

MAÑJUŚRĪVIKRĪDITA
The Miraculous Play of Mañjuśrī



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Translated with an introduction
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Introduction

The *Mañjuśrīvikrīḍita* is a typical Mahāyāna sūtra in the sense that it deals with the key terms of the *abhidharma* systems, as well as the main concepts of the Mahāyāna, in the context of emptiness and deconstruction, of *śūnyatā* and *nīrvikalpa*. Thus, our present sūtra, as does its *genre* in general, consists of lists of these concepts, and the somewhat tedious repetition that they are all empty, etc. However, to enliven the text, it is furnished with a quite charming frame story, also not unusual for the Mahāyāna style, depicting a person not supposed to be particularly saintly. In the case of the *Mañjuśrīvikrīḍita* this is a very beautiful prostitute named Suvarṇavarṇottamaprabhāśrī, who, it seems, is also the daughter of a prostitute – a *gaṇikāduhitā*.¹ Now, the

¹ *suvarṇavarṇottamaprabhāśrī gaṇikāduhitā*, as we have reconstructed. The name has unfortunately not been identified. Its obvious connection with the hero of Suv, would establish *suvarṇa* as equivalent of *gser*; *mchog* may be *vara*, *parama*, *uttama*, or the like, *mchog* is found e.g. in the title of the *Suvarṇaprabhāsottamarājasūtra*, Tib. *gser 'od dam pa mchog tu rnam par rgyal ba'i mdo sde'i rgyal po* – supporting *uttama*, but the word *suvarṇottara* is found in the *Bhikṣuṇīvinaya* p. 208,9. *prabhāśrī* is found in Dbh p. 21,4 as *vimalaprabhāśrītejorājagarbha*, and in Sdhmp p. 404,11 et passim we find *candrasūryavimalaprabhāśrī*. Cf. also the Buddha-name in *Suvarṇaprabhāsottama-rājasūtra* p. 113,14: *ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāñcanaprabhāśrī*. But *-avabhāśrī* is also possible, cf. *Ratnaketuparivarta: jyotiḥsomyagandhāva-bhāśrī*, and Edg. s.v. *suvarṇāvabhāśa* etc., but Gaṇḍavyūha p. 38 has *prabhāśrī*; and *Upālipariprcchā* p. 170 no. 52 *suvarṇaprabha* = *gser 'od*. Thus the choices are many. Dharmarakṣa's translation of Mañj has 上金光首, Narendrayāśas' 勝金色光明德, which brings nothing new for the reconstruction. Because of the number of syllables – eight – in the whole name, the possible *prabhāśrī* is chosen for *prabhāśrī*, though, as showed above, the examples of the last mentioned are more numerous than the first variant. But, evidently, the name is constructed for the occasion by the creators of this Mahāyānasūtra, and a transformation of the name of the hero in Suv, *suvarṇavarṇa*, and attempted reconstructed by us. The word *gaṇikāduhitā* is also not identified anywhere, but has been reconstructed by us on the basis of Vin iii p. 135-36, which has *purānagaṇakīyā*

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girl Suvarṇavarṇottamaprabhāśrī, whose skin shines with a golden hue and who is the most beautiful of all girls is, of course, courted by all the boys in town. One, the banker's son Bhayadatta, "Given to Fear", gets hold of her, but when the girl sees the princely Mañjuśrī, she instantly falls in love with him. Then the god of riches, Vaiśravaṇa, appears, introduces Mañjuśrī by name, and, on being asked, explains what a bodhisatva is. Mañjuśrī is clad in a fine white garb, such as is usual for laymen, and she asks the bodhisatva whether she can have it. "Yes, you can," says the great figure – "if you develop the mind of awakening, the *bodhicitta*." When the prostitute asks what this is, Mañjuśrī answers that "It is yourself, your body", and "All beings are included in Awakening." This accords with the Mahāyāna conviction that truth and awakening are not found in some theoretical system, but in that which we are as human beings, in compassionate action towards our fellow beings, whichever class they might belong to.

In this way, the sūtra also goes to great lengths to argue for universal sameness. As elsewhere in the Mahāyāna scriptures, *nirvāṇa* is the same as *saṃsāra*, and so even the vices, are really the same as awakening – prefiguring a tantric world view. As our text says: "The vices are also the diamond basis of awakening (*kleśās tu bodhivajrāśrayaḥ*).” This is because to understand the vices is in fact awakening: "Why is this? Because awakening is immovable, and the vices are the seed of awakening. Awakening is in fact the understanding of the vices (*kleśā hi bodhibījaṃ kleśāvabodha eva bodhiḥ*)", the

dhītā and *gaṇakī dhītā*, and it has been reconstructed as one word in analogy with *kuladuhitr*, *kulaputra*, *śreṣṭhiputra* etc. Dharmarakṣa p. 817a7 逸女人 and Narendrayaśas p. 825b1 婬女 say nothing of daughter, however, supporting a reconstruction like *gaṇikākumārī*, *veśyadārikā* or the like. Suv has *strī veśyā*, for *smad 'tshoñ ma* e.g. p. 187-8, p. 1,10 and p. 18,7-8: *tena khalu samaḥyena rājagṛhe nagare kāśisundarī nāma strī veśyā prativasati*. But Vkn has *gaṇikā* for *smad 'tshoñ* and no *bu mo* which decides our choice *gaṇikādūhitā* for *smad 'tshoñ ma' i bu mo*.

text here playing on the similarity of the words *bodhi* and *avabodha*.² The way to get rid of the vices is to understand their emptiness, etc.³ Thus, Suvarṇavarṇottamaprabhāsrī proclaims her new understanding to the city of Rājagṛha in the presence of King Ajātaśatru and his entire retinue of women and warriors. It is even acknowledged by the Buddha himself, who is taking a walk with Ānanda on the slopes of the Gṛdhrakūṭa: “The essential nature of the vices, Mañjuśrī, is an essential nature which is beyond construction and thought-construction (*akalpāvikalpasvabhāvo mañjuśrīḥ kleśasvabhāvaḥ*). The essential nature of the vices is a fundamentally unborn essential nature. The vices are adventitious (*āgantukāḥ*). They do not remain when emptiness is understood. They do not remain when the absence of distinguishing marks and the absence of wishful thinking is known. They do not remain when the originally pure light (*prakṛtiprabhāsva*) is present.”⁴ But still, as Mañjuśrī says: “The essential nature of the vices (*kleśasvabhāva*) is very difficult to reach. And why is this? Because the essential nature of the vices is awakening (*bodhi*).”⁵

Suvarṇavarṇottamaprabhāsrī, having now met the even more beautiful Mañjuśrī, adopted his teaching and attained a higher goal in life, decides to teach her male friends about *bodhicitta*. As a consequence of this, she follows the Mahāyāna call never to tire in educating our fellow beings,⁶ and thus, in the park where she goes to amuse herself

² Section iv,c2-3, Sanskrit reconstructed, also in the quotations below.

³ As in section v,a,1ff.

⁴ Section vii,a.

⁵ Section vii,c.

⁶ “A bodhisatva, Mañjuśrī, a great being, to the extent he penetrates the vices, does not get tired of bringing beings who behave in accordance with their desires to maturity. Nor does he get tired of bringing beings who behave in accordance with their aversion to maturity, nor those who behave in accordance with their bewilderment, nor those who behave in accordance with the three vices in equal combination.” (*bodhisatvo mañjuśrīr mahāsatvo yathā yathā tān kleśān pratividhyate tathā tathā na sa rāgacaritānām satvānām paripācanayā parikhidyate, na dveṣacaritānām, na mohacaritānām, na sabhāgacaritānām satvānām paripācanayā parikhidyate*. Section iv,d,1.) She also has no fear of vices, nor of anything else, as in contrast with her lover,

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with the banker's son, Bhayadatta, she transforms herself into a rotting corpse in accordance with the canonical meditation practice which describes our frail bodily existence ending up as a stinking dead body. Seeing his beautiful companion thus transformed, her escort is filled with great abhorrence, and then fear – as befits his name. He is also afraid of being punished by the king's men, and so he flees the scene and leaves the corpse, which had been a beautiful girl only a few moments before. All goes well, however, and they end up with the Blessed One, the Buddha, where a dialogue takes place between Mañjuśrī and the Blessed One on the usual Mahāyāna themes. The girl is also present – her death was only *māyā* and *upāya* employed in order to educate the fearful boy. The boy then seeks refuge in the only refuge which is worth anything, namely the Blessed One himself, who confirms by his teachings to him that the bodhisatva does indeed seek awakening by seeking the essence of desire, and that fear is just an illusion grounded in attachment to the false idea of a self, just as had been argued in the previous dialogues.

The title of the sūtra, *Mañjuśrīvikrīḍita*, literally means “Mañjuśrī's Amusement” – the verb *krīḍ-* (and thus also *vikrīḍ-*) means to amuse oneself and to have fun, but here also to play with the supernatural knowledges and states of meditation, the *abhiññāḥ* and the *samād-hayaḥ*. This word often has a sexual connotation, as in the common phrase *sa tayā sārddha krīḍati ramate paricārayati sma*,⁷ and refers to what young people may do secretly in parks (as with Mañj and Suv), expressing sexual joy. Evidently, though, the games of Mañjuśrī have as their purpose the education of all living beings – even prostitutes –

being strengthened by the Mahāyāna: Thus, Mañjuśrī, I have no fear of the vices (*evam mañjuśrīr nāsti me kleśais trāsabhayam*). Why? The bodhisatvas, Mañjuśrī, are clad in the armour of fearlessness (*tat kasya hetor, bodhisatvā mañjuśrīr abhayaśaṃnāhasaṃnaddhāḥ*). Just as, Mañjuśrī, one cannot call someone who fears the enemy a hero; in the same way, Mañjuśrī, one cannot call someone who fears the vices a bodhisatva. (*tadyathā mañjuśrīr yaḥ śatruṇā trasto na sa sūra ity ucyate, evam eva mañjuśrīr yaḥ kleśais trasto na sa bodhisatva ity ucyate*. Section iv,e,11-12ff.)

⁷ E.g. in Suv, see the numerous references in BP, s. v. *krīḍ*.

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about *bodhi* and *bodhicitta*, and even the sexual games of a prostitute may be transformed into those of a bodhisatva.

This is the usual setting of the Mahāyāna sūtras, directed towards a lay audience, and with only a single, somewhat formalistic reference to the monastic community in the opening phrase. The girl even asks in which religious group (*gana*) the Mahāyāna teachings are to be found – evidently referring to a lay group rather than the *saṃgha*. Embracing the life of an ascetic monk is also not much valued by the text. As Mañjuśrī says, in tune with the message of the text, when his new pupil asks him to help her adopt the the monastic way of life: “It is like this, sister. Shaving the hair on your head is not equivalent to embracing the ascetic life (*pravrajyā*) as it pertains to the bodhisatva. Why not? Girl, the bodhisatva embraces the ascetic life by means of the effort to eliminate the vices of all beings.”⁸ Engaging in ordinary lay life with all its imperfections rather than living in monastic isolation is the ideal set forth. Practicing the altruistic social virtues of compassion, friendliness and so forth, rather than leading a silent life of meditation, is the obligation of the bodhisatva according to our text.

The story of the *Mañjuśrīvikrīḍita* as we have it, though, is a Mahāyāna transformation of a similar story, namely that of the *Suvarṇavarṇāvadāna*:⁹ Here, the hero is Suvarṇavarṇa – even the name is close to that of our heroine in the *Mañjuśrīvikrīḍita*. The message of this *avadāna*, though, is more in accordance with the classical, very positive view of monastic and ascetic life, where the vices are nothing but *bad*. The Mahāyāna polemics are therefore clearly evident here in the *Mañjuśrīvikrīḍita*.

Suvarṇavarṇa is a beautiful boy, whose parents had waited a long time for a son. Because they had taken refuge in the Three Jewels though, it all worked out, and the boy was born. His father is a rich merchant,

⁸ Section viii,a, following are a number arguments along the same principle.

⁹ For a full English resumé of the Avadāna, see the introductions to Suv I & II.

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Divākara, but his life takes a tragic turn. He is not interested in any of the girls in the town who court him. He just wants to follow the way of the Buddha, live as a recluse, and read his notes from the religious lectures of his teachers. Once, he goes to his father's park to do exactly that. However, he is followed by a girl, a beautiful prostitute loved by all, named Kāśisundarī.¹⁰ She also happens to be the mistress of King Ajātaśatru's evil minister, Praçaṇḍa ("Angry") – but she loves only with the beautiful and chaste boy Suvarṇavarṇa, and wishes only to be with him. She blames a headache for not being able to meet the minister, who eventually finds out about her true love, and orders his men to cut off her head. None of them, though, are willing to kill the beautiful girl, now in Divākara's park where Suvarṇavarṇa is piously reading his notes, and she escapes. However, she is bitten by a snake and almost faints, and Praçaṇḍa catches her and beats her to death. Suvarṇavarṇa finds her, and Praçaṇḍa sends his men after him. They find him, and after being paraded down the main street, despite various court proceedings, petitions from the populace, and the involvement of Ajātaśatru, the Just King he is blamed for the murder. Suvarṇavarṇa is convicted because of the machinations of the evil minister, and though nobody wishes to execute him, in the end he is taken to the place of execution to be impaled. His family are beside themselves with grief, and his father returns from his naval business expedition. He offers all his wealth to save his son, but to no avail, as Praçaṇḍa obstructs all his efforts in order to save his own skin. Ānanda, who of course has seen everything by means of his supernatural power, is then invoked on the advice of a certain *upāsaka*. He contacts Ajātaśatru by means of the same powers (Ānanda is in Vaiśālī and Ajātaśatru in Rājagṛha), and Ajātaśatru tries to intervene to stop the execution of Suvarṇavarṇa by sending messengers and making payments in gold. Suvarṇavarṇa is of course not afraid to die, but he feels sorry for his mother, and tries to find a way to escape death. He is also very concerned that the Tathāgata is dead, and so too is Mahākāśyapa, but then it occurs to him that he could invoke the successor, Ānanda, who then

¹⁰ In Av §76, Kāśisundarī is a princess who declines every tempting offer of marriage, choosing instead the life of a nun.

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comes to the place of execution with his entourage – airborne. Suvarṇavarṇa is suspended above the stake on which he is placed, but – what wonder! – he hovers above it by means of Ānanda’s power. Kāśisundarī too, who is about to be cremated, is revived through the combined powers of Ānanda and Suvarṇavarṇa. She wakes up, abhors her *strītvā*, that is, her female sex, transforms instantly into a more acceptable male form, and takes the name Kāśisundara. Thus, both the main characters of the avadāna are ordained, and even the evil minister Pracanda listens to Ānanda’s preaching – with the result that he instantly attains *arhattva*. The former lives of the *dramatis personae* are also recounted.

There is evidently a recycling of the story of the *Suvarṇavarṇāvadāna* in the *Mañjuśrīvikrīḍita* for Mahāyāna purposes, even though the former text is much longer and much more elaborate than the latter. The *Mañjuśrīvikrīḍita* only uses the fairly short story to frame its lists of key Mahāyāna concepts, surely in order to make the repetitious style more palatable. The reuse of the story is also somewhat polemical, as is often the case in Mahāyāna texts, where the supposed hypocritical moralism of monasticism is often attacked by locating real moral force not in the monk, but in a figure not expected to possess such moral force, as, *in casu*, the prostitute Suvarṇavarṇot-tamaprabhāśrī, or, as elsewhere, the dandy Vimalakīrti, the small boy Ratnadatta,¹¹ the young girl Candrottarā,¹² all figures that contrast with the chaste Suvarṇavarṇa in the *Suvarṇavarṇāvadāna*. Thus, the intention of our sūtra, as of the Mahāyāna in general, is evidently to express a different and more universal kind of morality, free from the conventional thinking that is always so much depreciated in the Mahāyāna sūtras. The name of the heroine of Mañj, Suvarṇot-tamaprabhāśrī, clearly indicates that she is a transformation of the hero in Suv, as regards both her name and the contexts she is placed in. Indeed, the frame story as a whole is a transformation of the story in the Suv, expressing the Mahāyāna’s somewhat polemical and

¹¹ Hero of the *Bodhisatvacaryānirdeśa*, Bcn, see also BP.

¹² *Candrottarādārikāvya-karaṇa*, BMSC vol. ii p. 51–68.

ideologically pointed transformation of earlier Buddhist philosophies and legends. Thus, the frightened boy Bhayadatta of Mañj takes on the role of the courtesan in Suv, and the girl living by her beauty, *rūpañivīnī*,¹³ takes on the role of Suvarṇavarṇa. A bodhisatva, she lectures on the sameness of body and *bodhi*, of *samsāra* and *nirvāna*, and on universal sameness and true morality, which transcends class and rules – a truly anarchist and radical morality.

In this way, the *Mañjuśrīvikrīḍita*, by its structure, bears witness to how the literature of the Mahāyāna came into being, namely as an edited literature based on the dharma lists of the traditional Abhidharma, but adding the flavour of emptiness, sameness, suchness and imperishability, as well as *bodhicitta*, the six perfections and the four forms of pure conduct, with some personification of basic concepts such as the Great Bodhisatvas, and with frame stories befitting its deconstructionist and anti-authoritarian project. Who the editors of this extensive literature may have been, we do not know.

The reception of this unquestionably charming Mahāyāna sūtra by the later scholastic literature was not great. However, there is one *locus classicus* taken from the text, namely: “Mañjuśrī said: Girl, what is aversion like? The girl said: Mañjuśrī, it is called aversion because it destroys the roots of good collected for a hundred world ages.” – a quotation which appears in several later anthologies and commentaries.¹⁴ Kamalaśīla evidently liked the sūtra, as he also

¹³ Suv I, §14.

¹⁴ The piece is found in Śīks p. 149,5-6 in the form: *āryamañjuśrīvikrīḍita-sūtre 'py āha | pratighaḥ pratigha iti kalpaśatopacitaṃ kuśalamūlaṃ pratihanti tenocyate pratigha iti ||* and in Bcap, p. 168,1-3, which has: *āryamañjuśrīvikrīḍitasūtre cāha | pratighaḥ pratigha iti mañjuśrīḥ kalpaśatopacitaṃ kuśalamūlaṃ pratihanti | tenocyate pratigha iti | Madhyamakāvātāra p. 51,17-19 has: de skad du yañ | 'jam dpal khoñ khro ba khoñ khro ba zes bya ba ni | bskal pa brgyar bsags pa'i dge ba ñe bar 'joms par byed pa de'i phyir khoñ khro ba zes gsuñs so | and Sūtrasamuccaya p. 36,14-18: | 'phags pa 'jam dpal rnam par rol pa'i mdo las kyañ | khoñ khro ba khoñ khro ba zes bya ba ni | 'jam dpal gañ dge ba'i rtsa ba bskal pa brgyar bsags pa 'joms par byed pa*

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quoted the following passage: “Mañjuśrī said: Girl, how is the bohi-satva victorious in battle? The girl said: Mañjuśrī, he discerns all moments of existence but does not apprehend them.”¹⁵

Some Chinese Buddhists, too, appreciated the *Mañjuśrīvikrīḍitasūtra*, for much the same reasons that they loved the *Vimalakīrtinirdeśa-sūtra*. In a commentary to the Vkn, 注維摩詰經, *Zhù Wéimójié jīng*, compiled by 僧肇, *Sēngzhào*, the famous disciple of Kumārajīva, the following story is reported to have been told by Kumārajīva in relation to a verse in the *Vimalakīrtinirdeśasūtra*: *sarvagaṇikākulāni ca praviśati kāmadoṣasaṃdarśanāya*, “He even enters all the brothels so as to be conscious of the imperfections of passion.”¹⁶

Kumārajīva says:

In a foreign country there was a girl whose body was the color of gold. A banker’s son (*śreṣṭhiputra*) named Dámùduōluó (Dharmottara? Dharmatrāta?) wanted, by means of a thousand liang of gold, to take her into a bamboo grove. Thus, they mounted a carriage and departed. On the road, Mañjuśrī transformed himself into a layman clad in white. His clothing was adorned with jewels and was very beautiful, and when the girl saw it, a great desire for it arose within her.

Mañjuśrī said: “If you wish to have the garment, you must develop the mind of awakening.” The girl said: “What is the mind of awakening?” He answered: “It is yourself.” Then she asked: “How can it be?” He answered: “The essence of awakening is emptiness, and your body is also emptiness.” Because she had planted roots of good in the

stelde bas na khoñ khro ba zes gsuñs so | Mañj vii,d, verse 24.

¹⁵ *Bhāvanākrama* III, p. 17-18: *tathā cokaṭaṃ mañjuśrīvikurvitasūtre | kathaṃ, dārike, bodhisatvo vjitasamgrāmo bhavati? | āha | yo, mañjuśrī, vicīya vicīya sarvadharmān nopalabhata iti* | This work, as edited by G. Tucci, and then probably the MS, gives the title wrongly as *Mañjuśrīvikurvitasūtra*, which is another sūtra unrelated to the *Mañjuśrīvikrīḍita*. The *locus*, Mañj vii,d, verse 26, is very close to the other quotation!

¹⁶ The reference is to Vkn 9b3. The 注維摩詰經 is found in T. 1775, and the relevant paragraph is p. 340a9-23. The date of the commentary is given as 後秦 later Qin, 384-417 A. D. Cf. also Vkn Lamotte p. 128 and note 12.

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presence of the Buddha Kāśyapa in former times, and because she had cultivated wisdom, as she heard these words she attained patient acceptance of the fact that all things are unborn. When she had attained the patient acceptance of the fact that all things are unborn, she became conscious of the imperfections of passion. Then, again, she entered the bamboo grove with the banker's son. In the bamboo grove she manifested herself as a swelled and rotting corpse. When he saw this, the banker's son was terrified, and he went to the Buddha. He spoke to him about the Dharma, and he attained patient acceptance of the fact that all things are unborn. When he became conscious of the imperfections of passion he thus attained great merit. Sēngzhào says: That courtesan of a foreign country left her town, and did not, even for a moment, care about the sullied looks of the men of the crowd, as she had before. Her desires were like those of great men. After that she was conscious of her imperfections.

The story referred to in the 注維摩詰經, Zhù Wéimójié jīng, is clearly that of the Mañjuśrīvikrīḍita, though the sūtra is not referred to by any of its titles,¹⁷ “the courtesan of a foreign country” is not mentioned by name, and though Kumārajīva may have had difficulties in remembering the name of the girl's admirer – the Chinese transcription does not seem to match any reconstruction of the Tibetan *'jigs byin*, most probably corresponding to Bhayadatta. Another verse in Vkn refers to the same motif, that of the prostitute who according to the Vkn is really an exalted being or bodhisatva, and who has taken rebirth as a

¹⁷ The titles of Mañj (all of which are reconstructions apart from *Mañjuśrīvikrīḍita*) are the following.

a) Those in the end of the sūtra itself: *mahāvvyūhamukhaparivarta*, *suvarṇottamaprabhāśrīgaṇikāduhitāvinaya*, and then the main title as given also in the introduction to the Tibetan version, viz., *mañjuśrīvikrīḍito nāma mahāyānasūtra*. See Mañj 0 and xxi.

b) The titles of the sūtra in Chinese are *buddhabhāṣitamahāvvyūhadharmamukhasūtra* in Dharmarakṣa's translation (for 大淨 = *mahāvvyūha*, see Vkn T. 474 519b7 = Vkn 2b1, the earliest Chinese translation, see BP, cf. also Mvy 1368 with Chinese equivalent in BP), then in Narendrayaśas *mahāvvyūhadharmamukhasūtra*, as well as *mañjuśryabhijñābalasūtra* and *suvarṇottamaprabhāśrī(?) -sūtra* (the equivalent to 明德 is uncertain). See below for the full versions of the Chinese titles.

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prostitute in order to educate living beings in such circumstances: “Intentionally they make themselves into courtesans to attract men, and they establish those who have been thrown into confusion by the hook of passion in buddha-knowledge.”¹⁸

This takes us to the core of the Mahāyāna ideology, shared by the *Vimalakīrtinirdeśa*, the *Mañjuśrīvikrīḍita* and a great number of other related Mahāyāna sūtras: Any person, be it a prostitute, or a powerful layman such as Vimalakīrti, even one living a licentious life, may be a great bodhisatva who has sought such a rebirth for the sake of his fellow beings. Birth is really an illusion, suffering is really emptiness, and great compassion is the means of reaching this radical acceptance, this understanding which is the same as awakening, *bodhi*.

¹⁸ Vkn 49b3: *saṃcintya gaṇikā bhonti puṃsām ākarṣaṇāya te | rāgāṅkuṣeṇa lobhetvā buddhajñāne sthāpenti te ||*

Abbreviations and bibliography

- Bcap – La Vallée Poussin, Louis de (1901-14), Prajñākaramatī's commentary to the *Bodhicaryāvatāra* of Ćāntideva, Bibliotheca Indica: a collection of Oriental Works No. 150, Calcutta.
- Bcn – *Bodhisattvacaryānirdeśa*, “The Practice of the Bodhisattvas: Negative Dialectics and Provocative Arguments. Edition of the Tibetan text of Bodhisattvacaryānirdeśa with a translation and introduction”, *Acta Orientalia* 1994, no. 55: p. 113-160, ed. et tr. Jens Braarvig. Electronic version in BP.
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- BP – Bibliotheca Polyglotta, <https://www2.hf.uio.no/polyglotta/>
- Madhyamakāvatāra* – ed. L. de La Vallée Poussin, Bibliotheca Buddhica ix, St. Petersburg 1907-12.
- Mañj – *Mañjuśrīvikrīḍitasūtra*, electronic version in BP.
- Mvy – *Mahāvvyutpatti*, ed. R. Sakaki, Kyōtō 1916-36, se also BP.
- Śikṣ – *Śikṣāsamuccaya*, ed. C. Bendall, BB I, St. Petersburg 1897-1902.
- Sūtrasamuccaya* – ed. Bhikkhu Pāsādika, Fontes Tibetici Havnienses, no. II, Copenhagen, 1989.
- Suv – *Suvarṇavarṇavadāna*, (I) translated and edited together with its Tibetan translation. Thesis, by Tissa Rajapatirana, The Australian National University, 1974, vol. 1-3; (II) ed. Sita Ram Roy, Historical Research Series, vol. VII, Patna 1971; (III) electronic edition of Suv I in BP.
- T. – *Taishō shinshū daijōkyō*.
- Vkn – (2004), *Vimalakīrtinirdeśa: Transliterated Sanskrit Text Collated with Tibetan and Chinese Translations*, Study Group on Buddhist Sanskrit Literature, The Institute for Comprehensive Studies of Buddhism, Taisho University, Tokyo, 2004, references to the MS, folio and line. *L'Enseignement de Vimalakīrti*, traduit et annoté par Étienne Lamotte, Leuven 1962, Bibliothèque du Muséon, vol. 51. Electronic version in BP.

INTRODUCTION

Note: On the BP site there is a critical edition of the Tibetan text of Mañj, with ample critical notes based on the editions of Derge, Jañ-sa-tham (Lithañ), London, Narthañ, Phug-brag, Qianlong (Peking), Stog and Tokyo. Extant are also two Chinese translations by a) Dharmarakṣa I, 竺法護, *Zhú Fǎhù*, 314 A.D.: 佛說大淨法門經, in T 817, and b) by Narendrayaśas 那連提耶舍, *Nà-liántíyěshè*, 583 A.D.: 大莊嚴法門經卷上亦名文殊師利神通力經 亦名勝金色光明德女經, in T 818, and an English translation, as reproduced in this book, parallel paragraph by paragraph and verse by verse with the Tibetan and Chinese versions. The translation in the BP version has also ample Sanskrit reconstructions – many of them based on Suv – waiting to be corrected by anyone with a better ability to do so, or to be replaced by an original Sanskrit version, if such a text were ever to surface. The reconstructions, though, are given in the electronic version to document the process of translation from Tibetan, via the reconstructions, into English. The division into 21 paragraphs has been made by the author.

The Miraculous Play of Mañjuśrī

1. Thus have I heard. Once, the Blessed One was staying at Vulture's Peak in Rājagṛha with a great community of some five hundred monks and with eight thousand bodhisatvas. All of the bodhisatvas were great beings who had acquired the powers of memory and immeasurable eloquence. Whatever discursive knowledge they might establish is the noble knowledge of the three gates of liberation. Their knowledge was unobstructed in the three worlds. Their concentration was undisturbed, and they had perfected the ten powers and fearlessness.

At that time, the courtesan's daughter Suvarṇottamaprabhāśrī, who was beautiful, charming and good-looking, lived in the great city of Rājagṛha. Her beautiful complexion was the most abundant of her riches. Because of the roots of good she had previously developed, that girl, whose body was the color of gold, was illumined by a light of a similar golden color wherever she stood, sat or walked. Whatever clothes she put on, whether they were red or white, would shine with precisely the same golden color. That girl was the beloved and comforting friend of all people, and they could not get enough of looking at her. She had such gentle speech. Her speech was tender, soft, sweet and pleasant, and her face was smiling, worthy of all respect, and not bunched up in anger. There was no harshness or roughness in her. All the young princes, the young sons of ministers, the young sons of bankers, and the young sons of householders in the great city of Rājagṛha desired her excessively. She was always in their thoughts, and they were never satisfied, no matter how much they saw of her. Wherever that courtesan's daughter Suvarṇottamaprabhāśrī went, be it to gardens, to rivers, to lotus-ponds, to houses, to boulevards or to marketplaces, men and women, boys and girls assembled and followed her out of curiosity.

One day, a banker's son named Bhayadatta hired Suvarṇottamaprabhāśrī, the courtesan's daughter, with his great wealth. Setting out for a garden, they sat down on a pleasant seat which had been prepared for them in a carriage drawn by four horses, which was decorated with jewels, pearls, cat's eye gems and gold, with raised parasols, flags and banners, adorned with flowers, incense, perfume, aromatic powder and garlands, with windows adorned with *campaka*-flowers. In front of the carriage, people whose only thought was of playing and having fun pulled it on with cymbals and drums, and all of those who were following it carried all kinds of things for enjoyment and pleasure. A great crowd of people followed, intent on seeing the women who aroused their curiosity, and thus they arrived in the garden.

2. Then the princely Mañjuśrī emerged from his meditative absorption and, bringing forth great compassion for all living beings, he thought: "Who are the living beings, suitable for training, who can be brought to maturity in this Great Way by means of magical miracles, the miracle of teachings or the miracle of education?" The princely Mañjuśrī saw the courtesan's daughter Suvarṇottamaprabhāśrī, who had mounted the carriage with the banker's son Bhayadatta to go to the park. When he saw her, he considered how strong and vigorous she was in relation to her readiness to be trained. When he saw that she possessed the power of the roots of good she had previously developed, and the capacity to understand the teachings, the princely Mañjuśrī produced a magical miracle, a miracle by means of which he outshone even the light of both the sun and the moon as soon as he showed himself, not to speak of the light of other beings! Having transformed himself in this way, he revealed himself wearing a shining garment, the luster of which illuminated a circular area a *yojana* across, and he revealed himself too wearing all kinds of ornaments.

Then the princely Mañjuśrī, wearing that garment and adorned with all those ornaments, sat down by the road on which the courtesan's daughter Suvarṇottamaprabhāśrī was traveling. As soon as the princely Mañjuśrī had sat down there, the carriage belonging to the banker's

son was darkened, and the entire body of the courtesan's daughter Suvarṇottamaprabhāśrī was darkened. Just as a piece of cloth soaked with ink would not shine, would not be bright, would not be radiant if one were to place it next to gold from the Jambu river, in the same way, the girl's body did not shine, it was not bright, it was not radiant when the light from the body of the princely Mañjuśrī touched it. The courtesan's daughter Suvarṇottamaprabhāśrī saw the princely Mañjuśrī sitting there, looking like a son of the gods, his body adorned with ornaments, clothed in his shining garment, and she saw too the light emanating from his garment. As soon she had seen him, a feeling of contempt for her own body arose in her, a feeling of inferiority, and she wanted to possess his garment. She thought: "I have had enough of this banker's son. I will alight from this carriage to amuse myself, play and tease this man instead. Then I can ask him for his garment."

As soon as the girl had thought this, however, the great divine king Vaiśravaṇa, who had transformed himself into a man with the help of the magic of the princely Mañjuśrī, said to her:

– Young lady, do not think passionate thoughts about this good man! Why? He never seeks pleasure.

The girl said:

– Who is he? What is his name?

Vaiśravaṇa answered:

– He is a bodhisatva, and he is called the princely Mañjuśrī.

The girl asked:

– But what is a bodhisatva? Is it a god, or is it a snake-god, a demon, a celestial musician, a giant, a divine bird, a centaur, a great serpent, a king of the gods or a creator god, a protector of the world or a great king? Just what is a bodhisatva?

Vaiśravaṇa said:

– Young lady, a bodhisatva is not a god, a snake-god, a demon, a celestial musician, a giant, a divine bird, a centaur, a great serpent, a king of the gods or a creator god, a protector of the world or a great king. Young lady, he is called a bodhisatva because he completely

fulfills the wishes of all beings. He is called a bodhisatva because he gives to all who ask and does not send anybody away.

Then the girl thought: “According to what Vaiśravaṇa had told me, Mañjuśrī will give me his garment.” After the courtesan’s daughter Suvarṇottamaprabhāśrī had alighted from the carriage, she spoke to the princely Mañjuśrī:

– Mañjuśrī, please give me the garment in which your body is clothed!

Having been addressed in this manner, the princely Mañjuśrī spoke to the girl as follows:

– Sister, if you develop the mind of awakening, then I will give you this garment!

The girl said:

– What is ‘awakening’, Mañjuśrī?

Mañjuśrī said:

– Sister, you yourself are awakening.

The girl said:

– How am I awakening, Mañjuśrī? I do not understand the meaning of what you are saying.

She then spoke the following verse:

– If you have entered awakening, Mañjuḥoṣa, please give me this garment. A stingy bodhisatva is not attractive. He is like a dry river with no water.

Mañjuśrī said:

– If you enter awakening, young lady, I will give you this garment right away, because the whole world – including the gods – consider those who unswervingly maintain the mind of awakening to be worthy of offerings.

The girl said, in verse:

– So what, then, is the meaning of the word ‘awakening’? From whom is it attained? Who will grant it? In which religious groups is it taught? Let those who are not clever, those without understanding, understand!

3. Mañjuśrī said:

– Sister, this is the Dharma teaching of the current tathāgata who is worthy of offerings, the perfectly awakened one named Śākyamuni: ‘Just as the body partakes in universal sameness, awakening too partakes in universal sameness. Just as awakening partakes in universal sameness, the body too partakes in universal sameness.’ Therefore I say to you, sister: ‘You yourself are awakening’. What is your opinion, sister? Is this body of yours made up of the elements of the personality, of spheres and fields of perception?

When the girl heard this teaching, the light of the Dharma was born in her as the result of the roots of good she had previously developed, and when she had obtained that light, she said to Mañjuśrī:

– Just so, Mañjuśrī, this body of mine is made up of the elements of the personality, of spheres and fields of perception.

Mañjuśrī said:

– What, sister, is your opinion? Does form have mental activity or consciousness?

The girl said:

– Not at all, Mañjuśrī.

Mañjuśrī said:

– Awakening too, sister, has no mental activity or consciousness. Therefore, sister, just as form partakes in universal sameness, awakening too partakes in universal sameness. Just as awakening partakes in universal sameness, form too partakes in universal sameness. Therefore, sister, I say to you: ‘You yourself are awakening’.

But sister, what is your opinion? Do feelings, perception, conditioning forces or consciousness have mental activity or consciousness?

The girl said:

– Not at all, Mañjuśrī.

Mañjuśrī said:

– Awakening too, sister, has no mental activity or consciousness. Therefore, sister, just as consciousness partakes in universal sameness, awakening too partakes in universal sameness. Just as awakening

partakes in universal sameness, consciousness too partakes in universal sameness. Therefore, sister, I say to you: ‘You yourself are awakening’.

Mañjuśrī said:

– What, sister, is your opinion? Is form something inner or outer, or is it both? Is form blue, yellow, red or white? Is it the color of saffron, crystal or silver? Can it be shown to be found in any place or direction?

The girl said:

– Not at all, Mañjuśrī.

Mañjuśrī said:

– Awakening too, sister, is not something inner or outer, or both. It is not blue, yellow, red or white, it does not have the color of saffron, crystal or silver, and it cannot be shown to be found in any place or direction. Therefore, sister, just as form partakes in universal sameness, awakening too partakes in universal sameness. Just as awakening partakes in universal sameness, form too partakes in universal sameness. Therefore, sister, I say to you: ‘You yourself are awakening’.

Further, sister, the five elements of the personality are like a magical creation. They originate from nothing, from misunderstanding, from nothing but a non-existent and misleading conventional expression. Awakening too is like a magical creation, nothing but a non-existent and misleading conventional expression. Therefore, sister, just as a magical creation partakes in universal sameness, the elements of the personality partake in universal sameness. Just as the elements of the personality partake in universal sameness, a magical creation partakes in universal sameness. Just as a magical creation partakes in universal sameness, awakening partakes in universal sameness. Just as awakening partakes in universal sameness, a magical creation partakes in universal sameness. Therefore, sister, I say to you: ‘You yourself are awakening’.

Further, sister, the five elements of the personality are like a dream, it is not happening at all. Awakening too has the nature of a dream, it is not happening at all. Therefore, sister, just as a dream partakes in

universal sameness, the elements of the personality partake in universal sameness. Just as the elements of the personality partake in universal sameness, a dream partakes in universal sameness. Just as a dream partakes in universal sameness, awakening partakes in universal sameness. Just as awakening partakes in universal sameness, a dream partakes in universal sameness. Therefore, sister, I say to you: 'You yourself are awakening'.

Further, sister, the five elements of the personality are like a mirage, it is brought about by illusive action. Awakening too has the nature of a mirage, as it is beyond the maturation of action. Therefore, sister, just as a mirage partakes in universal sameness, the elements of the personality partake in universal sameness. Just as the elements of the personality partake in universal sameness, a mirage partakes in universal sameness. Just as a mirage partakes in universal sameness, awakening partakes in universal sameness. Just as awakening partakes in universal sameness, a mirage partakes in universal sameness. Therefore, sister, I say to you: 'You yourself are awakening'.

Further, sister, the five elements of the personality are like reflections in a mirror, they do not change (as long as the object which is mirrored is not changed). Awakening too has the nature of reflections in a mirror, it does not change. Therefore, sister, just as reflections in a mirror partake in universal sameness, the elements of the personality partake in universal sameness. Just as the elements of the personality partake in universal sameness, reflections in a mirror partake in universal sameness. Just as reflections in a mirror partake in universal sameness, awakening partakes in universal sameness. Just as awakening partakes in universal sameness, reflections in a mirror partake in universal sameness. Therefore, sister, I say to you: 'You yourself are awakening'.

Further, sister, the elements of the personality are just words, and those words are morally neutral. Awakening too, sister, is just a word, and that word is morally neutral. Therefore, sister, just as the neutral partakes in universal sameness, the elements of the personality partake in universal sameness. Just as the elements of the personality partake in universal sameness, the neutral partakes in universal sameness. Just

as a the neutral partakes in universal sameness, awakening partakes in universal sameness. Just as awakening partakes in universal sameness, the neutral partakes in universal sameness. Therefore, sister, I say to you: 'You yourself are awakening'.

Further, sister, among the elements of the personality there is no subject which acts, and the meaning of being unmade is awakening. Among the elements of the personality there is no essential nature, and the meaning of being without any essential nature is awakening. Among the elements of the personality there is no origination, and the meaning of being without origination is awakening. Among the elements of the personality there is no permanence, and the meaning of being without permanence is awakening. Among the elements of the personality there is no happiness, and the meaning of suffering is awakening. Among the elements of the personality there is nothing pure, and the meaning of impurity is awakening. Among the elements of the personality there is no self, and the meaning of selflessness is awakening. Further, sister, among the elements of the personality there is no development, and the meaning of being beyond development is awakening. The elements of the personality are something apart, and the meaning of being something apart is awakening. Among the elements of the personality there is nothing to grasp, and the meaning of being beyond grasping is awakening. Among the elements of the personality there is no support, and the meaning of being without support is awakening. Among the elements of the personality there is no going or coming, and the meaning of being beyond coming and going is awakening. Among the elements of the personality there is nothing which remains in the present, and the meaning of not remaining in the present is awakening. Further, sister, the elements of the personality are only a pious conventional expression, and awakening too is a pious conventional expression. The elements of the personality are essentially beyond conventional expressions, and awakening is beyond conventional expressions. The essential nature of the five elements of the personality is the essential nature of the all the moments of existence penetrated by the Tathāgata, and that is awakening. In this way, sister, the essential nature of the elements of the personali-

ty is the essential nature of awakening, and the essential nature of awakening is the essential nature of all moments of existence. Sister, the essential nature of the five elements of the personality, the essential nature of awakening, is the essential nature of all beings. Therefore, sister, I say to you: 'You yourself are awakening'.

Further, sister, the understanding of the elements of the personality is undoubtedly awakening. There is no real understanding that does not include the elements of the personality. There is no real understanding that does not include awakening. Thus, understanding is awakening. Therefore, sister, I say to you: 'You yourself are awakening'.

Sister, you should know things according to this teaching. Just as all beings are included in awakening, that teaching which is not included in anything is awakening. Therefore, sister, I say to you: 'You yourself are awakening'.

Further, sister, in this body of yours the four elements are produced, namely, the element of earth, the element of water, the element of fire and the element of wind. Moreover, sister, the element of earth is not the self, not the being itself, not the life-principle, not the spirit, not the individual who is reborn, and awakening too is not the self, not the being itself, not the life-principle, not the spirit, not the individual who is reborn. Thus also the element of water, the element of fire and the element of wind are not the self, not the being itself, not the life-principle, not the spirit, not the individual who is reborn. Awakening too is not the self, not the being itself, not the life-principle, not the spirit, not the individual who is reborn. The element of earth and awakening are the same because of their absolute sameness with empty space. The element of water and awakening are the same because of their absolute non-existence. The element of fire and awakening are the same because of their absolute neutrality. The element of wind and awakening are the same because it is absolutely impossible to show what they are. The element of earth, sister, is known and understood by the Tathāgata. The element of water, sister, is known and understood by the Tathāgata. The element of fire, sister, is known and understood by the Tathāgata. The element of wind,

sister, is known and understood by the Tathāgata. Further, sister, to understand the element of earth is awakening. Thus, sister, to understand the element of water, the element of fire and the element of wind is awakening. Therefore, sister, I say to you: 'You yourself are awakening'.

Sister, the element of earth does not know the element of water. The element of water does not know the element of fire. The element of fire does not know the element of wind. In this way, sister, thorough knowledge of the word 'element' is called awakening. Therefore, sister, I say to you: 'You yourself are awakening'.

Further, sister, the eye is produced in this body of yours, and in the same way, the hearing, smell, taste, touch and mind are produced. But sister, the eye is empty, and the essential nature of the eye, being emptiness, is awakening. But sister, hearing is empty, and the essential nature of hearing, being emptiness, is awakening. But sister, the smelling is empty, and the essential nature of smelling, being emptiness, is awakening. But sister, the taste is empty, and the essential nature of taste, being emptiness, is awakening. But sister, touch is empty, and the essential nature of touch, being emptiness, is awakening. But sister, the mind is empty, and the essential nature of the mind, being emptiness, is awakening. Therefore, sister, I say to you: 'You yourself are awakening'.

Further, sister, the emptiness of the eye does not communicate constructed concepts of form, and the essential nature of empty form is awakening. The emptiness of hearing, smell, taste, touch and the mind does not communicate constructed concepts of moments of existence, and the essential nature of empty moments of existence is awakening. Therefore, sister, I say to you: 'You yourself are awakening'. Thus, sister, the eye does not grasp at form, just as awakening does not grasp at form; hearing does not grasp sounds, just as awakening does not grasp sounds; the smell does not grasp smells, just as awakening does not grasp smells; the taste does not grasp tastes, just as awakening does not grasp tastes; the mind does not grasp moments of existence, just as awakening does not grasp moments of existence. Therefore, sister, I say to you: 'You yourself are awakening'.

What, sister, is the reason for this? The eye which is not connected to a form is awakening, and similarly with the other senses. The mind which is not connected to a moment of existence is awakening. Thus, sister, the sphere of eye-consciousness is not connected to the sphere of form, and the sphere of eye-consciousness which is not connected to a form is awakening. The sphere of ear-consciousness is not connected to the sphere of sound, and the sphere of ear-consciousness which is not connected to a form is awakening. The sphere of nose-consciousness is not connected to the sphere of smell, and the sphere of nose-consciousness which is not connected to smell is awakening. The sphere of tongue-consciousness is not connected to the sphere of taste, and the sphere of tongue-consciousness which is not connected to taste is awakening. The sphere of body-consciousness is not connected to the sphere of tangibles, and the sphere of body-consciousness which is not connected to tangibles is awakening. The sphere of mind-consciousness is not connected to the sphere of moments of existence, and the sphere of mind-consciousness which is not connected to moments of existence is awakening. Therefore, sister, I say to you: 'You yourself are awakening'.

Thus, sister, awakening and the sphere of eye-consciousness are beyond duality and not distinguishable as two entities. Awakening and the sphere of form are beyond duality and not distinguishable as two entities. As awakening and the sphere of mind are beyond duality and not distinguishable as two entities, awakening and the sphere of moments of existence are beyond duality and not distinguishable as two entities. Awakening and the sphere of mind-consciousness are beyond duality and not distinguishable as two entities. Therefore, sister, I say to you: 'You yourself are awakening'.

Further, sister, to understand the eye is awakening. Similarly, to understand hearing, smell, taste, touch and the mind is awakening. The essential nature of the eye is empty, and this empty essential nature is awakening. Similarly, the essential nature of hearing, of smell, of taste, of touch and of the mind is empty, and this empty essential nature is awakening. Sister, the essential nature of the eye is beyond desire, aversion and bewilderment, and that which is without

desire, aversion and bewilderment is awakening. The essential nature of hearing, smell, taste, touch and the mind is beyond desire, aversion and bewilderment, and that which is without desire, aversion and bewilderment is awakening.

Sister, the eye has no owner, nothing which is owned and no act of owning. Awakening too has no owner, nothing which is owned and no act of owning. In the same way, hearing, smell, taste, touch and the mind have no owner, nothing which is owned and no act of owning.

Sister, the eye is not connected to the state of being a man and it is not connected to the state of a being a woman. Moreover, sister, awakening is not connected to the state of being a man, and it is not connected to the state of a being a woman. In the same way, sister, hearing, smell, taste, touch and the mind are not connected to the state of being a man and it is not connected to the state of a being a woman. Moreover, sister, awakening is not connected to the state of being a man, and it is not connected to the state of a being a woman. Sister, the eye is not a man, and it is not a woman. Moreover, sister, awakening is not a man, and it is not a woman. In the same way, sister, the mind is not a man, and it is not a woman, and, sister, awakening is not a man, and it is not a woman. Sister, this is how the Tathāgata understands the reality of the eye, and this understanding is awakening. The Tathāgata understands the reality of the mind in the same way, and this understanding is awakening. Therefore, sister, I say to you: ‘You yourself are awakening’.

Further, sister, this body of yours is not a self, not an animated being, not a life-principle, not a spirit, not a personality, not a human being, not a man, not a creator, not a subject of feeling, knowing, hearing, smell, taste, or touch, nor is it a subject of consciousness. Sister, awakening too is not a self, not an animated being, not a life-principle, not a spirit, not a personality, not a human being, not a man, not a creator, not a subject of feeling, knowing, hearing, smell, taste, or touch, and nor is it a subject of consciousness. Thus, sister, the universal sameness of all moments of existence is awakening.

Sister, this body of yours is neutral, without a subject which acts, and it is impermanent. It is not distinct and different from grass, wood,

trees and building-materials of stone. Also, sister, the inner element of earth and the outer element of earth are not two and are not distinguishable as two entities. As such, they have the one characteristic of being without characteristics when they are understood by the Tathāgata through his insight and knowledge. Therefore, sister, I say to you: ‘You yourself are awakening’.

Further, sister, the experience of thoughts, mind and consciousness by which intention exists, the thoughts of consciousness and the experience of thought and consciousness do not abide in the hair. They do not abide in the hair on the body, nor in the cuticle, nor in the skin, nor in the flesh, nor in the blood, nor in the bones, nor in the sinews, nor in the marrow. They do not abide inside, nor outside, nor neither inside nor outside. They do not abide in the eye, nor in the ear, nor in the nose, nor in the tongue, nor in the body, nor in the mind. They do not abide, nor do they not abide. They are not discontinuous, and do not abide in any location, nor in any direction. They are without form, not demonstrable, beyond experience, ungraspable, unmixed, without basis, pure, clean and brilliant. That experience in thoughts and mind is beyond the impurity of vices and also beyond purity. It is because it is without body, in being essentially pure and brilliant, that it is beyond the impurity of vices and also beyond purity.

Thus, sister, the essential nature of the elements of the personality, the spheres and the fields of perception is awakening, and the essential nature of awakening is the elements of the personality, the spheres and the fields of perception. Also, sister, the elements of the personality, the spheres and the fields of perception as developed in your body are awakening. Awakening is nothing else. Why? Awakening is nothing other than the elements of the personality, the spheres and the fields of perception. These are indeed awakening – because to understand the sameness of all moments of existence is awakening. Therefore, sister, I say to you: ‘You yourself are awakening’.

When the princely Mañjuśrī had given this teaching, five hundred sons of gods in the heavens developed the mind of incomparable perfect awakening. Among the men, women, boys and girls in Suvarṇottamaprabhāśrī’s entourage, two hundred developed the mind of

incomparable perfect awakening. Sixty gods and men too attained the stainless, impeccable, pure vision of the Dharma.

4. The courtesan Suvarṇottamaprabhāśrī was content and elated, delighted and joyful. Joy and good temper arose in her, and having made obeisance with her five limbs by falling down at the feet of the princely Mañjuśrī, having taken refuge in the Buddha, his teachings and his community, having adopted a chaste life and the moral commandments, and having developed the mind of incomparable, perfect awakening with determination, she said:

I too, Mañjuśrī, having heard what you have taught, will develop the mind of incomparable perfect awakening for the sake of your teaching, for the sake of pity and compassion for all beings, for the sake of not breaking the tradition of the Buddha, for the sake of not breaking the tradition of the Dharma, for the sake of not breaking the tradition of the community.

In the same way, I will teach the Dharma to all beings to help them understand the Dharma. To purify the hindrances which originate from sinful actions, I will confess each sin according to how it is committed. When beings do not understand that all moments of existence are peaceful and tranquil, they do not understand the essential nature of moments of existence, since they are in the power of misunderstanding preceded by non-fundamental thought and chained to desire by attachment to their bodies. But, Mañjuśrī, even though this is the case, also those beings who are chained to desire are connected to exactly that essential nature of moments of existence.

The bodhisatvas train themselves in this dharma of connectedness and develop the mind of incomparable perfect awakening.

Why? Mañjuśrī, the vices are not real, but are born out of thought-constructions, and they disappear when the thought-constructions are understood as being empty. As I understand the meaning of what you have said, Mañjuśrī, the vices are without any essential nature and are unborn, just like a mass of clouds. The vices break up and dissolve in an instant, just like bubbles. The vices are not produced, just like wind. The vices are beyond all spheres, just like a drawing in the air.

The vices are not lasting, just like a drawing in water. The vices originate from indulging in superficial mental activity, just like demons and spirits. The vices originate from mistakenly seeing things where there is nothing, just like in a fever. The vices originate from thought-constructions, and thus are non-existent. The vices are connected to the inclinations of the ego. The vices grasp for objects because of the principle of greed for possessions. The vices are adventitious because they are produced by misunderstanding. The vices follow the distinguishing marks as they are the results of thought-constructions. The vices are not intellectual activity, as they are a state of non-reflection on the different spheres. The vices, which originate with the fluctuation of thoughts, are the absence of introspection. The vices, which originate in the attachment to self and others, are the absence of faith. The vices are grasping for the elements of the personality. The vices are holding on to the spheres of sense-perception as material things. The vices are the amassing of the fields of sense-perception as material things. The vices are the making of distinctions between concepts and forms. The vices are the absence of understanding superficial considerations.

Despite that, Mañjuśrī, the vices are the supporting pillar of awakening. Why? Because awakening is immovable, and the vices are the seeds of awakening. Awakening is really the understanding of the vices. The vices are also the diamond basis of awakening. Why? Because awakening cannot be cleft by the vices, because of the principle of being inseparable from the totality of reality. Mañjuśrī, to see the vices is awakening. Awakening diffuses everything everywhere. Mañjuśrī, as awakening is not established anywhere, so too the vices are not established – they do not remain, as they are broken up and melt away as soon as they have arisen. Mañjuśrī, the vices have thought as their essential nature. Why? Mañjuśrī, it is not possible to point out the essential nature of thought by expressions such as ‘This thought is full of desire, full of aversion, full of bewilderment’. But, Mañjuśrī, since it is impossible to demonstrate what thought is, it is also not possible to point out the essential nature of the vices by

expressions such as ‘The vices are found in certain places and regions’.

A bodhisatva, Mañjuśrī, a great being, to the extent he penetrates the vices, does not get tired of bringing beings who behave in accordance with their desires to maturity. Nor does he get tired of bringing beings who behave in accordance with their aversion to maturity, nor those who behave in accordance with their bewilderment, nor those who behave in accordance with the three vices in equal combination.

Thus, Mañjuśrī, I will look upon my own desire in the same way as I look upon the desire of all those who behave in accordance with their desires. Thus, Mañjuśrī, I will look upon my own aversion in the same way as I look upon the aversion of all those who behave in accordance with their aversion; and, Mañjuśrī, I will look upon my own bewilderment in the same way as I look upon the bewilderment of all those who behave in accordance with their bewilderment. I will, Mañjuśrī, look upon my own vices in the same way as I look upon the vices of all those who behave in accordance with the vices.

Just as, Mañjuśrī, fire is not frightened by grass and trees; in the same way, Mañjuśrī, the fire of saintly insight is not frightened by all the grass and trees of the vices. Just as, Mañjuśrī, the disk of the sun does not remain in the company of darkness; in the same way, Mañjuśrī, saintly insight does not remain in the company of vices.

Just as, Mañjuśrī, the wind does not cling to trees and mountains; in the same way, Mañjuśrī, the bodhisatva who acts according to saintly insight does not cling to any region of the vices.

Just as, Mañjuśrī, the element of space is not burned by the fire of the conflagration of the world; in the same way, Mañjuśrī, the bodhisatva who acts according to saintly insight is not burned by the fire of the conflagration of the world that is the vices.

Just as, Mañjuśrī, space does not remain in the company of dust, mist and clouds; in the same way, Mañjuśrī, the bodhisatva who acts according to saintly insight does not remain in the company of any vices.

Just as, Mañjuśrī, space does not remain in the company of earth; in the same way, Mañjuśrī, the bodhisatva who acts according to saintly insight does not stay in the company of any vices.

Just as, Mañjuśrī, as the lodestone does not remain in the company of iron; in the same way, Mañjuśrī, the bodhisatva who acts according to saintly insight does not remain in the company of any vices.

Just as, Mañjuśrī, the mountain Cakravāḍa cannot be shaken by all the winds; in the same way, Mañjuśrī, the bodhisatva who acts according to saintly insight cannot be shaken by the vices.

Just as, Mañjuśrī, in the animal world the goose drinks the milk and not the water from a mixture of milk and water; in the same way, Mañjuśrī, the bodhisatva who acts according to saintly insight draws out the insight and not the vices from a mixture of saintly insight and vices.

Just as, Mañjuśrī, on the northern continent the tree branches will not bow down to women who have sexual relations with their relatives; in the same way, Mañjuśrī, the bodhisatva who acts according to saintly insight does not shrink back from those living beings who are immature in their abilities.

Thus, Mañjuśrī, I have no fear of the vices. Why? The bodhisatvas, Mañjuśrī, are clad in the armor of fearlessness.

Just as, Mañjuśrī, one cannot call someone who fears the enemy a hero; in the same way, Mañjuśrī, one cannot call someone who fears the vices a bodhisatva.

Just as, Mañjuśrī, one cannot call someone who is conquered by the enemy a hero; in the same way, Mañjuśrī, one cannot call someone who is conquered by the vices a bodhisatva.

Just as, Mañjuśrī, the jewel called 'purifier of water' purifies all the dirt in the water when it is thrown into the water, without getting sticky and without being sullied by the impurities in the water; in the same way, Mañjuśrī, the bodhisatva who acts according to saintly insight, even if he finds himself among the vices, purifies all the impurities in the vices without getting sticky and without being sullied by the impurities in the vices.

5. Then, after the courtesan's daughter Suvarṇottamaprabhāsrī had given this teaching, she again addressed the princely Mañjuśrī:

How, Mañjuśrī, does the bodhisatva become free from vices?

Mañjuśrī said: Sister, the bodhisatva who sees the vices in terms of origination and disappearance is not called 'one without vices'.

Sister, if only darkness appears in an oil lamp, it cannot really be called an oil lamp. In the same way, sister, a bodhisatva who sees the vices in terms of origination and disappearance is not called 'a bodhisatva without any vices'. Someone without any vices, sister, is called 'one who does not see impurity anywhere'. Someone who does not see purity is without vices when he is beyond seeing and non-seeing, beyond thought, mind and consciousness.

Anyone anywhere, sister, who fosters the activity of thoughts, mind and consciousness – even the thought of nirvana – has vices. Why? For one without vices there is neither thought nor the activity of thought. For all of those who foster thoughts which have good and bad as their objects, the formative factors are active. The formative factors are existence, and existence is the formative factors. All of the formative factors are existence. They, sister, are the vices.

The vices, sister, are attachment. Attachment to the eye and to forms is vice, as is attachment to the ear and to sounds, to the nose and to smells, to the tongue and to tastes, to the body and to physical objects, and to the mind and moments of existence. Attachment to morality is vice. Attachment to meditation is vice. Attachment to insight, liberation and the vision of the knowledge of liberation is vice. Attachment to isolation is vice.

The absence of vice, sister, is a designation for the absence of activity. The absence of vice is a designation for the absence of discursive thinking. The absence of vice is a designation for the absence of effort. The absence of vice is a designation for the absence of purpose. One who is without calculation and non-calculation, sister, is without vices.

Further, sister, as the Tathāgata says, one who is himself without vices, but strives to release others from vices, is to be called 'one

without vices', so freeing others from the vices is how the bodhisatva adopts vigor.

The girl said: Mañjuśrī, how does the bodhisatva adopt vigor?

Mañjuśrī said: To be in harmony with the reflection on emptiness but still to have compassion for beings who act according to view-points, to be in harmony with the reflection on the absence of distinguishing marks but still to have compassion for beings who act according to distinguishing marks, to be in harmony with the reflection on the absence of wishful thinking but still to have compassion for beings who act according to wishful thinking, to be in harmony with the reflection on the absence of formative factors but still to have compassion for beings who act according to formative factors, to be in harmony with the reflection on the absence of birth and death but still to have compassion for beings who entertain the concepts of old age and death, to be in harmony with the reflection on unbornness but still to have compassion for beings who entertain the concepts of origination and destruction, to be in harmony with the reflection on the development of a disciple but still to give up the attainment of the fruit of the disciple, to be in harmony with the reflection on the development of an isolated buddha but still to give up the attainment of the fruit of the isolated buddha, to be in harmony with the reflection on the development of a bodhisatva but still to have compassion for all beings, this, sister, is how the bodhisatva adopts vigor.

Just as, sister, it is easy to go into the ocean, but hard to get hold of the great pearls and to return; in the same way, sister, reflecting on emptiness is easy, but returning from it is difficult for one who has no expedient means; reflecting on the absence of distinguishing marks, wishful thinking and formative factors, the absence of birth and origination, the way of development of the disciples and the isolated buddhas is easy, but returning from such reflections is difficult for one who has no expedient means. Just as, sister, it is easy to enter a great battle, but hard to get out unhurt and without injuries; in the same way, sister, entering the three gates of liberation is easy, but returning is difficult for one who has no expedient means. The girl said: What, Mañjuśrī, are expedient means like? Mañjuśrī said: Expedient means,

sister, is not giving up the two opposite sides, that is, the side of existence and the side of extinction.

Expedient means, sister, is demonstrating the dual gates, that is, the gate of existence and the gate of extinction, the gate of emptiness and the gate of freedom from viewpoints, the gate of the absence of distinguishing marks and the gate of freedom from distinguishing marks, the gate of no wishful thinking and the gate of being born according to one's wish, the gate of the absence of things formed and the gate of the forming of the good, the gate of no birth and the gate of demonstrating birth, the gate of no activity and the gate of the elements of the personality, spheres and fields of sense-perception, the gate of no origination and destruction and the gate of birth and activity, the gate of isolation and the gate of bringing beings to maturity, the gate of total reality and the gate of caring for every single thing, the gate of the way of the disciplines and the gate of the determination of the bodhisatva, the gate of isolated awakening and the gate of never forgetting the qualities of the Buddha.

Sister, the bodhisatva who demonstrates the dual gates but does not become attached to any gate is said to be able in expedient means.

In the same way, the gate of desire and the gate of the absence of desire, the gate of aversion and the gate of the absence of aversion, the gate of bewilderment and the gate of the absence of bewilderment, the gate of the vices and the gate of the absence of the vices, the gate of all movement and the gate of the absence of movement, these, sister, are the bodhisatva's ability in expedient means.

The gate of the behavior of ordinary naive beings and the gate of the behavior of one to be trained, of one without need of further training, of the disciple, of the isolated buddha, as well as that of the bodhisatva, the knowledge of these two gates is the bodhisatva's ability in expedient means.

6. At that time, the Blessed One was walking with his attendant, the venerable monk Ānanda, in the mountain forest on the slopes of Vulture's Peak, and he sat down. When he had sat down, he addressed the princely Mañjuśrī: "Mañjuśrī, the way you taught how the bod-

hisatva adopts vigor and his ability in expedient means, is just the way it is. It is very good! Very good!" At those words "Very good" the whole system of threefold thousand great thousand world spheres was filled with sound. At those words "Very good" the whole system of threefold thousand great thousand sixfold world spheres were moved, and gods, snake-gods, demons, heavenly musicians, giants, celestial birds, centaurs, great snakes, human and non-human beings, the king of the gods, the creator and many protectors of the world were inspired by those words "Very good" and went to the where the Blessed One was, greeted him by bowing their heads to the Blessed One's feet and sat down at one side.

When they had seated themselves, the gods, snake-gods, demons, heavenly musicians, giants, celestial birds, centaurs, great snakes, human and non-human beings, the king of the gods, the creator and the many protectors of the world said to the Blessed One: "To whom did the Blessed One utter the words 'Very good', because of which the whole system of threefold thousand great thousand world spheres was filled with the sound?" The Blessed One said: "Sons of gods, it was to the princely Mañjuśrī." The sons of gods said: "Blessed One, where is the princely Mañjuśrī now?" The Blessed One said: "Sons of gods, the princely Mañjuśrī is at the eastern gate of the great city of Rājagṛha, and is engaged in conversation on the Dharma with the courtesan's daughter Suvarṇottamaprabhāśrī. Those sons of gods who wish to hear the Dharma should go there."

Then, all of those gods, snake-gods, demons, heavenly musicians, giants, celestial birds, centaurs, great snakes, human and non-human beings, the king of the gods, the creator and the many protectors of the world gathered and went to where the princely Mañjuśrī was. They manifested themselves in physical bodies and made it rain with flowers. That rain of flowers spread bunches of flowers all over Rājagṛha and the surrounding area. There, the gods could see the men and men could see the gods, but they did not speak to each other.

Many hundreds of thousands of beings from the great city of Rājagṛha, who had been inspired by the flowers, and who had been inspired by the visible bodies of the gods, went to where the princely

Mañjuśrī was. The king, Ajātaśatru – surrounded by his retinue of women, with his armed forces of the four classes, with his great royal wealth and his great royal might – also went to where the princely Mañjuśrī was, and the retinue, the king, the ministers, the sons of the ministers, the traders, and the sons of the householders saw that the courtesan’s daughter Suvarṇottamaprabhāśrī was free from the manifestation of the vice desire. Her senses and her behavior were calm. Her senses were undisturbed, full of modesty, adorned with beauty. When they had seen her, the mental construction of desire did not arise in them from then on.

7. Then the princely Mañjuśrī, having seen that great crowd of people, said to the courtesan’s daughter Suvarṇottamaprabhāśrī: “My child, you are no longer filled with desire when you see this great crowd of people, so where have you disposed of your vices?”

The girl said: “The vices, Mañjuśrī, of all beings are located within knowledge and liberation. They are placed within the totality of moments of existence, and I have understood them thus as being without origination, without destruction and without change. This essential nature of the vices is what I have understood.”

Mañjuśrī said: “My child, what is the essential nature of vices?”

The girl said: “The essential nature of the vices, Mañjuśrī, is an essential nature beyond construction and thought-construction. The essential nature of the vices is a fundamentally unborn essential nature. The vices are adventitious, they do not remain with the understanding of emptiness. They do not remain with knowledge of the absence of distinguishing marks and the absence of wishful thinking. They do not remain with the originally pure light.

Mañjuśrī, a man is killed in a minute by a venomous snake, but if such a man eats the drug called Agada, which neutralizes all poison and pacifies all poison, then, as soon as the drug is administered, the poison of the venomous snake is neutralized, and boys and girls can lovingly play with the snake. When they play with the snake, they adopt it and bind it with ornaments, but even though they adorn it it does not hurt, bite or inflict harm upon anyone.

In the same way, Mañjuśrī, I had not previously heard of the discipline of the Dharma and was burned by the vices that were brought about by superficial mental activity and misunderstanding. I was attached to my own body by desire, I was attached to my beauty, and I did not reflect on the fact that beauty is just like foam. I did not understand that the body has the nature of an illusion. I did not understand that playing with pleasures is like a dream. I did not understand that the taste of the pleasure of desire is like a drop of honey. I did not understand that the life-principle is like dew-drops. I did not understand that all composite things are impermanent. I did not understand that the body is impure. I did not understand that all composite things are intense suffering, and I did not reflect on the fact that all moments of existence are without any self. I was thus obscured by darkness myself and I also obscured others. I was bound myself and I bound others as well.

I heard your speech on the Dharma, Mañjuśrī, and when I heard it, I had faith in it. When I had attained faith in it, I was freed, and so I will not look upon anyone with desirous eyes, neither in the present nor in the future. And why? Mañjuśrī, light does not co-exist with darkness. In the same way, Mañjuśrī, no-one who is free from desires is attached to the vices.

Then the courtesan's daughter Suvarṇottamaprabhāśrī said to the princely Mañjuśrī: Please, Mañjuśrī, as these great assemblies of gods and men are gathered here, be eloquent in your speech on the Dharma so that when they have understood the essential nature of the vices, these gods and these men will develop the mind of absolute incomparable awakening out of compassion for living beings. Mañjuśrī said: But sister, the essential nature of the vices is very difficult to reach. And why? Because the essential nature of the vices is awakening.

Sister, just as a fire which has not been not ignited does not have the nature of burning; in the same way, sister, the vice which is not imagined does not have the nature of existence.

Sister, just as a fire which has been ignited has the nature of burning; in the same way, sister, the vice which is imagined has the nature of existence.

Sister, just as a fire burns if it has a cause; in the same way, sister, if the vices have the cause of the manifestation of viewpoints they burn in the three spheres of existence.

Sister, just as a fire does not burn if it has no cause; in the same way, sister, if the vices do not have the cause of the manifestation of viewpoints, they do not burn in the three spheres of existence.

Sister, just as there is no increase or decrease in the thousand-year fire; in the same way, sister, there is no increase or decrease in the vices committed during a hundred thousand world-ages.

Sister, just as a fire that has been extinguished cannot be called a fire, in the same way, sister, vices which are at peace cannot be called vices.

Sister, just as fire which burns in an open space cannot burn the space itself, in the same way, sister, the adventitious vices which arise in that which is originally luminous are not able to pollute that which is originally luminous.

Even though this is the case, sister, how should the body of form be regarded? The girl said: Mañjuśrī, just like the reflection of the moon in a small lake.

Mañjuśrī said: How, girl, should the elements of the personality be regarded? The girl said: Mañjuśrī, just like the manifestation of the Tathāgata.

Mañjuśrī said: How, girl, should the spheres of sense-perception be regarded? The girl said: Mañjuśrī, just like the three spheres of existence when they are consumed by the fire of the world-age.

Mañjuśrī said: How, girl, should the fields of sense-perception be regarded? The girl said: Mañjuśrī, just like formed actions, which are really unformed.

Mañjuśrī said: How, girl, should this community be regarded? The girl said: Mañjuśrī, just like the empty space above us.

Mañjuśrī said: How, girl, should you be regarded? The girl said: Mañjuśrī, just like a meeting between my mother and father.

Mañjuśrī said: How, girl, should I be regarded? The girl said: Mañjuśrī, just like a blind man seeing form.

Mañjuśrī said: Girl, have you heard these teachings? The girl said: I have heard them, Mañjuśrī, as the information which has been heard from a magically created man.

Mañjuśrī said: Girl, do you wish to reach incomparable complete awakening?

The girl said: Mañjuśrī, as I myself am awakening, I do not need to wish for it any more.

Mañjuśrī said: Girl, have you practiced the perfection of giving?

The girl said: Mañjuśrī, I have practiced it by completely giving away my vices.

Mañjuśrī said: Girl, have you fulfilled the perfection of morality?

The girl said: Mañjuśrī, I have fulfilled it in the manner of filling up empty space.

Mañjuśrī said: Girl, have you cultivated the perfection of patient acceptance?

The girl said: Mañjuśrī, I have cultivated it by means of unborn-ness and the absence of all beings.

Mañjuśrī said: Girl, have you undertaken the perfection of vigor?

The girl said: Mañjuśrī, I have undertaken it by means of the principle that all moments of existence are beyond reach.

Mañjuśrī said: Girl, are you established in the perfection of meditation?

The girl said: Mañjuśrī, I am established by means of the principle that total reality is unestablished.

Mañjuśrī said: Girl, have you fulfilled the perfection of insight?

The girl said: Mañjuśrī, I have fulfilled it in the manner that there is no rest.

Mañjuśrī said: Girl, have you cultivated friendliness?

The girl said: Mañjuśrī, I have cultivated it by means of the principle that all beings are non-existent.

Mañjuśrī said: Girl, where is great compassion to be sought from by the bodhisatva?

The girl said: Mañjuśrī, great compassion is to be sought by the bodhisatva from the vices of all beings. Why? If the vices of all beings

did not exist, the bodhisatva would not develop the mind of awakening.

Mañjuśrī said: Girl, where is joy to be sought from by the bodhisatva?

The girl said: Mañjuśrī, joy is to be sought by the bodhisatva from the mind of awakening which is characterized by great determination.

Mañjuśrī said: Girl, what does the equanimity of the bodhisatva affect?

The girl said: Mañjuśrī, the equanimity of the bodhisatva fulfills true speech towards all beings and demonstrates the absence of aversion towards any moment of existence.

Mañjuśrī said: Girl, what are those who are filled with aversion?

The girl said: Mañjuśrī, they are those who have entered awakening trying to get rid of the vices which are really non-existent.

Mañjuśrī said: Girl, to whom are they averse?

The girl said: To all those who hold other views.

Mañjuśrī said: But, girl, who are those who hold other views?

The girl said: They are those who speak to others with conceited thoughts of patient acceptance.

Mañjuśrī said: Girl, where does patient acceptance come from?

The girl said: Mañjuśrī, it comes from being hurt by all beings. Why? If one is not hurt, there is no patient acceptance. One who is unperturbed does not hurt anyone, even though he is hurt by all beings. He has cultivated patient acceptance.

Mañjuśrī said: Girl, what is aversion like?

The girl said: Mañjuśrī, it is called aversion because it destroys the roots of good collected for a hundred world ages.

Mañjuśrī said: Girl, what is the absence of aversion?

The girl said: Mañjuśrī, someone who has no negative thoughts does not harm any field of sense-perception. He is to be known as one who is patiently acceptant.

Mañjuśrī said: Girl, how is the bodhisatva victorious in battle?

The girl said: Mañjuśrī, he discerns all moments of existence but does not apprehend them.

Mañjuśrī said: Girl, how does a bodhisatva become a killer of the fiend, the Evil One?

The girl said: Mañjuśrī, he is not sullied even though he subdues the Evil One. Why? Mañjuśrī, the bodhisatva shows the elements of his personality, but he does not abide with the vices in the elements of the personality. Moreover, Mañjuśrī, even though the bodhisatva demonstrates vices, he is essentially and by his nature not attached to them. He demonstrates old age and death to bring living beings to maturity, but he understands that all moments of existence are beyond death and movement. Even though, Mañjuśrī, the bodhisatva shows these qualities as a son of a god, he is without any envy or conceit.

Mañjuśrī said: Girl, how does the bodhisatva bring living beings to maturity?

The girl said: Mañjuśrī, the bodhisatva brings beings to maturity by cultivating insight and expedient means.

Mañjuśrī said: Girl, how does the bodhisatva stay close to all beings?

The girl said: Mañjuśrī, he stays close to all beings by cultivating his own thoughts and knowledge.

Mañjuśrī said: Girl, is there any wish to listen to your teachings in this assembly?

The girl said: Mañjuśrī, someone who has entered into the concept of self and others has no wish to listen. Someone who has entered into the consciousness of information derived from hearing has no wish to listen.

Mañjuśrī said: So, girl, what is the wish to listen to the Dharma?

The girl said: Mañjuśrī, when one believes in one's own body in the same way as one believes in a man who appears in a dream, when one believes in the teacher of the Dharma in the same way as one believes in a man who has been created through magical deception, when one believes in a Dharma teaching in the same way as one believes in an echo, when there is no duality of belief and liberation, that is the wish to listen.

Mañjuśrī said: How then, girl, should Dharma teachings be listened to?

The girl said: Mañjuśrī, Dharma teachings should be listened to in such a way that one makes progress in relying on the Dharma teaching.

Then, when the courtesan's daughter Suvarṇottamaprabhāśrī taught the Dharma in that way by means of the powerful presence of the princely Mañjuśrī and the insight resulting from the roots of good which she had collected, twelve thousand beings in that assembly developed the mind of incomparable complete awakening, five hundred gods and men who had collected roots of good as followers of the bodhisatva's way attained patient acceptance of the fact that all things are unborn, and thirty-two thousand beings attained impeccable pure vision of moments of existence.

By means of the joy and rapture resulting from hearing about the Dharma, the girl attained the kind of patient acceptance which corresponds to moments of existence. When she had attained it, she fell down before the feet of the princely Mañjuśrī, and asked him for permission to enter the ascetic life: "Out of compassion, Mañjuśrī, allow me to enter the ascetic life, and release me from this body, which is made up of that which is superficial, that which is not noble and destroys the noble Dharma."

8. Mañjuśrī said: It is like this, sister. Shaving the hair on your head is not equivalent to embracing the ascetic life as it pertains to the bodhisatva. Why? Girl, the bodhisatva embraces the ascetic life by means of the effort to eliminate the vices of all beings.

Girl, wearing the yellow robe is not equivalent to embracing the ascetic life as it pertains to the bodhisatva. Rather, girl, the bodhisatva embraces the ascetic life by adopting the training and rules of morality himself while encouraging beings with bad morality to adopt the vows and practice of morality.

Girl, practicing for oneself in isolation is not equivalent to embracing the ascetic life as it pertains to the bodhisatva. Rather, girl, the bodhisatva embraces the ascetic life by establishing the beings di-

spersed throughout the five destinies of existence in the knowledge of isolation.

The qualities of color and beauty, of behavior and appearance are not equivalent to embracing the ascetic life as it pertains to the bodhisatva. Rather, the bodhisatva embraces the ascetic life by producing thoughts of friendliness and compassion.

Planting one's own roots of good is not equivalent to embracing the ascetic life as it pertains to the bodhisatva. Rather, the bodhisatva embraces the ascetic life by planting the roots of good of all beings.

Honoring the determination to reach one's own complete nirvana is not equivalent to embracing the ascetic life as it pertains to the bodhisatva. Rather, the bodhisatva embraces the ascetic life by honoring the determination that others should reach complete nirvana.

Pacifying one's own vices is not equivalent to embracing the ascetic life as it pertains to the bodhisatva. Rather, the bodhisatva embraces the ascetic life by appeasing the vices of others.

Protecting one's own mind is not equivalent to embracing the ascetic life as it pertains to the bodhisatva. Rather, the bodhisatva embraces the ascetic life by protecting the minds of all beings.

Striving for one's own freedom is not equivalent to embracing the ascetic life as it pertains to the bodhisatva. Rather, the bodhisatva embraces the ascetic life by striving for the freedom of all beings.

Girl, disgust for existence is not equivalent to embracing the ascetic life as it pertains to the bodhisatva. Rather, the bodhisatva embraces the ascetic life by means of the joy of freeing all beings from existence.

Girl, the pleasure of nirvana is not equivalent to embracing the ascetic life as it pertains to the bodhisatva. Rather, the bodhisatva embraces the ascetic life by fully developing all the qualities of an Awakened One.

Girl, embracing the ascetic life is an expression of great compassion for all beings. Girl, embracing the ascetic life is an expression of not seeing others' faults. Girl, embracing the ascetic life is an expression of not being jealous of others' gains. Girl, embracing the ascetic life is

an expression of harming neither oneself nor others. Girl, embracing the ascetic life is an expression of not blaming others. Girl, embracing the ascetic life is an expression of serving others. Girl, embracing the ascetic life is an expression of not encouraging others' sins. Girl, embracing the ascetic life is an expression of lifting others out of all sins.

Girl, the bodhisatva's embrace of the ascetic life is dependent on other things, but the bodhisatva is not dependent on other things.

The girl said:

– How, Mañjuśrī, is the bodhisatva's embrace of the ascetic life dependent on other things?

Mañjuśrī said:

– Girl, embracing the ascetic life is dependent on morality. There is no embracing of the ascetic life in bad morality. Girl, embracing the ascetic life is dependent on concentration. There is no embracing of the ascetic life in the loss of awareness. Girl, embracing the ascetic life is dependent on insight. There is no embracing of the ascetic life in false insight. Girl, embracing the ascetic life is dependent on freedom. There is no embracing of the ascetic life in the absence of free thinking. Girl, embracing the ascetic life is dependent on insight into freedom. There is no embracing of the ascetic life in the absence of insight into freedom.

The girl said:

– How, Mañjuśrī, does the bodhisatva become independent in his embrace of the ascetic life?

Mañjuśrī said:

– Girl, the bodhisatva is independent as he does not depend on anyone else.

By means of his own comprehension and knowledge, whatever he knows, he knows himself. Whatever he says, he says himself. Thus he is independent because he is not compliant.

When the princely Mañjuśrī had preached this exposition of the Dharma consisting of this chapter on embracing the ascetic life,

because it was so well formulated, five hundred bodhisatvas took the clothes and ornaments off their bodies, and said: “The embrace of the ascetic life of the bodhisatvas as you have taught it was so well formulated, that we also wish to attain that embrace of the ascetic life.”

9. Then the princely Mañjuśrī said to the courtesan’s daughter Suvarṇottamaprabhāśrī: Girl, get into the carriage and, out of compassion, bring the banker’s son Bhayadatta to maturation. By this, you will embrace the ascetic life and be ordained.

Then the great crowd of people thought: How can it be right that one without desire remains in the company of one who is not without desire?

The girl knew the thoughts of the great crowd of people, and she said:

– Even though, friends, the bodhisatva who is without desires remains in the company of beings who are full of desire, he is without blemish. He educates those beings who are full of desires. Even though, friends, the bodhisatva who is without aversion stays in the company of beings who are full of aversion, he is without blemish. He educates those beings who are full of aversion. Even though, friends, the bodhisatva who is without bewilderment stays in the company of beings who are full of bewilderment, he is without blemish. He educates those beings who are full of bewilderment. Even though, friends, the bodhisatva who is without vices stays in the company of beings who are full of vices, he is without blemish. He educates those beings who are full of vices.

Just as, friends, a mother has no desire for her son even though she dwells together with him, in just the same way, friends, the bodhisatva too is not desirous of living beings, although he dwells together with them. Just as, friends, a man who is closed up in prison does not act according to habits of desire, just so friends, the bodhisatva is not attached to concepts in the threefold world, which is like a pit in a prison.

10. Then the courtesan's daughter Suvarṇottamaprabhāśrī descended the dharma-stair where one descends from the carriage, stepping down and treading upon the earth. Freed from the obscuration of ignorance, she had fully realized the vision of fear regarding the vices that result from the imperfections of existence, She bowed her head to the feet of the princely Mañjuśrī and circumambulated him three times, and then she expressed herself in verse by the stairs of the carriage:

1) Being essentially pure, I am not impassioned. Due to my constant friendliness, I am not affected by aversion. Because of the light of my insight, I am not bewildered by delusion, and I will mount this carriage.

2) That which previously overpowered me, when I went to the park attached to riches, riding in a carriage with a banker's son – that thought-construction of passion, where has it gone?

3) The rays of sun do not shine and do not burn when thick clouds cover the earth. Nevertheless, those rays do not go anywhere. They only cease because they cannot shine due to the covering of clouds.

4) In just the same way, all fools are obscured by the vices. Even though they have not developed any intelligence regarding the light of insight, and even though they remain outside any area of insight, still, when the vices are thoroughly understood, insight shines forth.

5) Vices come from nowhere, they do not depart to anywhere. Vices arise from the superficial, they do not arise from the fundamental.

6) There is no giving away and no grasping, no arising and no destruction. There is no giving to others or taking back, and because of the sameness of all moments of existence, I am also pure.

7) When a sesame-oil lamp appears in the darkness, the darkness does not go in different directions. When darkness is dispelled by insight there is no cessation of vices and also no origination.

8) A doctor does not destroy the elements of his patient's body when he cures him. He pacifies the adventitious disease, and then other diseases do not arise.

9) In just the same way, the best of physicians, Mañjuḥoṣa, who knows the appropriate methods, pacifies the vices of beings by means

of various practices, but he does not make the moments of existence disappear.

10) These elements of the personality, spheres and fields of sense-perception do not change at all. Earlier they were possessed by the poison of sin, and still they are unchanged, only rendered free of poison.

11. Then, when the courtesan's daughter Suvarṇottamaprabhāśrī had spoken these verses, she again bowed her head to the feet of the princely Mañjuśrī, and, after she had again circumambulated the princely Mañjuśrī, she ascended to the carriage with the banker's son Bhayadatta, and went to the park, with all those riches. The princely Mañjuśrī too taught the whole of that assembly by means of conversation on the Dharma. He led them to take the conversation to their hearts, gave them cause to rejoice and made them happy.

After he had taught them, led them to take the conversation to their hearts, given them cause to rejoice and made them happy, he said to them: "Friends, those of you who wish to listen to the Dharma should go to the Tathāgata in the evening!"

After he had said this, they left that place, and all went their separate ways.

12. Then the courtesan's daughter Suvarṇottamaprabhāśrī and the banker's son Bhayadatta went to the park together. There were bunches of flowers spread everywhere there, giving off their fragrance. There were awnings decorated with parasols, banners and ensigns. They prepared riches of food and drink, and stayed in the park and gathered drums, large and small cymbals and songs around them for amusement. Because they had eaten and drunk so much, they became quite intoxicated, and the courtesan's daughter Suvarṇottamaprabhāśrī fell asleep on a pillow on the lap of Bhayadatta, the banker's son.

Then that girl, by means of her power of supernormal knowledge, made her body appear withered, and gave the impression that she was dead. Her whole body became impure and appeared to be a rotting corpse. Ill-smelling impurities came from the two openings of her

ears, from her eyes, and from the inside of her nose and spread all over her body. A foul odor came from the inside of her mouth, and filled the whole park. Blood and pus flowed from every pore. Her liver and all her intestines appeared from her abdomen, with her navel in the center. Excrement and urine appeared and flowed out from her anus and her vulva. Her brains flowed out from her head, and blue flies began creeping over the nails of her feet and hands. Bhayadatta, the banker's son, saw what had happened to the girl's body. When he saw her, he was overtaken by fear and terror, and having no protection or support, no resort, he sought protection. He was greatly frightened, and he trembled and cried bitterly. Such great fear arose in him for two reasons. He was an ordinary person outside the religious life, and he saw the crimes which are connected with such fear. "As punishment for this girl's fate, King Ajātaśatru will kill me", he thought. He moved the girl off his lap and tried to escape, but he couldn't. All of his companions saw his great and terrible fear, and ran away.

Then, alone and without friends, he sat down and thought: "Who is going to free me from this great fear which afflicts me – a god, a snake-god, a meat-eating demon, a celestial musician, a giant, a divine bird, a centaur, a great snake, a man, a non-human being, a monk or a brahmin?"

13. As the banker's son's roots of good had not yet matured, he had not heard the teaching which the princely Mañjuśrī had given to the girl, and did not know it. Because of the magical presence of the princely Mañjuśrī, though, the following verses resounded from all the trees in the park:

- 1) All worlds are non-existent. It is like seeing an illusion, but the boy sees moments of existence as having an essential nature.
- 2) That which is clothed in flesh and blood deceives the foolish. The unwise and the childish imagine that the non-existent is existent, and become impassioned.
- 3) He is like an unwise man walking with a jar which has drawings on its surface, but which is full of ill-smelling matter.

- 4) While he is walking, however, the jar falls, and when he sees the ill-smelling matter, his passion ceases and he runs away, even though he was impassioned previously.
- 5) In the same way, the unwise and the foolish become mentally impassioned – becoming impassioned by imagining color, beauty, and the appearance of women.
- 6) But you, my boy, should understand the essential nature of the body. What wise man becomes impassioned by the rotten smell from a cemetery?
- 7) Do not be afraid: there is no reason to be frightened by the non-existent. Look at the essential nature of the things that used to depress you.
- 8) A wonderful teacher of the Dharma clears away the fear of those who are afraid. A teacher whose name is ‘The Lion of the Śākyas’ has appeared.
- 9) Pleasure is impermanent and does not abide. It is like a flash of lightening. Though it shines forth, it is not real and the wise are not attached to it.
- 10) Bubbles and foam arise from turbulent waters, arising in dependence on causes and circumstances, but with no subject which acts.
- 11) In just the same way, names and form arise from actions. They stem only from causes, but have no subject which acts.
- 12) Where has the beautiful color gone? And where do the impurities which frightened you so much just now come from? That, my boy, is what you should realize.
- 13) Moments of existence are not found in the outside world, and they do not come from any direction. They are beyond both coming and going, and you should understand their essential nature.
- 14) There is no subject which acts or feels, and moments of existence, which have no subject which acts or feels, are like illusions and not existent things.
- 15) Understand your own body in this way, and you should not be frightened by the body of another.

16) Just as one experiences amorous play and pleasure when one dreams, all amorous pleasure and play is like the amorous play one experiences in a dream.

17) So, my boy, go to the Lion of the Śākya, and he will pull your fear and terror up by its roots.

18) Your father and mother are no longer your protection, nor your friends and relatives. When they have left you, how can you do what you wish?

19) So go for protection to the one who clears away the fear of those who are afraid, the Awakened One who is the protector of the unprotected, to the Dharma, and to the supreme Assembly.

20) Those who go to him for protection – be they gods, celestial musicians or men – they are liberated from all fear, and happiness is not hard for them to obtain.

14. Then, when the banker's son had heard those verses, he felt happy and rejoiced. He had got rid of his fear, and he felt joy. Overjoyed, he disposed of the rotting corpse and left the park. Then, the Blessed One emitted a ray of light from his body in order to educate the banker's son, and the whole land of Magadha was filled with that light. The boy saw the Tathāgata, the Saint, the Completely Awakened One from a distance, looking like the orb of the rising sun, burning with heat and beauty, bringing glory and happiness, with his senses calmed, with his mind calmed, well trained, incomparable, having obtained the highest truth, shining like a sacrificial post of gold, with his senses guarded and controlled like those of an elephant, clear and shining, not turbid like the sea, adorned with the thirty two characteristics of a great man, surrounded by his disciples, teaching the Dharma. The path upon which he was walking was variegated and beautiful to behold, a railing of gems was set up and flowers were scattered all around.

15. Then the Powerful One, the King of the Gods, appeared before the boy, and addressed him:

– Boy, now that you have seen the Tathāgata, your mind will be at ease, and that is truly a great attainment. The Tathāgata is thinking of you, boy, so set out on this road and go to the Tathāgata!

So the boy went with the Powerful One, the King of the Gods, to the Blessed One, and The Powerful One, the King of the Gods, gave the boy some *māndārava* flowers saying: “Boy, you should sprinkle these over the Tathāgata.” At this, the boy sprinkled the flowers over the Blessed One. When he had done this, he bowed his head to the Blessed One’s feet, and circumambulated him three times. Then he sat down before the Blessed One, and addressed the him with the following words:

– Blessed One, I take my refuge in the Blessed One, his Dharma and his Community, and I transform my root of good into complete awakening. Blessed One, I led this famously beautiful girl Suvarṇot-tamaprabhāśrī, who was approached even by kings, to the park to have fun and pleasure with her, but suddenly she lost all of her color and her body started to rot. As all my companions have left me, I have become very frightened. Blessed One, will the king not execute me as punishment for this?

The Blessed One said:

– My boy, have no doubt. Fear no longer arises in those who have taken their refuge in the Buddha, so since I have invited you here by means of the absence of fear, have no fear! Instead, give up the cause from which fear and terror arise!

The boy said:

– Blessed One, what is the cause of fear and terror?

The Blessed One said:

– Desire, my boy, aversion and bewilderment are the cause of fear and terror. The arrogance of thinking ‘I am’ is the cause. Being obsessed with doctrinal viewpoints is the cause. Attachment caused by thirst is the cause. Egotism and self-centered ideas are the cause. Attachment to things is the cause. Possessions and quarreling are the cause. The fetters of viewing things as substantial and real is the cause. Seeing the impermanent as permanent is the cause. Seeing suffering as happiness is the cause. Seeing the ugly as beautiful is the

cause. Seeing no-self as self is the cause. The idea that there is something to hold on to among the elements of the personality is the cause. Lack of insight into the spheres of perception is the cause. Absence of knowledge of the fields of perception is the cause. Not seeing the defects of the body is the cause. Enjoyment of life is the cause. Fear and terror arise from these causes, and so they should be done away with.

16. My boy, do you see the dead body of this girl?

The boy said:

– Blessed One, I see it.

The Blessed One said:

– My boy, all composite things are like this: impermanent, filled with suffering and without self. They are always changing and unstable, without permanence. They deceive foolish people. They arise from falseness. They are without activity, and their establishment is illusory. They are like an illusion because they are manifested from nothing. They are like a dream because they provide a limited kind of enjoyment. They are like a mirage because they manifest out of bewilderment. They are like a reflection because, like an image in a mirror, they do not perish as a consequence of the ripening of actions. They are like the reflection of the moon in water because they do not change. They are like an echo because sound is produced from the soundless. They are like shadows because they are the gate of non-production. They are like an empty fist because they are empty of any essential nature. They are like the wind because they cannot be held on to. They are false, without support, without purpose. They do not diminish or increase. In this way, my boy, all moments of existence are without a controlling self, and you should not be attached to them. What do you think then, my boy? How do you view the thoughts and reflections connected to your desire?

The boy said:

– The desire of childish ordinary people arises from imagining a beautiful complexion and bodily form. It does not arise when they contemplate impurity, and so on as found in the discipline of the noble

Dharma. Blessed One, if one does not produce thought-constructions of desire, its origin does not arise.

17. The Blessed One said:

– Very good! Very good, my boy! This is how it is, the essential nature of desire is to not make thought-constructions or conflicting thought-constructions. So, my boy, you should practice fundamental mental effort concerning the teachings on the absence of views of your own, on the absence of the views of others and on the absence of attributing views to others.

The boy said:

– But, Blessed One, how does the bodhisatva practice fundamental mental effort?

The Blessed One said:

– My boy, the bodhisatva seeks awakening by means of the essence of desire. My boy, the bodhisatva seeks awakening by means of the essence of aversion, the essence of bewilderment, the essence of all the vices.

My boy, desire, aversion and bewilderment are insubstantial, and the bodhisatva's entrance into knowledge is in accordance with this.

My boy, desire, aversion and bewilderment have no root, no dwelling-place, no foundation, no subject which acts or feels. They are beyond the dichotomy of inner and outer. They are empty, without self, being, life-principle, life-soul, spirit or personality. They have no distinguishing marks, no construction of distinguishing marks, no wishful thinking, no pleasure, no passion, no thirst, and no formative factors.

My boy, desire, aversion and bewilderment are unborn, and the bodhisatva's entrance into knowledge is in accordance with this.

Further, my boy, all the thoughts of the bodhisatva who practices in the fundamental way are awakening. Why?

The understanding of thought is beyond demonstration, beyond wishful thinking, beyond information. It is like an illusion, not inside, nor outside, nor both. It is therefore formless, and that, my boy, is

exactly what the awakening of the bodhisatva is. Moreover, my boy, there is nothing that the bodhisatva needs to understand apart from his own thoughts. To understand one's own thoughts is indeed to understand the thoughts of all beings. If one's own thoughts stand aloof, the thoughts of all beings stand aloof. By understanding the essence of one's own thoughts, one understands the essence of the thoughts of all beings. If one's own thoughts are pure, the thoughts of all beings are pure. If one's own thoughts are without desire, the thoughts of all beings are without desire. If one's own thoughts are without aversion, the thoughts of all beings are without aversion. If one's own thoughts are without bewilderment, the thoughts of all beings are without bewilderment. If one's own thoughts are without vices, the thoughts of all beings are without vices. This understanding is the understanding of omniscience.

Thus, my boy, the bodhisatva who practices fundamentally has acquired the insight that the thoughts of all beings are essentially without vices.

Moreover, because of their expanded vision which is in accordance with the true Dharma, there is no fervent desire in the trains of thought of those who are not stained by vices, even though they may occasionally be sullied by adventitious vices. Thus, those bodhisatvas are not stained by vices because they see that vices are adventitious.

When this teaching had been given, the banker's son Bhayadatta attained patient acceptance in accordance with the Dharma. The courtesan's daughter Suvarṇottamaprabhāsrī noticed that the banker's son Bhayadatta had been educated, and accompanied by about five hundred divine girls, caused cymbals to sound, music to be heard, and songs to be sung. She went to the Blessed One, bowed her head to his feet, and sat down before him.

18. Then the princely Mañjuśrī addressed himself to the banker's son Bhayadatta:

– My boy, do you know this sister?

The boy said:

– Yes, I do.

Mañjuśrī said:

– What do you know her to be?

Then the boy spoke these verses to the princely Mañjuśrī:

1) Beautiful forms are just like a heap of foam. Feelings are just like bubbles. Concepts are like a mirage. The formative principles are like the soft plantain tree.

2) Consciousness is just like an illusion. Everything is produced from fantasies, and from the non-existent imaginings of a fool. Thus I know her to be the non-existent thought-construction of a child.

3) Her body itself is inactive. It is dead matter, like grass and stones. Consciousness is impossible to display. This is what I know her to be.

4) There is no being, no self, no life-principle, no person in this body. It is just a heap. This is what I know her to be.

5) There is no desire, aversion or bewilderment, no vice and no purification in it. This is what I know her to be.

6) The childish confusion of fools is to be found in superficial teachings. The wise are not attached to this. This is what I know her to be.

7) This form has the same nature as an ill-smelling corpse lying in the jungle. This is what I know her to be.

8) It is unborn in the beginning, does not perish in the end and is non-existent in the present. This is what I know her to be.

9) As I have been liberated by impurity after being stupefied by this young woman, I am not really able to say, Mañjughoṣa, what this is about.

10) Although there is really no death, and no transmigration, I still manifest my death for the sake of living beings who are coming to maturity, so that no one will fail to seek awakening.

11) My desire, my aversion, and all my vices are superficial. The character of all beings is the same. This is the reality of all things.

19. Then the Blessed One smiled. The nature of the Awakened One is such that when he smiles, light of many colors appears from the opening of his mouth: blue, yellow, red, white, rose, crystal, and

silver. When it had appeared, it reached all the way to the heaven of Brahma, and penetrated innumerable world-spheres with light. When it returned it was absorbed into the top of the Blessed One's head. The Venerable Ānanda, saw the Blessed One smile, and approached his feet. He put his cloak over one shoulder and placed his right knee on the ground. He bowed his head as he joined his palms towards the Blessed One in veneration, and addressed the Blessed One as follows:

– The tathāgatas, those who are worthy of offerings, the Completely Awakened Ones do not smile without a particular reason and cause. So, Blessed One, what is the reason, what is the cause, for your smile?

Then Ānanda spoke the following verses:

1) The leader, the knower of the world for whom there is no false doctrine, the teacher does not smile without a cause. Thus, since you have smiled, we ask you earnestly: What is the cause of your smile?

2) Having seen the smile of the Victorious One, doubt has arisen in the world, also among the gods. So we ask you to clear away the uncertainty of the doubtful. Best of men, please demonstrate to us the cause of your smile.

3) Who are those who have set their minds on the Dharma? Who are the ones who in reality have been seen by the Victorious Ones? Who are those who have made offerings to the Awakened One and praised him today? This is what we wish to hear.

4) Who are those who have defeated Māra and his forces? Who has satisfied the mind of our teacher today? Who has understood the depth of conditioned things today? We ask you to hear us. Please clear away our doubts.

5) The whole world praises you with the palms of their hands joined together because they wish to hear why our leader has smiled. Best of beings with two feet, please bring forth compassion and clear away the perplexity of doubt.

20. The Blessed One said:

– Ānanda, do you see this courtesan's daughter Suvarṇottamaprabhāśrī?

Ānanda said:

– Yes, Blessed One, I see her. I see her, Sugata.

The Blessed One said:

– Ānanda, the princely Mañjuśrī has inspired this courtesan's daughter Suvarṇottamaprabhāśrī to fully grasp incomparable complete awakening. When she had heard about the Dharma from him, she developed the kind of patient acceptance which is in accordance with all things.

The Blessed One said:

– Ānanda, do you see this banker's son Bhayadatta?

Ānanda said:

– Yes, Blessed One, I see him. I see him, Sugata.

– The Blessed One said: Ānanda, I inspired this banker's son Bhayadatta to fully grasp incomparable complete awakening. When he heard about the Dharma from me, he developed the kind of patient acceptance which is in accordance with all things. Ānanda, in a world age nine million two hundred thousand world ages from now, he will be called Ratnasambhava, and this courtesan's daughter Suvarṇottamaprabhāśrī will reach complete awakening in a world sphere called Ratna. She will be a tathāgata, worthy of offerings, a fully awakened one called Ratnaprabha. Moreover, Ānanda, the pleasure and delight of the beings in that world sphere will be like that of the gods of the class of thirty-three. The only jewels there will be bodhisatva-jewels, and the lifespan of that tathāgata will be immeasurable. During the life of this completely awakened one, the banker's son Bhayadatta will be born as a bodhisatva called Guṇaratnaprabha, and he will do the work of preserving the collected teachings of the Tathāgata. When the Tathāgata Ratnaprabha reaches final nirvana, he will pronounce the following prophecy for that bodhisatva Guṇaprabha: 'This bodhisatva Guṇaprabha will reach complete awakening after me, and will be a tathāgata, worthy of offerings, a fully awakened one called Ratnārcis. His buddha-field will resemble mine in appearance'. As soon as the prophecy had been spoken for the two of them, for the courtesan's daughter Suvarṇottamaprabhāśrī and for the banker's son Bhayadatta, the six forms of existence in this world system of three thousandfold

worlds were shaken, and all the worlds were illuminated by a great brightness. As that prophecy was set forth, a hundred thousand beings developed the thought that they would reach incomparable complete awakening.

21. Then the Venerable Ānanda addressed the Blessed One: Blessed One, what is the name of this exposition of the Dharma? How should it be adopted? The Blessed One said: Ānanda, you should adopt this exposition of the Dharma as ‘The Chapter on the Gate to the Great Presentation’. You should adopt it as ‘The Miraculous Play of Mañjuśrī’. You should adopt it as ‘The Education of the Courtesan’s Daughter Suvarṇottamaprabhāśrī’.

When the Blessed One had uttered these words, the Venerable Ānanda, the courtesan’s daughter Suvarṇottamaprabhāśrī, the banker’s son Bhayadatta, the princely Mañjuśrī, the bodhisatvas, those great beings, and all their retinues, and the world with its gods, men, giants, and celestial musicians were overjoyed and they praised what the Blessed One had said.

Thus is the Mahāyāna sūtra, “The Miraculous Play of Mañjuśrī”
ended.