reveal the sacred meaning;  
Provider of supreme joy, we prostrate to you!

1.294 “You have crossed the four rivers, you proclaim the discourse on the four  
truths,  
You confer vision on those who live on this earth,  
And you possess the mark of the supreme thousand-spoked wheel;  
Flawless benefactor, we prostrate to you!

1.295 “Sublime Powerful One, you have cleared away the dirt of the afflictions.  
Protector, you provide supreme assistance to beings

- And you have destroyed the powerless armies of Māra;  
Blessed One endowed with the ten powers, we prostrate to you!
- 1.296 “Peerless One, you have severed the thicket of craving  
And your unbiased mind perceives gain and loss as equal.  
You are the shining lamp that brings an end to worldly existence;  
Ocean-like being, we prostrate to you!
- 1.297 “You are composed, you possess the ten great and sacred powers,  
You practice generosity, and you always take pleasure in giving.  
You have perfected the qualities of control and tranquility,  
And cleared away the dirt of the afflictions; we prostrate to you! [F.296.a]
- 1.298 “Possessor of the supreme marks, you confer the sacred Dharma upon all  
beings.  
Great leader of beings, most sublime god,  
You are truly delighted by love,<sup>75</sup> the powers, and patience;  
Blissful One worthy of praise, we prostrate to you!
- 1.299 “Like a lamp or the stainless moon,  
You have eliminated the stains of outer and inner afflictions.  
You have abandoned all afflictions, you are a treasure of qualities and merit,  
And your mind is peaceful and tranquil; we prostrate to you!
- 1.300 “You induce faith and bring peace to spiritual practitioners.  
Great teacher, you liberate from the six sense sources,  
And your mindfulness of the six recollections is pure;  
Victorious One, king of spiritual practitioners, we prostrate to you!
- 1.301 “Your aura of light has the color of gold,  
And your sacred, harmonious voice is pure.  
Blessed One, holy person, sublime being,  
Pacifier of the three realms, we prostrate to you!
- 1.302 “You have reached the other shore through your unobscured insight.  
You always engage in austerities and disciplined conduct,  
And your words always accord with the way things are;  
Holder of the lamp that clears away darkness, we prostrate to you!
- 1.303 “Blissful One, Illustrious One with inexhaustible qualities,  
You reveal the abiding mode of suchness  
And your qualities are proclaimed, perceived, and renowned;  
Provider of supreme joy, we prostrate to you!
- 1.304

- “You are praiseworthy, and your disciplined conduct and austerities are exalted,  
 Yet you eliminate arrogance, pride, and haughtiness;  
 Source of wisdom with immaculate supreme intelligence,  
 Perfect being, we prostrate to you!
- 1.305 “Compassionate One with the voice like Brahmā or the kalaviṅka bird,  
 You clear away the stains of desire and dispute;  
 Wise expert regarding the aggregates, Blissful One,  
 Possessor of the highest qualities, we prostrate to you!
- 1.306 “You display qualities that are praised and worshiped,  
 Your smiling face is radiant like the moon, and you truthfully teach  
 The profound, which is hard to perceive and extremely hard to realize;  
 Subduer of Māra’s power, we prostrate to you!
- 1.307 “Great leader, your mind is composed and controlled,  
 You are praised by everyone, and you dwell on the path of sameness.  
 Lord with supreme and truthful speech, [F.296.b]  
 Blissful One with an unbiased mind, we prostrate to you!
- 1.308 “You reveal the path with your smooth and pleasant voice,  
 You have defeated the many hordes of Māra,  
 And you are free from pride, conceit, and hypocrisy;  
 Lord, king of spiritual practitioners, we prostrate to you!
- 1.309 “You are delighted by the powers, strength, diligence, and concentration,  
 And you are permanently free from the defects of desire and obscured  
 vision.  
 Blissful One, you have entered the immovable state;  
 Possessor of the ten supreme powers, we prostrate to you!
- 1.310 “Your hands and feet are connected by immaculate webbing  
 And you have transcended birth, old age, and death.  
 Conqueror, you are victorious over all beings  
 And your mind is equal to the sky; we prostrate to you!”
- 1.311 The eighty-four thousand queens of the kiṃnara king Druma then prostrated to the feet of the Blessed One, who saw their good motivation and smiled. In accord with the nature of the blessed buddhas, when the Blessed One smiled, light rays radiated from his mouth in various colors—blue, yellow, red, white, violet, crystalline, and silver—and spread throughout an infinite number of universes, rising up to the abodes of Brahmā and

eclipsing the light of the sun and the moon. The light rays then came back toward the Blessed One and circumambulated him three times, before vanishing into the top of his head.

1.312 At that moment, venerable Ānanda stood up, draped his shawl over one shoulder, knelt on his right knee, and bowed down respectfully and reverentially with his palms joined together in the direction of the Blessed One. With these verses, he then asked the Blessed One about the meaning of his smile:

1.313 “Blissful One, why do you smile?  
I ask you whose face is stainless like the moon.  
I ask you who radiates pure majesty. [F.297.a]  
I ask you who has the color of gold.

1.314 “Blissful One, why do you smile?  
I ask you who has a sublime physical appearance.  
I ask you who benefits beings.  
I ask you who is worshiped by gods and men.

1.315 “Blissful One, why do you smile?  
I ask you who is delighted by generosity and control.  
I ask you who has pure discipline.  
I ask you who possesses the power of patience and confers this power upon others.

1.316 “Blissful One, why do you smile?  
I ask you who possesses the power and strength of diligence.  
I ask you who is delighted by concentration and higher perception.  
I ask you whose insight is equal to space.

1.317 “Blissful One, why do you smile?  
I ask you who always has a loving heart.  
I ask you who is always compassionate.  
I ask you who is delighted by joy and equanimity.

1.318 “Blissful One, why do you smile?  
I ask you who brings an end to the three realms.  
I ask you who possesses the three spotless eyes.  
I ask you who teaches the ambrosia of the Dharma.

1.319 “Blissful One, why do you smile?  
I ask you who eradicates demonic influences.  
I ask you who subdues the evil hordes.  
I ask you who sees the sacred truth.

- 1.320 “Blissful One, why do you smile?  
I ask you who possesses the ten sacred powers.  
I ask you who eliminates all doubts.  
I ask you who is adorned with a thousand qualities.”
- 1.321 After venerable Ānanda had uttered those verses, the Blessed One asked him, “Ānanda, did you see how the queens of the kiṃnara king Druma have generated roots of merit in relation to me? Did you see how they sincerely gave rise to the mind set on unsurpassed and perfect awakening, and how they prostrated to my feet in order to leave behind their female bodies and acquire male bodies?”  
“Yes, Blessed One, I saw this.” [F.297.b]
- 1.322 “Ānanda, by sincerely creating those roots of virtue, these eighty-four thousand kiṃnara queens will, after they die, leave their female bodies behind, acquire male bodies, and be reborn with the general fortune of the gods of the Heaven of Joy. Once they are born there, they will, together with the bodhisattva great being Maitreya, propagate the perfect awakening of the blessed buddhas. When Maitreya achieves the awakening of a thus-gone one, they will serve him and propagate his sacred Dharma. Then, one after the other, they will serve all the thus-gone ones of this excellent eon and propagate and uphold their sacred Dharma. They will gradually perfect all the factors of awakening that are to be accomplished. Then, when the kiṃnara king Druma awakens to unsurpassed and perfect buddhahood, they will be reborn in his buddha realm, and he will prophesy their unsurpassed and perfect awakening.”
- 1.323 Then, the kiṃnara king Druma said, “Blessed One, Thus-Gone One, you have performed the deeds of a buddha for us. You have closed all the paths leading to the lower realms and cleared all the paths leading to the happy destinies. You have placed us on the path to awakening. You have revealed to us the treasure of the Dharma. You have established us at the level of wisdom. You have caused all our roots of virtue to blaze forth. You have taught us the different aspects of the perfections. You have taught us skillful means. You have granted us the opportunity to embrace the mind set on awakening. You have generated joy in us by proclaiming the Dharma. You have encouraged us to develop joy, faith, and delight. You have inspired us to rejoice in the acceptance of the profound Dharma. [F.298.a] You have established us on the level of irreversibility. We will always remember the kindness of the Blessed One; we will never forget it! Blessed One, even with our own flesh and blood, let alone anything else, we would never be able to repay the Thus-Gone One’s kindness.”

1.324

At that moment, some bodhisattvas present in the assembly wondered, “How long will it take the kiṃnara king Druma to awaken to unsurpassed and perfect buddhahood? What will his name be? How large will his saṅgha of bodhisattvas be? What will his wealth and possessions be like? What will his array of beings and the array of qualities of his buddha realm be like?”

1.325 Knowing the thoughts of those bodhisattvas, the Blessed One smiled and many hundreds of thousands of multicolored light rays radiated from his mouth, illuminating as many buddha realms in each of the ten directions as there are grains of sand in the Ganges. Those light rays allayed all the suffering of all the beings in the lower realms and inspired the world with its gods, humans, and demigods. The light rays then came back toward to the Blessed One and circumambulated him a thousand times, before vanishing into the top of his head. When he saw that smile of the Blessed One, which he had never seen before, venerable Ānanda stood up, joined his palms together, and prostrated to the Blessed One’s feet. He circumambulated him three times and knelt on his right knee in front of him. Then, bowing down with his palms joined together in the direction of the Blessed One, he uttered these verses:

1.326 “The radiance of the Blissful One’s smile, which we have witnessed today,  
[F.298.b]  
Has spread throughout countless millions of vast buddha realms in the ten directions,  
As numerous as the countless grains of sand in the Ganges;  
I have never seen such a smile before!

1.327 “The radiance of the Lord of Humans  
Has eclipsed the brilliance of Brahmā, the protectors of the world,  
Gems, fire, the sun, and the moon.  
Please explain to us the reason behind this smile!

1.328 “Great hero, for whom did you emit this light  
That pacifies the three lower realms and perfects the branches of  
awakening?  
Dharma Lord, please eliminate our doubts!  
Please remove all our uncertainty!

1.329 “As the entire assembly joyfully reflects on this,  
For whom did you smile today?”

1.330 After he had offered those verses of praise to the Blessed One, venerable Ānanda circumambulated him and sat down at his seat. The Blessed One surveyed the ten directions with his elephant’s gaze and then said to

venerable Ānanda, “Ānanda, did you see the manner, the greatness, and the way in which the kiṃnara king Druma worshiped the Thus-Gone One?”

“Yes, Blessed One, I saw it. Blissful One, I saw it.”

1.331 “Ānanda, the kiṃnara king Druma will awaken to unsurpassed and perfect buddhahood after sixty-eight billion eons, during the eon called Ratnākara, in the universe called Candravimalā. He will appear in the world as the Thus-Gone One, the worthy one, the perfect Buddha called Guṇarājabrahāsa. He will be learned and virtuous, a blissful one, a knower of the world, a charioteer who guides beings, an unsurpassed being, a teacher of gods and humans, and a blessed buddha. Ānanda, that universe called Candravimalā [F.299.a] will be smooth like the palm of the hand and made of white beryl. It will shine like the moon and be stainless, immaculate, and devoid of any discoloration. This thus-gone one’s saṅgha of bodhisattvas will be immeasurable, and all those bodhisattva great beings will without exception have reached the state of irreversibility and the inconceivable level of liberation. Those bodhisattvas will enjoy floating mansions in the sky, and while residing there they will be able to see the image of the Blessed One, the Thus-Gone One Guṇarājabrahāsa reflected in the ground made of white beryl. As soon as they see his image, they will remember that all phenomena are similar to reflections, and whenever doubts about the Dharma arise in their minds, they will pose questions to that reflection of the Thus-Gone One. Their questions will then be answered by that thus-gone one, thus satisfying their minds. Upon hearing the Dharma, those bodhisattvas will reach acceptance of the unborn nature of phenomena. Ānanda, in that universe there will be no villages, cities, towns, provinces, countries, or royal palaces—all beings will live in such mansions in the sky. In that buddha realm, even the word *woman* will not be heard—all beings will be born miraculously from the hearts of lotus flowers. Even the word *food* will not be heard—everyone will feed on the joys derived from concentration and the Dharma. Everyone will be firmly established within the Great Vehicle and nowhere else. [F.299.b] No one will adhere to wrong discipline, wrong views, wrong behavior, or wrong livelihood. Everyone will be determined and strive for buddha qualities. In that buddha realm there will be no demons or gods of the demonic class, and there will be no non-Buddhist proponents such as carakas and parivrājakas, no one who clings to conceptual views, and no opposing factions. All beings will be marked by the seal of emptiness—the profound domain. In that universe, with the exception of their mere names and titles, there will be no difference between gods and humans; everyone will share the same experience.

1.332



“Ānanda, the Blessed One, the thus-gone one, the worthy one, the perfect Buddha Guṇarājaprabhāsa will remain for ten intermediate eons, to bring benefit and happiness to many gods and humans. When the Blessed one, the Thus-Gone One Guṇarājaprabhāsa eventually decides to pass into nirvāṇa, he will prophesy, ‘After me, the bodhisattva great being Uttaptavīrya will awaken to unsurpassed and perfect buddhahood. He will be a thus-gone one, a worthy one, a perfect buddha called Mahāvīrya. He will be learned and virtuous, a blissful one, a knower of the world, a charioteer who guides beings, an unsurpassed being, a teacher of gods and humans, and a blessed buddha.’ After making this prophecy about the bodhisattva Uttaptavīrya he will then pass into nirvāṇa. [F.300.a] Ānanda, during these intermediate eons, beings will never be separated from the Buddha Jewel, the Dharma Jewel, and the Saṅgha Jewel; this intermediate eon will therefore be called Ratnasampad.”

1.333 When the kiṃnara king Druma heard the prophecy of the Blessed One, he became satisfied, cheerful, thrilled, and elated. With joy and happiness filling his mind, through the force of this bodhisattva’s joy and delight, he rose up into the air to a height of seven palm trees. Then, in order to increase the faith of the entire retinue and to generate roots of virtue, he uttered these verses through the power of the Buddha and his own insightful eloquence:

1.334 “All phenomena are void and stainless—  
They have the essential nature of space.  
Those who understand this sacred key point  
Will become the foremost children of the Sage.

1.335 “Just like dreams, all phenomena are completely beyond perception—  
They are nonexistent, beyond apprehension, unreal, and empty.  
Those who know that all phenomena are like dreams  
Will not experience weariness in relation to conditioned things.

1.336 “The appearances of magically created  
Horses, elephants, chariots, soldiers, and mounts  
Are ultimately devoid of substance.  
In the same way, the aggregates are insubstantial, like illusions.

1.337 “The Victor has said that forms have the nature of foam,  
Feelings are similar to water bubbles,  
Perceptions are like mirages,  
And formations are hollow, like plantain trees.

1.338 “Likewise, he has said that the mental consciousness of the three realms  
Is unreal, like a magical illusion.

- Those who know that forms are intrinsically empty  
Will never experience weariness in relation to conditioned things.
- 1.339 “Those who know that the four elements are similar to the realm of  
phenomena,  
That the sense sources are like empty cities,  
And that phenomena are unreal and empty  
Are in possession of the Dharma treasure of the victorious ones.
- 1.340 “Those who, in order to completely tame themselves, [F.300.b]  
Engage in generosity, self-control, discipline, and pure training,  
Those who always cultivate infinite patience with a noble attitude  
And pursue emptiness with flawless diligence,
- 1.341 “Those who constantly remain in the state of concentration  
And develop insight free from attachment  
Without generating concepts—  
They will gain mastery over the perfections.
- 1.342 “Impartial love based on selflessness,  
Superior space-like compassion,  
And joy and equanimity derived from peace:  
That is the path of purity—it is always peaceful.
- 1.343 “The Guide has taught the extraordinary four means of attracting disciples  
In order to gain students.  
Those who are free from grasping and conceptualization  
Will perfect those means of attraction.
- 1.344 “Sentient beings are devoid of self, sentient being,  
Life principle, individuality, and person,  
And the six senses are empty and completely pacified;  
Those who understand this are bodhisattvas.
- 1.345 “Sentient beings and bodhisattvas are nonexistent.  
Sentient beings who understand that there is no self,  
And who are free from thinking, duality, attachment,  
And concepts, are glorious bodhisattvas.
- 1.346 “Like illusions, phenomena lack substance—  
They do not come from or go anywhere.  
The victorious ones see the mode of the realm of phenomena—  
They are buddhas who are identical to suchness.
- 1.347 “Although phenomena are neither existent nor nonexistent,

- They arise based on causes.  
Thus, they are like lightning that vanishes in the sky as soon as it appears;  
One should understand that the thicket of the mind is also like that.
- 1.348 “The formless mind moves among conditioned things  
Just as wind circulates through space without being caught on anything.  
Those who understand the pure nature of the mind  
Will not develop formless afflictions.
- 1.349 “The body is made of inanimate matter<sup>76</sup> and has no master,  
Like walls, grass, leaves, stones, or wood.  
Those who understand its nature in this way  
Will not dwell on the qualities of the body.
- 1.350 “Like the wind, words can never be apprehended. [F.301.a]  
Sounds are void,  
Like echoes resounding in mountains or caves;  
Those who understand this will not be attached to any sounds.
- 1.351 “I remain here in the sky without falling—  
It is not possible to fall out of space.  
Those who meditate on the space-like nature of phenomena  
Realize that beings share the same mode in being nonexistent.
- 1.352 “Even though burned for many hundreds of eons,  
Space could never be consumed by fire;  
Those who understand that all phenomena are like space  
Will travel to hundreds of buddha realms during eons of fire.
- 1.353 “Those who know the space-like characteristic  
Of all mountains, such as Mount Sumeru, the surrounding mountains,  
And all the mountainous regions,  
Will miraculously travel to millions of buddha realms.
- 1.354 “The heroes who comprehend that the four elements—  
Earth, water, fire, and wind—  
Are just like open space  
Will travel through the sky to countless millions of realms.
- 1.355 “Even if one tried to describe their full scope for a hundred eons,  
Using all the words and languages found in the three realms—  
Anything fine, crude, and in-between—  
It would not appear as the nature of what has been before; it is beyond  
movement.

- 1.356 “Although being self-arisen is not the supreme mark,  
It is distinguished in its nature by being a mental phenomenon.  
Because thoughts and the mind are the same in being void,  
And because all victors are equal in qualities, they are the same.<sup>77</sup>”
- 1.357 “The illustrious ones who understand the sameness of awakening  
After having practiced bodhisattva conduct in their past lives  
And gathered hundreds of thousands of virtues  
Will receive a prophecy.
- 1.358 “All phenomena are pristine in their own domain;  
Being infinite, they are the same as the domain of the victors.  
Beings with excellent qualities who understand this sameness  
Will receive a prophecy.
- 1.359 “Although I am beyond form, feeling, perception,  
Formation, and consciousness,  
I received a prophecy because I understand awakening—  
I did not receive it because of my aggregates and elements.
- 1.360 “Acceptance is primordially peaceful—  
It is not momentary and finite. [F.301.b]  
The Victor predicted that those who attain the peerless acceptance of the  
unborn  
Will become rulers of men.
- 1.361 “The nature of all phenomena and the self are the same—  
The self is selfless and intrinsically empty.  
Emptiness has the essential nature of space,  
And awakening always has the nature of space.
- 1.362 “Since it is yet to be exhausted, exhaustion cannot be known;  
Since the inexhaustible is exhausted, it will not be exhausted.<sup>78</sup>  
Through the gateway of exhaustion, all phenomena are unborn;  
Thus the Buddha predicted those endowed with acceptance.”
- 1.363 “Being signless, there is no foundation for foundational engagements.  
Ultimately, what is unconditioned is free from time.  
It is uncreated, impervious to activity, and nonarisen;  
The Victor prophesies in such a way.
- 1.364 “If I thought, ‘I will be prophesied,’  
I would connect with the Dharma path in an uneven manner.  
Not connecting with the Dharma by means of thinking and mind

Is the exalted way of connecting with the Dharma—the way of sameness and equality.

- 1.365 “You are all sitting on the ground,  
While I remain here in the middle of the sky.  
Understand that the earth and the sky are the same,  
Give up attachment to the three realms, and develop wisdom!”
- 1.366 After he had uttered those verses, the kiṃnara king Druma descended from the sky, joined his palms together, prostrated to the Blessed One, and said, “Blessed One, the Buddha has appeared for my sake. Why did he do so? Because I have never engaged in bodhisattva conduct meaninglessly in the past, and since I have not broken faith with my previous roots of merit, the Blessed One has prophesied my unsurpassed and perfect awakening to fulfill all my aspirations.”
- 1.367 At that moment, some bodhisattvas present in the assembly wondered, “Under which thus-gone one, worthy one, perfect buddha did the kiṃnara king Druma first give rise to the mind set on unsurpassed and perfect awakening?” [F.302.a]
- 1.368 Knowing the thought that had arisen in the minds of those bodhisattvas, the bodhisattva Divyamauli asked the Blessed One, “Blessed One, what is the name of the thus-gone one under whom the kiṃnara king Druma first gave rise to the mind set on awakening?”
- 1.369 “Noble son,” replied the Blessed One, “In the past, countless eons ago, so long ago that the amount of time cannot be measured or conceived, during the eon called Viprasanna, a thus-gone one, a worthy one, a perfect buddha appeared in the world, in the universe called Śubhā. He was learned and virtuous, a blissful one, a knower of the world, a charioteer who guides beings, an unsurpassed being, a teacher of gods and humans, and a blessed buddha known as Ratnaskandha. Noble son, at that time, the saṅgha of bodhisattvas of the Thus-Gone One, the worthy one, the perfect Buddha Ratnaskandha counted six hundred million members. They were all diligent, they had all reached acceptance, all of them had attained irreversible progress toward unsurpassed and perfect awakening, and their lifespan stretched over six hundred million years. That universe, Śubhā, was made of beryl and adorned with all possible types of ornaments. Just as in the divine abode of the Heaven of Joy, that realm had all the most sublime features, and all houses, possessions, pleasures, food, and beverages manifested just by thinking of them. In that buddha realm, everyone without exception was settled within the Great Vehicle and nowhere else. [F.302.b]
- 1.370

“Noble son, at that time, a universal monarch called Nimim̐dhara, who ruled over the four continents and was endowed with the seven precious attributes, appeared in the world. He had forty thousand queens, and one thousand sons that were all brave, courageous, and possessed the most handsome physiques and the power to overcome their opponents. Noble son, the king Nimim̐dhara worshiped the Thus-Gone One Ratnaskandha in a boundless manner, revering him and his six hundred million bodhisattvas for ten million years with offerings of beautiful Dharma robes, food, bedding, medicine, provisions, and every other type of pleasing article. Supported by those roots of virtue, he gave rise to the mind set on unsurpassed and perfect awakening together with his forty thousand<sup>79</sup> women, one thousand sons, and eighty-four thousand other beings. Then, they venerated the Blessed One, the Thus-Gone One Ratnaskandha, for ten million years. Later on, when his eldest son named Vratapariśuddha was enthroned, he relinquished his kingdom, shaved his head and cut his beard, put on the saffron-colored Dharma robes, and with trust went forth from the household into homelessness under that blessed one’s teaching. Then, as each prince following in the line of succession became enthroned, the elder sons followed the example of their father and went forth, one after the other. Noble son, such was the length of the Thus-Gone One’s lifespan. After all those princes had gone forth under that thus-gone one, they enthroned the youngest son named Karuṇāmati to govern the kingdom leniently in accordance with the Dharma, without using any weapons. [F.303.a] Noble son, in that way, the king Nimim̐dhara and his sons went forth under the teachings of that blessed one and, during the beginning, the middle, and the end of their lives, they always upheld the sacred Dharma of the Thus-Gone One Ratnaskandha.

1.371 “Noble son, at that time, the kiṃnara king Druma was born as the king Nimim̐dhara—that universal monarch ruling over the four continents. Noble son, do not be skeptical, do not have any hesitation or doubts about that fact, thinking that this was someone else. All those princes are now practicing bodhisattva conduct in the ten directions. Noble son, the kiṃnara king Druma thus gave rise to the mind set on unsurpassed and perfect awakening under the Blessed One, the Thus-Gone One Ratnaskandha. From the moment he gave rise to the mind set upon unsurpassed and perfect awakening up until today, he has met buddhas, listened to the Dharma, and revered the Saṅgha without interruption. For this reason, since he has swiftly and genuinely accomplished the accumulations for perfect awakening, I have prophesied today that, in the future, he will become the Thus-Gone One, the worthy one, the perfect Buddha called Guṇarāja-prabhāsa.”

- 1.372 At that moment, the bodhisattva great being Divyamauli exclaimed, “Blessed One, you possess the unimpeded wisdom of the thus-gone ones, the worthy ones, the perfect buddhas. Although those roots of virtue were formed a long time ago, you perceive this through your unobscured wisdom. This is amazing!”
- 1.373 “Thus it is, noble son,” replied the Blessed One, [F.303.b] “as you have said, the Thus-Gone One, the worthy one, the perfect Buddha possesses unimpeded wisdom vision. Why is that so? Because, noble son, the Thus-Gone One clearly knows the exhaustion, cessation, separation, and transformation of the past mindstreams<sup>80</sup> of all beings; he knows from which causes their mindstreams emerged and the absence of causes through which they became exhausted, as well as all their virtuous, nonvirtuous, specified, and unspecified mental states with all their features, foundations, and circumstances. The Thus-Gone One clearly knows the present mindstreams of all beings and all the virtuous, nonvirtuous, specified, and unspecified mental states that arise in them; he knows the sequence of all those mental states with all their features, foundations, and circumstances. The Thus-Gone One clearly knows the future mindstreams of all sentient beings and all the virtuous, nonvirtuous, specified, and unspecified mental states that will arise in them; he knows the sequence of all those mental states with all their features, foundations, and circumstances. Noble son, this is how the Thus-Gone One, the worthy one, the perfect Buddha possesses unimpeded wisdom vision.”
- 1.374 When this teaching on the unimpeded wisdom of the Thus-Gone One was expounded, three hundred thousand beings gave rise to the mind set on unsurpassed and perfect awakening.
- 1.375 Then, after the kiṃnara king Druma had revered the Blessed One and his saṅghas of bodhisattvas and hearers for seven days by offering them all types of pleasing articles, [F.304.a] he offered his own home and courtyard to the Blessed One for his use and said, “Blessed One, please always come and stay in this place out of love for me! By doing so, you will assist and bring happiness to many beings, you will show your love for the world, you will benefit a huge number of beings, and you will bring benefit and happiness to the kiṃnaras, the gandharvas, and the mahoragas.”
- 1.376 Then, the son of the kiṃnara king Druma called Vimalanetra offered a net of precious gems to the Blessed One and made this request: “Blessed One, although we, the kiṃnaras, are on the path to unsurpassed and perfect awakening, we remain strongly attached to our music and the tunes of our instruments, as well as to song and dance, and we carelessly enjoy and frolic with flowers, perfumes, incense, ointments, and powders. Blessed One,

please grant us the instruction on the gateway of the seal of the precious Dharma, so that we may develop carefulness and accomplish the factors of awakening!”

1.377 The Blessed One replied to the kinnara prince Vimalanetra, “Good man, I will bless you so that, from now on, sixty-four factors that will ripen you for awakening will manifest from the tunes of your instruments and your songs. What are those sixty-four? They are (1) the sound of impermanence, (2) the sound of suffering, (3) the sound of selflessness, (4) the sound of peace, (5) the sound of the absence of formation, (6) the sound of detachment, (7) the sound of the absence of arising, (8) the sound of insubstantiality, (9) the sound of the absence of origination, (10) the sound of the absence of abiding, (11) the sound of reality, (12) the sound of the limit of reality, (13) the sound of the realm of phenomena, [F.304.b] (14) the sound of the absence of a sentient being, (15) the sound of the absence of a life principle, (16) the sound of the absence of a person, (17) the sound of generosity, (18) the sound of discipline, (19) the sound of patience, (20) the sound of diligence, (21) the sound of concentration, (22) the sound of insight, (23) the sound of love, (24) the sound of compassion, (25) the sound of joy, (26) the sound of equanimity, (27) the sound of the absence of coming, (28) the sound of the absence of going, (29) the sound of the absence of movement, (30) the sound of groundlessness, (31) the sound of baselessness, (32) the sound of emptiness, (33) the sound of the absence of marks, (34) the sound of the absence of wishes, (35) the sound of the freedom from desire, (36) the sound of the absence of manifestation, (37) the sound of reliance, (38) the sound of nonreliance, (39) the sound of the Buddha, (40) the sound of the Dharma, (41) the sound of the Saṅgha, (42) the sound of boundless awakening, (43) the sound of the applications of mindfulness, (44) the sound of the true relinquishments, (45) the sound of the bases of miraculous display, (46) the sound of the strengths, (47) the sound of the powers, (48) the sound of the branches of awakening, (49) the sound of the path, (50) the sound of tranquility, (51) the sound of special insight, (52) the sound of methods, (53) the sound of the means to attract disciples, (54) the sound of the maturation of beings, (55) the sound of the subjugation of Māra, (56) the sound of the embrace of the sacred Dharma, (57) the sound of all phenomena being like illusions, dreams, reflections, reflections of the moon in water, and echoes, (58) the sound of the unadulterated realm of phenomena, (59) the sound of not being weary with saṃsāra, (60) the sound of manifestation, (61) the sound of the accumulation of all roots of virtue, (62) the sound of foam, water bubbles, mirages, plantain trees, illusion, and insubstantiality, (63) the sound of actions that accord with one’s words, and (64) the sound of accomplishing



the Dharma. Good man, those are the sounds that will manifest from the instruments and songs through the power of the Buddha, causing you to carefully accomplish the factors of awakening.” [F.305.a] [B5]

1.378 Amazed, the entire retinue prostrated to the Blessed One and exclaimed, “Blessed One, the way the blessed buddhas grant their blessings toward awakening, the way they teach the Dharma, and the way the Thus-Gone One looks after the bodhisattvas is amazing!”

1.379 “Very well said, my friends,” replied the Blessed One, “the Thus-Gone One looks after the bodhisattvas. Why is that so? Because, by looking after the bodhisattvas, he looks after all beings. Friends, when the Thus-Gone One looks after the bodhisattvas, that accomplishes the benefit of all beings. It is for the sake of all beings that bodhisattvas put on the great armor with which they can lead a countless and limitless number of beings away from cyclic existence to the transcendence of suffering. Friends, in this manner you should understand that, whether I am still alive or have passed beyond suffering, those who look after the bodhisattvas are looking after all beings. Friends, those who serve the bodhisattvas by offering them Dharma robes, alms, bedding, medicine, and provisions serve all beings. Friends, those who provide pleasing articles to the bodhisattvas provide pleasing articles to all beings. Why is that? Friends, it is because even the mere breathing [F.305.b] of bodhisattvas is done out of great compassion for all beings. They look after all beings for the sake of their benefit and happiness.”

1.380 At that moment, the gods of the desire realm, the gods of the form realm, the gods of the pure realms, the nāgas, the yakṣas, the gandharvas, the kiṃnaras, the mahoragas, and the entire retinue rejoiced at the Blessed One’s well-spoken words, and they showered him with many kinds of multicolored divine flowers. The kiṃnara king Druma then thought, “It would be improper for me to let the Blessed One and the bodhisattvas travel from my abode to Vulture Peak Mountain through their own miraculous powers. As an act of worship to the Thus-Gone One, I shall therefore manifest a chariot in which the Blessed One, his saṅgha of bodhisattvas, and his saṅgha of hearers can sit, and I shall then personally pull the chariot with my retinue. This is how I will worship the Thus-Gone One!”

1.381 The kiṃnara king Druma then mentally emanated a divine chariot made of the seven precious substances. It was five leagues high and five leagues wide, surrounded by a railing made of precious gems, and adorned with different kinds of trees. It was decorated on top with a web of gems and a lattice made of stringed jewels. Within the chariot, he emanated a majestic and beautiful lion throne as high as seven men on which many hundreds of thousands of layers of fine fabrics were spread. He also emanated seats for all the bodhisattvas and for the entire saṅgha of hearers. Above the chariot,

he also emanated appropriate seats for those who had heard the Dharma from the Blessed One and followed him as servants—Śakra, Brahmā, the protectors of the world, [F.306.a] the gods of the desire realm, the gods of the form realm, and the gods of the pure realms. After he had manifested that chariot, the kiṃnara king Druma then joined his palms together, prostrated to the Blessed One, and requested, “Blessed One, out of love for me, please sit in this chariot, with your entire retinue, on these seats I have arranged for you!”

1.382 The Blessed One took his seat on the lion throne, and the saṅgha of bodhisattvas, the saṅgha of monks, and the entire retinue also sat down on their respective seats. Then, through his miraculous powers, the kiṃnara king Druma placed the chariot in his right hand and raised it into the air at an elevation of seven palm trees. All the eighty-four thousand kiṃnarīs, the eight thousand sons, the hundred thousand kiṃnaras, gandharvas, and mahoragas, and the kiṃnara king Druma himself took bejewelled ropes, attached them to the chariot, and pulled it through the sky. As the Blessed One sat in the chariot traveling through the sky, the eighty-four thousand kiṃnarīs worshiped him while playing music and singing songs. Coming before him, they offered these verses of praise:

1.383 “We, the eighty-four thousand kiṃnarīs  
With sublime physiques,  
Offer praises to the Great Guide  
By playing our instruments for him.

1.384 “With the merit of the supreme marks you are splendorous.  
With your supreme physical form, whoever sees you is filled with joy,  
And you always abide by the qualities of the truth;  
Great ocean of qualities, we prostrate to you!

1.385 “Peerless among the victors of the past, [F.306.b]  
We have never seen anyone like you anywhere.  
Your body, steadfast and unwavering like Mount Sumeru,  
Blazes with splendor.

1.386 “Guide, through your miraculous powers,  
You move through space unobstructedly.  
Like the sky, you are immaculate and stainless;  
Blessed One, dispeller of afflictions, we prostrate to you!

1.387 “The light shining through the circle of hair between your eyebrows  
Eclipses the light emitted by the lord of the gods, the lord of the demigods,  
The rākṣasas, Śakra, Brahmā, the gods of the pure realms,

- The sun, the moon, and the stars.
- 1.388 “You are a source of insight and you have an ocean of insight.  
You are an expert in the thoughts of all beings,  
And you are worshiped by everyone within the three worlds;  
You who are renowned in the world, we prostrate at your feet!
- 1.389 “You have ended the harm of the four Māras,  
You have cultivated and analyzed the four truths,  
And through your four magical powers you know no fear.  
You walk with the gait of a buddha—that beautiful gait.
- 1.390 “Even after a hundred eons, you never become weary,  
And your mind always remains calm and composed.  
Although you satisfy beings through your excellent words,  
You do not fixate on words and language.
- 1.391 “Your speech, pleasant and delightful,  
Resonates without obstruction in hundreds of universes,  
And those who hear your voice  
Are filled with happiness.
- 1.392 “Charioteer of beings, with a mere hair pore of your body,  
You could absorb the waters of all the oceans of this trichiliocosm,  
And yet it would not harm the material beings there at all —  
Your magical powers are completely faultless.
- 1.393 “Even when you travel to many millions of universes  
While holding Mount Sumeru and all the mountains of this trichiliocosm  
In the palm of your hand,  
Your physical power remains undiminished.
- 1.394 “For countless hundreds of eons,  
You have trained in disciplined conduct, austerities,  
The qualities of discipline, generosity, self-control,  
Restraint, patience, diligence, concentration, and insight. [F.307.a]
- 1.395 “You have served many millions of buddhas  
And upheld the Dharma they taught.  
You are endowed with great compassion  
And never tire of benefiting beings.
- 1.396 “You never become weary when others do not honor you,  
And you never feel flattered when you are honored.  
Like the earth, you are even and unshakable.

- Like a lotus, you remain untainted by worldly concerns.
- 1.397 “You know that empty phenomena are without marks,  
And that they have the same characteristics  
As reflections of the moon in water, illusions,  
Water bubbles, dreams, lightning, and mirages.
- 1.398 “Persons are essentially selfless—  
They are primordially empty, unmoving, and unchanging,  
Immaculate and stainless like the sky.  
They are like things that disappear when they are used up.
- 1.399 “Actions and deeds originate from causes and conditions;  
They appear, but disappear later on;  
Since you have completely purified this mode of being,  
You are known as the *Perfect Buddha*.
- 1.400 “Great leader, those who see and hear you  
Are free from the fear of the lower realms  
And become destined for the higher realms—  
Such are the gains of those beings.
- 1.401 “Sublime being, we worship you,  
And while doing so,  
We also give rise to the mind set on awakening;  
May all beings become like you, sublime being!
- 1.402 “The limits of space could be measured,  
The water of the oceans could be emptied,  
And the sun and the moon could fall to the ground,  
But your awakened qualities will never be exhausted!”
- 1.403 The golden-colored body of the Blessed One, as he traveled through the sky sitting in the chariot, shone with light that spread throughout this great trichiliocosm. The light also illuminated the city of Rājagṛha and Vulture Peak Mountain. [F.307.b] In this way the Blessed One reached the city of Rājagṛha and Vulture Peak Mountain. Inspired by that light, King Ajātaśatru and his ministers, princes, merchants, townsmen, and householders, as well as the monks, nuns, and male and female lay practitioners, hastily came out of the great city of Rājagṛha to welcome the Blessed One in the afternoon, carrying with them flowers, incense, perfumes, garlands, ointments, parasols, banners, and flags. When they arrived at Vulture Peak Mountain to meet the Blessed One, the tunes from the eighty-four thousand instruments played by Druma’s queens as they guided the chariot resounded over the

entire mountain. In this way the kiṃnara king Druma with his armies and retinues miraculously transported the Blessed One through the sky and arrived at Vulture Peak Mountain.

1.404 Once arrived, the Blessed One descended from the chariot and sat on the seat that had been arranged for him in his place. The bodhisattvas, the hearers, and the entirety of the retinues also descended from the chariot and prostrated to the feet of the Blessed One. After receiving his consent, they circumambulated the Blessed One and sat on their respective seats. The gods of the desire realm, the gods of the form realm, and the gods of the pure realms also descended from the chariot, prostrated to the feet of the Blessed One, and sat on one side. Then, King Ajātaśatru and his ministers, princes, merchants, householders, and townsmen, as well as the monks, nuns, and male [F.308.a] and female lay practitioners, offered the Blessed One the flowers, incense, perfumes, garlands, ointments, powders, Dharma robes, parasols, banners, and flags they were carrying, prostrated at his feet, and asked him, “Blessed One, are you not tired? Are you well?” They then sat to one side.

1.405 The bodhisattva Divyamauli then asked the Blessed One, “Blessed One, what will the kiṃnara king Druma and his subjects achieve through the roots of virtue created by pulling the chariot, where the Blessed One and his retinues were sitting, through the sky?”

1.406 The Blessed One replied, “Through these roots of virtue, the kiṃnara king Druma, his queens, his sons, and his servants will give rise to the mind set on awakening and, until they reach the seat of awakening, they will develop the higher perceptions, and these will never diminish. They will continuously travel from one buddha realm to the next, behold buddhas, listen to their Dharma, and revere the Saṅgha. During all their lifetimes, they will recollect their former lives, receive prophecies, exert themselves in upholding the sacred Dharma, and enthusiastically ripen beings.”

1.407 King Ajātaśatru then said to the kiṃnara king Druma, “Lord of the kiṃnaras, the Blessed One has described your qualities. You are very fortunate! I would like to obtain a portion of your roots of virtue myself!” [F.308.b]

1.408 “Your Majesty,” replied the kiṃnara king Druma, “I offer the entirety of these roots of virtue to you and all beings. Why? Because, Your Majesty, there are no roots of virtue of bodhisattvas that are not shared with all beings. Your Majesty, there are no miserly bodhisattvas; they do not develop miserliness with respect to any of their roots of virtue. Even though they give away all their roots of virtue to all beings, they do not experience any anguish or any regret while doing so. Your Majesty, the roots of virtue that the bodhisattvas dedicate to omniscience will sustain all beings. Why?

Because, Your Majesty, the awakening of the bodhisattvas will support, reach, and accompany all beings. Your Majesty, this is the reason you have met those two virtuous friends—the Blessed One and Mañjuśrīkumārabhūta. You have heard the sacred Dharma from them, and it has cleared away the darkness of your unknowing and the great cataracts of ignorance from which boundless regrets arose.<sup>81</sup> You have thus achieved the great light of Dharma that illuminates the Dharma, through which you have now reached freedom from obscuration and abide in that. You are therefore also very fortunate! Thus, Your Majesty, bodhisattva great beings should, devotedly and by all means, become vessels for the Dharma so that they never forget even a single Dharma word or letter after hearing them—so that they never squander them, but uphold them and guard them.”

1.409 Then, the bodhisattva Divyamauli asked the Blessed One, “Blessed One, how do bodhisattvas become vessels for the Dharma?” [F.309.a]

1.410 “Noble son,” replied the Blessed One, “if bodhisattva great beings possess thirty-two qualities,<sup>82</sup> they will be vessels for the Dharma. What are those thirty-two? Noble son, they are (1) the blessings of the buddhas—the vessel of the bodhisattvas, (2) resolve—the vessel of pure motivation, (3) application—the vessel for propagating the path of awakening, (4) pure motivation—the vessel of extraordinary roots of virtue, (5) recollection—the vessel of erudition, (6) intelligence—the vessel for entering the path, (7) understanding—the vessel for understanding the meaning, (8) generosity—the vessel of great wealth, (9) discipline—the vessel for fulfilling one’s wishes, (10) patience—the vessel for attaining the thirty-two marks of a great being, (11) diligence—the vessel for achieving all the qualities of a buddha, (12) concentration—the vessel of a capable mind, (13) insight—the vessel for completely transcending all doubts, (14) love—the vessel of an unbiased attitude toward all beings, (15) compassion—the vessel for protecting all poor and destitute beings, (16) joy—the vessel of joy in the Dharma, (17) equanimity—the vessel for abandoning attachment and aversion, (18) virtuous friends—the vessel for leading one to uphold all roots of virtue, (19) tirelessly pursuing learning—the vessel of the perfection of insight, (20) going forth—the vessel of independence, (21) remaining in the wilderness—the vessel for having few desires and possessions, (22) enjoying solitude—the vessel of concentration and higher perception, (23) the means of attracting disciples—the vessel for ripening beings, (24) upholding the sacred Dharma—the vessel of the light of the Dharma, (25) retention—the vessel for remembering everything one hears, (26) eloquence—the vessel for eliminating the doubts of all beings, (27) recollecting the Buddha—the vessel for beholding buddhas, [F.309.b] (28) recollecting the Dharma—the vessel of the perfection of insight, (29) the absence of anger—the vessel for guarding

one's roots of virtue, (30) trusting in emptiness—the vessel for abandoning all views, (31) dependent origination—the vessel for abandoning all extreme views, (32) attaining acceptance of the unborn nature of phenomena—the vessel of undisturbed and continuous teaching, and (33) the level of irreversibility—the vessel of the ten powers, the fearlessnesses, and the unique buddha qualities. Noble son, you should know that if bodhisattva great beings possess those thirty-two qualities they will be proper vessels for the Dharma.”

1.411 When the Blessed One had expounded this teaching, ten thousand beings gave rise to the mind set on unsurpassed and perfect awakening and said, “Blessed One, may all beings become proper vessels for the Dharma, and may we also become such proper Dharma vessels as described by the Blessed One!”

1.412 The Blessed One then said to the kiṃnara king Druma, “Lord of the kiṃnaras, your retinue might start to become weary, so you should go back to your abode.”

1.413 The kiṃnara king Druma replied, “Blessed One, someone who becomes weary cannot be called a bodhisattva. Blessed One, bodhisattvas should withstand weariness. Blessed One, how are bodhisattvas to be known as wearying? How are they to be known as unwearying?”

1.414 “Lord of the kiṃnaras,” replied the Blessed One, “if bodhisattvas adopt four attitudes, they are to be known as wearying. What are those four? They are (1) being scared when hearing that the realm of beings is infinite, (2) being scared when hearing about limitless saṃsāra, (3) being scared when hearing about the immeasurable wisdom of the buddhas, and (4) being scared when hearing that the excellent major and minor marks are achieved through boundless merit. [F.310.a] Lord of the kiṃnaras, you should know that, if bodhisattvas adopt those four attitudes, they are to be known as wearying.

1.415 “Lord of the kiṃnaras, you should know that if bodhisattvas adopt four attitudes they are to be known as unwearying. What are those four? They are (1) not being scared when hearing the words, ‘I will cause the infinite realm of beings to pass beyond suffering,’ (2) not being scared when hearing the words, ‘I will embrace limitless saṃsāra to accomplish roots of virtue,’ (3) not being scared when hearing the words, ‘I will perfect immeasurable omniscient wisdom,’ and (4) not being scared when hearing the words, ‘I will achieve the excellent major and minor marks that are attained by accumulating boundless merit.’ Lord of the kiṃnaras, you should know that if bodhisattvas adopt those four attitudes they are to be known as unwearying.

1.416

“Furthermore, lord of the kiṃnaras, you should know that if bodhisattvas adopt four attitudes they are to be known as wearying. What are those four? They are (1) occasionally wishing for the vehicle of the hearers, (2) occasionally wishing for the vehicle of the solitary buddhas, (3) forsaking the Dharma and not upholding it when it is about to disappear, and (4) not causing others to embrace perfect awakening. Lord of the kiṃnaras, you should know that if bodhisattvas adopt those four attitudes they are to be known as wearying.

1.417 “Furthermore, lord of the kiṃnaras, you should know that if bodhisattvas adopt four attitudes they are to be known as unwearying. What are those four? They are (1) never forsaking the mind set on awakening even if it puts them in grave danger, (2) never wishing<sup>83</sup> for the level of the hearers and the solitary buddhas, (3) guarding the sacred Dharma even at the cost of their lives, and (4) willingly traveling a thousand leagues to cause others to embrace awakening. Lord of the kiṃnaras, you should know that if bodhisattvas adopt those four attitudes they are to be known as unwearying.

1.418 “Furthermore, lord of the kiṃnaras, [F.310.b] you should know that if bodhisattvas adopt four attitudes they are to be known as wearying. What are those four? They are (1) being unhappy when meeting beggars, (2) putting all their efforts into collecting alms, (3) not putting effort into the pursuit of erudition, and (4) not teaching the Dharma to others as they have heard it. Lord of the kiṃnaras, you should know that if bodhisattvas adopt those four attitudes they are to be known as wearying.

1.419 “Furthermore, lord of the kiṃnaras, you should know that if bodhisattvas adopt four attitudes they are to be known as unwearying. What are those four? They are (1) perceiving beggars as friends, smiling to them with a mind free from anger, and, without frowning, telling them, ‘Welcome, please come here,’ (2) granting happiness to all beings without being attached to their personal happiness, (3) tirelessly pursuing erudition, and (4) teaching the Dharma that they have heard to others, fully and with a mind unconcerned with material things. Lord of the kiṃnaras, you should know that if bodhisattvas adopt those four attitudes they are to be known as unwearying.

1.420 “Furthermore, lord of the kiṃnaras, you should know that if bodhisattvas adopt four attitudes they are to be known as wearying. What are those four? They are (1) not pursuing the path of the perfection of generosity, (2) not engaging in the means of attracting disciples, (3) not engendering diligence to ripen sentient beings, and (4) being satisfied with lesser qualities and not pursuing higher ones. Lord of the kiṃnaras, you should know that if bodhisattvas adopt those four attitudes they are to be known as wearying.

1.421



“Furthermore, lord of the kiṃnaras, you should know that if bodhisattvas adopt four attitudes they are to be known as unwearying. What are those four? They are (1) pursuing the path of the perfection of generosity as if their hair was on fire, (2) always exerting themselves in the means of attracting disciples, [F.311.a] (3) engendering diligence to ripen sentient beings, and (4) perfecting all forms of virtue without being attached to them. Lord of the kiṃnaras, you should know that if bodhisattvas adopt those four attitudes they are to be known as unwearying.”

1.422 After the Blessed One had answered the kiṃnara king Druma with this teaching on the fourfold attitudes, he asked King Ajātaśatru, “Your Majesty, did you hear this teaching of fourfold attitudes that cause the bodhisattvas to be known as wearying and unwearying?”

“Yes, Blessed One, I heard it.”

1.423 “Your Majesty, in that case you should practice bodhisattva conduct without becoming weary!”

“Blessed One, what is the conduct of the bodhisattvas?”

1.424 Then, in order to perfect the bodhisattva conduct of King Ajātaśatru, the Blessed One said to the kiṃnara king Druma, “Lord of the kiṃnaras, please explain your extraordinary skillful methods by which you ripen beings, in order to perfect the bodhisattva conduct of King Ajātaśatru!”

1.425 At that moment, the kiṃnara king Druma picked up his lute in front of the Blessed One. As soon as he picked it up, through the power of the Buddha and the magnificence of his own roots of virtue, these verses on bodhisattva conduct manifested from his lute in a tune that resembled the lion’s yawn, or the sound of the wind as it stirs a group of sāl trees:

1.426 “Those who engage in help and benefit,  
Those who earnestly apply themselves to listening to the Dharma,  
And those who practice supreme awakening  
Practice without becoming weary.

1.427 “Those who make others well and happy,  
Those who are unbiased toward all beings,  
And those who practice supreme awakening [F.311.b]  
Do not practice a limited form of conduct.

1.428 “Those who practice stability and truth,  
Those who engage in the immaculate intent,  
And those who practice supreme awakening  
Practice without deception in all regards.

1.429 “Those who practice self-control and generosity,

- Those who give away all their possessions,  
And those who practice supreme awakening  
Practice without miserliness.
- 1.430 “Those who practice discipline and uncorrupted conduct,  
Those who maintain pure body and speech,  
And those who practice supreme awakening  
Practice without bad behavior.
- 1.431 “Those who practice disciplined conduct and patience,  
Those who eliminate the defects of aggression,  
And those who practice supreme awakening  
Practice without ill will.
- 1.432 “Those who practice diligence and the powers,  
Those who do not become weary of saṃsāra,  
And those who practice supreme awakening  
Practice without laziness.
- 1.433 “Those who practice concentration and absorption,  
Those who practice physical and mental disengagement,  
And those who practice supreme awakening  
Practice without distraction.
- 1.434 “Those who practice insight and intelligence,  
Those who realize all phenomena as they are,  
And those who practice supreme awakening  
Practice without mistaken insight.
- 1.435 “Those who practice love and altruism,  
Those who practice compassion toward all sentient beings,  
And those who practice supreme awakening  
Practice without aggression.
- 1.436 “Those who practice emptiness and disengagement,  
Those who practice the absence of marks and purity,  
And those who practice supreme awakening  
Practice without wishful thinking.
- 1.437 “Those who practice authenticity and suchness,  
Those who practice the purity of omniscience,  
And those who practice supreme awakening  
Practice without attachment in all regards.
- 1.438 “Those who practice trust and faith,

- Those who practice mindfulness and nondistractedness, [F.312.a]  
And those who practice supreme awakening  
Practice without judgmental thoughts.
- 1.439 “Those who practice concentration and liberation,  
Those who practice the purity of the five higher perceptions,  
And those who practice supreme awakening  
Practice without attachment.
- 1.440 “Those who practice the Buddha and the sacred Dharma,  
Those who attend to the Saṅgha Jewel,  
And those who practice supreme awakening  
Practice the supreme Three Jewels.
- 1.441 “Those who practice the Dharma and what is suitable,  
Those who practice ripening all beings,  
And those who practice supreme awakening  
Practice without interruption.
- 1.442 “Those who practice proper deeds and qualities,  
Those who practice eliminating all views,  
And those who practice supreme awakening  
Practice free from all metaphysical views.
- 1.443 “Those who practice purity and stainlessness,  
Those who practice to eliminate all afflictions,  
And those who practice supreme awakening  
Practice without longing.
- 1.444 “Those who practice happiness and liberation,  
Those who give supreme fearlessness to all beings,  
And those who practice supreme awakening  
Practice without aspirations.
- 1.445 “Those who practice like the sun and the moon,  
Those who remain unsullied like a lotus,  
And those who practice supreme awakening  
Are revered by the world with its gods.
- 1.446 “Those who practice like Śakra and Brahmā,  
Those who perfect wholesome qualities,  
And those who practice supreme awakening  
Strike fear into Māra and his hordes.
- 1.447 “Those who practice what is supreme and exalted,

- Those who eliminate the affliction of desire,  
And those who practice supreme awakening  
Practice without ignorance in all regards.
- 1.448 “Those who practice the path and are fond of non-Buddhists,  
Those who practice the pure eye of insight, [F.312.b]  
And those who practice supreme awakening  
Are not practicing while forming concepts.
- 1.449 “Those who practice self-control and pacification,  
Those who practice freedom from attachment to name-and-form,  
And those who practice supreme awakening  
Are praised by many gods and humans.
- 1.450 “Those who practice sameness like noble beings,  
Those who practice bringing an end to the path of deception,  
And those who practice supreme awakening  
Always reach the true meaning.
- 1.451 “Those who practice like heroes and with complete stability,  
Those who practice scaring away Māra and his hordes,  
And those who practice supreme awakening  
Are heading for the seat of awakening.
- 1.452 “Those who practice remembrance and what is meaningful,  
Those who practice retention without distraction,  
And those who practice supreme awakening  
Practice without ignorance in all regards.
- 1.453 “Those who practice seclusion and disengagement,  
Those who practice constant renunciation,  
And those who practice supreme awakening  
Practice with earnest determination.
- 1.454 “Those who practice what is primary and exalted,  
Those who practice outshining the entire world,  
And those who practice supreme awakening  
Are not practicing an inferior form of conduct.
- 1.455 “Those who practice reasoning and method,  
Those who practice renouncing the bliss of concentration,  
And those who practice supreme awakening  
Practice without ignorance.
- 1.456 “Those who practice the view and comprehensive view,

- Those who practice freedom from attachment to name-and-form,  
And those who practice supreme awakening  
Practice without fear.
- 1.457 “Those who engage in all and everything,  
Those who practice ripening beings’ faculties,  
And those who practice supreme awakening  
Will have wisdom that extends to the limits of space.”
- 1.458 When those verses describing bodhisattva conduct manifested from the tunes of the lute, five thousand bodhisattvas reached acceptance of the unborn nature of phenomena. [F.313.a] The retinue of King Ajātaśatru, the brahmins and householders from Rājagṛha, and eight thousand members of the retinues of the kiṃnaras, gandharvas, and mahoragas gave rise to the mind set on unsurpassed and perfect awakening. They promised, “Blessed One, we will also train in bodhisattva conduct! We will accomplish it earnestly, and we will encourage countless beings to adhere to this bodhisattva conduct!”
- 1.459 After that, the Blessed One gave his approval for the kiṃnara king Druma to depart. Having received the Blessed One’s consent, the kiṃnara king Druma as well as his sons, troops, queens, subjects, and attendants prostrated to the feet of the Blessed One and circumambulated him three times. While bidding him farewell, they played music, caused a rain of flowers to fall, and emitted webs of light. As the earth quaked in six different ways, they left the Blessed One and in that very instant arrived back home on the majestic Mount Gandhamādana.
- 1.460 Śakra, lord of the gods, then said to the Blessed One, “Blessed One, the kiṃnara king Druma surpasses me in terms of his worship of the Thus-Gone One and the Dharma!”
- 1.461 “Kauśika,” replied the Blessed One, “it is not only you that the kiṃnara king Druma surpasses. Kauśika, with the exception of bodhisattva great beings who have reached the bodhisattva levels, the kiṃnara king Druma surpasses Śakra, Brahmā, and the protectors of the world, as well as all the hearers and solitary buddhas of this great trichiliocosm. [F.313.b] Why is that so? Because, Kauśika, as soon as bodhisattvas give rise to the mind set on awakening, they surpass all hearers and solitary buddhas, as well as Śakra, Brahmā, and all the protectors of the world. Kauśika, this being so, bodhisattvas cannot be surpassed by the world with its gods. Wishing to surpass the bodhisattvas is the same as wishing to surpass the thus-gone ones. Why is that? It is because the thus-gone ones originate from the bodhisattvas, and the hearers and the solitary buddhas originate from the thus-gone ones.”

- 1.462 When he heard this teaching, Śakra, lord of the gods, joined his palms together, shed tears, and exclaimed, “Alas! My wisdom is weaker than the dispassionate and unobstructed wisdom of the buddhas!”
- 1.463 At that moment, the son of Śakra, lord of the gods, the god Kāśyapa, who was present in the assembly, said to his father, “Father, given that phenomena are completely isolated and do not have the characteristic of being involved in creation,<sup>84</sup> those who do not give rise to the mind set on unsurpassed and supreme awakening are not being compassionate toward all sentient beings. They do not attend to virtuous friends dedicated to the vast approach and they will feel regret in the future. Father, they are submerged in the faultless, their mental continuum is burned, and their seed is burned. They are not proper vessels for the Great Vehicle. What can be done?”
- 1.464 When this teaching was given, one thousand gods among the gods of the Heaven of the Thirty-Three gave rise to the mind set on unsurpassed and supreme awakening.
- 1.465 Then, the divine son Guardian of Light Rays said, “Blessed One, all the hundreds of thousands of bodhisattva acts and hardships [F.314.a] that the Blessed One engaged in when he was practicing bodhisattva conduct in the past have become evident to me. Blessed One, please disclose a few details of how the Blessed One trained as a bodhisattva under the Thus-Gone One, the worthy one, the perfect Buddha Dīpaṅkara and how he attained acceptance of the unborn nature of phenomena. Blessed One, after hearing about this acceptance of the unborn nature of phenomena attained by the bodhisattva, I will accomplish it in the same way and thereby attain that quality!”
- 1.466 “Guardian of Light Rays,” replied the Blessed One, “bodhisattvas who have not generated roots of virtue will not reach acceptance of the unborn nature of phenomena, but bodhisattvas who possess stable roots of virtue will reach this acceptance. Guardian of Light Rays, if bodhisattvas possess four qualities, they will reach acceptance of the unborn nature of phenomena. What are those four? They are (1) realizing the sameness of the buddhas, (2) realizing the sameness of the Dharma, (3) realizing the sameness of the Saṅgha, and (4) realizing the sameness of the buddha realms. Divine son, if bodhisattvas possess those four qualities, they will reach acceptance of the unborn nature of phenomena.
- 1.467 “Furthermore, divine son, if bodhisattvas possess four other qualities, they will reach acceptance of the unborn nature of phenomena. What are those four? They are (1) reveling in emptiness through the four concentrations, (2) reveling in skillful means through the six perfections, (3) reveling in wisdom through the five higher perceptions, and (4) reveling in

magical power through unimpeded wisdom. Guardian of Light Rays, if bodhisattvas possess those four qualities, they will reach acceptance of the unborn nature of phenomena. [F.314.b]

1.468 “Furthermore, Guardian of Light Rays, if bodhisattvas possess four other qualities, they will reach acceptance of the unborn nature of phenomena. What are those four? They are (1) not believing that the aggregates have the nature of awakening, even while seeking awakening in the aggregates, (2) pursuing awakening on the basis of the elements without believing that the elements have the nature of awakening, (3) pursuing awakening on the basis of the sense sources without thinking that the sense sources have the nature of awakening, and (4) pursuing awakening on the basis of all phenomena without believing that phenomena have the nature of awakening. Guardian of Light Rays, if bodhisattvas possess those four qualities, they will reach acceptance of the unborn nature of phenomena.

1.469 “Furthermore, Guardian of Light Rays, if bodhisattvas possess four other qualities, they will reach acceptance of the unborn nature of phenomena. What are those four? They are (1) knowing that all phenomena dwell within the limit of reality due to the immutable nature, (2) understanding that all phenomena abide in suchness due to the sameness of the three times, (3) knowing that all phenomena are subsumed within the realm of phenomena due to their unadulterated characteristics, and (4) comprehending that all phenomena have the nature of space due to their nature of sameness. Guardian of Light Rays, if bodhisattvas possess those four qualities, they will reach acceptance of the unborn nature of phenomena.”

1.470 When this teaching on acceptance of the unborn nature of phenomena was given, five thousand bodhisattvas reached acceptance of the unborn nature of phenomena, and the divine son Guardian of Light Rays reached acceptance of phenomena concordant with the truth.

1.471 At the conclusion of this Dharma teaching, the Blessed One said to venerable Ānanda, “Ānanda, did you receive this Dharma teaching on the questions of the kiṃnara king Druma—the discourse about the gateway that shows how to train by means of the perfections?” [F.315.a]

1.472 “Blessed One,” replied Ānanda, “I have received this Dharma teaching due to the power of the Buddha. Oh! Blessed One, this Dharma teaching that establishes the profound nature, has an excellent meaning, and is adorned by excellent words, is magnificent and amazing! Blessed One, there are no Dharma gateways that have not been included by the Blessed One in this Dharma teaching. Blessed One, whatever understanding I had of the Dharma previously has now increased a hundred thousand times based on this Dharma teaching. Blessed One, I think that if hearing this Dharma teaching can cause such an understanding of the Dharma to arise in someone like

me—who has limited understanding, who has the lesser capacity aimed at the faultless state of the vehicle of the hearers, and who is misguided—it is needless to say that hearing this Dharma teaching will lead to complete understanding of the Dharma for bodhisattva great beings who are proper vessels in their boundless wisdom, have capacities as vast as oceans, possess all the jewels of the Dharma, and act as spiritual friends to all beings without being asked!”

1.473      “Ānanda,” said the Blessed One, “The light emitted by a single hair of the Thus-Gone One’s body eclipses all sunlight and moonlight in this great trichiliocosm. Still, Ānanda, the light emitted from all the pores of hair on the Thus-Gone One’s body does not match a hundredth fraction of the light of insight. It does not match a thousandth fraction, a hundred thousandth fraction, a millionth fraction, or a trillionth fraction. In fact, no number, fraction, enumeration, example, or illustration comes close. Why is that so? Because all light originates from the light of insight. [F.315.b] Ānanda, if noble sons and daughters possess that light of insight—the light of insight of the thus-gone ones—they will possess the light of insight by which the thus-gone ones, the worthy ones, the perfect buddhas know the thoughts and concepts of all past, present, and future beings. Ānanda, you should know that those who listen to this Dharma teaching, develop trust in it, keep it in mind, hold it, read it, comprehend it, fully teach it to others, correctly understand it, and practice it accordingly are sublime beings who will never forget the mind set on awakening but will exert themselves in ripening beings. They will don the armor of great love and compassion, defeat demons and opponents, and proceed toward the seat of awakening.”

1.474      Then venerable Ānanda asked the Blessed One, “Blessed One, how much merit is generated by a noble son or daughter who is devoted to this Dharma teaching upon hearing it, who keeps it in mind, holds it, reads it, comprehends it, and fully teaches it to others?”

“Ānanda,” replied the Blessed One, “imagine that a noble son or daughter practices generosity by, in the morning, filling this entire great trichiliocosm with the seven precious substances and offering this to the stream enterers, the once returners, the nonreturners, the worthy ones, the solitary buddhas, and the thus-gone ones, the worthy ones, the perfect buddhas. Similarly, imagine that he or she practices generosity by filling, at noon, during the afternoon, [F.316.a] at dusk, during nighttime, and at dawn, all the worlds of the great trichiliocosm with the seven precious substances and offering this to all of them. Then, imagine that he or she practices generosity on that scale for a year, for a hundred years, for a thousand years, and for a hundred thousand years. What do you think Ānanda, would that noble son or daughter generate a lot of merit on that basis?”



1.475 “Blessed One, the amount of merit generated would be huge! It would be immeasurable! Blissful One, the merit generated would be boundless! Blessed One, the heap of merit generated from doing this for one day is immeasurable, to say nothing of the heap of merit generated by practicing such generosity for a hundred thousand years!”

1.476 “Ānanda, think about this and understand this point: if someone who strives to reach awakening, to turn the wheel of Dharma, and to liberate beings is devoted to this Dharma teaching upon hearing it, and then keeps it in mind, holds it, reads it, and comprehends it, such a noble son or daughter who follows the Great Vehicle will generate an amount of merit larger than that. That being so, what need is there to mention the merit generated by those who put it into practice in accordance with reality?! Why is that? Because, Ānanda, keeping in mind even a single verse of four lines from this Dharma teaching, holding it, reading it, comprehending it, and fully teaching it to others is known as *generosity*, and that generosity surpasses all other forms of generosity. Generosity with the Dharma is the supreme form of generosity, assistance with the Dharma is the supreme form of assistance, the act of spreading the Dharma is the supreme form of action, [F.316.b] and the acquisition of the Dharma is the supreme form of acquisition. Why is that so? Because, Ānanda, generosity with the Dharma will cause afflictions to decrease while generosity with material things will merely support the body. Therefore, Ānanda, bodhisattvas who wish to reduce their afflictions should practice generosity with the Dharma authorized by the Buddha. Through this generosity with the Dharma, all extraordinary qualities will be attained.

1.477 “The bodhisattvas who practice generosity with the Dharma will gain thirty-two excellent and valuable benefits. What are those thirty-two? (1) They will develop mindfulness. (2) They will develop intelligence. (3) They will develop understanding. (4) Their desires will decrease. (5) Their anger will decrease. (6) Their ignorance will decrease. (7) They will overcome the afflictions in themselves and others. (8) They will please many beings. (9) The gods will proclaim their praises. (10) They will be protected by gods, nāgas, yakṣas, and gandharvas. (11) They will receive alms after performing service. (12) They will receive Dharma robes, alms, bedding, medicine, and provisions. (13) Their renown, repute, and praise will spread in the ten directions. (14) They will not be harmed by nonhumans. (15) They will be praised by the blessed buddhas. (16) They will guard the sacred Dharma. (17) They will uphold the sacred Dharma of the blessed buddhas. (18) They will not be frightened by any of the lower realms. (19) It will not be difficult for them to be reborn as gods and humans. (20) They will continuously behold the buddhas. (21) They will continuously venerate the Saṅgha. [F.317.a] (22) They will remember their previous lives. (23) They will be reborn into pure

buddha realms. (24) They will never be born with impaired faculties. (25) They will attain the thirty-two major marks of great beings. (26) They will manifest the seeds of magnificent retention. (27) They will acquire the cause of uninterrupted eloquence. (28) They will be served by wise beings. (29) They will acquire the cause of great insight. (30) They will quickly attain the light of the Dharma. (31) Improper contemplation will not arise in their minds. (32) They will surpass all forms of mundane generosity related to material things and acquire the inexhaustible Dharma treasure. Ānanda, if bodhisattvas practice generosity with the Dharma, they will acquire those thirty-two excellent and extraordinary qualities.”

1.478 Then, Śakra, lord of the gods, said to the Blessed one, “Blessed One, I will also uphold this Dharma teaching! After the Blessed One has passed into nirvāṇa, I will ensure that beings who are proper recipients hear it. I will guard them and ensure that they have faith in it. Why? Because, Blessed One, I am pursuing those excellent qualities and the accumulation of merit.”

1.479 At that moment, the Blessed One applauded Śakra, lord of the gods. He said, “Kauśika, the lion’s roar by which you have vowed in front of me to uphold the sacred Dharma is excellent, excellent! Kauśika, as long as my sacred Dharma endures, whenever the gods and the demigods are fighting, this root of virtue will cause the demigods to be defeated and the gods to be victorious in battle. This, Kauśika, is due to the fact that this Dharma teaching is excellent. Kauśika, [F.317.b] not apprehending any phenomenon is the gift of fearlessness. Kauśika, whenever the slightest fear arises, it invariably originates in apprehending and dwelling on the view of the transitory collection. Kauśika, those who are free from apprehension uphold the sacred Dharma.”

1.480 Brahmā, lord of the Sahā world, then said to the Blessed One, “Blessed One, I will renounce the limitless modes of dwelling in the bliss of concentration, and I will go to listen to the Dharma in all the villages, cities, towns, provinces, countries, and royal capitals where this Dharma teaching is practiced. In those places, I will protect, guard, and support all those who preach the Dharma rightfully. Why? Because, Blessed One, the hearers, the solitary buddhas, Śakra, Brahmā, the protectors of the world, and the universal monarchs originate from this Dharma.”

1.481 The four great kings then said to the Blessed One, “Blessed One, we, the four great kings, and the great hearers of the Blessed One, will strive to protect, guard, and support this Dharma teaching to ensure that it endures for a long time. Our retainers will ensure that those who do not trust the Buddha and his teachings develop faith and exert themselves for the sake of protecting the teaching of the Thus-Gone One. Blessed One, we will now recite the following secret mantra words to protect the monks, nuns, and

male and female lay practitioners who exert themselves in the teachings of the Buddha, as well as those who trust and guard the teaching of the Blessed One. These secret mantra words will subjugate beings such as yakṣas, rākṣasas, gandharvas, kimnaras, [F.318.a] mahoragas, and kumbhāṇḍas, as well as humans, nonhumans, and all those who are hostile toward the teaching of the Buddha:

1.482 *Tadyathā:<sup>85</sup> tarabe arabe anobe sarabe hulu mahāhulu hulu hulu āvaṭṭe vikaṭṭe paricchedani nigghṇati praghātani iṭṭi iṭṭi viṭṭi viṭṭi acche gacche māranigrahaṇa sarvaparapravādinigrahaṇa sarvamithyāprayātānānigrahaṇa sarvabhūtanigrahaṇa buddhavarṇitā dharmaniyataśaya ayaṃ bhūtan buddhavarṇitan caturmahārājanirdeśana mantrabalān avatāra prekṣiṇānigrahāya<sup>86</sup>*

1.483 Then, the Blessed One said to the bodhisattvas Maitreya and Divyamauli, “Sublime beings, I entrust and place in your hands this awakening that I have accomplished over countless eons, to ensure that it endures for a long time without vanishing.”

1.484 They both replied, “Blessed One, after the Blessed One has passed into nirvāṇa, we shall both uphold and propagate this Dharma teaching. We shall place this Dharma teaching in the hands of those who teach the Dharma and those noble sons and daughters who have created roots of virtue. We shall look after them to make sure that they trust and uphold this discourse. Blessed One, in the future, when beings hear this Dharma teaching and keep it in mind, hold it, read it, comprehend it, and carry it, it will be known to be due to the blessings of the bodhisattvas Maitreya and Divyamauli.”

1.485 At that moment, the evil Māra, who was present in the assembly, started to shed tears and wail. He said to the Blessed One, [F.318.b] “Blessed One, your Dharma teachings, starting with the vehicle of the hearers, have never ever given me goosebumps. However, this Dharma teaching that the Blessed One has taught—the seal of the bodhisattvas blessed by the thus-gone ones, the entrance to the path of awakening of all bodhisattvas, the support for all beings—has caused me such painful misery and made me weak! Blessed One, please reach out to me! Please stop expounding this Dharma teaching that causes me such painful misery!”

1.486 “Evil One,” replied the Blessed One, “there are many beings like you who do not trust such a profound teaching, and there are only a few who do, so do not be distressed and stop wailing! Evil One, for example, beings who trust this profound Dharma teaching are as many as a pinch of dust taken from the surface of the earth, while beings who are not devoted to this profound Dharma teaching are as numerous as all the particles of dust on the entire earth. All those beings are like you; all the beings from innumerable realms are like you, so you should be happy, Evil One!”

- 1.487 When this Dharma teaching was delivered, countless beings set out for awakening, ninety-two thousand bodhisattvas reached acceptance of the unborn nature of phenomena, eighty-four thousand beings purified the spotless and stainless Dharma eye with respect to phenomena, and the minds of eight thousand monks became free from defilements without any further appropriation. This great trichiliocosm shook in six ways and was bathed in a dazzling light. A rain of divine flowers fell from the sky, and the melodies of hundreds of thousands of instruments resounded everywhere, without anyone playing them.
- 1.488 Billions of gods residing in the sky exclaimed, [F.319.a] “Oh, we have just witnessed a second turning of the wheel of Dharma in Jambudvīpa! The benefit for beings that has been accomplished by the Blessed One revealing and explaining this Dharma teaching is far greater than that of the turning of the Dharma wheel in the city of Vārāṇasī—and the maturation of beings is also greater! All the beings who will retain this Dharma teaching and hold it, read it, comprehend it, fully teach it to others, or even write it down and carry it, will also be turning the wheel of Dharma!”
- 1.489 Then, the bodhisattva Maitreya, the bodhisattva Divyamauli, and venerable Ānanda asked the Blessed One, “Blessed One, what is the name of this Dharma teaching? How should it be remembered?”
- 1.490 “Noble sons,” replied the Blessed One, “you should remember this Dharma teaching as *The Questions of the Kiṃnara King Druma—The Definitive Teaching on the Perfections*. You should also remember it as *The Precious Chapter on the Sacred Dharma*.”
- 1.491 When the Blessed One had spoken, the bodhisattva Maitreya, the bodhisattva Divyamauli, venerable Ānanda, and the world with its gods, humans, and demigods, rejoiced in the words of the Blessed One and were delighted.
- 1.492 *This concludes the Noble Great Vehicle Sūtra “The Questions of the Kiṃnara King Druma.”*

c.

## Colophon

c.1 Translated, edited, and finalized by the translator-editors Bandé Palgi  
Lhünpo and Bandé Paltsek Rakṣita.<sup>87</sup>

ab.

## ABBREVIATIONS

- C* Choné Kangyur
- D* Degé Kangyur
- F* Phukdrak MS Kangyur
- H* Lhasa Kangyur
- K* Peking Kangxi Kangyur
- K<sub>Y</sub>* Peking Yongle Kangyur
- L* London (Shelkar) MS Kangyur
- N* Narthang Kangyur
- S* Stok Palace MS Kangyur
- T* Tokyo MS Kangyur

n.

## NOTES

- n.1 The Sanskrit name *Druma* is rendered in Tibetan as *sdong po* in D and other Kangyurs of predominantly Tshalpa lineage. Throughout the text, the predominantly Themphangma Kangyurs T, S, F, and L instead read *ljon pa*. Harrison 1992, p. 3, no. 8.
- n.2 See Roberts 2018a, 1.7  
(<http://read.84000.co/translation/toh113.html#UT22084-051-001-171>).
- n.3 See Roberts 2018b, 10.129  
(<http://read.84000.co/translation/toh127.html#UT22084-055-001-1162>).
- n.4 Harrison 1992, p. xv.
- n.5 For more on the theme of sexual transformation in Mahāyāna sūtras, as well as famous counterexamples, such as the *Vimalakīrtinirdeśa sūtra*, in which Śāriputra is transformed into a woman, see Jan Nattier, “Gender and Enlightenment: Sexual Transformation in Mahāyāna Sūtras” (unpublished manuscript, University of Indiana, 2002). For the passage in the *Vimalakīrtinirdeśasūtra*, see Thurman 2017, 6.32  
(<https://read.84000.co/translation/toh176.html#UT22084-060-005-267>) et seq..
- n.6 The *Caryāmelāpakapradīpa* is a systematic presentation of the esoteric practices associated with the *Guhyasamājantra*. For an English translation of that text, see Wedemeyer 2007. In his book, Wedemeyer demonstrates that the author of this text lived during the ninth century CE, centuries after the famous Middle Way philosopher Āryadeva.
- n.7 Edited by Cecil Bendall in *Le muséeon*, n.s., 4 (1903): pp. 400–401.
- n.8 On this see Harrison 1992, pp. xiii–xiv.

- n.9 Harrison 1992, p. xv.
- n.10 Interestingly, the colophon of the Phukdrak MS edition says that the text was translated, revised, updated in the light of new terminology (*skad gсар bcad kyis kyang bcos*), and finalized by two other great translators of the revision period, Śilendrabodhi and Yeshé Dé. See Harrison 1992, p. xlv.
- n.11 On this see Pathak 1974, p. 92.
- n.12 Apart from the critical edition of the sūtra, Harrison's monograph also includes a brief introduction to the sūtra as well as a longer discussion of the textual transmission of the Kangyur that likewise proved to be very helpful for our work. His work also contains two appendices, one listing all the single reading variants between the nine witnesses, and the other presenting a transcription of the three citations from this sūtra that appear in the *Caryāmelāpakapradīpa*.
- n.13 For the *stemma codicum* proposed by Harrison, see 1992, p. xxxvi. Although it is known to include readings from both transmission lines, the Narthang edition seems to exclusively follow the texts of the Tshalpa line in this case.
- n.14 On this, and for other related discussions, see Harrison 1992, pp. xii–xlix.
- n.15 Harrison 1999, pp. 45–47.
- n.16 Harrison 1992, p. liii.
- n.17 However, the texts of recension A still retain terms that were not revised, and the texts from recension B did not completely escape revision either.
- n.18 Harrison 1992, pp. xlvi–xlvii.
- n.19 Sigla webpage of the University of Vienna's Resources for Kanjur and Tanjur Studies (<https://www.istb.univie.ac.at/kanjur/rktsneu/sigla/>).
- n.20 See bibliography.
- n.21 Translated based on S, L, T, and F: *gnas te*. Harrison 1992, p. 5, no. 15. D: *gnas par brtson pa*.
- n.22 Translated based on S: *yongs su mya ngan las 'da' ba'i bar du gtan du mdza' ba*. Harrison 1992, p. 6, no. 15. D: *yongs su mya ngan las 'da' ba'i bshes gnyen byed pa*.
- n.23 C and H: *phyad par*, F: *byed par*, and S, L, and T: *phyin par*. Harrison 1992, p. 6, no. 18.



- n.24 S, T, and F: *sangs rgyas thams cad kyi byin gyi rlabs kyis shin tu byin gyis brlabs pa* (“they were empowered by the blessings of all the buddhas”). Harrison 1992, p. 7, no. 6.
- n.25 S, L, T, and F add: *rnam par grol ba/smon lam shin tu btab pa* (“they were completely liberated and formed great aspirations”). Harrison 1992, p. 8, no. 10.
- n.26 S, L, T, and F: *sangs rgyas kyi ye shes la nye bar gyur pa* (“they were close to the awakened wisdom”). Harrison 1992, p. 9, no. 15.
- n.27 Harrison (p. 10) has: *mnyam lha* (“God of Equality”).
- n.28 S, L, T, and F read: *mngon sum blo gros*. D: *byang chub blo gros*.
- n.29 S, L, T, and F read: *lha’i cod pan*. D: *lha’i rgyal po*.
- n.30 S, L, T, and F read: *lha yul ba’i cod pan*. D: *lha’i tshul gyis lta ba*.
- n.31 S, L, T, and F read: *lag bzangs*. D: *dpung bzang*.
- n.32 The number of names of bodhisattva great beings, and their sequence, vary in the different editions (see Harrison 1992, pp. 10–12).
- n.33 Translated based on S, L, T, and F: *sems kyi spyod*. Harrison 1992, p. 14, no. 9. D: *sems dang spyod*.
- n.34 Here, we have preferred N, K, H, and S: *bdud*. D: *bdun*.
- n.35 Here, we have preferred the N, K, K<sub>Y</sub>, and S: *mchod pa*. D: *mnod pa*.
- n.36 Translated based on S, L, T, and F: *bden sdud*. Harrison 1992, p. 15, no. 11. D: *bde sdug*.
- n.37 S, L, T, and F read: *thar pa’i lam nges* (“you have ascertained the path of liberation”). Harrison 1992, p. 16, no. 6.
- n.38 Translated based on S, L, and T: *sgyu bzhin*. Harrison 1992, p. 17, no. 1. D: *rgyu bzhin*.
- n.39 Here, we have preferred L: *sems kyi spyod pa*. D: *sems kyi bsam pa mnyam zhing spyod pa*.
- n.40 Here, we have preferred K, K<sub>Y</sub>, and S: *bya ba*. D: *dbye ba*.
- n.41 Translated based on S and F. Harrison 1992, p. 26.

- n.42 S reads: *kye ma bcom ldan 'das kyis bla na med pa yang dag par rdzogs pa'i byang chub bskal pa bye ba khrag khrig brgya stong grangs med par bsgrubs pa gang lags pa de bcom ldan 'das kyis bzhi pa bsgrub pa'i chos kyi rnam grangs 'di bsnyad cing bshad de rab tu bstan to/* ("Oh! The Blessed One has revealed and explained, through this Dharma teaching on fourfold accomplishment, the unsurpassed and perfect awakening that he achieved countless billions of eons ago!"). Harrison 1992, p. 45.
- n.43 Translated based on S and F. Harrison 1992, p. 53.
- n.44 S, L, and T read: *grol ba'i don du* ("for the sake of liberation"). Harrison 1992, p. 64, no 5.
- n.45 S, L, and T read: *bden pa* ("true"). Harrison 1992, p. 64, no 10.
- n.46 S and F read: *de dag thams cad brdzun pa ya ma brla*. L and T read: *de dag thams cad brdzun pa ya ma rla* ("these are all meaningless falsities"). Harrison 1992, p. 65, no 6.
- n.47 S, L, T, and F read: *dge ba'i rtsa ba* ("roots of virtue"). Harrison 1992, p. 78, no 16.
- n.48 Translated based on S, L, T, and F: *ye shes kyi che ba nyid du 'gyur bar bya ba'i phyir*. Harrison 1992, p. 81, no. 3. D: *chos kyi bdag nyid pas*.
- n.49 Translated based on S, L, T, and F. Harrison 1992, p. 81, no. 5. D: *'chos pa med pa'i g.yo dang sgyu med pa'i sems rin po che*.
- n.50 Translated based on S, L, and T. Harrison 1992, p. 81, no. 6. D: *dam pa'i chos yun ring du gnas pas chos la dga' ba'i sems rin po che*.
- n.51 S, L, T, and F read: *lus dang sems dben pa spong zhing dben pa'i sems rin po che* ("physical and mental isolation, the precious attitude of abandonment and isolation"). Harrison 1992, p. 82, no 2.
- n.52 Translated based on S: *lta bar byed pa*. Harrison 1992, p. 88, no. 9. D: *lta bas byas pa*.
- n.53 S, L, and T read: *rnam par rig byed ma yin pa'i sgo'i shes rab* ("insight which is the gateway to the imperceptible"). Harrison 1992, p. 89, no 2.
- n.54 Translated based on S, L, T, and F: *mu tig gi rgyan 'phreng gi mu tig gi 'bru de thams cad las*. Harrison 1992, p. 101, no. 4. D: *me tog gi do shal 'phyang ba re re las*.
- n.55

- Here and throughout the following passage, S, L, T, and F read: *gdugs tshod pha ba* (“invited for lunch”) instead of D: *dus bskul ba*. Harrison 1992, pp. 110–117.
- n.56 Translated based on S, F, L, and T: *ma 'khrugs ma rnyog dri ma tha ba rab spangs pa*. Harrison 1992, p. 111, no. 7. D: *'jo dang rnyog pa rnams dang dri ma tha spangs pa*.
- n.57 Here, we have preferred K and K<sub>γ</sub>: *gsal ba*. D: *bsa bal*.
- n.58 S, L, T, and F read: *lhug par* (“abundantly”). Harrison 1992, p. 121, no 19.
- n.59 S, L, T, and F read: *skye ba* (“birth”). Harrison 1992, p. 121, no 22.
- n.60 Translated based on S, F, L, and T: *zhe 'gras med pa'i mig*. Harrison 1992, p. 124, no. 5. D: *dga' ba'i mig*.
- n.61 Translated based on S, F, T, and L: *bslab pa legs par rdzogs par yang dag par 'dzin pa'i tshul khrims*. Harrison 1992, p. 126, no. 10. D: *bslab pa rdzogs pa med pa yang dag par 'dzin pa'i tshul khrims*.
- n.62 Translated based on S, F, T, and L: *kun dga'*. Harrison 1992, p. 127, no. 13. D: *dga' ba*.
- n.63 Translated based on S, F, T, and L: *sems can thams cad la rab tu gdung ba med pa'i phyir brtson 'grus rtsom pa*. Harrison 1992, p. 131, no. 9. D: *sems can thams cad la rab tu gding bar byed pa'i phyir brtson 'grus rtsom pa*.
- n.64 Translated based on S, F, L, and T: *'brel*. Harrison 1992, p. 138, no. 7. D: *'bral*.
- n.65 The text actually lists thirty-one qualities.
- n.66 Translated based on S, T, and L: *rnga bo che dang/mkhar rnga dang/gling bu dang/dung*. Harrison 1992, p. 143, no. 13–18. D: *rnga dang/rnga mri dang ga dang rnga pa na ba dang dung*.
- n.67 Translated based on J, N, and K: *bsam snyoms*. Harrison 1992, p. 158, no. 10. D: *btang snyoms*.
- n.68 Translated based on S, L, and T: *dang ba*. Harrison 1992, p. 159, no. 2. D: *mthong bar*.
- n.69 S, L, T, and F read: *gzugs* (“body/form”). Harrison 1992, p. 164, no 10.
- n.70 Translated based on S, L, T, and F: *thos pas*. Harrison 1992, p. 170, no. 2. D: *thob pas*.

- [n.71](#) Translated based on S, L, and T: *bsal*. Harrison 1992, p. 177, no. 8. D: *gsal*.
- [n.72](#) S, L, T, and F: *sred pa* (“craving”). Harrison 1992, p. 183, no. 2.
- [n.73](#) This phrase repeats at the opening and closing of each list in S, L, T, and F. Harrison 1992, pp. 185–193.
- [n.74](#) Translated based on S, L, T, and F: *gsal ba*. Harrison 1992, p. 189, no. 8. D: *bstsal ba med pa*.
- [n.75](#) S, L, T, and F read: *sems* (“mind”). Harrison 1992, p. 198, no 3.
- [n.76](#) Translated based on L, T, and F: *bems po*. Harrison 1992, p. 220, no. 5. D: *blun pa*.
- [n.77](#) Tentative translation. Tib. *rang byung ba ni mtshan mchog ma yin yang/sems kyi chos kyis gzugs kyis rab tu phye/sems dang yid ni mtshungs pa[r] dben par gyur/rgyal ba thams cad chos mtshungs nyid phyir mnyam*.
- [n.78](#) Tentative translation. Tibetan: *zad par bya phyir zad pa shes mi nus/mi zad pa ni zad pas zad mi 'gyur*.
- [n.79](#) All Tibetan witnesses consulted read “four thousand,” but we have translated “forty thousand” as per the number given just above.
- [n.80](#) Translated based on S, L, T, and F: *rgyud*. Harrison 1992, p. 231, no. 10. D: *rgyu*.
- [n.81](#) We have here an explicit reference to another Mahāyāna sūtra, the *Ajātaśatrukaukṛtyavinodanāsūtra*.
- [n.82](#) The text actually lists thirty-three qualities.
- [n.83](#) Translated based on S, L, T, and F: *mi 'dod pa*. Harrison 1992, p. 259, no. 15. D: *mi dbang ba*.
- [n.84](#) Tentative translation. Tib. *rab tu dben pa rnam par bsgrub par nye bar gnas pa'i mtshan nyid ma lags pa'i chos rnam la*.
- [n.85](#) *Tadyathā* means something like, “it as is follows.” The phrase is not actually part of the mantra, but the Tibetan translators consistently represented it as though it is.
- [n.86](#) Paul Harrison and W. South Coblin (1993) have published an article that focuses on the Chinese transcription of this dhāraṇī. Here, we have rendered the version found in the Degé edition and emended it based on the reconstructed Sanskrit version found in this study.

n.87

Translation based on S, L, and F: *ban dhe dpal brtsegs rak+Shi ta*. Harrison 1992, p. 303, no. 4–5. D: *dpal brtsegs*.

b.

## BIBLIOGRAPHY

- 'phags pa mi 'am ci'i rgyal po sdong pos zhus pa zhes bya ba theg pa chen po'i mdo.*  
Toh 157, Degé Kangyur vol. 58 (dkon brtsegs, pha), folios 254a.1–319a.7.
- 'phags pa mi 'am ci'i rgyal po sdong pos zhus pa zhes bya ba theg pa chen po'i mdo.*  
bka' 'gyur (dpe bsdur ma) [Comparative Edition of the Kangyur], krung  
go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The  
Tibetan Tripitaka Collation Bureau of the China Tibetology Research  
Center). 108 volumes. Beijing: krung go'i bod rig pa dpe skrun khang  
(China Tibetology Publishing House), 2006–2009, vol. 58, pp. 664–816.
- Bendall, Cecil, ed. "Subhāṣitasamgraha: An Anthology of Extracts from  
Buddhist Works Compiled by an Unknown Author, to Illustrate the  
Doctrines of Scholastic and Mystic (Tantrik) Buddhism." *Le muséon*, n.s., 4  
(1903): 375–402; and 5 (1904): 5–46, 245–274.
- Harrison, Paul M. *Druma-kinnara-rāja-paripṛchā-sūtra: a critical edition of the  
Tibetan text (recension A) based on eight editions of the Kanjur and the Dunhuang  
manuscript fragment*. Studia philologica Buddhica Monograph series 7.  
Tokyo: International Institute for Buddhist Studies, 1992.
- Harrison, Paul M. "Philology in the Field: Some Comments on Selected *mDo  
mang* Texts in the Tabo Collection." In C.A. Scherrer-Schaub and Ernst  
Steinkellner, eds., *Tabo Studies II: Manuscripts, Texts, Inscriptions, and the Arts  
(Serie Orientale Roma LXXXVII)* (Rome: Istituto Italiano per l' Africa e  
l'Oriente, 1999), pp. 37–54.
- Harrison, Paul M. and Coblin W. South. "The Oldest Buddhist Incantation in  
Chinese? A Preliminary Study of the Chinese Transcriptions of the Mantra  
in the *Druma-kinnara-rāja-paripṛchā-sūtra*." In Jan Nattier and John McRae,  
eds., *Collection of Essays 1993: Buddhism Across Boundaries—Chinese Buddhism  
and the Western Regions* (Sanchung: Fo Guang Shan Foundation for  
Buddhist Culture Education, 1999), pp. 137–186. Republished 2012 in John

- R. McRae & Jan Nattier, eds., *Buddhism Across Boundaries: The Interplay of Indian, Chinese, and Central Asian Source Materials* (Sino-Platonic Papers 222, March 2012), pp. 63–85.
- Harrison, Paul M. and Helmut Eimer. “Kanjur and Tanjur Sigla: A Proposal for Standardization.” In *Transmission of the Tibetan Canon: Papers Presented at a Panel of the 7th Seminar of the International Association for Tibetan Studies, Graz 1995*, xi–xiv. Graz: Verlag der Österreichischen Akademie der Wissenschaften, 1997.
- Nattier, Jan. “Gender and Enlightenment: Sexual Transformation in Mahāyāna Sūtras.” Unpublished manuscript, University of Indiana, 2002.
- Pathak, S. Kumar. *The Indian Nītiśāstras in Tibet*. Delhi: Motilal Banarsidass, 1974.
- Roberts, Peter (tr., 2018a). *The White Lotus of the Good Dharma* (<http://read.84000.co/translation/toh113.html>). 84000: Translating the Words of the Buddha, 2018.
- (tr., 2018b). *The King of Samādhis Sūtra* (<http://read.84000.co/translation/toh127.html>). 84000: Translating the Words of the Buddha, 2018.
- Thurman, Robert F. (tr.). *The Teaching of Vimalakīrti* (<https://read.84000.co/translation/toh176.html>). 84000: Translating the Words of the Buddha, 2017.
- Wedemeyer, Christian K. *Āryadeva’s Lamp that Integrates the Practices (Caryāmelāpakapradīpa): The Gradual Path of Vajrayāna Buddhism According to the Esoteric Community Noble Tradition*. New York: American Institute of Buddhist Studies at Columbia University, 2007.

## GLOSSARY

g.

g.1 Absence of marks

*mtshan ma med pa*

མཚན་མ་མེད་པ།

*animitta*

One of the three gateways to liberation.

g.2 Absence of wishes

*smon pa med pa*

སློན་པ་མེད་པ།

*apraṇihita*

One of the three gateways to liberation.

g.3 Absorption

*ting nge 'dzin*

ཉིང་ངེ་འཛིན།

*samādhi*

A state of meditative concentration.

g.4 Adorned with Light

*'od kyis yang dag brgyan*

འོད་གྱིས་ཡང་དག་བརྒྱན།

—

Name of a bodhisattva.

g.5 Aggregates

*phung po*

—



ཐུང་ལོ།

*skandha*

The fivefold basic grouping of the components out of which the world and the personal self are formed.

g.6 Ajātaśatru

*ma skyes dgra*

མ་སྐྱེས་དགལ།

*Ajātaśatru*

King of Magadha and son of the king Bimbisāra. While he was a prince, he became friends with Devadatta, who convinced him to have his father killed and become the king instead. After his father's death, he became tormented with guilt and regret, converted to Buddhism, and supported the compilation of the Buddha's teachings during the First Council.

g.7 Anācchedyapratibhāna

*spobs pa mi 'chad pa*

སྐྱོབས་པ་མི་འཚད་པ།

*Anācchedyapratibhāna*

Name of a bodhisattva.

g.8 Ānanda

*kun dga' bo*

ཀུན་དགའ་འཕོ།

*Ānanda*

The Buddha's cousin and principal attendant.

g.9 Applications of mindfulness

*dran pa nye bar gzhaq pa*

དྲན་པ་ཉི་བར་གཞག་པ།

*smṛtyupasthāna*

Four types of mindfulness that regard the body, feelings, the mind, and dharmas.

g.10 Asaṅgacitta

*thogs med sems*

ཐོགས་མེད་སེམས།

*Asaṅgacitta*

Name of a bodhisattva.

g.11 Ascetic practices

*sbyangs pa'i yon tan*

སྤྱངས་པའི་ཡོན་ཏན།

*dhūtaguṇa*

An optional set of thirteen practices that monastics can adopt in order to cultivate greater detachment. They consist of (1) wearing patched robes made from discarded cloth rather than from cloth donated by laypeople; (2) wearing only three robes; (3) going for alms; (4) not omitting any house while on the alms round, rather than begging only at those houses known to provide good food; (5) eating only what can be eaten in one sitting; (6) eating only food received in the alms bowl, rather than more elaborate meals presented to the Saṅgha; (7) refusing more food after indicating one has eaten enough; (8) dwelling in the forest; (9) dwelling at the root of a tree; (10) dwelling in the open air, using only a tent made from one's robes as shelter; (11) dwelling in a charnel ground; (12) being satisfied with whatever dwelling one has; and (13) sleeping in a sitting position without ever lying down.

g.12 Attainment

*snyoms par 'jug pa*

སྟོབས་པར་འཇུག་པ།

*samāpatti*

A state of one-pointed mental equilibrium.

g.13 Avalokiteśvara

*spyān ras gzigs dbang phyug*

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

*Avalokiteśvara*

Name of a bodhisattva.

g.14 Bases of miraculous display

*rdzu 'phrul gyi rkang pa*

རྩ་འཕྲུལ་གྱི་རྐང་པ།

*ṛddhipāda*

Determination, discernment, diligence, and concentration.

Bhadrapāla

- g.15     *bzang skyong*  
           བཟང་སྐྱོང་།  
           *Bhadrapāla*  
           Name of a bodhisattva.
- g.16     Blessed Eloquence  
           *spobs pa byin gyis brlabs*  
           སྐྱོབས་པ་བྱིན་གྱིས་བརྒྱབས།  
           —  
           Name of a bodhisattva.
- g.17     Bodhimati  
           *byang chub blo gros*  
           བྱང་ལྡན་བློ་གྲོས།  
           *Bodhimati*  
           Name of a bodhisattva.
- g.18     Boundless Precious Treasure  
           *dpag med rin chen mdzod*  
           དཔག་མེད་རིན་ཆེན་མཛོད།  
           —  
           Name of a bodhisattva.
- g.19     Brahmā  
           *tshangs pa*  
           ཚོངས་པ།  
           *Brahmā*  
           The lord of the Sahā world.
- g.20     Brahmaghoṣa  
           *tshangs dbyangs*  
           ཚོངས་དབྱངས།  
           *Brahmaghoṣa*  
           Name of a bodhisattva.
- g.21     Branches of awakening  
           *byang chub kyi yan lag*  
           —

བྱང་ལྷན་གྱི་ཡན་ལག

*bodhyaṅga*

Mindfulness, discrimination, diligence, joy, pliability, absorption, and equanimity.

g.22 Candravimalā

*zla ba dri ma med*

ལྷ་བ་དྲི་མ་མེད།

*Candravimalā*

Name of the universe where the Buddha Guṇarājaprabhāsa will appear in the future.

g.23 Caraka

*spyod pa can*

སྟོད་པ་ཅན།

*caraka*

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

g.24 Dawn Intellect

*skya reng blo gros*

སྐྱེ་རེང་རྫོགས་ལུགས།

—

Name of a bodhisattva.

g.25 Delightful to Behold

*mig gis mthong dga'*

མིག་གིས་མཐོང་དགའ།

—

Name of a bodhisattva.

g.26 Devarāja

*lha'i rgyal po*

ལྷ་འི་རྒྱལ་པོ།

*Devarāja*

Name of a bodhisattva.

g.27 Dharaṇīdhara

*sa 'dzin*

ས་འཛིན།

*Dharaṇīdhara*

Name of a bodhisattva.

g.28 Dīpaṃkara

*mar me mdzad*

མར་མེ་མཛད།

*Dīpaṃkara*

One of the buddhas of the past.

g.29 Divine Perception

*lha'i tshul gyis lta ba*

ལྷ་འི་ཚུལ་གྱིས་ལྟ་བ།

—

Name of a bodhisattva.

g.30 Divyamauli

*lha'i cod pan*

ལྷ་འི་ཅོད་པན།

*Divyamauli*

Name of a bodhisattva. Main interlocutor of the king of the kiṃnaras in the sūtra *The Questions of the Kiṃnara King Druma*.

g.31 Druma

*sdong po · ljon pa*

སྟོང་པོ། ལྷོན་པ།

*Druma*

King of the kiṃnaras. See the introduction [i.1](#).

His name has been translated into Tibetan both as “*sdong po*” and “*ljon pa*.”

g.32 Eight liberations

*rnam par thar pa brgyad*

རྣམ་པར་ཐར་པ་བརྟུན།

*aṣṭavimokṣa*

The first consists of the seeing of form by one who has form; the second consists of the seeing of external form by one with the concept of internal formlessness; the third consists of the physical realization of pleasant

liberation and its successful consolidation; the fourth consists of the full entrance to the infinity of space through transcending all conceptions of matter, and the subsequent decline of conceptions of resistance and of diversity; the fifth consists of the full entrance into the infinity of consciousness, having transcended the infinity of space; the sixth consists of the full entrance into the sphere of nothingness, having transcended the sphere of the infinity of consciousness; the seventh consists of the full entrance into the sphere of neither perception nor nonperception, having transcended the sphere of nothingness; the eighth consists of the perfect cessation of suffering, having transcended the sphere of neither perception nor nonperception. Thus the first three liberations form specific links to the ordinary perceptual world; the fourth to seventh are equivalent to the four formless absorptions; and the eighth represents the highest attainment.

g.33 Elements

*kham*s

ཁམས།

*dhātu*

One way of describing experience and the world in terms of eighteen elements (eye and form, ear and sound, nose and odor, tongue and taste, body and touch, mind and mental objects, to which the six consciousnesses are added).

g.34 Emptiness

*stong pa nyid*

སྤོང་པ་ཉིད།

*śūnyatā*

One of the three gateways to liberation.

g.35 Factors of awakening

*byang chub kyi phyogs kyi chos · byang chub phyogs*

བྱང་ལྡན་གྱི་ཕྱོགས་ཀྱི་ཚེས། . བྱང་ལྡན་ཕྱོགས།

*bodhipakṣyadharmā*

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

g.36 Fearlessnesses

*mi 'jigs pa*

མི་འཇིགས་པ།

*vaiśāradya*

Four unique types of confidence that a buddha possesses, which are enumerated in a variety of ways.

g.37 Feet Consecrated with Wheels

*'khor lo rab gnas rkang pa*

འཁོར་ལོ་རབ་གནས་རྐང་པ།

—

Name of a bodhisattva.

g.38 Four concentrations

*bsam gtan bzhi*

བསམ་གཏན་བཞི།

*caturdhyāna*

The four levels of meditative absorption of the beings of the form realms.

g.39 Four correct knowledges

*so so yang dag par rig pa bzhi*

སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི།

*caturpratisamvid*

Genuine discrimination with respect to meaning, phenomena, language, and eloquence.

g.40 Four formless attainments

*gzugs med pa'i snyoms par 'jug pa bzhi*

གཟུགས་མེད་པའི་སྟོམས་པར་འཇུག་པ་བཞི།

*caturārūpyasamāpatti*

These are typically listed as follows: (1) the meditative absorption of the sense field of infinite space, (2) the meditative absorption of the sense field of infinite consciousness, (3) the meditative absorption of the sense field of nothing-at-all, and (4) the meditative absorption of neither perception nor non-perception.

g.41 Gandhamādana

*spos kyi ngad ldan*

སྤོས་ཀྱི་ངད་ལྷན།

*Gandhamādana*

Name of a mountain.

g.42 Gandharva

*dri za*

དྲི་ཟ།

*gandharva*

A class of semidivine beings sometimes referred to as “celestial musicians.”

g.43 Garuḍa

*nam mkha' lding*

ནམ་མཁའ་ལྗིང།

*garuḍa*

Lower class of divine being, described as an eagle-type bird with a gigantic wingspan. They were traditionally enemies of the nāgas. In the Vedas, they were thought to have brought nectar from the heavens to earth.

g.44 Gautama

*gau ta ma*

གོ་ཏ་མ།

*Gautama*

Family name of the Buddha Śākyamuni.

g.45 Gentle Sounds

*'jam sgra*

འཇམ་སྒྲ།

—

Name of a bodhisattva.

g.46 Great Glory

*dpal chen*

དཔལ་ཚེན།

—

Name of a bodhisattva.

g.47 Guardian of Light Rays

*'od zer srung*

འོད་ཟེར་སྲུང།



—

Name of a bodhisattva.

g.48 **Guṇarājaprabhāsa**

*yon tan gyi rgyal por snang ba*

ཡོན་ཏན་གྱི་རྒྱལ་པོ་སྐྱེང་བ།

*Guṇarājaprabhāsa*

Name of the kiṃnara king Druma when he awakens in the future, as prophesied by the Buddha.

g.49 **Heaven of Joy**

*dga' ldan*

དགའ་ལྷན།

*Tuṣita*

One of the six heavens of the desire realm, where all future buddhas dwell prior to their awakening.

g.50 **Heaven of the Thirty-Three**

*sum cu rtsa gsum*

སུམ་རུ་ཚ་གསུམ།

*Trāyastriṃśā*

One of the six heavens of the desire realm.

g.51 **Higher perception**

*mngon par shes pa · mngon shes*

མངོན་པར་ཤེས་པ། . མངོན་ཤེས།

*abhijñā*

A type of extrasensory perception gained through spiritual practice, in the Buddhist presentation consisting of a list of five types: (1) miraculous abilities, (2) divine eye, (3) divine ear, (4) knowledge of others' minds, and (5) recollection of past lives.

g.52 **Himavat**

*gangs can*

གངས་ཚན།

*Himavat*

The Himalayan mountain range.

- g.53    **Īśvara**  
*dbang phyug*  
 དབང་ཕྱུག  
*Īśvara*  
 Great Indian god also known as Śiva.
- g.54    **Jagatīṃdhara**  
*'gro ba 'dzin pa*  
 འགོ་བ་འཛིན་པ།  
*Jagatīṃdhara*  
 Name of a bodhisattva.
- g.55    **Jālinīrabha**  
*dra ba can gyi 'od*  
 འ་བ་ཅན་གྱི་འོད།  
*Jālinīrabha*  
 Name of a bodhisattva.
- g.56    **Jambudvīpa**  
*'dzam bu gling*  
 འཛམ་བུ་གླིང་།  
*Jambudvīpa*  
 The continent where we currently live according to traditional Buddhist cosmology.
- g.57    **Jayamati**  
*rgyal ba'i blo gros*  
 རྒྱལ་བའི་བློ་གྲོས།  
*Jayamati*  
 Name of a bodhisattva.
- g.58    **Joy of Truth**  
*bden dga'*  
 བདེན་དགའ།  
 —  
 Name of a bodhisattva.



Buddhist and Hindu literature, where they are portrayed as creatures half human, half animal (horse or bird). They are also usually depicted as highly skilled celestial musicians.

g.65 Kumbhāṇḍa

*grul bum*

ཀུམ་བུ་མཎྟཱ

*kumbhāṇḍa*

A class of beings said to dwell in the east under the jurisdiction of the great king Dhṛtarāṣṭra. They are so named because they have testicles (*aṇḍa*) shaped like jars (*kumbha*).

g.66 Limit of reality

*yang dag pa'i mtha'*

ཡང་དག་པའི་མཐའ།

*bhūtakoṭi*

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

g.67 Mahākāśyapa

*'od srung chen po*

འོད་སྤྱང་ཆེན་པོ།

*Mahākāśyapa*

A senior student of the Buddha Śākyamuni, famous for his austere lifestyle.

g.68 Mahāmucilinda

*btang bzung chen po*

བཏང་བརྩུང་ཆེན་པོ།

*Mahāmucilinda*

Name of a mountain.

g.69 Mahāsthāmaprāpta

*mtshu chen thob*

མཐུ་ཆེན་ཐོབ།

*Mahāsthāmaprāpta*

Name of a bodhisattva.

- g.70 Mahāvyūha  
*bkod pa chen po*  
 བཀོད་པ་ཆེན་པོ།  
*Mahāvvyūha*  
 Name of a future buddha.
- g.71 Mahoraga  
*lto 'phye chen po*  
 ལྷོ་འཕྱེ་ཆེན་པོ།  
*mahoraga*  
 A class of serpentine nonhuman beings.
- g.72 Maitreya  
*byams pa*  
 བྱམས་པ།  
*Maitreya*  
 Name of a bodhisattva.
- g.73 Mandāravagandha  
*me tog man dA ra ba'i dri*  
 མེ་རྟོག་མན་རྒྱ་ར་བའི་རྩི།  
*Mandāravagandha*  
 Name of a bodhisattva.
- g.74 Manifold Flowers  
*sna tshogs me tog*  
 ལྷོ་ཚོགས་མེ་རྟོག་  
 —  
 Name of a bodhisattva.
- g.75 Mañjughoṣa  
*'jam dbyangs*  
 འཇམ་དབྱངས།  
*Mañjughoṣa*  
 Name of a bodhisattva.
- g.76 Mañjuśrīkumārabhūta

*'jam dpal gzhon nur gyur pa*

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

*Mañjuśrīkumārabhūta*

Name of a bodhisattva.

g.77 Māra

*bdud*

བདུད།

*Māra*

The personification of negativity.

g.78 Mārajit

*bdud thul*

བདུད་ལྷུལ།

*Mārajit*

Name of a bodhisattva.

g.79 Means of attracting disciples

*bsdu ba'i dngos po*

བསྐྱུ་བའི་དངོས་པོ།

*saṅgrahavastu*

Generosity, kind talk, meaningful actions, and practicing what one preaches.

g.80 Merukūṭa

*ri rab brtsegs*

རི་རབ་བརྩེགས།

*Merukūṭa*

Name of a bodhisattva.

g.81 Meruśikharadhara

*ri rab rtse 'dzin*

རི་རབ་རྩེ་འཛིན།

*Meruśikharadhara*

Name of a bodhisattva.

g.82 Meruvara

*ri rab mchog*

མིར་བ་མཚོག

*Meruvara*

Name of a bodhisattva.

g.83 Mucilinda

*btang bzung*

བཏང་བཟུང་།

*Mucilinda*

Name of a mountain.

g.84 Nāga

*klu*

ལྷ།

*nāga*

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

g.85 Naradatta

*mis byin*

མིས་བྱིན།

*Naradatta*

Name of a bodhisattva.

g.86 Nimimdhara

*sa 'dzin*

ས་འཛིན།

*Nimimdhara*

Name of a universal monarch who lived in the past.

g.87 Palgi Lhünpo

*dpal gyi lhun po*

དཔལ་གྱི་ལྷན་པོ།

—

One of the greatest Tibetan translators. He lived in the eighth to ninth century. See also [i.6](#).

g.88 Parivrājaka

*kun tu rgyu*

ཀུན་ཏུ་རྒྱུ།

*parivrājaka*

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

g.89 Path of purity

*tshangs pa'i lam*

ཚངས་པའི་ལམ།

*brahmapatha*

Refers to the observance of celibacy.

g.90 Pleasing and Delightful

*dga' zhing mchog tu dga' byed*

དགའ་ཞིང་མཚོག་ཏུ་དགའ་བྱེད།

—

Name of a bodhisattva.

g.91 Powers

*stobs*

སྟོབས།

*bala*

The ten powers of a buddha: reflection, intention, application, insight, aspiration, vehicle, conduct, manifestation, awakening, and turning the Dharma wheel.

g.92 Prabhāketu

*'od kyī tog*

འོད་ཀྱི་རྟོག

*Prabhāketu*

Name of a bodhisattva.

g.93 Prabhāśrī

*'od dpal*

འོད་དཔལ།

*Prabhāśrī*

Name of a bodhisattva.



- g.94 Pradīparāja  
*sgron ma'i rgyal po*  
 སློན་མའི་རྒྱལ་པོ།  
*Pradīparāja*  
 Name of a bodhisattva.
- g.95 Priyadarśana  
*mthong dga'*  
 མཐོང་དགའ།  
*Priyadarśana*  
 Name of a bodhisattva.
- g.96 Priyaṃkara  
*dga' byed*  
 དགའ་བྱེད།  
*Priyaṃkara*  
 Name of a bodhisattva.
- g.97 Protector of Men  
*mi skyob pa*  
 མི་སྐྱོབ་པ།  
 —  
 Name of a bodhisattva.
- g.98 Protector of the world  
*'jig rten skyong ba*  
 འཇིག་རྟེན་སྐྱོང་བ།  
*lokapāla*  
 One category of Dharma protectors in Buddhism.
- g.99 Provider of All Beings' Satisfaction  
*sems can thams cad tshim byed*  
 སེམས་ཅན་ཐམས་ཅད་ཚོམ་བྱེད།  
 —  
 Name of a bodhisattva.
- g.100 Rājagṛha

*rgyal po'i khab*

རྒྱལ་པོའི་ཁབ།

*Rājagṛha*

The capital of the ancient kingdom of Magadha.

g.101 Rākṣasa

*srin po*

སྲིན་པོ།

*rākṣasa*

A class of flesh-eating demons that haunts frightening places.

g.102 Ratnākara

*dkon mchog 'byung gnas*

དཀོན་མཚོག་འབྱུང་གནས།

*Ratnākara*

The name of a past eon. Also the name of a bodhisattva.

g.103 Ratnākara

*rin chen 'byung gnas*

རིན་ཆེན་འབྱུང་གནས།

*Ratnākara*

Name of a bodhisattva. Also the name of a past eon.

g.104 Ratnaketu

*rin po che'i tog*

རིན་པོ་ཆེའི་རྟོག།

*Ratnaketu*

Name of a bodhisattva.

g.105 Ratnakusuma

*rin chen me tog*

རིན་ཆེན་མེ་རྟོག།

*Ratnakusuma*

Name of a bodhisattva.

g.106 Ratnapāṇi

*lag na rin po che*

ལག་ན་རིན་པོ་ཆེ།

*Ratnapāṇi*

Name of a bodhisattva.

g.107 Ratnasam̐pad

*dkon mchog 'byung ba*

དགོན་མཚོག་འབྱུང་བ།

*Ratnasam̐pad*

The name of a future eon.

g.108 Ratnaskandha

*rin chen phung po*

རིན་ཆེན་ཕུང་པོ།

*Ratnaskandha*

Name of a past buddha.

g.109 Relinquishments

*yang dag par spong ba*

ཡང་དག་པར་སྦྱོང་བ།

*samyakprahāṇa*

Four types of relinquishment: abandoning existing negative mind states, abandoning the production of such states, giving rise to virtuous mind states that are not yet produced, and letting those states continue.

g.110 Ruciramati

*mdzes pa'i blo gros*

མངོས་པའི་བློ་གྲོས།

*Ruciramati*

Name of a bodhisattva.

g.111 Sahā

*mi mjed*

མི་མཇེད།

*Sahā*

The present world in which we live.

g.112 Śakra

*brgya byin*

བསྐྱུ་བྱིན།

*Śakra*

The lord of the gods. Also called “Kauśika.”

g.113 Śākyamuni

*shAkyā thub pa*

སྐྱུ་ལྷུ་བ་པ།

*Śākyamuni*

The buddha of this age; the historical buddha.

g.114 Śāriputra

*shA ri'i bu*

སྐྱུ་རི་བྱ།

*Śāriputra*

One of the closest disciples of the Buddha Śākyamuni, known for his pure observance of discipline.

g.115 Sense sources

*skye mched*

སྐྱེ་མཆེད།

*āyatana*

One way of describing experience and the world in terms of twelve (or six sets of) sense sources (eye and form, ear and sound, nose and odor, tongue and taste, body and touch, mind and mental objects).

g.116 Seven precious attributes

*rin po che sna bdun*

རིན་པོ་ཆེ་སྣ་བདུན།

*saptaratna*

The list of seven precious materials varies. Either they are gold, silver, turquoise, coral, pearl, emerald, and sapphire; or they are ruby, sapphire, beryl, emerald, diamond, pearls, and coral.

g.117 Seven riches

*nor bdun*

ནོར་བདུན།

*saptadhana*

The seven riches of noble beings: faith, discipline, generosity, learning, modesty, humility, and insight.

g.118 Soothing Birth

*skye bar tshim byed*

སྐྱེ་བར་ཚོམ་བྱེད།

—

Name of a bodhisattva.

g.119 Source of Joy

*dga' 'byung*

དགའ་འབྱུང་།

—

Name of a bodhisattva.

g.120 Strengths

*dbang po*

དབང་པོ།

—

g.121 Subāhu

*dpung bzang*

དཔུང་བཟང་།

*Subāhu*

Name of a bodhisattva.

g.122 Śubhā

*dge ba*

དགེ་བ།

*Śubhā*

Name of the universe where the Buddha Ratnaskandha appeared in the past.

g.123 Subjugating the Three Worlds under One's Feet

*rkang pas 'jig rten gsum rnam par gnon*

རྐང་པས་འཛིག་རྟེན་གསུམ་རྣམ་པར་གཞོན།

—

Name of a bodhisattva.

g.124 Sucintitacintin

*legs par bsam pa sems pa*

ལེགས་པར་བསམ་པ་སེམས་པ།

*Sucintitacintin*

Name of a bodhisattva.

g.125 Sumeru

*ri rab*

རི་རབ།

*Sumeru*

The highest mountain at the center of our world according to traditional Buddhist cosmology.

g.126 Susārvthavāha

*ded dpon bzang po*

དེད་དཔོན་བཟང་པོ།

*Susārvthavāha*

Name of a bodhisattva.

g.127 Swift Eloquence

*spobs myur*

སྐྱབས་ལྷུར།

—

Name of a bodhisattva.

g.128 Ten virtuous actions

*dge ba bcu*

དགེ་བ་བརྒྱ།

*daśakuśala*

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

g.129 Trampling with Unmoving Feet

*mi g.yo rkang pas rnam par gnon*

མི་གཡོ་རྐང་པས་རྣམ་པར་གཞོན།

—

Name of a bodhisattva.

g.130 Trampling with Vajra Feet

*rdo rje'i rkang pas rnam par gnon*

རོ་རྗེའི་རྐང་པས་རྣམ་པར་གནོན།

—

Name of a bodhisattva.

g.131 Unique buddha qualities

*ma 'dres pa*

མ་འདྲེས་པ།

*āveṇika*

Eighteen special features of a buddha's behavior, realization, activity, and wisdom that are not shared by other beings.

g.132 Universal monarch

*'khor los sgyur ba'i rgyal po*

འཁོར་ལོས་སྐུར་བའི་རྒྱལ་པོ།

*cakravartin*

Monarch ruling over the four continents of humans.

g.133 Uttaptavīrya

*brtson 'grus 'bar ba*

བརྩོན་འགྲུས་འབར་བ།

*Uttaptavīrya*

Name of a bodhisattva.

g.134 Uttaramati

*mchog gi blo gros*

མཚོག་གི་བློ་གྲོས།

*Uttaramati*

Name of a bodhisattva.

g.135 Vārāṇasī

*'khor mo 'jig*

འཁོར་མོ་འཇིག།

*Vārāṇasī*

City where Buddha Śākyamuni gave his first teaching.

- g.136 Varuṇa  
*chu lha*  
 ལུ་ལྷ།  
*Varuṇa*  
 Name of a bodhisattva.
- g.137 Vāyu  
*rlung lha*  
 ལུང་ལྷ།  
*Vāyu*  
 Name of a bodhisattva.
- g.138 View of Equality  
*mnyam lta*  
 མཉམ་ལྷ།  
 —  
 Name of a bodhisattva.
- g.139 Vimalanetra  
*dri ma med pa'i mig*  
 ཇི་མ་མེད་པའི་མིག།  
*Vimalanetra*  
 Name of a kiṃnara prince.
- g.140 Viprasanna  
*rnam par dag pa*  
 རྣམ་པར་དག་པ།  
*Viprasanna*  
 The name of a past eon.
- g.141 Vratapariśuddha  
*brtul zhugs yongs su dag pa*  
 བརྟུལ་བྱུགས་ཡོངས་སུ་དག་པ།  
*Vratapariśuddha*  
 Eldest son of the universal monarch Nimiṃdhara.
- g.142 Vulture Peak



*bya rgod phung po'i ri*

བྱ་རྗོད་ཕུང་པོའི་རི།

*Gṛdhrakūṭa parvata*

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

g.143 Worshipped by the King of Gods

*lha'i rgyal pos mchod*

ལྷ་འི་རྒྱལ་པོས་མཚོད།

—

Name of a bodhisattva.

g.144 Yakṣa

*gnod sbyin*

གནོད་སྦྱིན།

*yakṣa*

A class of beings said to dwell in the north, under the jurisdiction of the great king Vaiśravaṇa.