

༄༅། །དཀོན་མཆོག་སྒྲིབ།

The Jewel Cloud

Ratnamegha

འཕགས་པ་དགོན་མཚོག་སྤྱིན་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa dkon mchog sprin ces bya ba theg pa chen po'i mdo

The Noble Great Vehicle Sūtra “The Jewel Cloud”

Āryaratnameghanāmamahāyānasūtra



Toh 231
Degé Kangyur, vol. 64 (mdo sde, wa), folios 1.a–112.b.

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

First published 2019
Current version v 1.30.10 (2021)
Generated by 84000 Reading Room v2.4.5

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



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

This print version was generated at 9.13am on Wednesday, 26th May 2021 from the online version of the text available on that date. If some time has elapsed since then, this version may have been superseded, as most of 84000's published translations undergo significant updates from time to time. For the latest online version, with bilingual display, interactive glossary entries and notes, and a variety of further download options, please see <https://read.84000.co/translation/toh231.html?>

co.

TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Jewel Cloud
 - 1. The Translation
 - c. Colophon
- ab. Abbreviations
- n. Notes
- b. Bibliography
 - Tibetan and Sanskrit Source Texts
 - Tibetan Secondary References
 - Western Translations and References
- g. Glossary

s.

SUMMARY

s.1

On Gayāśīrṣa Hill, Buddha Śākyamuni is visited by a great gathering of bodhisattvas who have traveled miraculously there from a distant world, to venerate him as one who has vowed to liberate beings in a world much more afflicted than their own. The visiting bodhisattvas are led by Sarvanīvaraṇa-*viṣkambhin*, who asks the Buddha a series of searching questions. In response, the Buddha gives a detailed and systematic account of the practices, qualities, and nature of bodhisattvas, the stages of their path, their realization, and their activities. Many of the topics are structured into sets of ten aspects, expounded with reasoned explanations and illustrated with parables and analogies. This sūtra is said to have been one of the very first scriptures translated into Tibetan. Its doctrinal richness, profundity, and clarity are justly celebrated, and some of its key statements on meditation, the realization of emptiness, and the fundamental nature of the mind have been widely quoted in the Indian treatises and Tibetan commentarial literature.

ac.

ACKNOWLEDGEMENTS

ac.1 Translated by the Dharmachakra Translation Committee under the guidance of Chökyi Nyima Rinpoche. Thomas Doctor produced the translation and wrote the introduction. Khenpo Pema Namgyal and Karma Ozer helped with difficult passages. Andreas Doctor compared the draft translation with the original Tibetan and edited the text.

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

ac.2 The generous donation of George Gu, May E. Ho Gu, Likai Gu, Tiffany Tai, Lillian Gu, Jerry Yen, E. E. Ho, Minda and Miin Ho, Chung Da, and Beiying Ho, which helped make the work on this translation possible, is most gratefully acknowledged.

i.

INTRODUCTION

i.1

The Jewel Cloud is a very rich and closely packed Mahāyāna sūtra. Evidence of its authority in India can be found in many philosophical commentaries; for example, it is cited three times in the *Sūtrasamuccaya* (Toh 3934), which is attributed to Nāgārjuna, and repeatedly throughout Śāntideva's *Śikṣāsamuccaya* (Toh 3940). Citations and references, sometimes at central junctures, are also found in the works of authors such as Bhāviveka (circa 500–78), Candrakīrti (seventh century), Śāntarakṣita (725–88), and Kamalaśīla (eighth century).¹ It is no surprise, therefore, that throughout the centuries *The Jewel Cloud* has remained an important scriptural source for authors from all schools of view and meditation found in Tibet. Although the Sanskrit of many passages is preserved in the excerpts cited in the Indian śāstra literature, *The Jewel Cloud* as a whole is unfortunately no longer extant in Sanskrit. Four versions of the sūtra are, however, available in Chinese translation: Taishō 658, translated by Mandrasena in 503 CE; Taishō 659, translated by Maṅḍalasena and Saṅghabhara in the sixth century;² Taishō 660, translated by Dharmaruci in 693 CE; and Taishō 489, translated by Dharmarakṣa and Weijing in 1019–23 CE.

i.2

In several traditional Tibetan histories, *The Jewel Cloud* is said to have been among the first few sūtras translated into Tibetan, using the new script devised by Tönmi Sambhoṭa during the reign of King Songtsen Gampo (circa 617–50).³ Some accounts add that the sūtra formed part of the collection of scriptures that Tönmi Sambhoṭa carried with him upon his return to Tibet as gifts for the king from his Indian patron.⁴ However, if a seventh century translation of this text did indeed exist,⁵ it has not survived as such, and has either been lost or must be assumed to have formed the basis of the revised version we have today, produced during the principal “early” translation period some two centuries later.

i.3

This surviving version of the *The Jewel Cloud* in Tibetan translation can be dated to the late eighth or early ninth century by the translators and editors mentioned in its colophon. However, the identity of the translators and their exact role are recorded with some differences between the colophons of the available recensions. In Kangyurs of the Tshalpa (*tshal pa*) group (such as the Degé), the translators are listed as Rinchen Tso and Chönyi Tsultrim,⁶ while Kangyurs of the Thempangma (*them spangs ma*) line, instead of Rinchen Tso, name “the great editor and Lotsawa, Bandé Vairocanarakṣita.”⁷ Moreover, whereas the colophons of the Tshalpa group state that the translators “translated, edited, and finalized” the sūtra, the Thempangma witnesses only mention that they “edited, finalized, and revised” the translation. Some ambiguity therefore remains as to whether the translators were merely editing a preexisting translation according to the new lexicon that was being implemented at the time, or whether they produced an entirely new translation. Given that this was a time when many older translations were revised—and the prominent role Rinchen Tso and Chönyi Tsultrim are said to have played in the revision process, discussed in the two paragraphs below—we concur with Cristina Scherrer-Schaub (2002) that the former hypothesis seems the most likely.⁸

i.4 As the great text translation project of the early period evolved, this sūtra’s dense, systematically arranged enumerations of doctrinal topics clearly made it an important work of reference. Scherrer-Schaub and, more extensively, Ulrich Pagel (2007) have shown how it was most likely a major lexical source for the *Mahāvvyutpatti*, a ninth century dictionary of Sanskrit-Tibetan Buddhist terminology.⁹ For several sets of qualities and names listed in the sūtra’s introduction (1.3 to 1.4) most of the items appear in the *Mahāvvyutpatti* almost precisely in the same sequence. Several other lists, too, of dhāraṇīs, samādhis, etc., in *The Jewel Cloud* correspond nearly verbatim with lists in the *Mahāvvyutpatti*, without any other potential sources being identifiable.¹⁰

i.5 It is significant here that both Rinchen Tso and Chönyi Tsultrim are recorded as being influential contributors to the terminological revision that culminated in the third imperial decree, in the year 814 CE, and these translators’ work on *The Jewel Cloud*—whether it was being translated for the first time or, more likely, an earlier translation was being revised—is explicitly stated to have coincided with the preparation of a companion text to the *Mahāvvyutpatti* known as the *Draḥor Bampo Nyipa* (*sgra sbyor bam po gnyis pa*, or *Madhyavyutpatti*).¹¹ This was the manual of translation techniques and charter of officially sanctioned practice promulgated at the time, and in its

introduction both figures are listed by their Sanskrit names, Ratnarakṣita and Dharmatāśīla, along with the honorific title of “Tibetan preceptors” (*bod kyi mkhan po*).¹²

- i.6 The sūtra’s rich doctrinal content is woven into a narrative structure that opens with Buddha Śākyamuni on Gayāśīrṣa Hill in Gayā, presiding over a great gathering of monks, bodhisattvas, gods, and other nonhuman beings. The Buddha radiates a miraculous light that illuminates the universes in the ten directions. In an extremely distant universe, the bodhisattva followers of the buddha Padmanetra notice this light. When the great bodhisattva Sarvanīvaraṇaviṣkambhin asks his teacher about it, Buddha Padmanetra explains its origins, and Sarvanīvaraṇaviṣkambhin is so touched by Buddha Śākyamuni’s compassionate acceptance of the barbaric and ungrateful beings who inhabit that realm that he asks permission to travel there, to see Buddha Śākyamuni and offer him his worship.
- i.7 Having obtained Padmanetra’s blessing for the visit, Sarvanīvaraṇaviṣkambhin leads a great gathering of bodhisattvas on the journey to Śākyamuni’s realm and Gayāśīrṣa Hill at Gayā. In worship of Śākyamuni, the bodhisattvas emanate an infinite cloud of miraculous offerings. Likewise, to alleviate the suffering of the beings born in the universe within which Śākyamuni resides, the bodhisattvas send forth a vast array of emanated beings and objects. Through these emanations, they heal sentient beings and transform their environment.
- i.8 Sarvanīvaraṇaviṣkambhin then asks Buddha Śākyamuni a long series of questions, all of which are concerned with the nature, qualities, and activities of bodhisattvas. The main part of the sūtra consists of Śākyamuni’s detailed replies to these questions, interspersed with supportive dialogues between Sarvanīvaraṇaviṣkambhin and the Buddha. The carefully structured enumeration of subjects is a particular feature of this sūtra. Starting with the ten perfections, over one hundred topics are explained in detail, many of them subdivided into groups of ten subtopics, and some branching out into many more. The sixth of ten topics within a section on how bodhisattvas are similar to the wind, for example, includes a long series of further lists of the qualities of bodhisattvas, and then of the qualities of thus-gone ones, too—all within the analogy of how the activity of bodhisattvas creates a whole “universe” of positive qualities in the same way that the element wind is instrumental in creating the physical universe.¹³ Despite this latter mention of the qualities of thus-gone ones (and another passage on their greatness, 1.539–1.557, within the section on abundant faith), the large majority of these topics focus firmly on the bodhisattva path in all its ramifications, the predominant theme of Sarvanīvaraṇaviṣkambhin’s questions. Indeed, the

Buddha's replies follow Sarvanīvaraṇaviṣkambhin's initial questions so closely that the paragraphs containing those questions (1.57–1.62) provide a concise and useful table of contents of the themes treated in the sūtra.

- i.9 In the course of the Buddha's explanations, many beings are profoundly affected by his teaching, and we hear of their attainment of varying degrees of liberation and accomplishment. As Śākyamuni's teaching concludes, miraculous signs appear and innumerable beings express their admiration and joy for the teaching. The goddess Amartyā, whose home is Gayāśīrṣa Hill, also comes forth to circumambulate the Buddha in homage. Śākyamuni takes the occasion to explain to certain disbelieving members of the gathering how the goddess, despite her seemingly ordinary female form, in fact possesses perfect buddha qualities.
- i.10 In reply to Sarvanīvaraṇaviṣkambhin, the Buddha next explains about the sūtra's powers and blessing, describing it as the mother of all Dharma teachings and the Vinaya of the bodhisattvas. The Buddha also offers guidelines for the teaching and study of the sūtra, and the god Śakra promises to serve and protect those who commit themselves to its teaching. At Sarvanīvaraṇaviṣkambhin's request, Śākyamuni provides the sūtra with four distinct names. As the great gathering rejoices, the sūtra concludes.
- i.11 In the course of Śākyamuni's explanations to Sarvanīvaraṇaviṣkambhin there emerge certain statements that have become particularly absorbed into Tibetan Dharma literature and discourse in general. One such classic maxim is *The Jewel Cloud's* definition of Buddhist meditation in terms of *śamatha* and *vipaśyanā* (1.526): "Tranquility is one-pointed mind. Special insight is to discern phenomena as they actually are." This passage, as well as *The Jewel Cloud's* description of the stages of the realization of emptiness (1.524), had already been cited by the Indian master Kamalaśīla, who relied on *The Jewel Cloud* to support his account of a gradual path for which careful reflection and the accumulation of vast merit are indispensable.¹⁴ Later, in his *Great Treatise on the Stages of the Path*, Tsongkhapa Losang Drakpa (1357–1419) refers to both *The Jewel Cloud* and Kamalaśīla¹⁵ in his own discussion of the relationship between tranquility and special insight, thus warning against a pursuit of nonconceptual meditation at the expense of scholarly learning.
- i.12 Yet the sūtra is also celebrated among the Tibetan exponents of "extrinsic emptiness" (*gzhan stong*), an interpretational current that Tsongkhapa and many others have ardently sought to refute. Thus, for example, Kongtrul Lodrö Thaye (1813–99) includes *The Jewel Cloud* in a list of ten particularly profound sūtras in his commentary on the *Ratnagotravibhāga*.¹⁶ While the term

tathāgatagarba does not occur in the sūtra, *The Jewel Cloud* indeed teaches that the true nature of things is pure, sublime, indestructible, and everlasting (1-389).

i.13 Testifying to the richness and diversity of the sūtra's themes, we may also note another short but equally oft-cited passage: "The mind precedes all phenomena, so knowledge of the mind leads to knowledge of all phenomena" (1.476). Hence, with this declaration, *The Jewel Cloud* is also frequently invoked in approaches that, rather than subscribing to an elaborate process of combined scriptural learning and rational inquiry, teach awakening through directly recognizing the mind's fundamental nature.¹⁷ With its detailed descriptions of the bodhisattvas' intentions and activities, *The Jewel Cloud* addresses a rich spectrum of topics, such as ethics, metaphysics, soteriology, and more.

i.14 In producing this translation, we have based our work on the Degé xylograph, while also consulting the Comparative Edition of the Kangyur and the Stok Palace manuscript. Interestingly, our comparison of the various sources has shown that the Degé and Stok Palace Kangyurs often align, even when other Tshalpa Kangyurs offer different (and sometimes better) readings.¹⁸ We also occasionally compared these sources to the available Dunhuang fragments of *The Jewel Cloud*.¹⁹ As for the Sanskrit sources, we made use of the passages contained in Śāntideva's *Śikṣāsamuccaya* and the available entries in the *Mahāvīyutpatti*. Due to constraints on resources and our linguistic limitations we did not, however, make use of all the citations found in the Indian śāstra literature or the four Chinese translations. It is our hope that future research on this seminal sūtra may incorporate these sources to a greater degree than has been done here. Such research is certain to further inform our understanding of the historical circumstances surrounding the Tibetan efforts of the imperial period to translate Buddhist texts in general, and the fascinating history of *The Jewel Cloud* in particular.

The Noble Great Vehicle Sūtra

The Jewel Cloud

1.

The Translation

[F.1.b] [B1]

1.1 Homage to all the buddhas and bodhisattvas!²⁰

1.2 Thus did I hear at one time. The Blessed One was residing at Gayāśīrṣa Hill in the Gayā region together with a great saṅgha of seventy-two thousand monks. All of them were worthy ones who had brought the defilements to exhaustion. They were free from affliction and composed. Their minds were fully liberated. Their insight was fully liberated. They were beings of noble birth, great elephants, who had accomplished their tasks and completed their work. They had laid down their burden and fulfilled their objectives. With all their bonds to existence exhausted, they had reached the utter liberation of the mind by means of genuine knowledge.²¹ They had reached the final culmination of complete mastery over mind [F.2.a] and were experts with respect to the realm of phenomena. They were children of the King of Dharma. Completely disinterested in acquisitions and praise, they were true renunciants, who had completed their ordination and perfected their pursuits. Thus, they all remained upon the path to nirvāṇa²²—all except for one: the venerable Ānanda.

1.3 The Blessed One was also accompanied by a great gathering of eighty-four thousand bodhisattvas, all of whom were obstructed by only a single birth. They were all turned toward omniscience, pursuing omniscience, approaching omniscience, and reaching omniscience. They had all attained unimpeded retention and absorption, entered the absorption of the heroic gait, and were reveling in magnificent forms of superknowledge. Their path was uninterrupted, and they were entirely free of obscurations, hindrances, or disturbances. They spread their great love and compassion throughout all the worlds of the ten directions, and they were experts in traveling to infinite buddha realms. They experienced emptiness, remained within the absence of marks, and were free from any fixation on wishes. They pursued the

welfare of all beings and were experts with respect to the entire domain of the buddhas. Their wisdom was boundless, their minds were vast like the sky, deep as the sea, and unshakable like Sumeru, the king of mountains. [F.2.b] Like lotuses, their minds were unstained; like jewels, their minds were pure; like gold, their minds were refined.²³

1.4 Among them were the bodhisattva great beings²⁴ Ratnaketu,²⁵ Ratnapāṇi,²⁶ Ratnamudrāhastā, Ratnamukuṭa, Ratnacūḍa, Ratnakūṭa, Ratnākara, Ratnaśikhara, Ratnadhvaja, Vajragarbha, Suvarṇagarbha, Ratnagarbha, Śrīgarbha, Śubhagarbha, Śubhāvimālagarbha, Tathāgatagarbha, Jñānagarbha, Sūryagarbha, Samādhigarbha, Padmagarbha, Vimukticandra,²⁷ Samantacandra, Avalokiteśvara,²⁸ Mahāsthāmaprāpta, Samantabhadra, Samantanetra, Padmanetra, Vimalanetra, Viśālanetra, Samanteryapatha, Samantaprāsādika, Samantacāritramati, Jñānamati, Dharmamati, Jayamati, Uttaramati, Vajramati, Viśeṣamati, Simhāvīkṛīḍita, Mahāghoṣasvararāja, Simhanādanādin, Gambhīraghoṣasvaranāditā,²⁹ Anupalīpta, Sarvamalāpagata, Candraprabha, Sūryaprabha, Jñānaprabha, Jñānaśrī, Bhadrāśrī, Candrāśrī, Padmaśrī, Ratnaśrī, Mañjuśrīkumārabhūta, Bhadrāpāla and the others among the sixteen holy beings, as well as Maitreya and all the other bodhisattva great beings of the excellent eon.

1.5 Present there were also the four great kings and the other gods of the Heaven of the Four Great Kings, as well as Śakra, king of the gods, [F.3.a] along with the other gods of the Heaven of the Thirty-Three. Present there were the gods of the Heaven Free from Strife,³⁰ such as Suyāma,³¹ the gods of the Heaven of Joy, such as Saṃtuṣita,³² the gods of the Heaven of Delighting in Emanations, such as Sunirmita; and the gods of the Heaven of Making Use of Others' Emanations, such as Vaśavartin.³³ Present were Sārthavāha and other such māras of the side of virtue, Mahābrahmā and all the gods of the Realm of Brahmā, and Maheśvara accompanied by all the gods of the pure abodes. Present were Vemacitra, Balin, and Dhanada, rulers of the demigods, along with many hundreds of thousands of demigods. Present also were the nāga kings Anavatapta, Manasvin, Sāgara, Ananta, and Vāsuki, along with many hundreds of thousands of other kings of the nāgas; many hundreds of thousands of nāga princes, such as Śrītejas; and numerous nāga ladies. Present also were hundreds of thousands of gods, nāgas, yakṣas, gandharvas, demigods, garuḍas, kiṃnaras, and mahoragas. At the time, the area surrounding Gayāśīrṣa Hill in the Gayā region was filled to the brim with gods, nāgas, yakṣas, gandharvas, demigods, garuḍas, kiṃnaras, mahoragas, humans, and nonhumans. These beings filled the land and the sky to a radius of four leagues, so that not even a particle the size of a fraction of the tip of a hair could be inserted anywhere.

1.6

At the center of this assembly was the lion throne of the Blessed One. One league tall and half a league wide, the throne was cushioned with numerous divine fabrics, canopied with webs of jewel bells, draped with hundreds of thousands of brocade tassels, and adorned with scattered flowers. The vajra surface of the ground where the throne stood was delightful and smooth, like the palm of a hand. [F.3.b] Well sprinkled and well swept, the ground was fragrant and covered with a scattering of many hundreds of thousands of divine flowers. For the sake of the Blessed One's enjoyment, the area had golden lotus flowers, each the size of a chariot wheel³⁴ and with many hundred thousand petals. These lotuses grew from stems of beryl, had cores of sapphire, and their anthers were of emerald. They had a captivating scent, were of perfect beauty, and were delightful to the touch. Not too far yet not too close to each of the throne's four corners stood a jewel tree. Each of the trees had grown to a height of two and a half leagues with a trunk that reached a width of two krośas.

1.7 Seated upon this well-arranged throne was the Blessed One. With perfectly pure wisdom, he was turning the wheel of Dharma. Conquering all māras and opponents, he remained unblemished by any mundane qualities. He was fearless and indomitable, like a dauntless lion. He was clear like a lake, immaculate and lucid. Resembling the ocean, he was deep and hard to fathom, a source of jewels. He was truly elevated like the king of mountains, sparkling like the sun, and delightful like the moon. Like a great nāga, he let the rain of Dharma fall. Like Mahābrahmā, he was the whole world's superior. The master of an infinite circle of extremely adept disciples, he was the center of attention for the entire great assembly that contained Śakra, Brahmā, and one hundred sextillion guardians of the world.

1.8 Within this gathering the Blessed One was magnificent, brilliant, and resplendent. From the magnificent, brilliant, and resplendent *uṣṇīṣa* upon his head shone forth millions of circles of light, forming what is known as *the light of universal illumination*. As this light shone forth, all the worlds in the ten directions were illuminated. The light then returned and circled around the Blessed One three times before it entered his mouth. [F.4.a] At that point, it could not be seen whether the Blessed One's mouth was open or closed. Similarly, the light of the sun or the moon may enter the expanse of space, and yet the expanse of space cannot be seen to be either open or closed. In the same way, these light rays entered the mouth of the Blessed One, and yet his mouth could not be seen to be either open or closed. Moreover, when melted butter, or oil, or water is poured onto a mound of sand, it cannot be said whether the mound is open or closed. Similarly, although the light rays entered the Blessed One's mouth, his mouth could not be seen to be either open or closed.

- 1.9 Now, to the east of this buddha realm, beyond as many worlds as there are grains of sand in the river Gaṅgā, there is a world known as Realm of Lotus. Therein resides the one known as Padmanetra. He is a thus-gone one, a worthy one, a perfect buddha, someone with proper knowledge and conduct, a blissful one, a knower of the world, an unsurpassed leader of those to be trained, a teacher of gods and humans. That blessed buddha teaches the Dharma to bodhisattva great beings in terms of a single vehicle. Thus, in that buddha realm even the words “listener” or “solitary buddha” are unheard of, as are the names of their respective vehicles. Everyone in that buddha realm takes birth instantaneously, such that birth from the wombs of females is unheard of. All the sentient beings of that realm are, without exception, bodhisattvas whose progress toward unexcelled and complete awakening is irreversible. In that realm food, drink, and their consumption are all unknown. All the bodhisattvas of that realm partake of the delightful sustenance of concentration, the delightful sustenance of absorption, and the delightful sustenance of the Dharma. The light that shines from that thus-gone one pervades that realm and illuminates it. Apart from that, that world knows of no moonlight or sunlight, [F.4.b] nor of any light from planets or stars. The land there is perfectly even, like the palm of a hand, and there are no grasses, trees, rocks, walls, or mountains.
- 1.10 In that realm there was a bodhisattva great being known as Sarvanīvaraṇaviṣkambhin, who had the power to exhaust all the obscurations of whoever merely heard his name. The light of the Thus-Gone One touched and inspired Sarvanīvaraṇaviṣkambhin, and so he left his own abode and journeyed to the place where Buddha Padmanetra was residing. He bowed his head down to the feet of the Blessed One and took his seat before Padmanetra. Similarly, other bodhisattvas were touched and inspired by the light, so they also left their respective residences and went to see the blessed thus-gone Padmanetra. They bowed their heads to his feet and took their place before him.
- 1.11 At that time the bodhisattva great being Sarvanīvaraṇaviṣkambhin rose from his seat, draped his shawl over one shoulder, and knelt with his right knee in the center of a lotus flower. Joining his palms, he bowed toward the blessed thus-gone Padmanetra. “Blessed One,” he asked, “by whose power is it that this excellent light emerges, which is so bright, immaculate, delightful, and utterly gratifying for the body and mind?”
- 1.12 The blessed thus-gone Padmanetra replied, “Noble son, in the west, beyond as many worlds as there are grains of sand in the river Gaṅgā, there is a world known as Endurance. Therein resides the one known as Śākyamuni. He is a thus-gone, worthy, [F.5.a] perfect buddha, someone with proper knowledge and conduct, a blissful one, a knower of the world,

an unsurpassed leader of those to be trained, a teacher of gods and humans. Whoever merely hears this blessed buddha's name will make progress toward unexcelled and complete awakening that is irreversible. It is he who sends forth this excellent light that is bright, immaculate, delightful, and utterly gratifying for the body and the mind."

1.13 Further addressing the blessed thus-gone Padmanetra, the bodhisattva great being Sarvanīvaraṇaviṣkambhin then asked, "Blessed One, what is the cause and what is the condition that make it so that whoever hears the name of that thus-gone one will make irreversible progress toward unexcelled and complete awakening?"

1.14 To the bodhisattva great being Sarvanīvaraṇaviṣkambhin the blessed thus-gone Padmanetra replied, "Noble son, when that thus-gone one was still pursuing the practices of a bodhisattva, he would pray, 'Whenever someone hears the name under which I shall gain perfect buddhahood, may that being thereby make irreversible progress toward unexcelled and complete awakening!' "

1.15 The bodhisattva Sarvanīvaraṇaviṣkambhin then inquired, "Blessed One, have all sentient beings of that realm attained the state of irreversible progress?"

"No," replied the Blessed One, "they have not."

1.16 Sarvanīvaraṇaviṣkambhin asked, "Blessed One, is it because they have not heard the name of that thus-gone one?"

"Noble son," replied the Blessed One, "they have indeed heard that thus-gone one's name." [F.5.b]

1.17 "In that case, why have they not yet attained the level of irreversible progress?"

"Noble son," replied the Blessed One, "the progress beings there make is irreversible, yet it is also reversible."

1.18 "How, Blessed One, can it be both irreversible as well as reversible?"

"Noble son, I perceive that once they have heard the name of that thus-gone one the seed of irreversible progress is present within them. Thus, they are definitively destined to make irreversible progress. Yet their progress does not, because of that alone, immediately become irreversible. Noble son, to demonstrate this point I shall give you an analogy. Noble son, think of the seeds of a tree. If those seeds are flawless, and if all the conditions for growth, from sprouting through to completion, are present, then what would you call such seeds?"

1.19 "Blessed One, because they are entirely flawless, I would then call them 'perfect.' "

“Noble son, similarly, once they have heard the name of that thus-gone one, those sentient beings possess the seed of irreversible progress. And in that sense their progress to unexcelled and complete awakening has become irreversible.”

1.20 The bodhisattva great being Sarvanīvaraṇaviṣkambhin then said to the blessed thus-gone Padmanetra, “Blessed One, I would like to go to that world called Endurance so that I can prostrate before the blessed, thus-gone, worthy, perfect buddha Śākyamuni. I wish to venerate, honor, and revere him. I wish to praise him and offer him worship.”

1.21 In reply, the blessed thus-gone Padmanetra said to the bodhisattva great being Sarvanīvaraṇaviṣkambhin, [F.6.a] “Noble son, if you know that the time has come, you may leave.”

1.22 At that point all the bodhisattvas addressed the blessed thus-gone Padmanetra: “Blessed One, we also wish to see that world called Endurance. We also wish to prostrate before the blessed, thus-gone, worthy, perfect buddha Śākyamuni. We also wish to venerate, honor, and revere him. We also wish to praise him and offer him worship.”

1.23 In reply, the blessed thus-gone Padmanetra said to them, “Children of noble family, if you know that the time has come, you may leave. But once you are in that realm, be careful. Why? Because among the beings of that realm desire, anger, and dullness are rife. They have no regard for mendicants and no regard for brahmins. They have no concern for their fathers, no concern for their mothers. Numerous are their wishes that run counter to the Dharma. They are spiteful, savage, and malicious. They are impudent and haughty, easily carried away, and full of craving. They are lazy, unkind, and evil. They are tied down by envy and miserliness and suffer from an abundance of afflictions. It is among such beings that that thus-gone one teaches the Dharma.”

1.24 “Blessed One,” replied the bodhisattvas, “teaching the Dharma among such sentient beings is a tremendous feat displayed by that thus-gone one.”

“Yes, it is,” the Blessed One agreed. “Noble children, teaching the Dharma among such sentient beings is indeed a tremendous feat displayed by that thus-gone one. Moreover, noble children, [F.6.b] when sentient beings within such a world of rampant afflictions give rise to just a single virtuous mind state then they also display a tremendous feat. Why? Well, what would be amazing about finding pure beings in pure worlds? On the other hand, it is indeed a wonder when anyone in a world of rampant afflictions is able, ever so briefly, to engender faith, or go for refuge in the Buddha, Dharma, and Saṅgha, or purely observe discipline. However, it is an even greater

wonder if, even for just a moment, they can attain a mind free from desire. Still, the greatest wonder of all is if they can briefly develop compassion and give rise to the mind of unexcelled and complete awakening.”

1.25 “The Blessed One is amazing!” the bodhisattvas responded. “The Thus-Gone One is amazing!”

Sarvanīvaraṇaviṣkambhin and the other bodhisattvas then said, “Excellent, Blessed One.” And so, having bowed their heads to the feet of the buddha who had instructed them in this way, each of them rose from the place where they had been sitting.

1.26 In order to bring offerings to the blessed Śākyamuni, some of the bodhisattvas emanated forth jewel trees, complete with flowers and fruits, and perfect in their height and circumference. Some brought forth trees of beryl, some trees of crystal; some brought forth wish-fulfilling trees, and others brought forth trees of gold. Some produced trees in bloom; some brought forth trees bearing fruit. Some emanated a cloud of precious fabric, some a cloud of ornaments, some a cloud of incense, [F.7.a] some a cloud of garlands, some a cloud of powders, some a cloud of parasols, some a cloud of banners, and some a cloud of cymbals. Having brought together all these emanated offerings, the bodhisattvas then gathered and traveled along with Sarvanīvaraṇaviṣkambhin to the world called Endurance.

1.27 Once there, the bodhisattva Sarvanīvaraṇaviṣkambhin exclaimed, “Friends, alas, the sentient beings of this world called Endurance are suffering! Therefore, let us bring forth a magical display that delivers the highest bliss to all these sentient beings!”

“So be it!” replied all the bodhisattvas, and so they followed the bodhisattva Sarvanīvaraṇaviṣkambhin’s suggestion.

1.28 Hence, as a magical manifestation, there appeared a brilliant light from the body of the bodhisattva Sarvanīvaraṇaviṣkambhin. Bright, immaculate, and delightful, the light was utterly gratifying to the body and mind as it pervaded and illumined the entire trichiliocosm. As this light touched them, all the sentient beings within that trichiliocosm who had the body of a being in hell, or who had a body belonging to the animal realm, or a body belonging to the realm of the Lord of Death were freed from their feelings of pain, and instead they found happiness. They were also freed from anger and ill will, and they began to regard one another as they would their parents.

1.29 Within that trichiliocosm all the dense darkness that exists between the worlds—that which cannot be brightened, illumined, or lit up by the sun or the moon, which are otherwise so famed for their miraculous power and force—was now also permeated by that light so that all the beings who lived there could see one another. [F.7.b] Within that trichiliocosm all the

surrounding mountain ranges, great mountain ranges, Mucilinda Mountains, and Mahāmucilinda Mountains, along with all the other dark mountains, were now also pervaded and illumined by the light. From the Realm of Brahmā above, down to the realm of the beings in the Hell of Incessant Pain below, there was not a single spot that was not perfectly illumined by that great light—such was extent of Sarvanīvaraṇaviṣkambhin’s miraculous display.

1.30 Each of the other bodhisattvas also brought forth magical emanations. Hence, every sentient being wishing for food received sustenance, and whoever wished for drink received refreshment. Those desiring clothes received clothing, those wanting a mount received one, and those wishing for wealth found riches. The blind gained their sight and the deaf could hear. The naked received fine garments, the insane regained their senses, those in pain became well, and those in labor gave birth easily. Such were the effects of their miraculous activities.

1.31 The bodhisattva Sarvanīvaraṇaviṣkambhin and all the other bodhisattvas then proceeded to Gayā and Gayāśīrṣa Hill. As soon these holy beings were approaching, a net of jewels appeared, bedecking the entire trichiliocosm, and a rain of divine lotus flowers fell from the sky. Rain fell from clouds of divine flowers, clouds of divine fruits, clouds of divine garlands, clouds of divine incense, clouds of divine garments, clouds of divine powders, and clouds of divine Dharma robes, divine umbrellas, divine banners, and divine standards. [F.8.a] As this divine rain was falling, all the beings who were touched by it felt blissful. All the ordinary trees and soil of the region of Gayā and Gayāśīrṣa now disappeared, and instead the land was filled with trees of jewels, wish-fulfilling trees, flowering trees, fruit-bearing trees, sandalwood trees, and aloeswood trees, and the land was in all regards excellent. From the sky divine instruments were heard, and as they played they produced these verses:

1.32 “Born at the perfect site, the garden of Lumbinī,
He has no equal, not being subject to any affliction—
Here we have arrived at this most excellent mountain
To worship the one who is equal to space.

1.33 “At the tree of awakening he gained perfect awakening,
Crushed the power of the māras, and became a buddha—
Here we have arrived at this most excellent mountain
To worship the one who is stainless and splendid.

1.34 “All phenomena he realizes

- To be like an illusion, a visual distortion, and a reflection of the moon in
water—
Here we have arrived at this most excellent mountain
To worship this finest field of merit.
- 1.35 “All the different phenomena he realizes
To be like rainbows, or a dancer’s mask—
Here we have arrived at this most excellent mountain
To worship the treasure of immutable merit.
- 1.36 “Throughout many hundreds of eons he has perfected
The accumulations by means of his compassionate mind—
Here we have arrived at this most excellent mountain
To worship the one whose face is like a stainless moon.
- 1.37 “Venerated he is by billions of bodhisattvas
As well as by the hosts of the gods—
Here we have arrived at this most excellent mountain
To worship the one who is free from the darkness of unknowing.
- 1.38 “Having discovered the treasure of sublime Dharma,
Out of compassion he distributes it in the world—
Here we have arrived at this most excellent mountain [F.8.b]
To worship the one who benefits beyond compare.
- 1.39 “With his peaceful mind of constant love,
He is unstained by afflictions, like a lotus unstained by the water—
Here we have arrived at this most excellent mountain
To worship the one who masters supreme qualities.
- 1.40 “His pure body, adorned with the blossoms of perfect marks,
Sustains wandering beings with the grains of excellent signs—
Carrying offerings, here together we have arrived
To worship this jewel tree that bears infinite branches.”
- 1.41 As soon as these verses were heard, the venerable Mahāmaudgalyāyana
rose from his seat, draped his shawl over one shoulder, and knelt on his
right knee. Joining his palms, he bowed toward the Blessed One and said,
“Blessed One, we are witnessing many unprecedented sounds and sights.
Whose signs are all these?”
- 1.42 The Blessed One replied to the venerable Mahāmaudgalyāyana, “Maud-
galyāyana, to the east, beyond as many worlds as there are grains of sand in
the river Gaṅgā, there is a world known as Realm of Lotuses. There at
present resides the thus-gone, worthy, perfect buddha Padmanetra.

Residing and flourishing in that realm, he also teaches the Dharma. Now the bodhisattva great being Sarvanīvaraṇaviṣkambhin has come to this world called Endurance from the buddha realm of that thus-gone one. This holy being is arriving here accompanied by one hundred sextillion other bodhisattvas, and what you perceive are the signs of their arrival.”

1.43 As soon as the Blessed One had spoken, the bodhisattva Sarvanīvaraṇaviṣkambhin, surrounded and venerated by a retinue of one hundred sextillion bodhisattvas, [F.9.a] arrived before the Blessed One through his great miraculous power and the great power of the bodhisattvas. The bodhisattvas bowed to the Blessed One’s feet, sat down before him, and Sarvanīvaraṇaviṣkambhin then spoke the following verses in praise of the Blessed One’s qualities:

1.44 “Greatly famed and of great insight,
You are the great capable one, the great hero,
The one who has gone beyond the pains of existence.
You who have gone beyond the afflictions—homage to you!

1.45 “Open and direct in all regards,
You reside so perfectly pristine,
Completely liberated in every way—
Homage to you who are incomparable and unequaled!

1.46 “Utterly immutable, you resemble a mountain;
Deep and wide, you are like the sea.
Unshakable in the face of the non-Buddhists,
You are the King of Dharma—homage to you!

1.47 “Turning the wheel of Dharma,
You teach primordial peace and non-arising,
The natural transcendence of suffering—
Protector, such are the qualities that you reveal.

1.48 “Some you teach the path,
Others you establish within the real;
Some you deliver beyond suffering,
And for others you prophesy awakening.

1.49 “Knowing all latencies and inclinations,
There is nothing you are not aware of.
Thus, as you perceive the ways of training,
Your command will be carried out.

1.50 “When you sat upon the seat of awakening,

- Desire, anger, and dullness,
Along with every other stain,
Were consumed by the fire of your wisdom.
- 1.51 “Yourself beyond, you liberate sentient beings,
And while free yourself, you liberate beings.
You are the one who cares for the world
As it roams through the realms of pain.
- 1.52 “Sentient beings within the prison of existence
Have for long been asleep in their ignorance.
Yet you, Protector, awaken them.
Homage to you, the friend of beings.
- 1.53 “All these supreme children of yours
Have set out in pursuit of awakening.
As they wish to hear the sacred Dharma,
I request, O Guide, that you teach them.” [F.9.b]
- 1.54 When the bodhisattva Sarvanīvaraṇaviṣkambhin had praised the Blessed One in these appropriate verses, the Blessed One directed the bodhisattva to sit down on a lotus flower to the side. Likewise, with the Blessed One’s permission the other bodhisattvas each took a seat on their own lotus flower.
- 1.55 The bodhisattva Sarvanīvaraṇaviṣkambhin now rose from his seat, draped his shawl over one shoulder, and knelt with his right knee on the lotus flower. Joining his palms, he bowed toward the Blessed One and said, “If the Blessed One would grant me the opportunity to ask them and hear his answers, I have a few questions that I would like to bring before the Blessed One, the thus-gone, worthy, perfect Buddha.”
- 1.56 Replying to the bodhisattva Sarvanīvaraṇaviṣkambhin, the Blessed One said, “Holy being, all thus-gone ones will always grant you the opportunity to speak. You may ask the Thus-Gone One whatever you wish. I shall then satisfy your mind with a teaching.”
- 1.57 With the Blessed One’s permission, the bodhisattva Sarvanīvaraṇaviṣkambhin then asked, “Blessed One, what are the bodhisattva great beings’ perfections of generosity like? How are their perfections of discipline? How are their perfections of patience? How are their perfections of diligence? How are their perfections of concentration? How are their perfections of insight? How are their perfections of skillful means? How are their perfections of aspirations? How are their perfections of power? [F.10.a] How are their perfections of wisdom?
- 1.58

“Blessed One, how are bodhisattvas similar to the earth? How are they similar to water? How are they similar to fire? How are they similar to wind? How are they similar to space? How are they like the moon? How are they like the sun? How do they resemble lions? How are the bodhisattvas who have trained well? How are those who are of noble birth? How are the ones who resemble lotuses?

1.59 “Blessed One, how are the vast bodhisattvas, how are those with pure mind, and how are those who are free of doubt? Blessed One, how are the bodhisattvas whose minds are like the ocean, and how are those of subtle intellect? Blessed One, how do bodhisattvas have coherent eloquence, how do they have fluent eloquence, how do they have pure eloquence, and how do they have eloquence that makes everyone happy? Blessed One, how are bodhisattvas’ words to be accepted? Blessed One, how do bodhisattvas express the Dharma, how do they follow the Dharma, and how do they become experts with respect to the realm of phenomena? Blessed One, how do bodhisattvas experience emptiness, how do they abide within the absence of marks, and how are they free from any fixation on their aspirations? How do they have a loving nature, and how do they have a compassionate nature? How are they joyful, and how do they rest in equanimity?

1.60 “Blessed One, how do bodhisattvas [F.10.b] revel in superknowledge, how do they relinquish the eight unfree states, how do they ensure that the mind of awakening is not lost, how do they recollect former lives, how do they not separate from their spiritual teachers, and how do they give up unwholesome company? Blessed One, how do bodhisattvas attain the intrinsic nature of the thus-gone ones’ body? In what way is their body solid like a vajra? Blessed One, in what sense are bodhisattvas great caravan leaders, how are they experts concerning the path, and in what way do they point out the unmistakable path? Blessed One, how do bodhisattvas remain constantly in equipoise, without any interruption?

1.61 “Blessed One, who are the bodhisattvas who wear refuse rags, who wear the three Dharma robes, and who wear felt? Blessed One, how do bodhisattvas live as mendicants, how do they remain on a single seat, and how do they abstain from late meals? Blessed One, who are the bodhisattvas who remain in hermitages, who are the ones who remain at the foot of a tree, who are the shelterless ones, who are the charnel ground dwellers, who are the tent dwellers, and who are the ones who stay just where they are? Blessed One, who are those bodhisattvas engaged in practice, who are the specialists in the discourses, who are the specialists in the discipline, and who are the specialists in the lists?³⁵

1.62

“How are they perfect in conduct, personal associations, behavior, and deportment? How are bodhisattvas free from stinginess and envy? How do they have equal concern for all sentient beings? [F.11.a] How are they skilled in worshiping and venerating the thus-gone ones? Who are the ones who crush pride, and who are the ones with abundant faith? How are they experts concerning the relative? How are they experts concerning the ultimate? How are they experts concerning dependent origination? How do they have knowledge of themselves? What does their knowledge of the world consist of? Blessed One, how do bodhisattvas take birth in pure buddha realms? How do they take birth free from any stain of the womb? How do they renounce the household life? What does their pure livelihood consist of? How do they steer clear of weariness? How do they act according to the teaching of the thus-gone ones? How do they keep their smiling face free from frowns of anger? Who are the bodhisattvas who have received abundant teachings? Who are those who uphold the sacred Dharma? In what way are bodhisattvas heirs of the King of Dharma? How do Śakra, Brahmā, and the guardians of the world welcome them? How do they know intentions and latent tendencies? How do they pursue the ways for maturing sentient beings? In what way are they upright? How are they delightful to accompany? What is their skill with respect to the means of attraction? In what way are they pleasing? How do they provide support? In what way are they like the king of medicinal trees? How do they pursue meritorious deeds? What does their expertise regarding emanations consist of? Blessed One, how do bodhisattvas quickly and fully awaken to unexcelled and perfect buddhahood?” [F.11.b]

1.63 In reply to the bodhisattva Sarvanīvaraṇaviṣkambhin, the Blessed One said, “Noble son, excellent, excellent. Noble son, you have asked in this manner to benefit many beings and to bring them happiness. You have great compassion that loves the world and seeks to benefit ordinary beings—gods and humans alike—by accomplishing their welfare and happiness. Your intention for having asked the Thus-Gone One such questions is excellent. Therefore, noble son, I will answer you, so listen well and keep what I say in mind.”

“Excellent, Blessed One!” replied the bodhisattva Sarvanīvaraṇaviṣkambhin, and he listened as instructed.

1.64 The Blessed One then said, “Noble son, bodhisattvas who practice perfect generosity possess ten qualities. What are those ten? They are the perfect giving of the Dharma, the perfect giving of fearlessness, the perfect giving of material things, the perfect giving free of expectation of a reward, the perfect

giving of compassion, the perfect giving free of disdain, the perfect giving of respect, the perfect giving of reverence and worship, the perfect open-ended giving, and the perfectly pure giving.

1.65 “Noble son, you may wonder what the bodhisattvas’ perfect giving of the Dharma consists in. Noble son, it consists in the bodhisattvas’ making others retain and understand the teachings without any concern for material things. This is not done for the sake of wealth or respect, or with a wish for mundane gain, or with a wish for fame. Rather, they think, ‘How can I bring an end to all the sufferings of these beings?’ In this way, without any concern for material things, they explain the teachings to others in a way that is genuine and beyond duality. [F.12.a] Just as they teach kings and great ministers thoroughly, so also do they genuinely teach outcasts and their offspring. Needless to mention that they also do so for the inhabitants of foreign cities and lands. Through this giving of the Dharma they do not become arrogant.³⁶ Noble son, such is the bodhisattvas’ perfect giving of the Dharma.

1.66 “Next, what is the bodhisattvas’ perfect giving of fearlessness? Noble son, bodhisattvas personally give up sticks and weapons, and instruct others in that practice. They consider all beings to be like their fathers, mothers, children, friends, relatives, or kinsmen. How so? They recollect that the Thus-Gone One has taught, ‘Among all sentient beings there is no one who, throughout all your changing lives, has not at some point been your father, mother, child, friend, relative, or kinsman.’ With that in mind they feel that they ought to provide for even subtle forms of life by means of their own flesh, and so it goes without saying that they must also act in the same way toward larger creatures. Such is the bodhisattvas’ perfect giving of fearlessness.

1.67 “What is the bodhisattvas’ perfect giving of material things? Noble son, when bodhisattvas see sentient beings engaged in unvirtuous activity they attract them with material things. By thus attracting them with material things, they deliver those beings out of their unvirtuous ways and establish them in goodness. They think to themselves, ‘The Blessed One has taught, “Generosity is the bodhisattva’s awakening.³⁷ A bodhisattva’s generosity is free of the three unvirtuous qualities of envy, stinginess, and malice.” Therefore, I too [F.12.b] shall follow the Thus-Gone One and practice generosity.’ Then, as they engage in generous practices, their generosity does not make them conceited. Such is the bodhisattvas’ perfect giving of material things.

1.68 “What, you may wonder, does the bodhisattvas’ perfect giving free of expectation of a reward consist in? The bodhisattvas’ practice of generosity is not based on desire. They do not hope to benefit from it. Their practice of

generosity has no objective and is not seeking services. It is not practiced out of worldly concerns. Rather, they think, 'Bodhisattvas are generous, that is just how it is,' and so they are generous without any hope that the causes, conditions, or bases of their generosity will bring any reward. Such is the bodhisattvas' perfect giving free of expectation of a reward.

1.69 "What, you may wonder, does the bodhisattvas' perfect giving of compassion consist in? When bodhisattvas witness sentient beings who suffer, who are starving, who are thirsting, who go naked, who wear poor garments, whose clothing is poor, whom nobody protects, who have no guardian, who have no savior, who are homeless, and who lack support, then the sight of those beings who lack merit provokes in them a strong feeling of compassion. Thus, they think to themselves, 'It is for the sake of others that I give rise to the mind of unexcelled and complete awakening. And these are indeed beings who suffer, who are unprotected, who have no guardian, and who have no savior, no strength, and no support. May I at some point be the protector, guardian, savior, strength, and support for all these wandering beings!' Thus, out of unbearable compassion they benefit those sentient beings with all that they possess and all that they have. Yet they do not become conceited based on the roots of virtue that this creates. Such is the bodhisattvas' perfect giving of compassion. [F.13.a]

1.70 "What, you may wonder, does the bodhisattvas' perfect giving free of disdain consist in? When bodhisattvas practice generosity they do not give refuse. They do not give with disdain. They do not give while scolding and not while upset. They do not give with the arrogance and haughtiness of the wealthy. Their generosity is not motivated by a wish for fame. They do not give with the arrogance and haughtiness of the learned. Whatever they give, they give with respect. They give it with decency. They offer it with veneration, and with their own hands. Such is the bodhisattvas' perfect giving free of disdain.

1.71 "What, you may wonder, does the bodhisattvas' perfect giving of respect consist in? When bodhisattvas meet a master, a preceptor, a guru, or a fellow student, they acknowledge such individuals with respect and veneration in body and mind. With reverence and veneration they speak respectfully, pay homage, welcome them, join their palms, and bow to them. Thus they will assist those individuals with whichever virtuous deeds they may be engaged in. Such is the bodhisattvas' perfect giving of respect.

1.72 "What, you may wonder, does the bodhisattvas' perfect giving of reverence and worship consist in? Bodhisattvas serve the Buddha, the Dharma, and the Saṅgha. How do they serve the Buddha? At shrines devoted to the thus-gone ones or representations of the bodies of the thus-gone ones the bodhisattvas offer incense, flowers, frankincense, perfumes,

or plaster,³⁸ and they restore shrines that have crumbled. Thus they act in the service of the Buddha. How, then, do they serve the Dharma? They listen to the Dharma, read the Dharma, retain the Dharma, [F.13.b] write it down, recite it, and practice it to perfection. They keep it in mind. They gain familiarity with it through the unswerving practice of meditation. Thus they act in the service of the Dharma. How, then, do they serve the Saṅgha? To the Saṅgha they offer robes, meals, bedding, medicine for healing the sick, and other provisions—even such small things as a cup of cold water. Thus they act in the service of the Saṅgha. Such is the bodhisattvas' perfect giving of reverence and worship.

1.73 “What, you may wonder, does the bodhisattvas' perfect open-ended giving consist in? When bodhisattvas are generous, they do not wish, ‘By this generosity, may I become such and such a god!’ or ‘May I become such and such a ruler!’ Such is the bodhisattvas' perfect open-ended giving.

1.74 “Noble son, you may also wonder about the bodhisattvas' perfectly pure giving. Noble son, bodhisattvas distinguish the various forms of generosity that were just explained, and they discern all the various things that they give. Because of their discernment, their generosity is free of flaws, stains, or obstacles. Such is the bodhisattvas' perfectly pure giving. Noble son, bodhisattvas who possess these ten qualities practice excellent generosity.

1.75 “Noble son, bodhisattvas who practice excellent discipline possess ten qualities. What are those ten? They are the commitment to the prātimokṣa vows, the commitment to the vows of the bodhisattva training, freedom from the pains of the afflictions, freedom from incorrect mental engagements, fear of karma, [F.14.a] fear of evil, consideration of danger, steadfast commitment, open-ended discipline, and discipline that is purified of the three spheres.

1.76 “Noble son, you may wonder what their commitment to the prātimokṣa vows consists in. Noble son, with respect to the Thus-Gone One's discourses, discipline, or any other point of training, they recollect, ‘These are our teacher's teachings,’ and so they apply themselves to them in a most excellent way. They do not respect the teachings merely because of any desires associated with family, views, or retinue. Rather, they respect all the points of training because they are means for overcoming personal flaws. Such is the bodhisattvas' commitment to the prātimokṣa vows.

1.77 “What, you may wonder, does the bodhisattvas' commitment to the vows of the bodhisattva training consist in? Bodhisattvas recognize that through the prātimokṣa vows alone they will not be able to fully awaken to unexcelled and complete buddhahood. Thus they understand, ‘I must practice all the various bodhisattva practices and all the bodhisattva trainings as they appear in the discourses of the Thus-Gone One.’³⁹ What, then, are the genuine bodhisattva practices and what are the aspects of a

bodhisattva's training? Bodhisattvas will not do anything that does not become a source of faith for sentient beings. They will not do anything that is untimely or involves an improper object. Neither will they say anything at the wrong time. They are not unaware of the right time. They do not lack knowledge of the appropriate objects, nor do they fail to know the right measure. They protect sentient beings. In order to complete the accumulations for their awakening they engage in excellent conduct. [F.14.b] They speak softly and gently, avoid society, and turn toward complete seclusion with a bright smile on their faces.⁴⁰ Such is the bodhisattvas' excellent behavior.

1.78 "What, you may then wonder, does the bodhisattvas' commitment to the vows of the bodhisattva training further consist in? Keeping all the different discourses taught by the Thus-Gone One as their reference points, bodhisattvas respect and pursue all the points of training and all the prescriptions. Such is the bodhisattvas' commitment to the vows of bodhisattva training.

1.79 "What, you may wonder, does the bodhisattvas' freedom from the pains of the afflictions consist in? Bodhisattvas do not suffer from the pains of desire, the pains of anger, the pains of dullness, the pains of any affliction, or the pains of lacking material means. They apply the remedy for desire and abandon the conditions for desire. What, then, is the remedy for desire and what is the condition for desire to arise? Contemplating repulsiveness serves as the remedy for desire that is caused by the appearance of a beautiful woman. And what, you may wonder, is the contemplation of repulsiveness? The contemplation of repulsiveness involves considering a person's hair, body hair, nails, teeth, sweat, secretions, skin, flesh, bone, muscles, veins, kidney, heart, liver, lungs, intestines, colon, stomach, entrails, innards, bladder, spleen, excrement, perspiration, mucus, nasal mucus, fat, lymph, marrow, grease, bile, discharge, pus, blood, brain, cerebrum, and urine. [F.15.a] It is a bodhisattva's nature to examine all these entities, and thus, such a thoughtful bodhisattva contemplates, 'When childish fools who are dull and ignorant encounter these substances they do not feel any desire. So needless to mention that an insightful person would not feel any desire either.' In this way do bodhisattvas contemplate the repulsive extensively.⁴¹

1.80 "What, then, is an object in the form of a beautiful woman? If a bodhisattva sees a desirable lady of fine appearance—someone endearing, beautiful, captivating, and stunning—then he thinks as follows: 'The Blessed One has taught that all objects are just like a dream. They appear only to disappear again. So what knowledgeable person would feel any desire with respect to objects that are like a dream?' This is the way that bodhisattvas apply the remedy for desire and give up the conditions for desire to arise.

- 1.81 “In what way, you may then wonder, do bodhisattvas apply the remedy for anger and how do they abandon the conditions for anger to arise? Bodhisattvas have abundant love for sentient beings. Hence, they give up the bases, causes, and conditions for anger, as well as the causes and conditions for ill will and resentment. This is the way that bodhisattvas apply the remedy for anger and give up the conditions for anger to arise.
- 1.82 “In what way, you may then wonder, do bodhisattvas apply the remedy for dullness and how do they abandon the conditions for dullness to arise? Bodhisattvas are free of dullness due to their understanding. Moreover, because they are free of dullness they do not lose heart when things do not work out as they wished, or when they are lacking material means, and thus they are free of all the pains of affliction.
- 1.83 “What, you may wonder, does the bodhisattvas’ freedom from incorrect mental engagements consist in? [F.15.b] Alone and in secrecy, bodhisattvas may leave for their hermitage. Once there, however, they do not think, ‘Living here in solitude I am following the Dharma-Vinaya of the Thus-Gone One. Other mendicants, or brahmins, live with people and are engaged in plenty of social activity. So they have strayed from the Dharma-Vinaya of the Thus-Gone One.’ Such is the bodhisattvas’ freedom from incorrect mental engagements.⁴²
- 1.84 “What, you may wonder, does the bodhisattvas’ fear of karma consist in? Bodhisattvas consider how the Blessed One has taught: ‘Monks, virtuous acts must be engaged in with respect, discipline must be observed with respect, and insight must be cultivated with respect. Why is that? Because when one acts with respect for virtue the karmic ripening will be experienced as desirable, sensible, delightful, and beautiful.’ With conviction in that teaching, they avoid all unvirtuous qualities. Such is the bodhisattvas’ fear of karma.
- 1.85 “What, you may wonder, does the bodhisattvas’ fear of evil consist in? Bodhisattvas perceive even very subtle forms of evil as something frightening and they are careful to avoid even minor forms of negativity. As such, they consider how the Blessed One has taught: ‘Monks, people can die from weak poison just as they die from strong poison. In the same way, lesser negativity takes one to the lower realms just as great negativity does.’ With this in mind they are afraid of evil, and this, then, is the bodhisattvas’ fear of evil.
- 1.86 “What, you may wonder, does the bodhisattvas’ consideration of danger consist in? Brahmins, royalty, townspeople, [F.16.a] and country dwellers can all rely on a bodhisattva. That is to say, if brahmins, royalty, townspeople, or country dwellers place any of their wealth or possessions, such as cowry shells, gold, precious stones, pearls, beryl, conchs, crystals, or corals, before a

bodhisattva with no one else around, the bodhisattva will not covet any of it. If certain things have been dedicated to a shrine or to the saṅgha then bodhisattvas will not partake of them. Instead they will think, 'The Blessed One has explained that bodhisattvas would rather consume their own flesh than frivolously partake of others' food, drink, or possessions if they haven't been given to them.' Such is the bodhisattvas' consideration of danger.

1.87 "What, you may wonder, does the bodhisattvas' steadfast commitment consist in? When māras or demonic gods befriend bodhisattvas and speak to them about wealth and sex, they will remain immutable and unchanged, without any damage to their vows. Such is the bodhisattvas' steadfast commitment.

1.88 "What, you may wonder, does the bodhisattvas' open-ended discipline consist in? When bodhisattvas observe discipline, they do not harbor any wish that it may bring them birth as a god in general, or a specific god, or as royalty, or as some specific king. Such is the bodhisattvas' open-ended discipline.

1.89 "Noble son, you may wonder about the nature of the bodhisattvas' discipline that is purified of the three spheres. Bodhisattvas are physically, verbally, and mentally pure. In what sense are they physically pure? By giving up all negative physical acts. What are the negative physical acts? They are killing, taking what has not been given, and sexual misconduct. [F.16.b] Such is their physical purity. How are they verbally pure? By giving up all negative verbal acts. What are such acts? They are lying, divisive talk, harsh words, and chatter. Such is their verbal purity. How are they mentally pure? By giving up all negative mental acts. What are such acts? They are covetousness, ill will, and wrong view. Such is their mental purity. Noble son, such is the bodhisattvas' discipline purified of the three spheres. Noble son, bodhisattvas who possess these ten qualities observe excellent discipline.

1.90 "Noble son, bodhisattvas who practice excellent patience possess ten qualities. What are those ten? They are excellent inner patience, excellent outer patience, excellent patience with respect to the Dharma, excellent patience granted by the Buddha, excellent patience that is not temporary, excellent patience that does not differentiate, excellent patience that is not concerned with a purpose, excellent unperturbed patience, excellent compassionate patience, and excellent patience that liberates based on a commitment.

1.91 "Noble son, you may wonder what the bodhisattvas' excellent inner patience consists in. Noble son, bodhisattvas are continuously patient and accepting in the face of any internal suffering, lamentation, pain, mental

unease, or disturbance. Such is the bodhisattvas' excellent inner patience.⁴³
[F.17.a]

1.92 "What, you may wonder, does the bodhisattvas' excellent outer patience consist in? A bodhisattva's mother, father, relative, preceptor, or master might speak and express themselves in a way that is derogatory. If bodhisattvas hear such words from others, or if they hear unpleasant words about the Buddha, the Dharma, or the Saṅgha, they will not become angry, develop ill will, or hold a grudge. With patient acceptance they do not develop any malicious intent. Such is the bodhisattvas' excellent outer patience.

1.93 "What, you may wonder, does the bodhisattvas' excellent patience with respect to the Dharma consist in? Bodhisattvas are not afraid, intimidated, or scared when they hear, among the profound discourses, the Dharma teachings given by the Thus-Gone One that can sever the continuity of existence⁴⁴ and bring an unconstrainable freedom from bondage, such as: 'All phenomena are peace from the beginning, all phenomena are by nature the transcendence of suffering.' Instead, they think, 'Without knowing or hearing such teachings I would not be able to fully awaken to unexcelled and complete buddhahood.' Thus they retain such teachings, contemplate them, practice them, analyze them, and become inspired by them. Such is the bodhisattvas' excellent patience with respect to the Dharma.

1.94 "What, you may wonder, does the bodhisattvas' excellent patience granted by the Buddha consist in? If bodhisattvas feel anger or a wish to harm they will examine where the anger came from, where it ceases, what it arose through, how it arose, and the reason it arose. Once they examine things in this way, they do not perceive any true emergence of anger, nor do they perceive any true ceasing of anger. They do not see any true source of anger, [F.17.b] nor any way that anger emerges, nor any conditions that caused it to arise. Thus they become patient and accepting and do not develop an aggressive frame of mind. Such is the bodhisattvas' excellent patience granted by the Buddha.

1.95 "What, you may wonder, does the bodhisattvas' excellent patience that is not temporary consist in? Bodhisattvas will not be patient during the day yet not at night, nor will bodhisattvas be patient at night but not during the day. They will not be patient in their own country yet impatient abroad, nor will they be patient abroad and yet not at home. They will not be patient with friends yet impatient with strangers, nor will they be patient with strangers yet impatient with friends. Bodhisattvas are patient at all times, in all places, and with respect to everyone. Such is the bodhisattvas' excellent patience that is not temporary.

1.96

- “What, you may wonder, does the bodhisattvas’ excellent patience that does not differentiate consist in? Bodhisattvas are not just patient with their fathers, mothers, masters, sons, daughters, spouses, relatives, and kinsmen, but impatient with others. They will be patient even with the children of outcasts. Such is the bodhisattvas’ excellent patience that does not differentiate.
- 1.97 “What, you may wonder, does the bodhisattvas’ excellent patience that is not concerned with a purpose consist in? Bodhisattvas are not patient for the sake of certain purposes, or because of fear, or with the hope that it will be beneficial. They are not patient because of mundane considerations, nor out of shame. And yet bodhisattvas always possess abundant patience. Such is the bodhisattvas’ excellent patience that is not concerned with a purpose.
- 1.98 “What, you may wonder, does the bodhisattvas’ excellent unperturbed patience consist in? [F.18.a] Bodhisattvas are not just patient as long as they do not find themselves in a situation where anger otherwise takes over, such as when they are hit, slapped, beaten, wounded, or abused by others. Rather, if others strike bodhisattvas, threaten them, insult them, or beat them, they will think, ‘This is the ripening of actions I did in the past. I created this karma, so now it ripens on me. My mother, father, relatives, and kinsmen did not do those acts. Since I am the one who did them, their ripening happens to me. Such acts do not ripen in the outer element of earth, nor do they ripen in the outer elements of water, fire, or wind. They do not ripen in the inner element of earth, nor do they ripen on the inner elements of water, fire, or wind.’ Keeping those insights in mind, they will remain patient regardless of whether the causes, conditions, and bases for such disturbances unfold or not. Such is the bodhisattvas’ excellent unperturbed patience.
- 1.99 “What, you may wonder, does the bodhisattvas’ excellent compassionate patience consist in? A bodhisattva may be a king or a great minister who is rich, wealthy, in possession of many enjoyments, and the ruler of many suffering beings. Even if the beings governed by them are critical, gossip, or speak inappropriately, the bodhisattva will not be angry or hostile. Rather than acting as a ruler, bodhisattvas will instead think to themselves, ‘These beings are under my care and I must provide for them. Destroying those who are under my care would be wrong.’ Thus they embrace such beings with compassion, [F.18.b] and patiently accept them without any ill will. Such is the bodhisattvas’ excellent compassionate patience.
- 1.100 “Noble son, you may then wonder about the character of the bodhisattvas’ excellent patience that liberates based on a commitment. In this regard, bodhisattvas think as follows: ‘Before the blessed, worthy, thus-gone, perfect buddhas I have pledged to fully awaken to unexcelled and perfect buddhahood and liberate all beings who are sinking in the oceanic swamp of

cyclic existence. With that lion's roar I promised to liberate, deliver, and train all beings, establishing them in perfect peace. So it would be wrong if I were to become angry, aggressive, intolerant, and lacking in forbearance.'

1.101 "Noble son, think of a doctor suffering from cataracts. When there are other beings blinded by cataracts that doctor may think, 'I shall cure all these beings of their blindness.' But, noble son, if he himself is blind, will he then be able to relieve all those beings of their cataracts?"

"Blessed One," replied Sarvaṇīvaraṇaviṣkambhin, "he will not be able to do so."

1.102 "Noble son," the Blessed One continued, "bodhisattvas similarly wish to relieve the blind world of its cataracts of ignorance. They wish the eye of insight to clear away the stains of unknowing and so they realize that it would be wrong if they themselves remained blinded by the cataracts of ignorance. Hence they practice patience and tolerant acceptance, free from malicious intent. Such is the bodhisattvas' excellent patience that liberates based on commitment. Noble son, such then is the bodhisattvas' practice of excellent patience. [F.19.a] [B2]

1.103 "Noble son, bodhisattvas who practice excellent diligence possess ten qualities. What are those ten? They are vajra-like diligence, inalienable diligence, diligence free of the two extremes, vast diligence, blazing diligence, continuous diligence, pure diligence, extraordinary diligence, diligence that does not deprecate, and diligence that is free of conceit.

1.104 "What, you may wonder, does the bodhisattvas' excellent vajra-like diligence consist in? Noble son, bodhisattvas muster diligence for the sake of the realms of beings. They are diligent so that those who have not transcended suffering can go beyond it, those who have not yet crossed can be delivered, those who are not yet liberated may be free, those who are not yet assured may receive assurance, and so that those who have not yet truly and completely awakened may truly and completely awaken.

1.105 "The māra Pāpīyān might go before such a bodhisattva and say, 'Noble son, give up your diligent practice. Why? Noble son, you are diligent so that all those who are not already beyond suffering can transcend suffering. You muster diligence to deliver all those who have not yet crossed, and so that all who are not yet liberated may be free. You are diligent so that those not yet assured may receive assurance, and so that those who have not yet truly and completely awakened may truly and completely awaken. Yet that sort of diligence is false and deceptive, and it fools childish beings. Noble son, I do not know of a single sentient being who has fully awakened to unexcelled and complete buddhahood through mustering such diligence. Nevertheless, noble son, [F.19.b] I do know of many millions of beings who have gone

beyond suffering by means of the vehicle of the hearers and the vehicle of the solitary buddhas. Therefore, noble son, relinquish your diligence! I swear that you will otherwise just cause trouble for yourself for no reason at all.’

1.106 “Yet when faced with such efforts to make them lose faith and to ridicule them, bodhisattvas will think, ‘Alas, these are Pāpīyān’s attempts to ridicule me.’ With that in mind bodhisattvas will reply, ‘Pāpīyān, you ought to cut down on your work. Why do you bother so much about worldly affairs? Pāpīyān, the Blessed One has taught, “Mundane beings are engaged in the appropriation of karmic action. Thus, they experience their own share of karma, they remain in the world of karma, and they are upheld by karma.” Pāpīyān, you also appropriate karmic action. You experience your own share of karma. Living in the world of karma, you are upheld by karma. Pāpīyān, now leave on the same path that brought you here! I can assure you that your efforts to ridicule me will make you feel useless, hurt, and in pain for a long time.’ Understanding how his own mind is governed by feelings, the demon Pāpīyān will then immediately hide and disappear. Thus the ridicule of all the māras and demonic gods will never make bodhisattvas lose faith. Never will they shudder or lose heart. Such is the bodhisattvas’ vajra-like diligence.

1.107 “What, you may wonder, does the bodhisattvas’ inalienable diligence consist in? The qualities of a bodhisattva who engages in this diligence are unmatched in terms of any fraction, number, quantity, analogy, or likeness—even by other bodhisattvas who have long practiced that vehicle, so it goes without saying that hearers and solitary buddhas do not possess such diligence. Bodhisattvas who possess this diligence create the power of diligence within each mind state. Thus they muster a diligence that upholds all the qualities of the Buddha [F.20.a] and gives up all negative and unvirtuous qualities. Such are the bodhisattvas who possess inalienable diligence.

1.108 “What, you may wonder, does the bodhisattvas’ diligence free of the two extremes consist in? The diligence mustered by bodhisattvas is neither overly assiduous nor too weak. Why is that? Because were it too assiduous they would become stressed, and were it too weak they would become lazy. Such is the bodhisattvas’ diligence free of the two extremes.

1.109 “What, you may wonder, does the bodhisattvas’ vast diligence consist in? Here bodhisattvas arouse diligence with a wish that their own body might become just like the body of the Thus-Gone One. They wish to become just like the thus-gone ones whether with respect to the imperceptible uṣṇīṣa, or the fathom-wide aura, the perfect major and minor marks, the unimpeded and infinite wisdom, the magnificence of a buddha, or a buddha being the supreme head of the herd. Such is the bodhisattvas’ vast diligence.

1.110 “What, you may wonder, does the bodhisattvas’ blazing diligence consist in? Noble son, when gold or a precious jewel is stainless and free of any flaws it is brilliant, bright, and radiant. It may then be spoken of as ‘gold blazing with splendor’ or ‘a jewel blazing with splendor.’ Similarly, the diligence of bodhisattvas is also stainless and free of all flaws. What are the stains and flaws related to diligence? Laziness is a stain and a flaw in relation to diligence. Indolence is a stain and a flaw in relation to diligence. Overeating is a stain and a flaw in relation to diligence. Not understanding oneself is a stain and a flaw in relation to diligence. Inappropriateness is a stain and a flaw in relation to diligence. Incorrectness is a stain and a flaw in relation to diligence. Social activity [F.20.b] is a stain and a flaw in relation to diligence. These are all stains and flaws in relation to diligence, and bodhisattvas are free of all those. Hence their diligence is blazing and stainless, luminous and pure, and perfectly purified. Such is the bodhisattvas’ blazing diligence.

1.111 “What, you may wonder, does the bodhisattvas’ continuous diligence consist in? Bodhisattvas are diligent throughout all their activities. Never do they tire physically, nor do they experience any weariness of the mind. That is called the bodhisattvas’ continuous diligence and in this way bodhisattvas have continuous diligence.⁴⁵

1.112 “What, you may wonder, does the bodhisattvas’ pure diligence consist in? Bodhisattvas who possess continuous diligence will give up all harmful, negative, and unvirtuous factors that present obstacles to the path of awakening. Instead they will increase, enrich, and expand those virtuous factors that are conducive to the transcendence of suffering, the accumulations on the path of awakening, and the perfection of the aspects of awakening. Since not even subtle or minute unvirtuous mind states arise, it goes without saying that the coarse ones do not occur either. This is referred to as pure diligence, and in this way bodhisattvas have pure diligence.

1.113 “What, you may wonder, does the bodhisattvas’ extraordinary diligence consist in? Bodhisattvas think as follows: ‘Even if as many worlds throughout the ten directions as there are grains of sand in the river Gaṅgā became engulfed by the great flames of the Hell of Incessant Pain, I would walk through that mass of fire to save just a single being who suffers and who is in need of protection, a guard, shelter, or support. Since I would cross that many worlds just to free a single being, [F.21.a] I would of course also bear with ordinary types of suffering.’ Such diligence is said to be unshared by any hearer, solitary buddha, or non-Buddhist. It is therefore the bodhisattvas’ extraordinary diligence.

1.114

“What, you may wonder, does the bodhisattvas’ diligence that does not deprecate consist in? In this regard, a bodhisattva will never think, ‘Awakening is hard to reach for a human being. My own diligence is little and weak; I am a lazy person. Awakening, on the other hand, is something that one accomplishes over many hundreds, thousands, or hundreds of thousands of eons while practicing as if one’s head were on fire. I don’t feel like taking that sort of obligation upon myself.’ Rather, they think, ‘When the thus-gone, worthy, perfect buddhas fully awakened to unexcelled and complete buddhahood in the past, when they fully awaken now, and when they fully awaken in the future, it is always in this sort of way, by this sort of path, and through this sort of diligence. This is how the thus-gone ones have fully awakened to unexcelled and complete buddhahood in the past, this is how they do so now, and this is how they will awaken in the future. And all of them are thus-gone ones—there is no one among them who fully awakened in any other way. Therefore, I too must by all means also fully awaken to unexcelled and complete buddhahood. I shall therefore endeavor in exactly that way by means of a diligence that extends to and focuses on all sentient beings.⁴⁶ As I exert myself to benefit all beings, I may well remain in hell. My diligence is indeed not directed at the transcendence of suffering!’ Such is the bodhisattvas’ diligence that does not deprecate.

1.115 “Noble son, you may also wonder about the character of the bodhisattvas’ diligence that is free of conceit. [F.21.b] When bodhisattvas practice diligence they do not relish the taste of diligence. Their diligence does not make them disparage others, nor does it cause any self-aggrandizement. Rather, bodhisattvas think, ‘What sort of insightful person would make their own diligent activity the grounds for looking down on others?’ Noble son, such is the bodhisattvas’ diligence free of conceit.⁴⁷ Noble son, bodhisattvas who possess these ten qualities are endowed with excellent diligence.

1.116 “Noble son, bodhisattvas who practice excellent concentration possess ten qualities. What are those ten? They are steadfastness through merit, strong weariness, engendering diligence, great learning, perseverance in the unmistaken application of the instructions, adopting the qualities that accord with the Dharma, sharp faculties, expertise with regard to the mind, skill in tranquility and special insight, and non-attachment.

1.117 “Noble son, you may wonder about the character of the bodhisattvas’ steadfastness through merit. Bodhisattvas gather numerous roots of virtue within the Great Vehicle, and throughout their succession of different lives bodhisattvas practice well and are cared for by spiritual teachers. Thus, wherever they may take birth among the great sāla trees of the brahmin caste, the great sāla trees of the royal caste, or the great sāla trees of the caste of householders, the people of their household will be faithful. Moreover, by

the causes and conditions of the bodhisattvas' birth there, their faith will develop, grow, and expand further still. Bodhisattvas do not separate from their spiritual teachers. Who are their spiritual teachers? They are blessed buddhas or bodhisattvas.

1.118 "When bodhisattvas take birth, due to the power of their affinity with past roots of virtue, they think, 'Alas, these beings [F.22.a] are suffering! Alas, these beings are helpless! Alas, these beings are suffering from disease! Alas, these beings have no rest! Alas, these beings have been sick for a long time! Alas, these beings are blinded by ignorance! And all that is caused by desire; all that is due to desire. Therefore, were I also to indulge in desire in the way that worldly beings do, that would not be becoming. So-called "desire" can be understood to be imperfect. Hence also the Blessed One has repeatedly taught about the shortcomings of desire. He says, "Desires are like poles for impalement! Desires are like pikes! Desires are like the edge of a sword! Desires are like the edge of a razor! Desires are like a snake's head! Desires are like bursting bubbles! Desires are rot! Desires stink!" "

1.119 "Therefore, as they become weary in these ways they shave off their hair and beard, donning the saffron-colored robes. Thus, joyfully leaving home to become homeless, they take ordination. As monastics, they muster diligence to attain what had not been attained, comprehend what had not been comprehended, and actualize what had not been actualized. Through such causes, conditions, and bases they retain the teachings that they receive with regard to the relative and ultimate truths. Becoming expert with respect to both truths, they train genuinely in the application of the oral instructions. Diligently training in the instructions without error, they adopt the qualities that accord with the Dharma.

1.120 "What are the qualities that accord with the Dharma? They are authentic view, thought, speech, activity, livelihood, effort, mindfulness, and absorption. Since the path is comprehended by means of these, they obtain faculties that are sharp, clear, and aware of the path. With faculties that are sharp, clear, and aware, [F.22.b] they enjoy abundant solitude. They abandon all gatherings and abandon all busyness. They no longer feel any pleasure in talking, and give up thoughts of craving, ill will, and malice, and thoughts about gods. They completely lose interest in gain, fame, and acquisitions. By means of physical and mental disengagement they gain expertise with respect to the mind. Thus they will examine as follows: 'Is my mind involved in something virtuous, or something unvirtuous, or something neutral? What type of phenomenon does my mind engage with?' If they find that their mind is involved in virtue they will feel joy, appreciation, and inspiration. As for virtuous qualities, these consist of the thirty-seven factors of awakening.

1.121 “If, however, they find that their mind is involved in something unvirtuous, they will feel great weariness, ponder it extensively, and then strive to abandon those unvirtuous qualities. Which, then, are unvirtuous qualities? Desire, anger, and dullness. Desire is threefold, as there is greater, middling, and lesser desire. As for greater desire, this is when the emotion permeates the entire body and captures the mind completely. In this way one applies oneself entirely to desire without there being any occasion without it. Having given in to desire, one feels no shame or shyness at all. Such complete absence of shame and shyness expresses itself in the following ways: First, shamelessness is when, while one remains alone and in private, one’s mind remains desirous, giving rise to thoughts of desire. Thus one holds desirous situations to be excellent and the emotion to be a good quality. Absence of shyness, on the other hand, is when the causes, conditions, and bases for desire make it so that even if one’s parents, spiritual teacher, or the like object to, oppose, or criticize this, [F.23.a] one feels no shame about one’s desire, and instead, shamelessly, one holds the emotion to be a valuable quality. Thus, by such causes, conditions, and bases one will come to take birth in the lower realms. This is what is known as *greater desire*.

1.122 “As for middling desire, this is when someone adheres to desire and then, based on that, follows a course of action through to completion. However, once the activity has been completed, one becomes free of desire, full of regret, and feels that it was inappropriate. This is what is known as *middling desire*. Lesser desire is when one adheres to desire, yet one is satisfied merely by contact through smelling, rubbing, or other bodily contact, or merely by talking, or seeing. This is known as *lesser desire*. In short, desire occurs whenever there is craving for any of the requisites of life.

1.123 “What then is anger? Anger is also threefold, as there is greater, middling, and lesser anger. As for greater anger, this is when the expression of furious anger leads to the enacting of any one of the five deeds with immediate consequences, or an act of relinquishing the Dharma. The latter act is much worse than committing all the five deeds with immediate consequences; they cannot compare in terms of any fraction, number, analogy, or likeness. With such causes, conditions, and bases one is, upon the destruction of the body, born as a sentient being in a great hell. If by some rare chance one should be born as a human it will be as someone uncouth, with red eyes, ferocious, and malicious. In turn, with such causes, conditions, and bases, such a person will also be born as a sentient being in hell. This is what is known as *greater anger*.

1.124

“In the case of middling anger, one will angrily engage in negative, unvirtuous acts, yet quickly, swiftly, and rapidly such acts will be followed by remorse and the application of a remedy. This is what is referred to as *middling anger*. Lesser anger is when one’s anger causes one to accumulate negative acts through mere words and unpleasant or harsh expressions. [F.23.b] Although one becomes a little agitated, one immediately relies on a remedy in that very moment. This is *lesser anger*.

1.125 “What then is dullness? Dullness is also threefold, as there is greater, middling, and lesser dullness. Greater dullness is when flaws of the aforementioned type occur but are accompanied by happiness and are without any sense of pain, without any lamentation, and without regret. This is what is known as *greater dullness*. Middling dullness is when one engages in negative acts but with rapid subsequent remorse. Thus, misdeeds will not be concealed but confessed before those who maintain pure conduct and, moreover, such deeds will not be considered good qualities. This is known as *middling dullness*. Lesser dullness does not involve natural misdeeds, but rather a prohibited misdeed that ensues from transgressing two or three deeds of conduct to be observed according to their precepts. This then is *lesser dullness*.

1.126 “Bodhisattvas are skilled in reversing the mind. As they are experts with respect to the mind, they do not take delight in pleasures, they do not wish for pleasures, and they are not attached to pleasures. Why is that? Because they are experts on the mind. Yet if they nevertheless engage in neutral acts they will apply mindfulness and exertion and apply themselves diligently based on analysis. What is meant by engagement in neutral acts? This occurs when the mind does not move either externally or internally, and when there is no engagement in positive or negative acts, no practice of special insight, nor any observance of tranquility. Instead the mind remains dull and oppressed by torpor. Such a mind is unclear, just as is the case, for example, with the obscured mind state of someone who has just been woken up from a deep sleep. Bodhisattvas are expert at uplifting the mind out of such states, [F.24.a] at engendering joy, and at placing the mind. Such is the expertise of bodhisattvas with regard to the mind.

1.127 “With their expertise about the mind, bodhisattvas conceive of phenomena as illusion-like, dream-like, virtuous, unvirtuous, occurring, or non-occurring, and while doing so they consider how all these phenomena abide in the mind, arise from the mind, and are preceded by the mind. Thus, they see all these phenomena with the understanding that by purifying, disciplining, and comprehending the mind they will also purify, discipline, and comprehend phenomena. By means of such causes, conditions, and bases, bodhisattvas exert themselves in pacifying the mind. In this way the

mind corrects itself. The mind pacifies itself. The mind settles itself. Persevering in this way in pacifying the mind, it becomes one-pointed, and with one-pointedness they accomplish equipoise. Once the mind is in equipoise they experience the joy that arises from disengagement, and with such mental joy they separate from desire as well as from negative and unvirtuous qualities. Thus, while involved in thought and discernment, they experience the joy and bliss that arise from disengagement, perfect the first concentration, and remain within it.

1.128 “From there they endeavor to let thought and discernment disappear. Hence, with a wish not to relish or conceive of joy and bliss they raise their minds above the first concentration. Separating from thought and discernment their minds become detached and they attain an inner brightness that forms a single mental continuum. Thus, based on absorption that is free of thought and discernment they complete the joyous and blissful second concentration and remain within it.

1.129 “Comprehending that [F.24.b] the second concentration is joyous but also suffering, they think, ‘This is suffering,’ and so they rest in equanimity. While resting in equanimity they are mindful, alert, and their bodies experience pleasure. About this state the noble ones have taught, ‘When one is mindful and blissful, that is equanimity.’ In this way they complete the third concentration free of joy, and remain within it.

1.130 “Then, intent on relinquishing the third concentration, they direct their minds toward the fourth. With the attainment of the fourth concentration they reverse the grasping at a self. As the grasping at a self is reversed, both pleasure and pain will have been relinquished as well. Having here relinquished pleasure, and having earlier already abandoned pain, mental pleasure and mental displeasure now fade away. In this way they complete and remain within the fourth concentration, which is neither pleasurable nor painful, but neutral and endowed with pure mindfulness.

1.131

“Next they focus on their own bodies being one with the body of space, and with that focus they entirely transcend all perceptions of form. As all perceptions of impediment fade away they go beyond all perception of form. All perceptions of impediment fade away and no perception of diversity occurs either. Thus, thinking, ‘This is infinite space,’ they perfect the sense source of infinite space and remain within it. Next, they go beyond the sense source of infinite space and instead conceive of infinite consciousness. In this way they perfect the sense source of infinite consciousness and remain within it. Then, transcending the sense source of infinite consciousness, they feel, ‘There is nothing whatsoever!’ and with that perception they perfect the sense source of nothing whatsoever and remain within it. As they go beyond the sense source of nothing whatsoever, they perfect the sense source of neither presence nor absence of perception and remain within it.

1.132 “Above that there are no further marks of the mind and, as all mental movement ceases, this freedom from all obscuration is what is known as cessation. Considering this as something they must know, bodhisattvas abide in equilibrium.

1.133 “However, they do not see these levels as eternal and delightful abodes. [F.25.a] Instead they train intensively in a mind of love that is free of resentment, rivalry, and harm, and is expansive, immeasurable, and nondual. When this single-minded inspiration pervades them, they complete the respective level and remain within it. This applies to the first, second, third, and fourth concentration levels, as well as the worlds above, below, and around. Throughout them all they train intensively in a mind of love that is free of resentment, rivalry, and harm, and is expansive, immeasurable, and nondual. When this inspiration pervades them, they complete the respective level and remain within it.

1.134 “The same goes for compassion, joy, and equanimity. These qualities are also trained in by means of a mind that is free of resentment, rivalry, and harm, and is expansive, immeasurable, and nondual. When these single-minded inspirations pervade them, they complete the respective level and remain within it. This applies to the first, second, third, and fourth concentration levels, as well as the worlds above, below, and around. Throughout them all they train intensively in a mind of equanimity that is free of resentment, rivalry, and harm, and is expansive, immeasurable, and nondual. When this inspiration pervades them, they complete the respective level and remain within it. This gives rise to the five superknowledges, yet there is no attachment to them, and thus bodhisattvas continue the pursuit of the qualities that complete the accumulations for awakening. Noble son, such is the bodhisattvas’ practice of excellent concentration.

1.135

“Noble son, bodhisattvas who practice excellent insight possess ten qualities. What are those ten? They are expertise concerning the absence of self, expertise concerning the ripening of karma, expertise concerning the conditioned, expertise concerning the continuity of cyclic existence, [F.25.b] expertise concerning the dissolving of cyclic existence, expertise concerning the vehicles of the hearers and solitary buddhas, expertise concerning the Great Vehicle, expertise in giving up the activities of the māras, unmistakable insight, and unequalled insight.

1.136 “Noble son, you may wonder about the character of the bodhisattvas’ expertise concerning the absence of self. Noble son, bodhisattvas reflect on form by means of authentic insight. Likewise, they concern themselves with feeling, perception, formation, and consciousness. As they concern themselves with form they do not observe any arising, origin, or cessation of form. Likewise, neither do they observe any arising, origin, or cessation of feeling, perception, formation, or consciousness. This, moreover, is in terms of the ultimate and not in terms of the conventional nature of things. Thus, neither the nature of the ultimate nor the nature of the conventional are observed as being of an expressible nature. Hence, they persevere with unswerving diligence. With a diligence as if their hair had caught fire, they strive and persist for the benefit of sentient beings. Noble son, such is the bodhisattvas’ expertise concerning the absence of self.

1.137 “What, you may wonder, does the bodhisattvas’ expertise concerning the ripening of karma consist in? Bodhisattvas think like this: ‘This worldly life is devoid of intrinsic nature and is just like a dancer’s mask or a city of gandharvas. These sentient beings are also not sentient beings, yet because of their attachment to grasping at a self they do not gain any comprehension of the path. They believe that there could not be any ripening of virtuous and unvirtuous karmic actions unless there exists a self, a being, a life-force, a creature, a soul, an individual, a person, or a human being. However, while indeed no beings exist, the ripening of karma does manifest!’ [F.26.a] Thus, with this insight, bodhisattvas understand correctly that, although sentient beings do not exist, the ripening of virtuous and unvirtuous karma nevertheless does manifest. Such is the bodhisattvas’ expertise concerning the ripening of karma.

1.138 “What, you may wonder, does the bodhisattvas’ expertise concerning the conditioned consist in? With genuine insight bodhisattvas consider conditioned phenomena in the following way: ‘These conditioned phenomena know no remaining. They are in motion, resembling dewdrops and a waterfall in the mountains. What knowledgeable person would develop attachment to them, or desire them, or be pained by their

disappearance?’ Thus, due to such causes, conditions, and bases, they develop weariness, free themselves from desire, and turn their minds toward cessation. Such is the bodhisattvas’ expertise concerning the conditioned.

1.139 “What, you may wonder, does the bodhisattvas’ expertise concerning the continuity of cyclic existence consist in? Bodhisattvas think to themselves, ‘Alas, those dwelling within cyclic existence are blinded by ignorance. Attracted to cyclic existence, they are bound by the chains of existence and so they continue appropriating further existence. Because of this appropriation they engage in virtuous and unvirtuous actions and with the formation of virtuous and unvirtuous karmic actions they go from one existence to another. Due to this, they take birth. Once born, they also have to age and die, and with death follows endless pain, lamentation, suffering, and distress, as well as ceaseless turmoil. Thus emerges this great mass of nothing but suffering. Like a turning waterwheel, the wheel of existence continues to spin in this way.’ This bodhisattvas recognize by the power of genuine insight. [F.26.b] Such is the bodhisattvas’ expertise with regard to the continuity of cyclic existence.

1.140 “What, you may wonder, does the bodhisattvas’ expertise with respect to the reversal of cyclic existence consist in? Bodhisattvas consider things in the following way: ‘Once ignorance has disappeared there will no longer be any attachment to formation, and without such attachment there will be no consciousness. When there is no consciousness there can be no name and form, nor the six sense sources, nor contact, nor feeling, nor any craving either. When there is no craving, there cannot be grasping, and when there is no grasping there is no connection to a future existence. Without such future existence there will not be any birth, and in the absence of birth there cannot be any old age and death. Thus pain, lamentation, suffering, distress, and turmoil will all come to an end.’ Bodhisattvas recognize this by the power of genuine insight. Such is the bodhisattvas’ expertise with regard to the reversal of cyclic existence.

1.141 “What, you may wonder, does the bodhisattvas’ expertise with respect to the vehicles of the hearers and solitary buddhas consist in? Bodhisattvas comprehend exactly which teachings lead to the attainments of a stream enterer, a once-returner, a non-returner, and a worthy one who has exhausted defilement. They know which teachings sever the ties of existence, dissolve the processes of continued existence, and truly deliver the transcendence of suffering. Likewise, they know exactly which teachings lead to the attainment of a single rhinoceros-like solitary buddha. All this bodhisattvas comprehend by the power of genuine insight. Yet they do not actualize any of those attainments. Why? Because they think as follows: ‘The realms of sentient beings are my responsibility. I have roared like a lion,

promising to liberate all beings who are confined to the wilds of cyclic existence. It would not be right of me to escape from that wilderness alone.’ Such is the bodhisattvas’ expertise with respect to the vehicles of the hearers and solitary buddhas. [F.27.a]

1.142 “What, you may wonder, does the bodhisattvas’ expertise with respect to the Great Vehicle consist in? Bodhisattvas pursue all the aspects of their training, yet they do not reify these trainings, nor do they reify any path to train upon, nor anyone who trains. By such causes, conditions, and bases they do not fall into a view of annihilation. Such is the bodhisattvas’ expertise with respect to the Great Vehicle.

1.143 “What, you may wonder, does the bodhisattvas’ expertise in giving up the activities of the māras consist in? Bodhisattvas give up unvirtuous company in all regards. Thus they stay clear of those who live in inappropriate places, those who rely on and cultivate the spells of the Lokāyatas, and those who cherish gain, honor, worship, and veneration. They also entirely give up the subsidiary afflictions that are obstacles on the path to awakening and instead they apply their remedies.⁴⁸ Such is the bodhisattvas’ expertise in giving up the activities of the māras.

1.144 “What, you may wonder, does the bodhisattvas’ expertise in terms of unmistakable insight consist in? Bodhisattvas direct their insight toward the mundane treatises, spells, and the field of craftsmanship and the arts. However, they do so for the sake of maturing sentient beings, and not out of a concern for profit, fame, wealth, or respect. They aim to thereby express the greatness of the Thus-Gone One’s teaching, and so their involvement is not due to a perception of desirable qualities within those fields. Moreover, they think to themselves, ‘The sacred teaching is the Dharma-Vinaya of the Thus-Gone One.’ Since they appreciate its good qualities in that way, they do not adopt the views of any non-Buddhists. Such is the bodhisattvas’ expertise in terms of unmistakable insight.

1.145 “Noble son, you may wonder about the character of the bodhisattvas’ expertise with respect to unequaled insight. Noble son, bodhisattvas are aware that within the world of gods, humans, and demigods, including Māra, Brahmā, [F.27.b] and all the gods, mendicants, and brahmins, there is no one whose insight matches that of the thus-gone, worthy, perfect buddha. With his special insight, he outshines the entire world of gods, humans, and demigods, including Māra, Brahmā, and all the gods, mendicants, and brahmins. Such is the bodhisattvas’ expertise with respect to unequaled insight. Noble son, bodhisattvas who possess these ten qualities are endowed with excellent insight.

1.146

“Noble son, bodhisattvas who practice excellent skill in means possess ten qualities. What are those ten? They are skill in dedication, skill in converting non-Buddhists, skill in making others withdraw from objects, skill in dispelling lingering regrets, skill in being a protector of sentient beings, skill in providing sentient beings with a livelihood, skill in accepting, skill in delivering sentient beings from one context to another, skill in genuinely encouraging, inspiring, and exhilarating beings, and skill in worshiping and venerating the Thus-Gone One.

1.147 “Noble son, you may wonder about the character of the bodhisattvas’ skill in dedication. Noble son, without any sense of personal ownership, bodhisattvas offer various forms of flowers and fruits to the buddhas and bodhisattvas three times during the day and three times at night, and all the roots of virtue they dedicate toward the attainment of unexcelled and complete awakening. Trees of perfume, trees of incense, jewel trees, [F.28.a] wish-fulfilling trees, flowering trees, and fruit-bearing trees they offer without any sense of ownership or possession three times during the day and three times at night to the buddhas and bodhisattvas, and all the roots of virtue they dedicate toward the attainment of unexcelled and complete awakening.⁴⁹ They listen extensively to the vast discourses that are to be worshiped and venerated, and from the bottom of their hearts they dedicate their studies to the buddhas and bodhisattvas with a supreme and superior intent.⁵⁰ From the bottom of their hearts they rejoice in any virtuous act or practice that serves to complete the accumulations for awakening whenever such acts and practices are carried out by bodhisattvas or other beings throughout the ten directions. All the while they then dedicate the roots of virtue toward the attainment of unexcelled and complete awakening. Shrines⁵¹ devoted to the thus-gone ones and statues of the thus-gone ones they worship with flowers, perfumes, and incense. In so doing they dedicate this practice so that sentient beings may be free of the foul smell of their base character and achieve the fragrance of the thus-gone ones’ discipline. When they sweep and repair such sacred objects they dedicate their work so that sentient beings may be free from repulsive behavior and instead take up beautiful and excellent activities. As they offer flower parasols they do so with the dedication that sentient beings may be free from the torments of the primary and subsidiary afflictions. When they enter a temple, they develop the motivation, ‘I shall deliver all beings to the city of the transcendence of suffering.’ When they go outside, they develop the motivation, ‘I shall free all beings from the prison of cyclic existence.’ When they open the door to their home they form the motivation, ‘I shall open the doors to the joyful destinations with the wisdom that transcends the world.’ When they close the door, they develop the motivation, ‘I shall close the doors to the lower

realms.' When they rest, they form the wish, 'I shall place all beings at the seat of awakening.' [F.28.b] When they lie down to sleep on their right side they think, 'I shall bring all beings beyond suffering by means of the buddhas' transcendence of suffering.' As they get up, they develop the motivation, 'I shall cause all beings to rise above the occurrence of affliction.' In terms of the body, when they walk, they think, 'May all beings walk with the gait of a great being.' When they sit, they do so with the motivation, 'May all beings be relieved of the pains of desire, anger, and dullness.' When they take a bath they develop the motivation, 'I shall wash away all beings' stains of affliction.' When they wash their hands they think, 'I shall clear away the stench of affliction for all beings.' When they wash their feet their motivation is, 'I shall wash away all the dust of affliction for all beings.' As they brush their teeth they think, 'I shall dispel all the various stains of sentient beings.' All physical movements they dedicate to the benefit and happiness of all beings. When they prostrate before shrines devoted to the thus-gone ones they think, 'May all beings of the world, including the gods, come to worship.'⁵² Noble son, such is the bodhisattvas' skill in dedication.

1.148 "What, you may wonder, does the bodhisattvas' skill in converting non-Buddhists consist in? For that, bodhisattvas project emanations at the sites where there are non-Buddhists such as the carakas, the parivrājakas, and the nirgranthas. Attempting to mature them, bodhisattvas think, 'Alas, these beings have been taken by pride. In the past I was unable to train them as their master, so now I shall accept to be their disciple.' So they take ordination among them. [F.29.a] Once ordained, they strive, persist, and muster diligence so as to outshine other non-Buddhists in terms of their activities, pursuits, scholarship, and austerities. In this way they end up being venerated as teachers and masters among the non-Buddhists and their words are kept in mind and adhered to. When the bodhisattvas then feel that the non-Buddhists have become close students, they declare, 'Friends, this is not the path of weariness, freedom from desire, and cessation!' Having declared the shortcomings of the non-Buddhists, bodhisattvas then inspire them to leave those communities, and establish them in the Dharma-Vinaya of the thus-gone ones.

1.149 "Bodhisattvas will likewise practice pure conduct near non-Buddhists who possess the five superknowledges. Practicing such conduct, they will seek to obtain that teaching, and so they will strive and persist. With such persistence, they accomplish the concentrations, absorptions, and attainments. As they ardently seek to obtain the five superknowledges they become vastly superior to those around them. Much more splendid than the rest, they emerge as supreme masters who are venerated because of their expertise. Once they feel that it is the proper time and place to mature those

around them, they will declare, 'Friends, this is not the path of weariness, freedom from desire, and cessation!' Having criticized those concentrations, absorptions, and attainments, bodhisattvas will then inspire them to leave those communities, and establish them in the Dharma-Vinaya of the thus-gone ones. Such is the bodhisattvas' skill in converting non-Buddhists.

1.150 "What, you may wonder, does the bodhisattvas' skill in making others withdraw from objects consist in? When bodhisattvas see a man who is overtaken by great craving and desire, they may feel that the only way to tame such beings is to emanate a fine and lovely girl—the most beautiful girl of all—right next to that desirous man. [F.29.b] When noticing that the man is completely consumed by desire, the bodhisattva will then let the emanated girl die right there in the bed. Right then, at that very moment, she will begin to rot, stink, and decompose. When the man sees this, he will become shocked and distressed, and full of anguish he will wonder, 'Who can free me from this foulness?' At that time the bodhisattva will appear before the man. Having first established the man in one of the three forms of awakening, the bodhisattva will teach him the Dharma. Such is the bodhisattvas' skill in making others withdraw from objects.

1.151 "What, you may wonder, does the bodhisattvas' skill in dispelling lingering regrets consist in? When bodhisattvas see someone who has committed a deed with immediate consequences or some other unvirtuous actions, they will go before that person and ask, 'Hey, you, why are you unhappy and depressed?' The reply may be, 'Noble son, I have committed a deed with immediate consequences, and so I fear that I shall suffer harm for a long time and that for me there will be no fortune, but only suffering.' Saying this, that person will be unhappy and depressed. Yet the bodhisattva will let that being receive vows and confess their misdeeds. Thereupon the bodhisattva will teach the most profound Dharma. However, if that person does not relinquish their remorse, the bodhisattva will first gain that person's trust by performing a miraculous feat or by reading their mind. Once the person has developed genuine trust, he or she will be delighted with the bodhisattva, feel inspired, and have appreciation. And once that person is delighted, inspired, and appreciative, he or she will have become fit for the teaching of Dharma, as they will now regard the bodhisattva as an agreeable person. Before that individual the bodhisattva will then project emanations of the bodhisattva's parents and say, 'You there, look here and drop your regrets. [F.30.a] I am your friend and I am telling you that no one ever went to hell or became deprived of all success by doing what you have done. Neither is it the case that such action cannot be cleared away through wisdom.' Having said this, the bodhisattva will then sever the life-force of their parents and, as the parents are slain, the bodhisattva will display

miracles. At that point the transgressor will think, 'Since even someone endowed with miraculous powers may slay their parents, then how about someone like me?' The bodhisattva will then by any means teach that person a Dharma instruction that renders their karma as light as the wings of a bee. Such is the bodhisattvas' skill in dispelling lingering regrets.

1.152 "What, you may wonder, does the bodhisattvas' skill in protecting sentient beings consist in? When seeing someone who is suited for and capable of receiving the Dharma, yet engages in extremely unvirtuous actions, bodhisattvas will project an emanation as a means for taming that person. If the person is someone who can be trained by a king, they will project a king, but if a great minister must tame that person, then it is a great minister who will be emanated. Likewise, if that person is to be tamed by brahmins, warriors, townspeople, or country dwellers then indeed the relevant type of person will be emanated. For the one who must be trained by gods, a god will be emanated, and to the one who is to be tamed by Vajrapāṇi, the latter will appear. Those who are to be influenced by something frightening will be shown something frightening, whereas those who are to be tamed by beatings, threats, killing, or bondage will be shown just that. The noble will tame those who are to be tamed by the noble. Sentient beings intent on an act with immediate consequences [F.30.b] or an act to defeat bodhisattvas⁵³ may be stopped, subdued, or confined to a separate location by various means. An emanation may also be projected to hide an entity that is instrumental for the given act with immediate consequences. Alternatively, sentient beings may also be shown the hells.

1.153 "When bodhisattvas who do not possess superknowledge and who wish to remain unknown see sentient beings who are intent on killing others they respond with great compassion and think, 'Alas, these beings are intent on ruin! Alas, they wish for destruction!' Seeing this as clearly as amalaki seeds placed in the palm of their hand, they react with great dejection, thinking, 'For the sake of just a single being I am ready to bear the suffering of the Hell of Incessant Pain until that being enters the field of the transcendence of suffering without any remainder of the aggregates. Now, all these beings are intent on unvirtuous acts and seemingly wish for the great Hell of Incessant Pain. And yet there is no means for averting this. These beings have short lives and no faith, and I do not have the power either to carry them to a different place or to subdue them. Therefore, once their bodies disintegrate won't they indeed have to be born in the great Hell of Incessant Pain?' Thus the bodhisattvas feel compassion. With a concern for the misdeeds of those beings as if they were their own, they enfold such beings with love and, if no other method works, they will even use punishment to correct them. Such is the bodhisattvas' skill in protecting sentient beings.

- 1.154 “What, you may wonder, does the bodhisattvas’ skill in providing sentient beings with a livelihood consist in? Bodhisattvas may encounter beings who are unfit for and incapable of comprehending the Dharma-Vinaya of the noble ones, and who instead chase after food and clothing, perceiving that alone to be sufficient. [F.31.a] Bodhisattvas will then teach them various virtuous skills such as reading, sciences, finger calculation, numbers, and mathematics, while avoiding showing them any unvirtuous skills. Such is the bodhisattvas’ skill in providing sentient beings with a livelihood.
- 1.155 “What, you may wonder, does the bodhisattvas’ skill in accepting consist in? If bodhisattvas obtain a heap of jewels as large as Mount Meru they will accept that, just as they will also accept some inferior thing that they might obtain. Why is that? Because they think as follows: ‘Sentient beings are stingy, greedy, covetous, and avaricious. By such causes, conditions, and bases they continue to surface and sink in the ocean of cyclic existence, as if they were inundated by a mass of water. These gifts, however, will for long provide meaning, benefit, and happiness.’ As they accept them in that way, bodhisattvas do not regard such things to be their own, nor do they develop any attachment to them. Rather, sharing them with all beings, they use them to serve the Buddha, the Dharma, and the Saṅgha, and to help those who suffer. Hence their benefactors feel uplifted and utterly delighted.⁵⁴ Such is the bodhisattvas’ skill in accepting.
- 1.156 “What, you may wonder, does the bodhisattvas’ skill in delivering beings from one abode to another consist in? Bodhisattvas may encounter beings who are fit for and capable of attaining unexcelled and complete awakening but who nevertheless diligently and persistently pursue the attainments of the vehicles of the hearers and solitary buddhas. Bodhisattvas will then deliver such beings from those abodes and into the Great Vehicle, even if it takes creating a schism among the followers of the teaching. Such is the bodhisattvas’ skill in delivering sentient beings from one abode into another.
- 1.157 “What, you may wonder, does the bodhisattvas’ skill in genuinely encouraging, inspiring, and exhilarating beings consist in? [F.31.b] Bodhisattvas cause those beings who have not yet given rise to the awakened mind to do so. Others may have already given rise to the awakened mind, yet they are lazy, have little diligence, and are content with discipline alone. Bodhisattvas will cause such beings to develop diligence. Still others may have transgressed the subtle conduct of their training and by such causes, conditions, and bases have become downcast and depressed, finding no occasion for joy, contentment, or appreciation. For such beings bodhisattvas will seek any means to rouse them from their condition, and so they will teach them the Dharma accordingly. Such is the bodhisattvas’ skill in genuinely encouraging, inspiring, and exhilarating.

- 1.158 “Noble son, you may wonder about the character of the bodhisattvas’ skill in worshipping and venerating the thus-gone ones. Noble son, when bodhisattvas have received ordination they will have little wealth yet be fully content with the wealth of the Dharma. Such bodhisattvas may, alone and unnoticed, leave for a place of complete solitude. When in the hermitage, the bodhisattvas will want to worship and venerate the thus-gone ones and they will then do so mentally in numerous ways. Such mental worship qualifies as the training in the six transcendences. In what way are the six transcendences included in that? The activity of worshipping and venerating is transcendent generosity. Such worship and veneration takes place by focusing on all beings, which is transcendent discipline. They are also truly inspired and extremely happy to worship and venerate, which is transcendent patience. As they do not feel any weariness while worshipping and venerating, this is transcendent diligence. Being focused on worshipping and venerating is transcendent concentration. [F.32.a] Finally, the diversity of the worship and veneration is transcendent insight. Noble son, such is the bodhisattvas’ skill in worshipping and venerating the thus-gone ones. Noble son, bodhisattvas who possess these ten qualities are endowed with skillful means.
- 1.159 “Noble son, bodhisattvas who practice excellent aspirations possess ten qualities. What are those ten? They are the aspiration that is not inferior, the aspiration that knows no dejection, the aspiration to persist for the benefit of all beings, the aspiration of praise to all buddhas, the aspiration to annihilate all demons, the aspiration not to depend on others, limitless aspiration, fearless aspiration, aspiration free of weariness, and the aspiration to full perfection.
- 1.160 “Noble son, you may wonder about the character of the bodhisattvas’ aspiration that is not inferior. Noble son, bodhisattvas do not wish for or aspire to the pleasures of existence. Such is the bodhisattvas’ aspiration that is not inferior.
- 1.161 “What, you may wonder, does the bodhisattvas’ aspiration that knows no dejection consist in? Bodhisattvas do not aspire due to weariness with the three realms or because of wishing to be free from desire and to gain cessation. Such is the bodhisattvas’ aspiration that knows no dejection.
- 1.162 “What, you may wonder, does the bodhisattvas’ aspiration to persist for the benefit of all sentient beings consist in? Bodhisattvas aspire to first lead all beings without any exception to the complete transcendence of suffering before they themselves attain a buddha’s complete transcendence of suffering. [F.32.b] Such is the bodhisattvas’ aspiration to persist for the benefit of all beings.
- 1.163

“What, you may wonder, does the bodhisattvas’ aspiration of praise to all buddhas consist in? Bodhisattvas worship and venerate those who cause the awakened mind to arise in those beings who have not yet engendered this mind, thus eventually causing them to engage in the activities of awakening and take their place at the seat of awakening. They supplicate those who have passed beyond suffering to turn the wheel of Dharma and remain for the benefit of beings. Such is the bodhisattvas’ aspiration of praise to all buddhas.

1.164 “What, you may wonder, does the bodhisattvas’ aspiration to annihilate all demons consist in? Bodhisattvas aspire to ensure that as they attain complete buddhahood not even the names of demons shall be heard within their buddha realms and that none of the demonic gods shall manifest. Such is the bodhisattvas’ aspiration to annihilate all demons.

1.165 “What, you may wonder, does the bodhisattvas’ aspiration not to rely on others consist in? Bodhisattvas do not aspire toward unexcelled and complete awakening in reliance on others. Examining things by means of their own insight, they consider the suffering of sentient beings and so aspire toward unexcelled and complete awakening. Such is the bodhisattvas’ aspiration not to rely on others.

1.166 “What, you may wonder, does the bodhisattvas’ limitless aspiration consist in? Bodhisattvas do not have limited aspirations based on meager accumulations for awakening. Instead, they drape their robe over one shoulder, kneel down on their right knee, [F.33.a] and without any weariness look to the realms of the world in the ten directions. They sincerely consider all the bodhisattvas present there—all those who are practicing austerities, all those who reside at the seat of awakening, all the buddhas who have attained complete buddhahood, and all those who turn the wheel of Dharma. As they consider them all, they are inspired by their Dharma teachings and rejoice in them. With such joy they dedicate it all to unexcelled and complete awakening. Such is the bodhisattvas’ limitless aspiration.

1.167 “What, you may wonder, does the bodhisattvas’ fearless aspiration consist in? Even when beginner bodhisattvas hear the extremely profound Dharma, and when they hear about the profound magnificence of the buddhas, the profound reveling of the bodhisattvas, and about the bodhisattvas’ profound skill in means, they do not then become frightened but are instead utterly and completely fearless. Thus they think, ‘The awakening of the buddhas is infinite. Also the buddhas’ field of activity is infinite, and so is the way that the blessed buddhas mature sentient beings. Someone like me can’t comprehend any of that. All is known by the buddhas, yet not by me!’ Such is the bodhisattvas’ fearless aspiration.

1.168

“What, you may wonder, does the bodhisattvas’ aspiration free of weariness consist in? Bodhisattvas, aware of beings who are wild and can hardly be trained, will never grow tired of them and think, ‘I have had enough of such beings who can hardly be trained!’ They will therefore not feel weary and turn their backs upon such beings. They will not pray to be born in pure realms where not even the names of such beings can be heard. They will not become bodhisattvas who turn away from the welfare of sentient beings, [F.33.b] taking birth in completely pure fields. Bodhisattvas with insight instead will think, ‘Throughout all the worlds, may all inferior beings who lack diligence, who are foolish and dumb, ignorant like sheep, and incapable of passing beyond suffering, who are the lowest among the realms of sentient beings and who all buddhas and bodhisattvas have given up on—may they all come to gather within my buddha realm! I shall cause them to sit at the seat of awakening so that they can fully awaken to unexcelled and complete buddhahood.’ Whenever a bodhisattva brings forth this perspective all the realms of the demons are deeply shaken, and all buddhas praise it.⁵⁵ The buddha realm of such a bodhisattva will be completely pure and such a bodhisattva will quickly awaken to unexcelled and complete buddhahood. Such is the bodhisattvas’ aspiration free of weariness.

1.169 “Noble son, you may wonder about the bodhisattvas’ aspiration to full perfection. Noble son, bodhisattvas aspire to sit at the seat of awakening, defeat the hordes of demons, and awaken to unexcelled and complete buddhahood. Beyond that they do not have any aspirations. This is what is known as their aspiration to full perfection. As an analogy, think of a vessel that has been filled to the brim with butter or oil, so that in the end not even the most infinitesimal drop can be added. ‘Look,’ people will say, ‘this vessel is now full. Look, it is completely full!’ Likewise, because the bodhisattvas’ aspiration for true and complete awakening has been fully perfected, there is not even the most infinitesimal bit of an aspiration that has not been perfected. That is why this is called *the aspiration to full perfection*. [F.34.a] Noble son, bodhisattvas who possess these ten qualities practice excellent aspirations.

1.170 “Noble son, bodhisattvas who wield excellent power possess ten qualities. What are those ten? They are the excellent power of not being subjugated, the excellent power of invincibility, the excellent power of merit, the excellent power of insight, the excellent power of their retinue, the excellent power of miracles, the excellent power of mastery, the excellent power of retention, the excellent power of unshakable blessings, and the excellent power of an unbreakable command.

1.171

- “Noble son, you may wonder about the character of the bodhisattvas’ excellent power of not being subjugated. Noble son, this is the power that ensures that bodhisattvas cannot be subdued by the attacks of opponents. Such is the bodhisattvas’ excellent power of not being subjugated.
- 1.172 “What, you may wonder, does the bodhisattvas’ excellent power of invincibility consist in? This is the power that prevents any type of being from overpowering those bodhisattvas.⁵⁶ Such is the bodhisattvas’ excellent power of invincibility.
- 1.173 “What, you may wonder, does the bodhisattvas’ excellent power of merit consist in? There is no mundane or supramundane virtuous accumulation that is not practiced by bodhisattvas. Such is the bodhisattvas’ excellent power of merit.
- 1.174 “What, you may wonder, does the bodhisattvas’ excellent power of insight consist in? Excepting the wisdom of the thus-gone ones, there are, for bodhisattvas, no qualities of buddhahood that they do not see, actualize, or comprehend with their insight. [F.34.b] Such is the bodhisattvas’ excellent power of insight.
- 1.175 “What, you may wonder, does the bodhisattvas’ excellent power of their retinue consist in? Those within a bodhisattva’s retinue do not fail in terms of discipline, do not fail in terms of view, do not fail in terms of propriety, and do not fail in terms of livelihood. A bodhisattva’s retinue practices in accord with the bodhisattva. Such is the bodhisattvas’ excellent power of the retinue.
- 1.176 “What, you may wonder, does the bodhisattvas’ excellent power of miracles consist in? The range of the application of the bodhisattvas’ miraculous powers outshines the entire range of mundane miraculous powers, as well as the entire range of the miraculous powers of the hearers and solitary buddhas. The miraculous power that bodhisattvas produce far outshines everything else. Thus, if they so wish, they can place all Jambudvīpa upon the tip of a single hair. Likewise, they can do the same with a world of four continents, or a thousandfold universe, or a millionfold universe, or a trichiliocosm. If they wish, they can place as many universes as there are grains of sand in the river Gaṅgā within a single particle. And they can do the same with as many universes as there are grains of sand in two such rivers, or three, or four, five, ten, twenty, thirty, forty, fifty, or an inexpressible number of inexpressibly many such rivers. And yet, the particle neither fills up nor do the worlds diminish. Moreover, those worlds do not harm each other and none of the beings within them will suffer any harm. Such is the bodhisattvas’ excellent power of miracles.

1.177

- “What, you may wonder, does the bodhisattvas’ excellent power of mastery consist in? If they so wish, [F.35.a] bodhisattvas may bless a trichilocosm to be filled with the seven precious substances. If they wish, they may even bless an inexpressible number of inexpressibly many universes to be full of various precious substances. Such is the bodhisattvas’ excellent power of mastery.
- 1.178 “What, you may wonder, does the bodhisattvas’ excellent power of retention consist in? In a single instant, bodhisattvas are able to recollect, comprehend, and apply each distinct meaning, word, expression, and way of teaching contained in all the Dharma discourses delivered by as many buddhas as there are in an inexpressible number of inexpressibly many buddha realms. Such is the bodhisattvas’ excellent power of retention.
- 1.179 “What, you may wonder, does the bodhisattvas’ excellent power of unshakable blessings consist in? Apart from thus-gone, worthy, perfect buddhas, there is no type of being whatsoever that can disturb what has been blessed through the blessings of a bodhisattva. Such is the bodhisattvas’ excellent power of unshakable blessings.
- 1.180 “Noble son, you may wonder about the character of the bodhisattvas’ excellent power of an unbreakable command. Noble son, there is no one to be seen within the realms of sentient beings who can break the command of a bodhisattva, except when that would serve as a skillful means. Such is the bodhisattvas’ excellent power of unbreakable command. Noble son, bodhisattvas who possess these ten qualities are endowed with excellent power.
- 1.181 “Noble son, bodhisattvas endowed with excellent wisdom possess ten qualities. What are those ten? They are the excellent wisdom regarding the absence of self in a person, the excellent wisdom regarding the absence of self in phenomena, [F.35.b] the excellent wisdom that is not temporary, the excellent wisdom of the sphere of absorption, the excellent wisdom of blessings, the excellent inalienable wisdom, the excellent wisdom that observes the activities of all sentient beings, the excellent wisdom of spontaneous accomplishment, the excellent wisdom concerning the characteristics of all phenomena, and the excellent wisdom that transcends the world.
- 1.182 “Noble son, you may wonder about the character of the bodhisattvas’ excellent wisdom regarding the absence of self in a person. Noble son, bodhisattvas truly perceive the arising of the aggregates, as well as their disintegration and cessation. They see that there is no essence to the arising aggregates, that they have no agent, and that they are without substance. They see the disintegration of the ceasing aggregates. Thus they think to themselves, ‘These aggregates are devoid of a self. They do not involve any

sentient being, or a life force, or anything substantial, nor do they contain a person. Nevertheless, childish, ordinary beings are attached to conceptions of a self, and so they think, “Our aggregates are the self,” or “Our aggregates contain the self,” or “Our self contains the aggregates,” or “Our self possesses the aggregates.” Thus, due to their attachment to conceptions of a self, they are unable to comprehend the nature of reality. And because they fail to comprehend reality they continue to roam through cyclic existence like a swirling firebrand.’ All this bodhisattvas know clearly and in accord with reality. Such is the bodhisattvas’ excellent wisdom regarding the absence of self in a person.

1.183 “What, you may wonder, does the bodhisattvas’ excellent wisdom regarding the absence of self in phenomena consist in? [F.36.a] Bodhisattvas have a correct understanding regarding the unfounded superimpositions and negations made with respect to phenomena. Thus, they correctly recognize this: ‘Nominal designations of an imaginary nature are applied to temporary phenomena. Those phenomena are indeed not their essential nature, nor are those words their essential nature. They should be considered merely nominal, merely conventional, and so I should not become attached to them. Yet neither are these temporary phenomena entirely nothing. They are extraneous conditions. They depend on extraneous conditions, occur because of extraneous conditions, and cease when separated from those conditions. And in this sense they exist.’ Bodhisattvas recognize this correctly. Such is the bodhisattvas’ excellent wisdom regarding the absence of self in phenomena.

1.184 “What, you may wonder, does the bodhisattvas’ excellent wisdom that is not temporary consist in? The bodhisattvas’ wisdom is not temporary in the sense of being applied in one moment, and then not in the next. The wisdom vision of bodhisattvas is unimpeded throughout all moments. Such is the bodhisattvas’ excellent wisdom that is not temporary.

1.185 “What, you may wonder, does the bodhisattvas’ excellent wisdom of the sphere of absorption consist in? Bodhisattvas know the absorptions of the hearers, they know the absorptions of the solitary buddhas, they know the absorptions of the bodhisattvas, and they know all absorptions of the thus-gone ones. They know the absorptions and associated spheres that the hearers engage in, they know the absorptions and associated spheres that the solitary buddhas engage in, they know the absorptions and associated spheres that the bodhisattvas engage in, and they know the absorptions and associated spheres that the buddhas engage in. However, their knowledge of the spheres of absorptions of the thus-gone ones depends upon the permission of the thus-gone ones. [F.36.b] Such knowledge is not due to a wisdom of their own that has been attained through maturation. The other

absorptions are, on the other hand, known through their own wisdom as attained by means of maturation. Such is the bodhisattvas' excellent wisdom of the sphere of absorption.

1.186 "What, you may wonder, does the bodhisattvas' excellent wisdom of blessings consist in? Bodhisattvas know correctly the blessings of the hearers, the blessings of the solitary buddhas, and the blessings of the bodhisattvas. Needless to mention, then, that they also know the blessings of other beings. Such is the bodhisattvas' excellent wisdom of blessings.

1.187 "What, you may wonder, does the bodhisattvas' excellent inalienable wisdom consist in? The bodhisattvas' wisdom cannot be swayed by any non-Buddhist, demon, hearer, or solitary buddha. Such is the bodhisattvas' excellent inalienable wisdom.

1.188 "What, you may wonder, does the bodhisattvas' excellent wisdom that observes the activities of all sentient beings consist in? With their pure, clear, and unsullied wisdom, bodhisattvas observe the realms of sentient beings: they see that some have aroused the mind of awakening and some have not, that some have accomplished the mind of awakening and some have not, that some are on the first ground and some abide on the tenth, that some achieve complete awakening, that some achieve complete awakening and turn the wheel of Dharma, that some have completed all tasks and pass completely beyond suffering, that some pass beyond suffering by means of the Hearers' Vehicle, that some pass beyond suffering by means of the Solitary Buddhas' Vehicle, [F.37.a] that some are born in the higher realms, and that some are born in the lower realms. In this way they observe the activities of all sentient beings. Such is the bodhisattvas' excellent wisdom that observes the activities of all sentient beings.

1.189 "What, you may wonder, does the bodhisattvas' excellent wisdom of spontaneous accomplishment consist in? When bodhisattvas act, whether standing, sitting, going, or coming, their activities are spontaneously accomplished occurrences of wisdom. To illustrate this, when a person sleeps, their breathing happens spontaneously. The wisdom of bodhisattvas can be seen in a similar way. And their wisdom, moreover, partakes of everything without obstruction. Such is the bodhisattvas' excellent wisdom of spontaneous accomplishment.

1.190 "What, you may wonder, does the bodhisattvas' excellent wisdom concerning the characteristics of all phenomena consist in? Bodhisattvas know the characteristics of all phenomena to be equal. They know the characteristics to be one and they know the characteristics to be many. They know the characteristics to be illusory. They know the characteristics to be unreal and imaginary. Such is the bodhisattvas' excellent wisdom concerning the characteristics of all phenomena.

- 1.191 Noble son, you may wonder about the character of the bodhisattvas' excellent wisdom that transcends the world. Noble son, bodhisattvas are endowed with undefiled wisdom that transcends the entire world. Noble son, such is the bodhisattvas' excellent wisdom that transcends the world. Noble son, bodhisattvas who possess these ten qualities are endowed with excellent wisdom. [B3]
- 1.192 "Noble son, bodhisattvas possessing ten qualities are similar to the earth. [F.37.b] What are those ten? They are wide and infinite, provide all beings with sustenance, are indifferent to harm and assistance, absorb the great rain of Dharma, transform all beings, are the ground for the seeds of virtuous qualities, are a vessel of jewels, are a vessel of powerful medicinal plants, are free of trembling, and are unintimidated.
- 1.193 "Noble son, you may wonder how bodhisattvas are wide and infinite. Consider, noble son, the analogy of the wide and infinite earth. Similarly, the bodhisattvas' accumulations of merit and wisdom are wide and infinite. Thus, bodhisattvas are wide and infinite.
- 1.194 "In what way, you may wonder, do bodhisattvas provide sustenance for all sentient beings? Take as an analogy the earth that provides beings with all the things they require. Bodhisattvas, similarly, provide all beings with generosity, discipline, patience, diligence, concentration, insight, and other such provisions for awakening, as well as with any sort of article that beings may require. Thus, bodhisattvas provide sustenance for all sentient beings.
- 1.195 "In what way, you may wonder, are bodhisattvas indifferent to harm and assistance? Take as an analogy the earth that neither becomes angered by harm that is done to it, nor develops any attachment when it is benefited. The earth does not distinguish between those situations. Similarly, bodhisattvas do not become angry at those who harm them, nor do they become attached to those who do them good. Thus, as they neither develop attachment [F.38.a] nor anger in their relations with sentient beings, bodhisattvas are indifferent to harm and assistance.
- 1.196 "In what way, you may wonder, do bodhisattvas absorb the great rain of Dharma? Consider, noble son, the analogy of the earth. When the rain is pouring down from massive clouds, the earth absorbs the torrents, accommodating and absorbing it. Similarly, bodhisattvas absorb the great rain of Dharma as it falls from the great clouds of Dharma, accommodating and absorbing it. Thus, bodhisattvas absorb the great rain of Dharma.
- 1.197 "In what way, you may wonder, do bodhisattvas transform all beings? Consider, noble son, the analogy of the earth, which is where the movements of sentient beings unfold. Similarly, for all beings bodhisattvas serve as the basis for going to the higher realms and moving completely beyond suffering. Thus, bodhisattvas transform all beings.

- 1.198 “In what way, you may wonder, are bodhisattvas the ground for the seeds of virtuous qualities? Consider, noble son, the analogy of the earth that is the ground containing all seeds. Similarly, bodhisattvas are the ground from which the seeds of all the virtuous qualities of all beings sprout. Thus, bodhisattvas are the ground that holds the seeds of virtuous qualities.
- 1.199 “In what way, you may wonder, are bodhisattvas vessels of jewels? Consider, noble son, the analogy of the earth. It contains all sorts of jewels, and all manner of precious stones can be found there. Likewise, bodhisattvas are vessels of all sorts of precious qualities, and all manner of such qualities can be found within them. Thus, bodhisattvas are vessels of jewels.
- 1.200 “In what way, you may wonder, are bodhisattvas vessels of powerful medicinal plants? Consider, noble son, the analogy of the earth. [F.38.b] All great medicinal plants that remedy all sorts of diseases grow in the earth and emerge from it. Likewise, the great medicinal plants of the Dharma that pacify all the diseases of the afflictions are within the bodhisattvas and emerge from them. Thus, bodhisattvas are vessels of powerful medicinal plants.
- 1.201 “In what way, you may wonder, are bodhisattvas free of trembling? Consider, noble son, the analogy of the earth. It does not tremble from any pain that comes from contact with the likes of meat flies, bees, the wind, the sun, or snakes. Bodhisattvas, similarly, do not tremble at any outer or inner pain inflicted by sentient beings. Thus, bodhisattvas are free of trembling.
- 1.202 “In what way, you may wonder, are bodhisattvas not intimidated? Consider, noble son, the analogy of the earth. Even when, for example, the roar of the king of elephants or the king of beasts is heard, the earth remains unafraid, utterly and completely unafraid. Likewise, when the noises of demons and non-Buddhists are heard, bodhisattvas also remain unafraid, utterly and completely unafraid. Thus, noble son, bodhisattvas are not intimidated. Noble son, bodhisattvas possessing these ten qualities are similar to the earth.
- 1.203 “Noble son, bodhisattvas possessing ten qualities are similar to water. What are those ten? They move in a flow of virtuous qualities; they grow the qualities of goodness; they are moist with joy, faith, and delight; they make the roots of affliction rot; they are limpid, free of murk, and clear; they pacify the torments of affliction; they alleviate craving for pleasure; they are deep and hard to fathom; they flood high and low; and they pacify the dust of affliction. [F.39.a]
- 1.204 “Noble son, you may wonder how bodhisattvas move in a flow of virtuous qualities. Consider, noble son, the analogy of water that moves and flows in a stream. Bodhisattvas, similarly, move in a stream of virtuous qualities and

their movements are guided by virtue. Thus, bodhisattvas move in a flow of virtuous qualities.

1.205 “Noble son, you may wonder how bodhisattvas grow the qualities of goodness. Consider, noble son, the analogy of water that makes grass, bushes, herbs, and forests sprout and grow. Bodhisattvas, similarly, manifest the factors of awakening with the water of absorption. When they are manifest, they make them expand until they become the tree of omniscience. Once the tree of omniscience has manifested, they feed beings with its fruits of awakened qualities. Thus, bodhisattvas grow the qualities of goodness.

1.206 “Noble son, you may wonder how bodhisattvas are moist with the qualities of joy, faith, and delight. Consider, noble son, the analogy of water. Being wet by its very nature, it makes other things wet too. Similarly, bodhisattvas are by their very nature moist with joy, faith, and delight, and they also moisten others with the same qualities. Here, *joy* means searching for the Dharma beyond the world; *faith* means reliance on the Buddha, Dharma, and Saṅgha; and *delight* means purity of mind. In this way bodhisattvas are moist with the qualities of joy, faith, and delight.

1.207 “Noble son, you may wonder how bodhisattvas make the web of the roots of affliction rot. Consider, noble son, how water can make the web of the roots of trees and grass rot. [F.39.b] Similarly, with the water of training in absorption bodhisattvas cause the web of the roots of affliction to rot. In this way they render even the names of the web of the roots of affliction unknown, and the imprints that are caused by affliction disappear. Thus, bodhisattvas make the web of the roots of affliction rot.

1.208 “Noble son, you may wonder how bodhisattvas are limpid, free of murk, and clear. Consider, noble son, the analogy of water that by nature is limpid, free of murk, and clear. Bodhisattvas, similarly, are limpid, free of murk, and clear. They are limpid because they are free of both latent and active elements; they are free of murk because they are free of desire, anger, and dullness; and they are clear because their senses are completely awake. Thus bodhisattvas are limpid, free of murk, and clear.

1.209 “Noble son, you may wonder how bodhisattvas pacify the torments of affliction. Consider, noble son, the analogy of how water pacifies the torments of the earth during the heat of summer, or the torments of sentient beings during that time. Bodhisattvas, similarly, pacify the torments of the afflictions with the water of Dharma throughout the realms of sentient beings. Thus, bodhisattvas pacify the torments of affliction.

1.210 “Noble son, you may wonder how bodhisattvas alleviate craving for pleasure. Consider, noble son, the analogy of water that alleviates the thirst of thirsting sentient beings. By bringing down the rain of Dharma,

- bodhisattvas similarly alleviate the pain of beings who suffer due to craving for objects. Thus, bodhisattvas alleviate craving for pleasure.
- 1.211 “Noble son, you may wonder how bodhisattvas are deep and hard to fathom. Consider, noble son, [F.40.a] the example of water that is deep and hard to fathom. The bodhisattvas’ true accomplishment of wisdom is similarly profound and can hardly be fathomed by non-Buddhists or demons. Thus, bodhisattvas are deep and hard to fathom.
- 1.212 “Noble son, you may wonder how bodhisattvas flood high and low. Consider, noble son, the analogy of water that streams in a river, flooding high and low. Bodhisattvas, similarly, flood high and low among sentient beings with the river of Dharma. Yet, whereas a flood of water harms sentient beings, the flooding caused by bodhisattvas does not. There is no harm brought upon sentient beings when bodhisattvas let the rivers of Dharma flow due to their loving hearts. Thus, bodhisattvas flood high and low.
- 1.213 “Noble son, you may wonder how bodhisattvas pacify the dust of affliction. Consider, noble son, the analogy of water that moistens the dry and dusty land, pacifying all dust. With the water of the absorption that occurs while abiding by insight, bodhisattvas similarly moisten the savage minds of sentient beings, thereby thoroughly pacifying the dust of affliction in them. Thus, bodhisattvas pacify the dust of affliction. Noble son, bodhisattvas possessing these ten qualities are similar to water.
- 1.214 “Noble son, bodhisattvas possessing ten qualities are similar to fire. What are those ten? They burn the garbage pit of affliction, bring the qualities of buddhahood to maturation, dry all the mud of affliction, resemble a bonfire, bring illumination, [F.40.b] bring terror, bring assurance, are there for all beings equally, are the object of worship, and cannot be ignored.
- 1.215 “Noble son, you may wonder how bodhisattvas burn the garbage pit of affliction. Consider, noble son, the analogy of fire that consumes garbage pits, grass, bushes, shrubs, and trees. Bodhisattvas, similarly, burn the entire garbage pit of the latent and active afflictions of desire, anger, and dullness. Thus, bodhisattvas burn the garbage pit of affliction.
- 1.216 “You may wonder how bodhisattvas bring the qualities of buddhahood to maturation. Consider, noble son, the analogy of fire that ripens crops, herbs, and trees. With their insight, bodhisattvas similarly bring the inner qualities of buddhahood to full maturation, causing them to remain without perishing. Thus, bodhisattvas bring the qualities of buddhahood to maturation.
- 1.217 “You may wonder how bodhisattvas dry all the mud of affliction. Consider, noble son, the analogy of fire that dries out a muddy swamp. With their insight, bodhisattvas similarly dry all the mud of defiling afflictions. Thus, bodhisattvas dry all the mud of affliction.

- 1.218 “You may wonder how bodhisattvas resemble bonfires. Consider, noble son, the analogy of a bonfire that is lit to relieve sentient beings’ suffering from the ailments of a cold disease. Bodhisattvas, similarly, heal sentient beings suffering from the cold diseases of affliction by warming them up with their insight. [F.41.a] Thus, bodhisattvas resemble bonfires.
- 1.219 “You may wonder how bodhisattvas illuminate. Consider, noble son, the analogy of a fire that is lit on the summit of the Himalayas, or the summit of the Vindhya, and so illuminates all the surrounding areas within the distance of one, two, or three leagues. The bodhisattvas’ light of wisdom similarly pervades everywhere within a hundred leagues, or a thousand leagues, or one hundred thousand leagues—even illuminating up to an unfathomable and countless number of worlds. With their light of wisdom they thus dispel all the dense darkness of ignorance. Thus, bodhisattvas illuminate.
- 1.220 “You may wonder how bodhisattvas bring terror. Consider, noble son, the analogy of a great mass of fire that is seen by fierce wild animals, or by the wild king of beasts. The fire will be utterly and completely terrifying to such creatures, and so, horrified, they will flee far away. Similarly, when demons or demonic gods see a bodhisattva they will be utterly and completely terrified. Due to their lesser splendor they will seek to escape as far away as possible, seeking a place where no one ever even hears about bodhisattvas, let alone sees any. Thus, bodhisattvas bring terror.
- 1.221 “You may wonder how bodhisattvas bring assurance. Consider, noble son, the analogy of a man who is lost in the wilderness and then sees a great bonfire. Turning toward the fire, he then sees a town or an encampment. [F.41.b] Seeing it, he will be invigorated and greatly relieved from all his fear. Similarly, when the beings who are lost in the wild of cyclic existence see a bodhisattva, they feel invigorated and assured, leaving the fears of affliction behind. Thus, bodhisattvas bring assurance.
- 1.222 “You may wonder how bodhisattvas are there for all sentient beings equally. Consider, noble son, the analogy of fire. It is there for all sentient beings equally, benefiting the outcast just as much as it benefits the king. Bodhisattvas are similarly there for all sentient beings equally, benefiting the outcast just as much as they benefit the king. Thus, bodhisattvas are there for all sentient beings equally.
- 1.223 “You may wonder how bodhisattvas are objects of worship. Consider, noble son, the analogy of fire that is worshiped by brahmins, royalty, townspeople, and country dwellers. Bodhisattvas, similarly, are worshiped as teachers by the world including the gods, humans, demigods, and gandharvas. Thus, bodhisattvas are objects of worship.

1.224

“You may wonder how bodhisattvas cannot be ignored. Consider, noble son, how a small spark cannot be ignored because of its ability to burn. Similarly, bodhisattvas who practice inspired conduct, who have not yet gained power, and who are beginners within the Great Vehicle, also cannot be ignored by the world of gods, humans, and demigods. Why? Because gods, nāgas, yakṣas, gandharvas, and demigods understand that before long the bodhisattva will sit at the seat of awakening [F.42.a] and fully awaken to unexcelled and complete buddhahood. Thus, bodhisattvas cannot be ignored. Noble son, bodhisattvas possessing these ten qualities are similar to fire.

1.225 “Noble son, bodhisattvas possessing ten qualities are similar to wind. What are those ten? They never dwell. They engage in endless activity. They scatter, crush, and destroy the mountain peaks of sentient beings’ arrogant pride. They amass great rainclouds of Dharma. They pacify wandering beings’ torments of affliction. They sustain sentient beings with vital breaths of air that emerge from their bodies of virtuous qualities. They contain the limitless rainclouds of Dharma. They open up and arrange infinite displays of great palaces of distinct Dharma teachings. From wish-fulfilling trees they continuously scatter a delightful flower rain of the indisputable Dharma upon their circles of disciples. Throughout limitless eons they employ an ocean of absorptions, liberations, and gateways to retention to create virtuous environments with a central mountain, light, moon, sun, Dharma ways, forests, houses, and auspicious surrounding mountains where many circling beings can be tamed and ripened. They do so by destroying rebirth as they blow the wind of wisdom in an unexcelled manner without a body.

1.226 “Noble son, you may wonder how bodhisattvas never dwell. Consider, noble son, the analogy of how the wind moves without impediment, without dwelling, and without being supported. It seems insubstantial and still it fulfills its particular function in relation to forests, houses, palaces, [F.42.b] the central mountain, and the seas. Similarly, the wind-like bodhisattvas do not dwell on any phenomenon. They do not dwell on the aggregates, elements, or sense sources. They do not dwell on forms, feelings, perceptions, formations, or consciousness. They do not dwell on the elements of the eye, forms, or visual consciousness; the elements of the ear, sounds, or aural consciousness; the elements of the nose, smells, or olfactory consciousness; the elements of the tongue, tastes, or gustatory consciousness; the elements of the body, tactility, or bodily consciousness; or the elements of the mind, mental phenomena, or mental consciousness. They do not dwell on the sense sources of the eye and form, the ear and sound, the nose and smell, the tongue and taste, the body and tactility, or the mind and phenomena. They do not dwell on mundane or supramundane

phenomena. They do not dwell on the perfections of gods and humans, nor do they dwell on universal emperors, Śakra, Brahmā, the guardians of the world, or the great lords. They do not dwell on the hearers or solitary buddhas, nor upon the grounds of the bodhisattvas, nor on omniscience. Not dwelling on any of that, bodhisattvas do not develop any of the many forms of conceit that can arise in relation to entity, nonentity, sameness, difference, suchness, and so forth. Without any such observation, bodhisattvas experience unobscured freedom and hence they can also act as Śakra, Brahmā, guardians of the world, and so on. [F.43.a] Thus, throughout all the infinite worlds of the ten directions, bodhisattvas move until the end of time to secure the well-being of sentient beings. However, due to having a Dharma form⁵⁷ bodhisattvas do not appear and are without thought or concept. Thus, noble son, bodhisattvas never dwell.

1.227 “Noble son, you may wonder how bodhisattvas engage in endless activity. Consider, noble son, how the wind reaches boundless universes throughout the ten directions, moving and stirring them. Noble son, similarly, the wind-like bodhisattvas perceive, expand on, reach, set forth, and teach all the infinite phenomena in terms of the relative and ultimate. Within the circles that surround buddhas and bodhisattvas, as well as within all the realms of wandering beings, bodhisattvas move and shift with the swiftness of mind, remaining involved in activities as far as space extends. In this way, noble son, bodhisattvas are involved in endless activities.

1.228 “Noble son, you may wonder how bodhisattvas scatter, crush, and destroy the mountain peaks of sentient beings’ arrogant pride. Consider, noble son, how the wind brings down mountain peaks, roofs, and treetops, destroying them, crushing them, scattering them, and making them disappear.⁵⁸ Similarly, the wind-like bodhisattvas strike sentient beings who are elevated on peaks of pride, conceit, arrogance, and the view of the transitory collection. They strike beings who are intoxicated by arrogance based on their physique, youth, possessions, influence, power, lifespan, health, livelihood, skills, learning, intelligence, servants, eloquence, or splendor. Thus, to those who continuously praise themselves they show something that is still more excellent. [F.43.b] As the bodhisattvas teach them the Dharma they make them conquer their pride and practice stainless virtue. In this way, noble son, bodhisattvas scatter, crush, and destroy the mountain peaks of arrogance in sentient beings.

1.229

“Noble son, you may wonder how bodhisattvas amass great rainclouds of Dharma. Consider, noble son, how the wind moves in quadrillions of worlds in the four directions, amassing various cloudbanks—clouds of various colors; clouds that are deep and bright; clouds that resound with the ocean-like sounds of gentle thunder; clouds that emit song, music,⁵⁹ and delightful tunes; and clouds that are adorned with garlands of lightning. In this way the wind amasses great cloud formations that yield a constant and continuous downpour of rain, thereby bringing happiness to sentient beings and the growth of crops and trees. Likewise, the wind-like bodhisattvas delight sentient beings with their cloudbanks of numerous bodies. They illumine the infinite and endless world realms of the ten directions with continuous garlands of lightning that flash in boundless colors. In sixty thousand ways they roar with the thunder of the Dharma of true reality. With the wind of compassion, they are truly exalted. They embrace all wandering beings throughout space with the realm of phenomena. In that way they cover all worlds, delivering sentient beings from the lower realms and the unfree states while continuously blessing them in many ways within the pure appearances of excellent marks, signs, and a circle of light. Blessing all the worlds to be adorned with ornamental arrays, they bring supreme joy, contentment, and appreciation to gods and humans. They produce the crops, [F.44.a] greenery, and trees of both mundane and supramundane qualities of virtue, which bring perfect happiness and bliss. Bringing all beings joy in this comprehensive manner, they empower them with the Dharma in order to bring them further perfect circumstances and joy. Then, causing a downpour of Dharma, they put an end to all decay. Thus, noble son, the bodhisattvas produce the great rainclouds of Dharma.

1.230 “Noble son, you may wonder how bodhisattvas pacify wandering beings’ torments of affliction. Consider, noble son, how the wind carries a sweetly fragrant rain that pacifies the torments of sentient beings by soothing and cooling their bodies. Similarly, for sentient beings, the wind-like bodhisattvas expel the torments of desire, anger, dullness, inferior realms, inferior views, misdeeds, doubt, poverty, negativity, craving for things, separation from the delightful, contact with the repulsive, and disease. Having done that, bodhisattvas pacify all craving for ignoble qualities, and so forth. They pacify all those torments by means of unsurpassable pure discipline, along with unsurpassable aspiration, perception, contact, company, meaningful teaching, and so forth, that is all blended with the rain of the sacred Dharma. Thus, noble son, bodhisattvas pacify wandering beings’ torments of affliction and establish them on the level beyond affliction.

1.231

“Noble son, you may wonder how bodhisattvas sustain sentient beings with vital breaths of air that emerge from their virtuous qualities. Consider, noble son, how the force of the breath keeps beings alive. Similarly, bodhisattvas use the wind of those virtuous qualities that they have accomplished and grant to others to bring forth all types of perfect sustenance. In this way they delight all beings. [F.44.b]

1.232 “Consider further, noble son, the analogy of the wind. In all world systems the wind produces the vajra circle and the golden circle that hold the surrounding mountains, great mountain ranges, and the four continents. It establishes the oceans that are the sources of jewels. It establishes Mount Meru and Mount Mahāmeru, along with the jewel mountains, the snow mountains, the fragrant mountains, the towns, the forests, the palaces, Jambudvīpa, the four continents, the thousandfold universe, the millionfold universe, and the trichiliocosm with all its diverse arrays. Similarly, the wind-like bodhisattvas produce, bring forth, and establish all the heaps of virtue of sentient beings that have been accomplished throughout the ten directions. The completion of the mountains can be likened to worldly merit. The completion of the four great continents and Mount Meru can be likened to the perfections of the hearers. The completion of the thousandfold universe can be compared to the perfections of the solitary buddhas. The completion of the millionfold universe can be aligned with the perfections of the bodhisattvas. The completion of the trichiliocosm can be likened to that which is superior to the entire world yet extends throughout space containing all world realms. It is famed for its utter purity and manifested by those who are intent on worship. It can be likened to the completion of a thus-gone one’s body endowed with the marks of a hundred merits and in constant equipoise. The oceans can be compared to the oceans of absorption. [F.45.a] The islands, subcontinents, mountains, the four continents, and so forth can be compared to the various practices, retentions, maturations of sentient beings, saṅghas of disciples, and so forth. The towns, forests, and palaces can be compared to the perfectly pure qualities that abound in the buddha realms. The forests of wish-fulfilling trees can be compared to all the perfect qualities of true mastery. Thus they can be compared to the grounds, transcendences, absorptions, retentions, superknowledges, magical abilities, wisdom appearances, masteries, and powers of the bodhisattvas and the perfect buddhas, as well as to their fearlessnesses, unique qualities, and great compassion.

1.233 “Noble son, you may wonder what a blessed buddha’s marks of enormous merit are like. Noble son, think of all the sentient beings living in the countless worlds, as many as there are grains of sand in the river Gaṅgā, in each of the ten directions. Then imagine that each of those beings has

become endowed with the merit that is the possession of the universal emperors who rule in ten trichiliocosms. Now imagine that the combined merit of all those beings who are thus universal emperors becomes the possession of each one of them individually, so that they all become great universal emperors. In this way, just as you imagined that the nature of every single being in the worlds located in the east is that of universal emperors, next imagine that this is also the case with the beings who are present in all the worlds in the ten directions, as far as space extends. Then further think that each of those beings in all those worlds now comes to possess the heaps of merit that are the possession of Śakra, and that thus they now all become Śakras without exception. [F.45.b] Imagine then that the combined merit of all those Śakras—present across world realms as innumerable as the grains of sand in the river Gaṅgā throughout each of the ten directions—becomes the individual endowment of each one of them, and that thus throughout all universes, as far as the realm of phenomena extends, all beings have become Śakras in possession of that sort of merit. Imagine further that all those beings who are present throughout universes as numerous as the grains of sand in the river Gaṅgā within each of the ten directions turn into Mahābrahmās. Then think that each of those Mahābrahmās possesses the combined merit of them all, so that all of them become Mahābrahmās with that sort of merit. Then continue by imagining that those beings all progressively become hearers, solitary buddhas, and bodhisattvas who have attained the great grounds, become empowered by the great cloud of light rays, and attained the ten masteries. Then, noble son, if the combined heaps of merit of all those beings, present in this way throughout infinite universes in the ten directions and extending as far as space throughout the three times, were to be multiplied by one hundred times the total number of particles that constitute all the worlds throughout space and time, then that merit would be sufficient for producing a single hair follicle on the body of a thus-gone one.

1.234 “If the heaps of merit that bring forth all the hair follicles were multiplied by a million innumerable many times, the ensuing merit would suffice for the manifestation of one among the eighty excellent signs. If the entire heap of merit required for the excellent signs were multiplied by ten innumerable many times, the merit that would ensue could bring forth one among the first twenty-nine marks of a thus-gone one. If, in turn, that merit were multiplied by ten inexpressibly many times then that would be enough to manifest the hair between the eyebrows, which is more radiant and delightful than a thousand stainless full moons. [F.46.a] If, beyond that, such merit were multiplied by a quadrillion inexpressibly many times, it would yield the crown of a thus-gone one, which is raised above everyone else,

imperceptible, and adorned with the crown protrusion. Finally, if that merit were multiplied by inexpressibly many hexillions of inexpressibly many times, then that would bring forth the voice of a thus-gone buddha, endowed with sixty thousand aspects. Since this spontaneously manifests as infinite statements in accord with all perspectives, it satisfies all beings and is understood throughout all realms of the world. Noble son, this is what is understood by a blessed buddha's marks of enormous merit. Noble son, in this way the thus-gone ones sustain all beings through their inexhaustible accumulations of merit and wisdom, and due to their vast displays.

1.235 “Noble son, imagine that all the beings in all the universes throughout the ten directions, as infinite as the realm of phenomena and present as far as space, had reached the tenth ground of the Cloud of Dharma. All of them would then possess the supreme ornaments of body, speech, and mind and would have accomplished the ten masteries. Imagine if they all came to venerate the merit associated with just one hair follicle of the Thus-Gone One, carrying as many vessels made of gold from the river Jāmbū, and adorned with all sorts of jewels, as there are grains of sand in the river Gaṅgā and extending to the end of space. Even if they were to bring such offerings continuously until the final eon, it would neither eclipse nor exceed the merit that is associated with that single hair follicle. Noble son, such are a thus-gone one's marks of enormous merit.

1.236 “What, you may wonder, are the twelve grounds? They are the ground where the mind of awakening has been engendered,⁶⁰ [F.46.b] as well as the grounds of the Joyous, the Stainless, the Radiant, the Flaming, the Hard to Conquer, the Manifest, the Far Reaching, the Unshakable, the Excellent Intelligence, the Cloud of Dharma, and the buddhas' ground of Universal Illumination.⁶¹ These are the twelve grounds.

1.237 “What, you may wonder, does the ground where the mind of awakening has been engendered consist in? Upon this ground bodhisattvas are truly beyond all childish conduct and mistaken pursuits. They are superior to Śakra, Brahmā, and the world guardians within the three worlds, as well as to all the hearers and solitary buddhas. They are above all wandering beings and they are adorned with a glorious body, speech, and mind. They possess the radiant halo that illumines infinitely many worlds in the ten directions, and they hold the power of freedom from obscurations. In every single instant they can visit and return from innumerable worlds. Their feet are stable, since fragrant and brilliant lotus flowers that grow throughout the four great continents support them. They possess a seat ornament that extends to the end of the thousandfold universe. Due to their practice of special insight that sees through all phenomena, they are unimpeded. They perceive countless excellent signs, such as the ten great signs of having a delightful

perspective. Their progress is irreversible. Since they illumine all dense forests everywhere with an inconceivable web of light, they beautify infinite realms. Their reflections empower countless worldly rulers throughout inexpressibly many universes. They are skilled in power and blessings that conquer. They send out clouds of vast offerings that unstintingly fill up all endless appearances with a rain of precious mundane and supramundane qualities.

1.238 The sight of them is excellent, [F.47.a] delightful, beautiful, and wholesome. Without being offensive to anyone, any encounter with them is meaningful and fulfills all wishes. Such bodhisattvas stir innumerable world systems. They protect infinitely many beings from such miseries as the lower realms. They worship limitless buddhas and are capable of upholding the gateways to Dharma. They revel in countless absorptions, retentions, liberations, superknowledges, and magical abilities. With joy and inspiration toward the infinite Dharma they have no concern for material things, and until the end of time they are free from concepts, having gained the illumination that is the power of spontaneously accomplished joy. Throughout an immeasurable number of quintillions of eons they perfect all the various meditations contained in the Great Vehicle. In perfect pursuit of the welfare of others, they engage in the many preliminary practices for accomplishing merit and wisdom. With the greatest and most perfect inspirations, they immediately proceed to attain the first ground by means of the intrinsic nature of their practice.⁶² Such is the bodhisattva ground where the mind of awakening has been engendered.

1.239 “Noble son, as an analogy, the complexion of a universal emperor is finer than that of a human being, and yet it is not like that of a god. Similarly, although these bodhisattvas are beyond all mundane beings, hearers, and solitary buddhas, they still have not attained the ground of the ultimate mind of awakening. A buddha’s ground of Universal Illumination is beyond center and edge, and it masters all stainless qualities without exception. Thus, in all regards extremely revered, it is characterized by accomplishing all the objectives of all beings.

1.240 “In this regard, you may wonder, what are the absorptions? The following ten constitute the absorptions of the bodhisattvas:⁶³ the universally superior jewel, the firm abode, the immovable, the irreversible, the jewel mine, [F.47.b] the splendid sunlight, the accomplishment of all objectives, the lamp of wisdom, the direct encounter with the buddhas of the present, and the heroic gait. These are among the bodhisattvas’ limitless absorptions.

1.241 “The retentions number twelve. What are those twelve?⁶⁴ The anointment, the one with wisdom, the pure tune, the inexhaustible casket, the infinite spinning, the ocean-like seal, the lotus array, the entry to the unobstructed

gate, the doubtless entry to the correct understandings, the blessing of the buddha ornaments, the limitless colors, and the accomplishment of the colors of the buddha body. There are these and other such retentions.

1.242 “There are six superknowledges: the divine eye, the divine ear, knowledge of the minds of others, knowledge of previous existences, knowledge of miracles, and knowledge of the exhaustion of a person’s defilements.

1.243 “The ten masteries are as follows:⁶⁵ mastery of life, as one’s lifespan is blessed to last for innumerable immeasurable eons; mastery of the mind, as one comprehends and enters an ineffable number of ineffable absorptions; mastery of material things, as one displays the blessing of ornamenting all universes with beautifying arrays; mastery of karmic action, as one displays the blessing of ripening karma at the appropriate time; mastery of birth, as one displays birth in all realms of the world; mastery of inspiration, as one reveals all realms of the world to be full of buddhas; mastery of aspirations, as one displays complete awakening at whichever time and place it may be desired; mastery of miracles, as one displays infinite miracles throughout all realms of the world; [F.48.a] mastery of Dharma, as one displays the light of the gateways to the Dharma beyond center and edge; and mastery of wisdom, as one displays the complete awakening of wisdom that is endowed with all supreme aspects. With this mastery, there is instantaneously a complete knowledge of such areas as the thus-gone ones’ ten powers, fearlessnesses, correct understandings, unique qualities, excellent marks and signs, and sacred complete awakening, as well as the number of extremely subtle particles in all buddha realms throughout time. These are the bodhisattvas’ ten masteries.

1.244 “What, you may wonder, are the bodhisattvas’ ten powers?⁶⁶ They are the powers of intent, superior intent, application, insight, aspiration, action, vehicles, emanations, awakening, and the turning of the wheel of Dharma. These are the bodhisattvas’ ten powers.

1.245 “What, you may wonder, are the bodhisattvas’ four fearlessnesses?⁶⁷ Through their retention, they are fearless in upholding and teaching the meaning of what they have heard. They are fearless due to their perfect full protection, which consists of the purified three actions whereby their conduct is naturally irreproachable. This occurs due to their comprehension of the absence of self, which ensures that they have no experience of being harmed. They are also fearless since they never forget the Dharma that they have received, they liberate sentient beings and inspire them with faith through perfecting means and insight, and since they avoid any obstacles to virtue. Finally, they are fearless due to their perfect mastery in never straying

from the omniscient mind and avoiding the influence of other vehicles while accomplishing the true purpose of all beings. These four are the bodhisattvas' fearlessnesses.

1.246 “What, you may wonder, are the bodhisattvas' eighteen unique qualities?⁶⁸ [F.48.b] They are the possession of untaught generosity, untaught discipline, untaught patience, untaught diligence, untaught concentration, and untaught insight. Furthermore, they consist of gathering sentient beings by the means of attraction; knowing the proper way of dedication; skillfully teaching by means of the supreme vehicle in which the conduct of all beings is mastered; not regressing from the Great Vehicle; showing the gateways to cyclic existence and the transcendence of suffering; being expert in uttering reverse and inverse sounds; avoiding formation by means of a preceding wisdom and being truly elevated throughout all lives without any evil; possessing the ten virtuous actions in all physical, verbal, and mental pursuits; never abandoning the realms of sentient beings through assuming a body that can tolerate any amount of suffering; teaching all sentient beings joyfully; protecting the mind of omniscience from any degeneration by remaining steadfast like a precious wish-fulfilling tree of abundant virtues, even in the midst of terrifying infantile beings and hearers; and granting methods for the entire Dharma in the pursuit of buddha qualities, without ever turning away from the teaching so that they can become anointed. These are the bodhisattvas' eighteen unique qualities.

1.247 “What, you may wonder, are the ten powers of the thus-gone ones? They are the power to know what is proper and what is improper; the power to know the continued ripening of all causes related to acts in the past, future, and present; the power to know diverse inclinations; the power to know diverse constitutions; the power to know higher and lower faculties; the power to know the paths for all destinations; [F.49.a] the power to know all concentrations, liberations, absorptions, attainments, afflictions, purifications, and arisings; the power to know past existences; the power to know death and rebirth; and the power to know the exhaustion of defilements. These are the ten powers of the thus-gone ones.

1.248 “What, you may wonder, are the thus-gone ones' four fearlessnesses? They are fearlessness with regard to the full realization of all phenomena; fearlessness in knowing the exhaustion of all defilements; fearlessness in giving definitive declarations that precisely identify all obstructive phenomena; and fearlessness in terms of actualizing the path that leads to the attainment of all perfect qualities. These four are the thus-gone ones' four fearlessnesses.

1.249

“What, you may wonder, are the thus-gone ones’ eighteen unique qualities? They are the thus-gone ones’ freedom from mistakes; freedom from impediments of speech; freedom from forgetfulness; never lacking equipoise; absence of distinct perceptions; freedom from unexamined neutrality; undiminished intent; undiminished diligence; undiminished mindfulness; undiminished absorption; undiminished insight; undiminished liberation; unattached and unimpeded wisdom vision of the past; unattached and unimpeded wisdom vision of the future; unattached and unimpeded wisdom vision of the present; physical actions all being preceded by and agreeing with wisdom; verbal actions all being preceded by and agreeing with wisdom; and mental actions all being preceded by and agreeing with wisdom. These eighteen [F.49.b] are the thus-gone ones’ unique qualities.

1.250 “What, you may wonder, does the great compassion of thus-gone ones consist in? Noble son, the thus-gone ones’ great compassion is endowed with thirty-two features and appears in an inconceivable manner throughout all the infinite universes in the ten directions. What are these thirty-two features? They are as follows:

1.251 “The thus-gone ones feel great compassion for sentient beings since all phenomena are devoid of self and yet sentient beings are not interested.

“The thus-gone ones feel great compassion for sentient beings since all phenomena are devoid of a sentient being and yet sentient beings speak of ‘sentient beings.’

1.252 “The thus-gone ones feel great compassion for sentient beings since all phenomena are devoid of a life force and yet sentient beings speak of ‘a life force.’

“The thus-gone ones feel great compassion for sentient beings since all phenomena are devoid of a person and yet sentient beings believe they are persons.

1.253 “The thus-gone ones feel great compassion for sentient beings since all phenomena are nonexistent and yet sentient beings regard them as existent.

“The thus-gone ones feel great compassion for sentient beings since all phenomena are devoid of location and yet sentient beings believe that they are present at locations.

1.254 “The thus-gone ones feel great compassion for sentient beings since all phenomena are baseless and yet sentient beings take delight in bases.

“The thus-gone ones feel great compassion for sentient beings since phenomena cannot belong to anyone and yet sentient beings think they can make things their own.

1.255 “The thus-gone ones feel great compassion for sentient beings since phenomena cannot be owned and yet sentient beings pursue ownership.

- “The thus-gone ones feel great compassion for sentient beings since all phenomena are devoid of substantiality and yet sentient beings think they are supported by substantiality.
- 1.256 “The thus-gone ones feel great compassion for sentient beings since all phenomena are devoid of arising and yet sentient beings believe they are subject to arising. [F.50.a]
- “The thus-gone ones feel great compassion for sentient beings since all phenomena are devoid of transference and emergence and yet sentient beings think they are subject to death and birth.
- 1.257 “The thus-gone ones feel great compassion for sentient beings since all phenomena are free of affliction and yet sentient beings are afflicted.
- “The thus-gone ones feel great compassion for sentient beings since all phenomena are free of desire and yet sentient beings give rise to desire.
- 1.258 “The thus-gone ones feel great compassion for sentient beings since all phenomena are free of anger and yet sentient beings give rise to anger.
- “The thus-gone ones feel great compassion for sentient beings since all phenomena are free of bewilderment and yet sentient beings are bewildered.
- 1.259 “The thus-gone ones feel great compassion for sentient beings since all phenomena are free of coming and yet sentient beings experience coming.
- “The thus-gone ones feel great compassion for sentient beings since all phenomena are free of going and yet sentient beings experience going.
- 1.260 “The thus-gone ones feel great compassion for sentient beings since all phenomena are devoid of formation and yet sentient beings experience formation.
- “The thus-gone ones feel great compassion for sentient beings since all phenomena are devoid of mental constructs and yet sentient beings are fond of mental constructs.
- 1.261 “The thus-gone ones feel great compassion for sentient beings since all phenomena are empty and yet sentient beings are attached to views.
- “The thus-gone ones feel great compassion for sentient beings since all phenomena are without marks and yet sentient beings experience marks.
- “The thus-gone ones feel great compassion for sentient beings since all phenomena are beyond wishes and yet sentient beings make aspirations. [F.50.b]
- 1.262 “Alas! Those who inhabit the worlds are caught up in disputes and flawed by hardened ill will. Seeing such beings, the thus-gone ones wish to teach them the Dharma so that they may relinquish all the flaws of hardened ill will. Thus arises the thus-gone ones’ great compassion for sentient beings.
- 1.263 “Alas! Those who inhabit the worlds are in error and enter dreadful, mistaken paths. Seeing such beings, the thus-gone ones wish to lead them onto the true path. Thus arises the thus-gone ones’ great compassion for

- sentient beings.
- 1.264 “Alas! Those who inhabit the worlds suffer from craving and are oppressed by their wants. They know no contentment and rob others of their wealth. Seeing such beings, the thus-gone ones wish to establish them in the wealth of the noble ones: faith, discipline, learning, generosity, insight, integrity, and modesty. Thus arises their great compassion for sentient beings.
- 1.265 “Alas! Sentient beings are enslaved by attachments to family, home, wealth, and crops, perceiving a meaning where there is none. Seeing this, the thus-gone ones wish to show them the extreme impermanence of things. Thus arises their great compassion for sentient beings.
- 1.266 “Alas! For the sake of a livelihood sentient beings act in unreasonable ways, deceiving one another. Seeing this, the thus-gone ones wish to teach them the Dharma so that their livelihood may become pure. Thus arises the thus-gone ones’ great compassion for sentient beings.
- 1.267 “Alas! Sentient beings are never content. No matter how much wealth, respect, or praise they receive, they never feel that it is enough. Seeing such beings, the thus-gone ones wish to completely pacify their pain and fully satisfy them with the blissful transcendence of suffering. Thus arises the thus-gone ones’ great compassion for sentient beings.
- 1.268 “Alas! Sentient beings are constantly obsessed with their homes, although they are containers of suffering and intense afflictions. Seeing such beings, the thus-gone ones wish to teach them the Dharma so that they may emerge from their homes and truly go beyond the three realms. [F.51.a] Thus arises the thus-gone ones’ great compassion for sentient beings.
- 1.269 “All phenomena follow their causes and appear whenever those causes manifest. Yet sentient beings are lazy with respect to the noble ones’ liberation. Seeing such beings, the thus-gone ones wish to teach them the Dharma so that they can muster diligence and pursue liberation. Thus arises the thus-gone ones’ great compassion for sentient beings.
- 1.270 “Sentient beings relinquish the exalted complete transcendence of suffering, which is distinguished by the sacred wisdom of nonattachment. Instead, they search for the inferior vehicles of the hearers and solitary buddhas. Seeing such beings, the thus-gone ones wish to inspire them toward the vast, so that they may come to focus on the wisdom of the buddhas. Thus arises the thus-gone ones’ great compassion for sentient beings.
- 1.271 “Noble son, whenever these thirty-two features are present, that is the arising of the thus-gone ones’ great compassion for sentient beings.
- 1.272

“Noble son, in this way the thus-gone ones are said to abide in great compassion. Noble son, know that whenever such great compassion for sentient beings endowed with these thirty-two features arises in a bodhisattva, then that bodhisattva great being will have become a splendid and vast field of merit and become irreversible in the diligent pursuit of sentient beings’ welfare.”

1.273 When the Blessed One taught this section on the Dharma gateways to great compassion, thirty-two thousand beings set their minds on unsurpassable and perfect awakening, one hundred thousand beings gained acceptance that phenomena are nonarising, and seventy-two thousand gods gained the immaculate and stainless Dharma eye with regard to phenomena.

1.274 “Noble son, in this way the arrays of masterful qualities achieved by the thus-gone ones and bodhisattvas are unfathomable and beyond count. The thus-gone ones may teach on this topic until the end of time and yet these qualities would remain infinite. Here I have merely touched upon them so that sentient beings may be joyous, faithful, and delighted. [F.51.b] Thus bodhisattvas are masters of using every exhalation and inhalation in virtuous ways for the benefit of sentient beings.

1.275 “In what way, you may wonder, are bodhisattvas capable of containing the limitless rainclouds of Dharma? Noble son, think of the infinite circle of wind. Vast, stable, and strong, it causes the destruction and emergence of the world and contains the rainclouds, oceans, four great continents, Mount Sumeru, Mucilinda Mountains, Mahāmucilinda Mountains, snow mountains, circular mountains, great circular mountains, gandhamādana Mountains, and all towns, streams, forests, and palaces. Similarly, bodhisattva great beings employ the infinite wind circle of the retentions to contain the boundless and continuous Dharma rain that falls from the clouds of the perfect buddhas. Thus, similar to how the realms of the world emerge with Mount Sumeru, the oceans, the four great continents, the Mucilinda Mountains, the Mahāmucilinda Mountains, the snow mountains, the circular mountains, the great circular mountains, the gandhamādana Mountains, and the towns, streams, forests, and palaces, bodhisattvas embody the hundredfold meritorious marks, the grounds, the perfections, the absorptions, the retentions, the superknowledges, the masteries, the powers, the fearlessnesses, the correct understandings, the unique qualities, the great compassion, and all other such perfect qualities of the buddhas and bodhisattvas. Indeed, they constantly and continuously embody an infinite number of hundreds of thousands of heaps of mundane and supramundane qualities. Thus, bodhisattvas are capable of containing the limitless rainclouds of Dharma. [F.52.a]

1.276 “In what way, you may wonder, do bodhisattvas open up and arrange the infinite structures of great palaces of distinct Dharma teachings? Consider, noble son, the analogy of how the wind enters and separates the structures of a palace. The wind also constantly and continuously enters, moves between, and uplifts the forests, trees, branches, petals, stalks, sprouts, flowers, fruits, leaves, trunks, and so on, just as it does with the various limbs and body parts of sentient beings. Similarly, in numerous ways, the wind-like bodhisattvas employ their unhindered and unobstructed wisdom with respect to correct understandings and eloquence to move between, distinguish, illumine, reveal, and bring to attainment all mundane and supramundane perfections. Thus they discern the various teachings, and show which ones cause the lower realms and which ones lead to the higher realms. They determine which ones produce mastery, or an existence in hell, or as an animal, or in the realm of the Lord of Death, or as a human, or as a god, or as a universal emperor.

1.277 “Similarly, concisely, they declare which teachings produce Śakra, Brahmā, and the guardians of the world, just as they show which ones lead to discord, servitude, clear-mindedness, or great glory. They determine which teachings concern science, arts, or crafts, and which ones convey universal expertise in manifold fields of knowledge. They determine which teachings belong to the Vehicle of the Hearers and turn one into a hearer. [F.52.b] They point out which teachings belong to the Solitary Buddha Vehicle and turn one into a solitary buddha, and they show which teachings are of the Great Vehicle by virtue of possessing all supreme aspects, serving as the means for truly accomplishing the welfare of others, being ever excellent, and resulting in omniscience. Likewise, concisely, they declare which teachings pertain to the grounds, transcendences, absorptions, knowledges, masteries, retentions, superknowledges, liberations, powers, fearlessnesses, correct understandings, and the unique qualities. Noble son, in infinite ways such as these, the bodhisattvas employ their expertise in retentions, such as that of the lotus array, to arrange the displays of the Dharma. Thus, bodhisattvas differentiate and arrange the infinite displays of great palaces of distinct Dharma teachings.

1.278 “In what way, you may wonder, do bodhisattvas bring down a continuous and delightful flower rain of the true and indisputable Dharma from wish-fulfilling trees upon the circles of disciples? Consider, noble son, the wind that blows through a forest of wish-fulfilling trees. Such a wind brings utter joy to gods and humans. With happy minds they are free of suffering and feel loving and blissful. The wind causes their complexion, power, abilities,

and happiness of mind to never decrease while it showers them with a rain of delightful incense, flowers, ornaments, garments, drums, cymbals, and so forth.

1.279 “Similarly, coming from the thus-gone ones and their bodhisattva retinues who reside in the pure realms, the wind-like bodhisattvas [F.53.a] constantly and continuously inspire and motivate sentient beings to engage with the joy of the Dharma. Thus, they bring them freedom from evil acts of body, speech, and mind; splendor and freedom from weariness; and the experience of all divine and human perfections. Saving them from all degeneration, and shining with the light of insight, they scatter a rain of the flowers of precious Dharma in the form of requested discourses, proclamations in song, prophecies, teachings in verse, purposeful expressions, declarations, narratives, parables, accounts of former lives, extensive teachings, marvels, and established doctrines.⁶⁹ They set forth matters indubitably with accounts that are conventional, unconventional, oblique, inverted, and so forth. They purify sentient beings by showing that all conventional reference points are selfless and pacified, and by declaring and revealing the perfectly pure intrinsic nature. They show them how to genuinely enter all gateways to the Dharma. They make others engage with inconceivable modes of illusion, unfold wisdom illusions, and project emanations that joyfully revel in all phenomena, thus ripening sentient beings. Responding to all questions, they satisfy others and bring them expertise in miraculous displays beyond edges and center. Thus, bodhisattvas bring down a continuous and delightful flower rain of the true and indisputable Dharma from wish-fulfilling trees upon the circles of their retinue.

1.280 “In what way, you may wonder, do bodhisattvas use their virtuous environment, which they have accumulated over incalculable eons and which contains an ocean of gateways to absorptions, liberations, and retentions, as well as a central mountain, light, moon, sun, Dharma ways, [F.53.b] forests, houses, and surrounding mountains of virtue, to tame and ripen their retinues of many beings? And how do they blow the destructive wind of wisdom, which is unsurpassed and transfers beings to the realms where there are no physical bodies?

1.281 “Consider, noble son, the analogy of the wind. At the end of an eon, when the great trichilocosm is destroyed, it tears apart and scatters a hundred quintillion things, including the central mountain, the surrounding rings of mountains, and the oceans. Completely obliterating them all, it turns them into the nature of space. Such is the unimpeded force with which the wind rises. Noble son, the wind-like bodhisattvas similarly blow on the lofty mountains of the merit and wisdom of those sentient beings that have gathered the accumulations throughout many eons, thus revealing their

powers, miracles, and great emanations. They let the tune of the unhindered turning of the wheel of Dharma resound, thereby causing those who need training to gain the light of special insight. Crushing the power of intolerable formations and fostering correct mental engagement, they bring about the correct inner abiding of the mind. Based on such excellent absorption, they crush and scatter all bodies comprised of existence, aggregates, elements, and sense sources. Having annihilated all bodies, they crush incorrect thinking and bring about the inconceivable, complete transcendence of the world and the excellent merit without form. Through the destruction of these forms, they cause a pure transformation that remains until the end of time, being beyond center and edge. [F.54.a] Noble son, thus bodhisattvas cause their virtuous environment, which has been accumulated throughout incalculable eons and contains an ocean of absorptions, liberations, and retentions, as well as a central mountain, light, moon, sun, Dharma ways, forests, houses, and virtuous surrounding mountains, to manifest within the environment of sentient beings who cycle in existence. In this way they guide them, mature them, and transfer them to the unsurpassable state beyond a body. This is how they blow the wind of destructive wisdom. Noble son, bodhisattvas possessing these ten qualities are similar to wind."

1.282 At this point the bodhisattva Sarvanīvaraṇaviṣkambhin addressed the Blessed One: "Wonderful! The Blessed One has taught these ten Dharma ways that are supreme and satisfy the profusion of sentient beings. O Blessed One, how marvelous! O Thus-Gone One, how marvelous! Blessed One, any god or human being who becomes inspired by this teaching and pursues it will attain the happiness that results from the perfections you have just explained. Even if they should become Śakra, Brahmā, or a guardian of the world, they will still remain committed to the welfare of others. Thus they will attain all excellences in this and all future lives."

1.283 "Noble son, that is correct," said the Blessed One. "So it is. Anyone who pursues these teachings will be truly elevated above the entire world, respected in all regards, free of all unvirtuous qualities, in possession of all virtuous qualities, and will turn into a support for the entire world. The fools who discard these teachings will roam in continuous darkness, and will meet only with suffering. [F.54.b] The world with its gods, humans, and demigods will only bring them pain. [B4]

1.284 "Noble son, bodhisattvas possessing ten qualities are similar to space. What are those ten? They are stainlessness, nonattachment, peace, infinite insight, infinite wisdom, accord with the sameness of the realm of phenomena, conceiving of all phenomena as being of the nature of the field of space,

absence of individual supports, transcendence of the sphere of marks, and transcendence of the logicians' sphere of engagement. Noble son, bodhisattvas possessing ten such qualities are similar to space.

1.285 "Noble son, furthermore, bodhisattvas possessing another tenfold set of qualities are similar to space. What are those ten? They are freedom from attachment and aversion with respect to pleasant and unpleasant forms, or in relation to pleasant and unpleasant sounds, smells, tastes, textures, and mental phenomena. Furthermore, they are freedom from attachment and aversion in relation to gain and loss, pleasure and pain, fame and obscurity, and praise and blame. Noble son, bodhisattvas possessing these ten qualities are similar to space.

1.286 "Noble son, bodhisattvas possessing ten qualities are like the moon. What are those ten? They are to gratify the bodies of all beings, to be delightful to behold, to make positive qualities grow, to make negative qualities wane, to be the object of praise, [F.55.a] to possess a pure body, to ride a supreme mount, to be constantly adorned, to be interested in and pursue the joy of Dharma, and to have great magical power.

1.287 "You may wonder, noble son, what these qualities may imply, from gratifying the bodies of sentient beings through to having great magical power.

"Consider, noble son, the analogy of how the rising moon cools the bodies of sentient beings and gratifies them with its beauty. Similarly, when the moon-like bodhisattvas rise they free everyone from all the agony of afflictions and gratify the bodies of all beings with joy, faith, delight, and beauty.

1.288 "Consider, noble son, how the rising moon brings peace, light, and great joy, so that all beings delight in beholding it. Similarly, when the moon-like bodhisattvas rise they brighten the faculties and lighten the mind. Because of their activities, conduct, and excellent qualities, bodhisattvas are beautiful and delightful to behold for all beings.

1.289 "Consider, noble son, the analogy of the moon during the bright fortnight. Each day it waxes, until it is completely full. Likewise, from their initial engendering of the mind of awakening until they reside upon the seat of awakening, the virtuous qualities of the moon-like bodhisattvas increase and expand with every passing day until reaching complete fullness when they reside upon the seat of awakening.

1.290 "Consider, noble son, the analogy of the moon during the dark fortnight. Its colors, light, and size keep waning until the fifteenth day when it completely disappears. Similarly, when the moon-like bodhisattvas attain transcendent wisdom all negative qualities continuously wane [F.55.b] until they finally disappear completely at the seat of awakening.

- 1.291 “Consider, noble son, how the rising moon is praised by brahmins, royalty, townspeople, and country dwellers, as well as by women and children. Similarly, when the moon-like bodhisattvas rise they are praised by the world with its gods, humans, demigods, and gandharvas.
- 1.292 “Consider, noble son, the analogy of the god Candra’s body. Created by the ripening of his own meritorious karma, the body of Candra is completely pure, stainless, bright, and clear. Similarly, the bodies of moon-like bodhisattvas are established by the intrinsic nature and miraculously born. They do not emerge based on the impurities of a father and mother and the various embryonic stages. They are completely pure, stainless, bright, and clear.
- 1.293 “Consider, noble son, how the god Candra rides a supreme mount and illumines the four continents. Similarly, the moon-like bodhisattvas ride the supreme Bodhisattva Vehicle and illumine infinite and limitless worlds.
- 1.294 “Consider, noble son, how the god Candra is always adorned and never looks shabby. Similarly, the moon-like bodhisattvas are always adorned with the ornaments of excellent qualities.
- 1.295 “Consider, noble son, how the god Candra constantly wishes for and seeks divine pleasure. Similarly, the moon-like bodhisattvas constantly wish for and seek the joy of the Dharma and have no liking for the pleasures of passion.
- 1.296 “Consider, noble son, the god Candra’s possession of great magical power. Likewise, the moon-like bodhisattvas possess great magical power due to their great merit and great wisdom. Noble son, [F.56.a] from the way they satisfy the bodies of all beings, up to their great magical power, such are bodhisattvas. Thus, noble son, bodhisattvas who possess these ten qualities are like the moon.
- 1.297 “Noble son, because they possess ten qualities bodhisattvas are like the sun. What are those ten? They dispel the darkness of ignorance, mature those who are to be trained, shine in the ten directions, manifest virtuous qualities, cause the fading of defilements, spread light, subdue the unwholesome ways of the non-Buddhists, reveal the equal and the unequal, manifest all wholesome means of livelihood, and are the joy of virtuous beings.
- 1.298 “You may wonder, noble son, what these qualities may imply, from the bodhisattvas’ dispelling of the darkness of ignorance through to their being the joy of virtuous beings.
- 1.299 “Consider, noble son, the analogy of the sun that rises to dispel all pitch-black darkness. Similarly, when the sun-like bodhisattvas rise they dispel all the darkness of ignorance.
- 1.300

- “Consider, noble son, the analogy of the sun that makes the lotus flowers unfold. Similarly, when the sun-like bodhisattvas rise they unfold the lotus flowers of the beings who need training.
- 1.301 “Consider, noble son, the analogy of the sun that rises to shine in all the ten directions. Similarly, when the sun-like bodhisattvas rise they shine brightly with the splendor of insight and the light of wisdom, without ever causing any harm to sentient beings.
- 1.302 “Consider, noble son, how the time when the sun’s rays appear is referred to as *the sunrise*. Similarly, when the wisdom light of the sun-like bodhisattvas appears, that time is referred to as *the rise of virtuous qualities*.
- 1.303 “Consider, noble son, how the time when the light of the sun disappears is referred to as *the sunset*. [F.56.b] Similarly, for the bodhisattvas, when all the afflictions entirely disappear that time is referred to as *the exhaustion of defilement*.
- 1.304 “Consider, noble son, how the sun rises to shine on all beings in Jambudvīpa. Similarly, when the sun-like bodhisattvas rise they bring the light of wisdom to all beings, clearing away all the veils of the darkness of dullness.
- 1.305 “Consider, noble son, how the radiant sun outshines all other lights. Although the sun does not think, ‘I shall dim them,’ it nevertheless happens by the power of its intrinsic nature. Similarly, when the sun-like bodhisattvas shine, the lights of evil non-Buddhists and the light of evil non-Buddhist systems all disappear. Although the sun-like bodhisattvas do not think, ‘I shall outshine them,’ it nevertheless happens by the power of the intrinsic nature.
- 1.306 “Consider, noble son, how the shining sun clearly reveals both the equal and the unequal to the people of Jambudvīpa. The sun-like bodhisattvas, similarly, shine with the light of awareness to reveal the equal and the unequal clearly for sentient beings. Noble son, *the equal* refers to the path of the noble ones while, noble son, *the unequal* refers to the inferior paths.
- 1.307 “Noble son, when the sun shines, all sorts of agricultural activities become possible. Likewise, when the sun-like bodhisattvas shine all sorts of virtuous qualities become possible.
- 1.308 “Consider, noble son, how the shining sun delights virtuous people but displeases the savage. Similarly, the sun-like bodhisattvas shine to the delight of the virtuous, learned, and insightful, whereas they displease those who have entered negative paths, and are savage, childish, [F.57.a] possessed of misguided intelligence, fond of cyclic existence, or turn away from the transcendence of suffering.
- 1.309 “Noble son, from their dispelling of the darkness of ignorance up to their being the joy of the virtuous, this is how bodhisattvas are. Thus, noble son, bodhisattvas who possess these ten qualities are like the sun.

- 1.310 “Noble son, because they possess ten qualities bodhisattvas are like a lion. What are those ten? They are being undaunted; being unperturbed; never giving up; proclaiming the lion’s roar; fearlessness; roaming through the forests; resting in hillside caves; being free from bringing anything along; conquering the hordes of demons through their diligence, strengths, and powers; and protecting the crops of virtue.
- 1.311 “You may wonder, noble son, what these qualities may imply, from the bodhisattvas’ being undaunted through to their protecting the crops of virtue.
- 1.312 “Consider, noble son, how a lion never sees anyone like itself no matter where it goes and therefore it is undaunted and free from fear. Similarly, the bodhisattva lion sees that there is no one like themselves, and hence moves undaunted and without fear.
- 1.313 “Consider, noble son, the analogy of a lion that is unperturbed by the howling of foxes. The bodhisattva lion will, likewise, never be perturbed, but remain free of agitation or faintheartedness, no matter what sort of attack may be staged by their opponents.
“Consider, noble son, how a lion never surrenders even if it is caught. The bodhisattva lion, similarly, will never give up or be subdued if caught by attackers.
- 1.314 “Consider, noble son, how the lion’s roar makes all meek deer and foxes take off in the ten directions. Similarly, when the bodhisattva lion [F.57.b] lets the roar of the absence of self resound it makes all the non-Buddhist deer and foxes, who are attached to self-grasping, take off in the ten directions. Yet bodhisattvas let the lion’s roar of the absence of self resound so that the grasping at a self may be given up, and so that sentient beings may be trained. The roar is never made for the sake of harming anyone.
- 1.315 “Consider, noble son, how a lion is never afraid of being watched. A bodhisattva lion, similarly, will never be afraid when others persistently watch their pure conduct.
“Consider, noble son, the way a lion naturally roams through the forests. A bodhisattva lion, similarly, is naturally inclined to places of solitude, and thus lives in forests.
- 1.316 “Consider, noble son, the analogy of a lion, resting in a hillside cave. A bodhisattva lion, similarly, will rest in the rocky mountain cave of wisdom.
“Consider, noble son, how a lion moves without bringing along anything. A bodhisattva lion, similarly, puts down the load of the afflictions and moves ahead without bringing them along.
- 1.317 “Consider, noble son, the analogy of a lion that conquers, alone and unaccompanied, those who oppose it through its own diligence, strength, and power. Similarly, when sitting down at the seat of awakening, a

- bodhisattva lion conquers the hordes of demons through their own diligence, strength, and power.
- 1.318 “Consider, noble son, how the presence of a roaming lion near a town will ensure that the crops there are not consumed by meek deer. Similarly, wherever a bodhisattva lion resides, no meek non-Buddhist deer will consume the crops of virtuous qualities.
- 1.319 “Noble son, from being undaunted [F.58.a] up to protecting the crops of virtue, this is how bodhisattvas are. Thus, noble son, bodhisattvas who possess these ten qualities are like a lion.
- 1.320 “Noble son, because they possess ten qualities bodhisattvas have trained well. What are those ten? They are being steadfast in the mind of awakening, having cleansed the mind of awakening, being in control of the senses, having entered the path, having the courage to carry the great load, never tiring in the pursuit of others’ welfare, pure livelihood, avoiding wealth acquired through pretense or flattery, being free from deceit, and being more honest than the honest. Noble son, bodhisattvas who possess these ten qualities have trained well.
- 1.321 “Noble son, because they possess ten qualities bodhisattvas are beings of noble birth. What are those ten? They are yogic practice through abundant training in emptiness; unbroken continuity of the path through a lack of obscurations and their active manifestation; adherence to the teachings by never breaking the thus-gone ones’ commands; comprehension of all phenomena’s sameness by realizing the principle of the realm of phenomena; acting like an outcast in the world with the most humble mindset; freedom from pride, conceit, and arrogance by being continuously mindful of subsisting on alms;⁷⁰ certainty regarding the Buddha’s qualities because of having knowledge through direct perception; freedom from doubts about the Dharma due to their own understanding; not being led astray by others, and not having to depend on the words of others, due to their seeing the path; and being an object of the world’s donations because of their excellent practice. Noble son, bodhisattvas who possess these ten qualities are beings of noble birth.
- 1.322 “Noble son, because they possess ten qualities bodhisattvas [F.58.b] are like lotuses. What are those ten? They are being unstained, being free from even minor negativities, possessing the sweet fragrance of discipline, being clean, having a smiling countenance, not being rough, being auspicious to behold, causing the mind to bloom, maturing the mind, and being protected.
- 1.323 “You may wonder, noble son, what these qualities may imply, from the bodhisattvas’ being unstained through to their being protected.

“Consider, noble son, the way a lotus emerges from the water and yet it is not stuck there. Why is it like that? Because such is the nature of lotuses. Bodhisattvas likewise emerge from the waters of cyclic existence and yet they are not stuck there. And why is that? Because of the nature of their means and insight. Bodhisattvas with skill in means act within cyclic existence but are not stained by any of the flaws of cyclic existence because their means are correctly embraced by insight.

1.324 “Consider, noble son, the way that not even a tiny drop of water will stick to a lotus flower. Similarly, not even minor negativities will stick to bodhisattvas.

“Consider, noble son, how the fragrance of the lotus permeates the place where it grows. Similarly, wherever bodhisattvas stay, that place will be pervaded by the fragrance of discipline.

1.325 “Consider, noble son, how the place where a lotus grows is clean and how it attracts brahmins, royalty, townspeople, and country dwellers alike. Wherever bodhisattvas are born that place is likewise clean due to the bodhisattvas’ discipline and purificatory rites. Thus it attracts gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, and mahorāgas, as well as humans and other nonhuman beings. [F.59.a] Such a place is acknowledged by the buddhas and highly praised by the bodhisattvas.

1.326 “Consider, noble son, how the beauty of a blooming lotus flower makes people smile. Bodhisattvas, similarly, do not frown in anger and due to their extremely bright senses they always have a smile on their face.

1.327 “Consider, noble son, the way a lotus is always soft and never rough. Bodhisattvas, similarly, are naturally soft and speak gently. They are not abusive and do not speak falsely.

1.328 “Consider, noble son, how even a brief dream or sight of a lotus flower is hailed as an auspicious sign of the fulfillment of one’s wishes. The sight of a bodhisattva is, similarly, always hailed as an auspicious sign of the attainment of omniscience.

1.329 “Consider, noble son, how an opening lotus flower blooms. Similarly, the minds of bodhisattvas bloom as they open the flowers of insight and the factors of awakening.

1.330 “Consider, noble son, how the sight of a blooming lotus flower satisfies the eye faculty, how listening to it satisfies the ear faculty, how smelling it satisfies the nose faculty, how touching it satisfies the body faculty, and how the delightful thought of it satisfies the mind faculty. Similarly, once the bodhisattvas’ light of insight has fully developed, the sight of them purifies the eye faculty, listening to them purifies the ear faculty, sensing the

fragrance of their discipline and qualities purifies the nose faculty, touching and venerating them purifies the body faculty, and expressing their qualities and contemplating them purifies the mind faculty.

- 1.331 “Consider, noble son, how when a lotus grows forth [F.59.b] it will be protected by humans and nonhuman beings. Similarly, when bodhisattvas are born they will be protected by the buddhas and bodhisattvas, as well as by Śakra, Brahmā, and the guardians of the world.
- 1.332 “Noble son, from being unstained up to being protected, this is how the bodhisattvas are. Thus, noble son, bodhisattvas who possess these ten qualities are like a lotus.
- 1.333 “Noble son, because they possess ten qualities bodhisattvas have a vast mind. What are those ten? They are giving rise to the vast mind that thinks, ‘I shall correctly practice all the perfections’; ‘I shall perfect all buddha qualities’; ‘I shall train all sentient beings’; ‘Residing at the seat of awakening, I shall fully awaken to true and complete buddhahood’; ‘Having gained true and complete awakening, I shall turn the wheel of Dharma in a way that no sage, brahmin, god, demon, Brahmā, nor anyone else has ever done before’; ‘I shall travel throughout the infinite realms of the world and assist sentient beings by providing them with whatever they require’; ‘Having prepared the ship of insight, I shall deliver sentient beings beyond the ocean of cyclic existence’; ‘I shall be the friend of all those who have no protector, savior, dwelling, support, guardian, or friend’; ‘I shall emerge as a buddha, a supreme leader of all the world with its gods, demons, and Brahmā, and of all gatherings of sages, brahmins, gods, humans, and demigods, and I shall make the lion’s roar of a buddha be heard’; [F.60.a] ‘I shall revel in the features of buddhahood, and I shall look with the gaze of the elephant’; and ‘I shall guide sentient beings with the magnificence of buddhahood—not with negative conduct, nor through austerities, attached conduct, or timid conduct either.’ Noble son, endowed with these ten qualities, bodhisattvas have a vast mind.
- 1.334 “Noble son, because they possess ten qualities bodhisattvas have a pure mind. What are those ten? They have perfect intent due to an unwavering motivation. They enjoy complete mental rest in the absence of mental movement. They are free of the incorrect directing of the mind that is associated with the hearers’ awakening, the solitary buddhas’ awakening, or insufficient diligence. They are free of all stains in the absence of all the stains of affliction. They have no physical pretense as they are free of deceitful actions. They have no verbal pretense as they fully explain the true meaning. They have no mental pretense as they are free of busyness with their body, express few desires with their voice, and have no aspirations in

terms of their mind. They repay the kindness of others without neglecting even minor acts, so there is no need to speak of greater acts. They notice what has been done and do not belittle, forget, or neglect any meaningful act. Moreover, even such minor acts are noticed and commended, encouraged, appreciated, praised, and considered significant.

1.335 “Furthermore, they act in accord with their words. Bodhisattvas are not like those who teach sweetly while thinking differently. Bodhisattvas do not give oral teachings while their minds are involved in negative projects. [F.60.b] Bodhisattvas do not speak gently while their minds are aggressive. Bodhisattvas are not like those who pretend to be kind while their minds are tied up in grudges. Bodhisattvas do not pay respect with their bodies while their minds harbor disdain. Bodhisattvas are not hypocrites and are not flatterers. They are not ruined by avarice and envy. They are not false and dishonest. They do not create animosity and they do not compete with one another. Rather, bodhisattvas are physically respectful, speak meaningfully, and achieve flexibility. Finally, since bodhisattvas do not engage with the teachings of the thus-gone ones in order to deny them, they do not deny the teachings of the thus-gone ones.

1.336 “In what way, you may wonder, do bodhisattvas not deny the teachings of the thus-gone ones? Bodhisattvas arouse the mind set on unsurpassable and complete awakening. Thus, they shave off their hair and beard, don the saffron-colored robes, and faithfully receive ordination within the teachings of the thus-gone ones. They do not receive such ordination to escape royal punishments, nor based on fears of thieves, debt, terrors, or lack of a livelihood. Rather, they receive ordination based on investigating the virtues involved in that. Thus, knowing the value, they serve spiritual teachers, attend to them, venerate them, and listen to their teachings. As they hear the teachings they apply them and subdue their pride. Free of pride, they comprehend the teachings without error, and so they realize the path. Realizing the path, they attain the intrinsic nature. As they attain the intrinsic nature they are certain to awaken to unsurpassable and complete buddhahood. [F.61.a] This is how bodhisattvas avoid denying the teachings of the thus-gone ones. Thus, noble son, bodhisattvas who possess these ten qualities have a pure mind.

1.337 “Noble son, because they possess ten qualities bodhisattvas are free of doubt. What are the ten? They are trust in the secret of the thus-gone ones’ body, trust in the secret of the thus-gone ones’ speech, trust in the secret of the thus-gone ones’ mind, trust in the authentic accomplishment of the bodhisattvas, trust in the emergence of the thus-gone ones, trust in the teachings on the principle of a single vehicle, trust in the teachings on the

principle of the various ways, trust in the profound tune of the thus-gone ones' voice, and trust in the training that accords with the minds of sentient beings.

1.338 "You may wonder, noble son, what these forms of trust may imply, from trust in the secret of the thus-gone ones' body through to trust in the training that accords with the minds of sentient beings.

1.339 "Noble son, bodhisattvas think, 'I have heard of the thus-gone ones' body of qualities, their body of peace, their unequalled body, their matchless body, their limitless body, their unique body, and their vajra body. It is all true. It is reality. In this there is no deception.' Thus, without any doubts or reservations, they trust in the secret of the body of the thus-gone ones.

1.340 "What, you may wonder, does the bodhisattvas' trust in the secret of the speech of the thus-gone ones consist in? Bodhisattvas think, 'As for the secret of the thus-gone ones' speech, I have heard that they may reveal things directly or in secret, and that they may teach sentient beings with a concealed intention. Yet the thus-gone ones do not err and do not express themselves in meaningless ways. Therefore, they never commit the fault of lying. And why is that? [F.61.b] Because the thus-gone ones have abandoned all flaws, stains, and impurities. They are free of all forms of agony and affliction. They are trustworthy. They are peaceful, bright, pure, unstained, and clear. It is impossible and out of the question that the thus-gone ones could ever err or express themselves in meaningless ways. All that I have heard about this is true. It is reality. In this there is no deception.' Thus, without any doubts or reservations about this point, they trust in the secret of the thus-gone ones' speech.

1.341 "What, you may wonder, does the bodhisattvas' trust in the secret of the thus-gone ones' mind consist in? Bodhisattvas think, 'The secret of the thus-gone ones' mind is such that all that the thus-gone ones intend, all that they conceive of and express, and all that is on their minds occurs exclusively by the blessing of the thus-gone ones. It is all beyond the mental scope of any hearer, solitary buddha, bodhisattva, or sentient being.' Why is that? Noble son, bodhisattvas think, 'The thus-gone ones are profound and hard to fathom, inscrutable, utterly beyond the realm of logic, immeasurable, vast, wide, and equal to space. What I have heard is completely beyond the realm of logic. It is all true. It is reality. In this there is no deception.' Thus, without any doubts or reservations, they trust in the secret of the thus-gone ones' mind.

1.342

“What, you may wonder, does the bodhisattvas’ trust in the authentic accomplishment of the bodhisattvas consist in? Bodhisattvas think as follows: ‘The cause of awakening, the ground of awakening, and the objective of awakening are such that bodhisattvas turn toward the welfare of sentient beings. Thus they engage in the works and activities of sentient beings. Without ever tiring [F.62.a] and without any fear, they carry the great load. With stable power and steadfast exertion, they truly practice the transcendences and gradually accomplish the buddha qualities. Their minds are unimpeded and infinite, unequaled and extraordinary. With steadfast diligence, solid armor, and determined resolve their pledges are unyielding. All their extraordinary pledges they gradually increase and expand, allowing them to become immense until they reach perfection. This is what I have heard and all of it is true. It is reality. In this there is no deception.’ Thus, without any doubts or reservations about these matters, they trust in the authentic accomplishment of the bodhisattvas.

1.343 “What, you may wonder, does the bodhisattvas’ trust in awakening and the emergence of the thus-gone ones consist in? Bodhisattvas think as follows: ‘Once they have resided upon the seat of awakening, bodhisattvas achieve the divine eye that is free of any hindrance, impediment, or obscuration. Likewise, such bodhisattvas attain the divine ear, cognition of the minds of others, memory of past lives, miraculous cognition, knowledge of the exhaustion of defilements, and instantaneous knowledge of the three times. All these are free of hindrance, impediment, or obscuration. They will therefore regard the realms of sentient beings in accordance with reality. They notice certain beings who are involved in negative acts with body, speech, and mind. They notice beings who deprecate the noble ones, and who, based on their misperceptions, engage in acts and develop qualities that pertain to wrong view. They perceive that due to such causes, such conditions, and such bases, when the bodies of those beings disintegrate and they die, they fall into the lower realms and are born in hell. They likewise notice sentient beings who are involved in positive acts with their body, speech, [F.62.b] and mind. They notice such beings who do not deprecate noble ones and who, based on their correct perceptions, commit themselves to acts and qualities that pertain to correct view. They see that, due to such causes, such conditions, and such bases, their death due to the destruction of the body brings a passage to the joys of the higher realms where they are born among the gods. In this way they regard the realms of sentient beings in accordance with reality, perceiving the virtuous and unvirtuous actions in the realms of sentient beings. Furthermore, they will think, “In the past, when I was practicing bodhisattva activity, I pledged to awaken to buddhahood so that I could lead others to buddhahood as well.

Such was my aspiration and it has now been perfected; my pledge has now been fulfilled.” This is what I have heard, and all of it is true. It is reality. In this there is no deception. About these matters I have no doubts or reservations. That which we refer to as awakening is the bodhisattvas’ attainment of buddhahood, and when I myself gain that state I will be known as a perfect buddha.’ In this way bodhisattvas trust in awakening and the emergence of the thus-gone ones.

1.344 “What, you may wonder, does the bodhisattvas’ trust in teachings on the principle of a single vehicle consist in? Bodhisattvas think as follows: ‘The vehicles are one: the vehicle of the thus-gone ones. This is what I have heard and it is all true. This is reality. In this there is no deception. It is exactly this way. Without any error, the truth is nothing else than this.’ And why? Because all other vehicles emerge from this one. Noble son, although we know of the various areas of Jambudvīpa by different names, still they are all included within Jambudvīpa. They are based on and belong to Jambudvīpa. For this reason they are all one continent of Jambudvīpa. Similarly, all the vehicles are included in the vehicle of the thus-gone ones. They remain within [F.63.a] and emerge from the vehicle of the thus-gone ones. Thus they feel, ‘The vehicles are, therefore, nothing but a single vehicle: the vehicle of the thus-gone ones.’ About this matter they have no doubts or reservations. Thus, bodhisattvas have trust in the teachings on the principle of a single vehicle.

1.345 “What, you may wonder, does the bodhisattvas’ trust in the teachings on the principle of the various ways consist in? Bodhisattvas think as follows: ‘In the different discourses many different ways of the thus-gone ones are explained. All that I have thus heard is true. This is reality. In this there is no deception. And why is that? Because the thus-gone ones teach the Dharma to sentient beings in accord with their different levels of faith and for the sake of training them.’ Thus, without any doubts or reservations about these matters, bodhisattvas have trust in the teachings on the principle of the various ways.

1.346 “What, you may wonder, does the bodhisattvas’ trust in the profound tune of the thus-gone ones’ voice consist in? Bodhisattvas think as follows: ‘All that I have heard of the profound tune of the thus-gone ones’ voice is true. It is reality. In this there is no deception. And why is that? Because when even gods endowed with minor roots of virtue possess a voice that is both profound and pleasing, then it goes without saying that this is also the case for the thus-gone ones who have accomplished roots of virtue throughout millions of eons.’ Thus, without any doubts or reservations about these matters, bodhisattvas have trust in the profound tune of the thus-gone ones’ voice.

1.347 “You may wonder, noble son, what is meant by the bodhisattvas’ trust in the training that accords with the minds of sentient beings. Bodhisattvas think as follows: ‘The thus-gone ones know the minds and latent tendencies of sentient beings. As one single expression of a thus-gone one is received by sentient beings who each have their own wishes and individual levels of training, it cuts through the doubts of all of them, matures them, and properly trains them. Although beings may individually think that the thus-gone ones have [F.63.b] taught the Dharma specifically to them, the thus-gone ones are beyond thoughts and concepts. All that I have heard about this is true. It is reality. In this there is no deception.’ Thus, noble son, without any doubts or reservations about these matters, bodhisattvas have trust in the training that accords with the minds of sentient beings. Noble son, endowed with these ten qualities bodhisattvas possess a mind that is free of doubt.

1.348 “Noble son, because they possess ten qualities bodhisattvas have a mind that is like the ocean. What are those ten? They are being a source of jewels, being deep and hard to fathom, being vast and boundless, being in constant flow, being free of the corpse of affliction, being of a single taste, receiving all rivers, never being late, being the abode of numerous spirits, and being inexhaustible.

1.349 “You may wonder, noble son, what these qualities, from being a source of jewels through to being inexhaustible, may imply.

1.350 “Noble son, the ocean is the universal source of jewels and, even if all the humans on Jambudvīpa take of its treasures, it will still be inexhaustible. Bodhisattvas are, similarly, the universal sources of precious qualities, and even if all beings take of their precious qualities, they will still be inexhaustible.

1.351 “Noble son, the ocean is deep and hard to fathom. The bodhisattvas’ true accomplishment of wisdom is, likewise, profound and hard to fathom for sentient beings.

1.352 “Noble son, with its infinite waters the ocean is wide and vast. Being infinite, the mind of the bodhisattvas is, likewise, wide and vast.

1.353 “Noble son, the ocean is constantly flowing, [F.64.a] constantly streaming, and constantly moving. Similarly, bodhisattvas are constantly flowing, constantly streaming, and constantly moving toward omniscience.

1.354 “Noble son, the ocean does not allow a dead corpse to remain. Why is that? Because it is the nature of the ocean not to do so. Bodhisattvas, similarly, do not remain with the corpse of affliction and unvirtuous company. Why is that? Because it is the nature of bodhisattvas not to do so.

1.355

- “Noble son, when all rivers flow into the ocean they become of the same taste, the taste of salt. Similarly, all the virtuous qualities that bodhisattvas gather become of the same taste, the taste of omniscience.
- 1.356 “Noble son, innumerable rivers may flow into the ocean without it ever decreasing or increasing. Similarly, innumerable Dharma rivers may flow into bodhisattvas without them ever decreasing or increasing.
- 1.357 “Noble son, the ocean is never late. Bodhisattvas, similarly, are never late when it comes to ripening sentient beings who are to be trained.
- 1.358 “Noble son, the ocean is the abode of numerous spirits. Bodhisattvas, similarly, are the abode of all sentient beings and all virtuous qualities.
- 1.359 “Noble son, the water of the ocean does not become exhausted even if all sentient beings partake of it. The Dharma teaching of bodhisattvas, similarly, is inexhaustible even if it is given to all sentient beings.
- 1.360 “Noble son, from being the source of jewels through to inexhaustibility, this is how bodhisattvas are. Noble son, when they possess ten such qualities the minds of bodhisattvas are like the ocean.
- 1.361 “Noble son, because they are endowed with ten qualities bodhisattvas [F.64.b] possess a subtle intellect. What are those ten? They are expertise in investigating origination, expertise in examining all phenomena, comprehension of the sameness of all phenomena, comprehension that all phenomena are characterized by illusion, expertise in the knowledge of all phenomena, expertise in the profound dependent origination that is hard to fathom, expertise regarding inconceivable karmic action, knowledge of the meaning taught, full realization of the exact meaning, and expertise concerning reality.
- 1.362 “You may wonder, noble son, what these qualities, from expertise in investigating origination up through expertise concerning reality, may imply.
- 1.363 “As bodhisattvas examine things, they think as follows: ‘Alas, those who remain in the world are ablaze with the fire of desire. Engulfed by fire, they burn with great flames. Alas, those who remain in the world are bewildered by the distressful storm clouds of anger. Alas, those who remain in the world are obscured by the black darkness of ignorance.’ Thinking in this way, they wonder how such beings emerge.
- 1.364 “As they investigate the origin of sentient beings they examine all phenomena. As they examine all phenomena they comprehend the sameness of all phenomena. Comprehending the sameness of all phenomena they gain an exact understanding of the way all phenomena are characterized by illusion. Having understood exactly how all phenomena are characterized by illusion, they genuinely and correctly comprehend all phenomena. With a genuine and correct knowledge of all phenomena their

minds turn to profound dependent origination. As their minds are concerned with profound dependent origination they examine inconceivable karmic action. Thus they think, 'How amazing that while phenomena are not real, all sorts of actions appear.' [F.65.a] Endowed with such subtle intellect, they understand the meaning of what the buddhas and bodhisattvas teach, simply by hearing it. With such understanding of the meaning they realize the meaning genuinely and correctly. With a genuine and correct realization of the meaning they see reality. When they see reality, they can free sentient beings from the prison of cyclic existence.

1.365 "Noble son, from expertise in investigating origination up through expertise concerning reality, this is how bodhisattvas are. Noble son, when endowed with these ten qualities bodhisattvas are endowed with subtle intellect.

1.366 "Noble son, because they are endowed with ten qualities bodhisattvas possess a coherent eloquence. What are those ten? They are engagement with the absence of self that pertains to all phenomena, as well as engagements with the absence of a sentient being, a life force, an individual, a person, an agent and a sensor, and a knower and a seer; analysis of the voidness and absence of a ruler; analysis based on the empty and unreal; and engagement with conditioned occurrence. Noble son, the statement that all phenomena are devoid of self is rational and in accord with the intrinsic nature. The statement that all phenomena are devoid of a sentient being and a life force is rational. It is a statement that is in accord with the intrinsic nature. Likewise, rational are the statements that there is no individual, no person, no agent and no sensor, and no knower and no seer, and rational also is the analysis of the voidness and absence of any ruler, the analysis based on the empty and unreal, and the engagement with conditioned occurrence. All are in accord with the intrinsic nature. Noble son, that which accords with the intrinsic nature is rational. Whatever does not conflict with the intrinsic nature is rational. Whatever is not a distortion of the intrinsic nature is rational. That which leads to the intrinsic nature is rational. That which reveals the intrinsic nature is rational. [F.65.b] Since they have eloquence regarding these matters, bodhisattvas are said to have coherent eloquence. Noble son, bodhisattvas endowed with these ten qualities possess a coherent eloquence.

1.367 "Noble son, because they possess ten qualities bodhisattvas have a fluent eloquence. What are those ten? They are unimpeded eloquence, continuous eloquence, inexhaustible eloquence, undaunted eloquence, undeterred eloquence, fearless eloquence, extraordinary eloquence, indomitable

eloquence, infinite eloquence, and eloquence through the attainment of correct understanding. Noble son, bodhisattvas endowed with these ten qualities have a fluent eloquence.

1.368 “Noble son, bodhisattvas endowed with ten qualities have pure eloquence. What are those ten? They include eloquence free of quivering, eloquence free of delusion, eloquence free of inadequacies, as well as undistracted eloquence. Such types of eloquence are, moreover, neither lacking in terms of meaning, words, proofs, nor timeliness. They are neither harsh nor unclear.

1.369 “Noble son, the eloquence of bodhisattvas is free of quivering. How so? Because bodhisattvas are free from anxieties when in the midst of a gathering.

“The eloquence of bodhisattvas is free of delusion. How so? Because their minds are stable and unchanging.

1.370 “The eloquence of bodhisattvas is free of inadequacies. How so? Because bodhisattvas are fearless. Noble son, when bodhisattvas step into the center of a gathering they are free of fears and anxieties. Like lions, they are unafraid, fearless, and undisturbed. [F.66.a]

1.371 “The eloquence of bodhisattvas is undistracted. How so? Because they are free of afflictions. Noble son, whereas afflicted eloquence is distracted, that is not so when it is free of afflictions.

1.372 “The eloquence of bodhisattvas is not lacking in terms of meaning. How so? Because they have attained the intrinsic nature. Noble son, lack of meaning concerns those who have not accomplished the intrinsic nature, not those who have.

1.373 “The eloquence of bodhisattvas is not short of words. How so? Because bodhisattvas are unintimidated with respect to any of the fields of learning. Noble son, those who possess knowledge of only certain fields of learning may run out of words. Yet that is not the case with those who are not intimidated by any field of learning.

1.374 “The eloquence of bodhisattvas is not lacking in terms of proofs. How so? Because they establish all proofs correctly. Noble son, those who lack logical reasoning will fail to establish proofs, but not those who possess infinite proofs.

1.375 “The eloquence of bodhisattvas is timely, in the sense that they avoid saying too early what should be said later, or saying too late what should have been said earlier. How so? Because they know the time and limits, and they remain aware of the situation.

1.376 “The eloquence of bodhisattvas is not harsh, being neither unpleasant to the mind nor to the ear. How so? Because it is free of all negative tendencies of speech. Noble son, the eloquence of those who have negative tendencies

may be harsh, yet that is not the case with those who are free of negative tendencies.

1.377 “The eloquence of bodhisattvas is not unclear. How so? Because they have sharp faculties. Noble son, the eloquence of those with dull faculties may suffer from a lack of clarity, yet that is not the case with those whose faculties are sharp.

“Noble son, possessing these ten qualities bodhisattvas [F.66.b] are endowed with pure eloquence.

1.378 “Noble son, bodhisattvas who possess ten qualities have an eloquence that brings everyone joy. What are those ten? They are gentle speech, a radiant smile without angry frowning, speaking meaningfully, speaking the Dharma, teaching equally, not showing off, being flawless, being unafflicted, being free of hostility, and possessing a diverse eloquence.

1.379 “Noble son, bodhisattvas speak gently. Their gentle speech gives joy to beings. Bodhisattvas smile and do not frown in anger. Their radiant countenance gives joy to sentient beings. Bodhisattvas speak what is meaningful. Their measured words bring joy to sentient beings. Bodhisattvas speak the Dharma. Their beneficial words bring joy to sentient beings. The teaching of bodhisattvas is equal. Teaching the Dharma equally to everyone, they bring joy to sentient beings. Bodhisattvas do not show off. Free of pride, conceit, and arrogance, they act accordingly and bring joy to sentient beings. Bodhisattvas are flawless. With respect and the teaching of Dharma they bring joy to sentient beings. Bodhisattvas are not afflicted. With their dependable character they bring joy to sentient beings. Bodhisattvas are free from strife. With abundant patience they bring joy to sentient beings. Noble son, the eloquence of bodhisattvas is diverse. With delightful speech they bring joy to sentient beings. Noble son, endowed with ten such qualities bodhisattvas have an eloquence that brings everyone joy.

1.380 “Noble son, bodhisattvas possessing ten qualities will have their words accepted. What are those ten? [F.67.a] Bodhisattvas do not teach the Dharma to those who are not ready to receive it. Thus, they do not teach those who are hateful and blame others. They do not teach non-Buddhists, the disrespectful, those lacking faith, or the deceitful and dishonest. They do not teach those looking for a livelihood, or those motivated by wealth, honor, envy, or stinginess. Neither do they teach the Dharma to dull, obscured, or sheepishly dumb beings. Noble son, you may wonder why that is. It is of course not that bodhisattvas are stingy with the Dharma, nor that they hide that they are Dharma teachers, nor that they do not respect others, nor that

they turn their backs on sentient beings. Rather, they disregard them, thinking, 'Such beings are unreceptive to the Dharma-Vinaya of the thus-gone ones.' "

1.381 "Blessed One," the bodhisattva Sarvanīvaraṇaviṣkambhin inquired, "to which sentient beings do the buddhas and bodhisattvas then teach the Dharma?"

"Noble son," replied the Blessed One, "the buddhas and bodhisattvas teach the Dharma to those who have faith. They teach it to those whose roots of virtue have matured, to the receptive, to those who have served the victorious ones in the past, to those who are free of deceit and free of dishonesty, to those who act without hypocrisy, to those who are not attached to wealth and honor, to those with excellent intent, to those accepted by spiritual teachers, to those of good character, to those who can teach well, to those whose faculties are sharp, and to those who can comprehend the meaning explained and who apply themselves diligently to attain what they have understood, acting in accord with the teachings of the thus-gone ones. Noble son, to such beings the buddhas and bodhisattvas teach the Dharma. [F.67.b] Noble son, bodhisattvas endowed with ten such qualities will have their words accepted.

1.382 "Noble son, bodhisattvas possessing ten qualities express the Dharma. What are those ten? They are as follows. Bodhisattvas teach the Dharma for the accomplishment of the qualities of buddhahood, yet they observe neither the qualities of buddhahood nor any accomplishment. Bodhisattvas teach the Dharma for the accomplishment of the transcendences, yet they observe neither the transcendences nor any accomplishment. They teach the Dharma for the accomplishment of awakening, yet they observe neither awakening nor accomplishment. They teach the Dharma for the abandonment of the afflictions, yet they do not observe any abandonment of the afflictions. They teach the Dharma for the sake of weariness, freedom from desire, and cessation, yet they observe no weariness, freedom from desire, or cessation. They teach the Dharma for the attainment of the results of a stream-enterer, a once-returner, and a non-returner, yet they observe neither stream-enterers, nor once-returners, nor non-returners, nor any result of no return. They teach the Dharma for the attainment of the result of a worthy one, yet they observe neither worthy ones nor any result of a worthy one. They teach the Dharma for the attainment of the result of a solitary buddha, yet they observe neither solitary buddhas nor any result of a solitary buddha. They teach the Dharma for the abandonment of attachments in the form of grasping at a self, yet they do not observe grasping at a self. Indeed, they set forth the way actions come to ripen, yet they observe neither actions nor any ripening of them.

1.383

“And why? Because bodhisattvas know that the Dharma does not exist in the way that it is spoken of in words. And why is that? Because the Dharma is not of the nature of syllables, and syllables are not of the nature of Dharma. Rather, syllables are based on convention, superimposition, and the relative, which give names to nameless phenomena. Yet the names are false and hollow, and that which is false and hollow has no ultimate reality. [F.68.a] That which has no ultimate reality is a false and deceptive phenomenon. False and deceptive, such phenomena fool childish beings. Noble son, bodhisattvas endowed with these ten qualities express the Dharma. [B5]

1.384 “Noble son, bodhisattvas endowed with ten qualities follow the Dharma. What are those ten? Noble son, bodhisattvas follow the Dharma but not based on form. They follow the Dharma but not based on feeling, perception, formation, or consciousness. They follow the Dharma but not based on the desire realm. They follow the Dharma but not based on the form realm. They follow the Dharma but not based on the formless realm. They follow the Dharma but not based on the Dharma. They follow the Dharma but not based on going beyond Dharma. They follow the Dharma but do not pursue sentient beings. They follow the Dharma but do not pursue the view of annihilation. They follow the Dharma but not based on the path. All this is because of their insight endowed with skillful means. Noble son, bodhisattvas endowed with ten such qualities follow the Dharma.

1.385 “Noble son, bodhisattvas possessing ten qualities are experts with respect to the realm of phenomena. What are those ten? They are possession of insight, being accepted by spiritual teachers, mustering diligence, separating from all obscurations, utter purity, reverence for practical instructions, abundant training in emptiness, freedom from involvement with apprehending things, entry upon the path, and perception of reality. Noble son, bodhisattvas endowed with insight [F.68.b] will search for spiritual teachers, and when they see one they will be delighted and rejoice. Considering them to be their teachers, they will follow them and stay with them. As they follow these teachers, they muster diligence to abandon all unvirtuous qualities and perfect all virtuous qualities. As they rouse diligence, all obscurations fade away. When they are free of obscurations and the path is uninterrupted, they become utterly pure and the negative tendencies of body, speech, and mind fall away. Being thus utterly pure, they venerate the practical instructions, and thereby train abundantly in emptiness. With abundant training in emptiness they do not become involved in apprehending things. Free of a view that apprehends, they enter the path, and with entry onto the path they perceive reality.”

1.386

- “Blessed One, what does the term *reality* refer to?” asked the bodhisattva Sarvanīvaraṇaviṣkambhin.
- “Noble son,” replied the Blessed One, “the term *reality* refers to the true nature of things.”
- 1.387 “Blessed One, what is meant by the term *true nature*?”
- “The term *true* implies that there is no deception,” explained the Blessed One.
- 1.388 “Blessed One, what is understood by *no deception*?”
- “It refers to suchness, suchness free from error, nothing but suchness,” explained the Blessed One.
- 1.389 “Blessed One, what is meant by *suchness*?”
- “Noble son,” explained the Blessed One, “this Dharma is to be recognized by each person individually. It cannot be conveyed by means of words. Why is that? Because this Dharma is beyond all words, beyond all statements, beyond the entire domain of language, and beyond any verbal expression. [F.69.a] It is free of all constructs, entirely beyond accepting and rejecting, beyond opening and closing. Free of all logic, it is no object of analysis. Not within the purview of logic, it is beyond the scope of logic. This Dharma has no marks. Free of marks, it is beyond the sphere of marks. It is beyond the domain of the childish, the reach of the māras, the domain of affliction, and the domain of consciousness. It is neither a support nor is it supported. Peaceful, this is the domain of the noble ones’ wisdom. It is known by oneself. It is stainless, unsullied, pure, sublime, supreme, sacred, outstanding, everlasting, enduring, solid, and indestructible. Thus, whether or not the thus-gone ones appear, this realm of phenomena is indeed always there.
- 1.390 “Noble son, when bodhisattvas have attained this intrinsic nature they feel, ‘I must establish all beings, too, in this intrinsic nature.’ It is for this reason that they endeavor and strive, muster diligence, and undertake hundreds of ordeals. This, noble son, is referred to as *suchness, the limit of reality, omniscience, the knowledge of all, the inconceivable field, and the field of no duality*.
- 1.391 “Blessed One, how is this Dharma to be actualized, and how is it to be comprehended?” inquired the bodhisattva Sarvanīvaraṇaviṣkambhin.
- 1.392 “Noble son, it is actualized with insight beyond the world and comprehended in one’s personal awareness,” replied the Blessed One.
- 1.393 “Isn’t what is actualized through insight comprehended within one’s personal awareness?” asked the bodhisattva Sarvanīvaraṇaviṣkambhin. [F.69.b]
- 1.394

“Noble son,” replied the Blessed One, “it is not. And why? Because it is with insight that one sees phenomena in accord with reality. It is through the body that actualization takes place.”

1.395 “Blessed One, when a noble child comprehends the Dharma with the understanding that comes from receiving the teachings, or from reflecting upon them, is that not a personal understanding?” asked the bodhisattva Sarvanīvaraṇaviṣkambhin.

1.396 “No, noble son, it is not,” replied the Blessed One. “Merely hearing or reflecting is not sufficient for comprehending the Dharma in a way that is understood personally. Consider, noble son, the following analogy. Think of a vast wilderness during the final month of summer. Imagine that a person travels through that wilderness on a journey from east to west, while another person travels through it from west to east. Tormented by the heat of summer and suffering from thirst, the second person cries to the first, ‘Sir, hello! I’m tormented by the scorching summer heat and I’m suffering from thirst. Please tell me where I can find a lake, a pond, or a pool. Somewhere with cool, clean, clear water. Anything that can cool me and pacify my thirst. Please show me the way.’ Imagine, then, that the person traveling from the east knows the path very well because he has traveled on it before, and that he knows what it is like all the way. Now, if he has seen pure water on his way and himself drunk from it and bathed in it, he can respond, ‘Hello, my friend. Please proceed until you see a fork in the road. Once you get there, you should avoid the road going left and instead take the one to the right. You will then arrive at a lush forest. In the middle of that forest you will find lakes, ponds, and pools, all filled with cool, clean, clear water. Once you are there, you can free yourself from your thirst and heat.’

1.397 “Noble son, tell me, how will this be for the person who is tormented by the heat of summer and suffering from thirst? Will his heat cool off and his thirst be quenched simply by hearing about the water, [F.70.a] or simply by giving it some thought? Will he thereby personally know the cool quality of the water?”

1.398 “No, Blessed One. Blessed One, it is only when he himself goes there and enters the water that his heat and thirst will vanish. At that point he will personally know the water’s cool quality.”

1.399 “Noble son, similarly, simply receiving a teaching or reflecting upon it is not enough to understand the Dharma as personal knowledge,” said the Blessed One. “Noble son, the wilderness is a reference to the wilderness of cyclic existence. The person tormented by the summer heat and suffering from thirst refers to sentient beings, who are tormented by the afflictions and suffer from the craving for objects. The person who knows the way is an image for all bodhisattvas, who are experts regarding the path to

omniscience, who have experience with the Dharma, and who have personal knowledge of it. The cool, clean, clear, and pristine water is a reference to the intrinsic nature of ultimate reality.

1.400 “Listen further, noble son. Imagine, noble son, that the Thus-Gone One were to live for an eon, continually teaching sentient beings in this world about the elixir of the gods, praising its sweet fragrance, purity, excellence, exquisite taste, attractive feel, and so on. Noble son, do you think that such praise would give those sentient beings a personal understanding of the divine elixir?”

“No, Blessed One, it would not.”

1.401 “Noble son, understand therefore that merely by listening or reflecting, one will not be able to comprehend the Dharma in one’s personal experience. Consider also, noble son, the following analogy. Imagine that a man comes to experience the taste of a fruit that no other sentient being [F.70.b] has ever tasted before. Standing before other people, that man may praise the fruit’s qualities, explaining about its perfect color, scent, taste, and so on. But, noble son, would the people thereby personally know how the fruit tastes?”

“No, Blessed One, they would not.”

1.402 “Understand therefore, noble son, that just by listening to or reflecting upon the Dharma one will not be able to comprehend the Dharma in one’s personal experience,” said the Blessed One.

1.403 “Blessed One,” said the bodhisattva Sarvanīvaraṇaviṣkambhin, “you have spoken well. Bliss-Gone One, you have spoken extremely well. Blessed One, whoever hears this Dharma teaching will understand and comprehend it. Why can I say so? Because, Blessed One, as noble children obtain this Dharma, that in itself becomes the cause of their irreversibility.”

1.404 “Thus it is, noble son,” said the Blessed One. “Thus it is. Noble son, when noble children obtain this Dharma, that in itself is the cause of their irreversibility. Noble son, bodhisattvas possessing these ten qualities are experts with respect to the realm of phenomena.

1.405 “Noble son, bodhisattvas possessing ten qualities access emptiness. What are those ten? They are knowing the emptiness of the powers, knowing the emptiness of the fearlessnesses, knowing the emptiness of the unique buddha qualities, knowing the emptiness of the aggregate of discipline, knowing the emptiness of the aggregate of absorption, knowing the emptiness of the aggregate of insight, knowing the emptiness of the aggregate of liberation, knowing the emptiness of the aggregate of the vision of liberated wisdom, knowing the emptiness of the empty, and knowing the emptiness of the ultimate. [F.71.a] Due to such causes, conditions, and bases, they do not observe any emptiness, do not grasp any emptiness, do not have any view of emptiness, and they do not become

fixated on emptiness. And due to such causes, such conditions, and such bases, they also do not fall into nothingness. Noble son, bodhisattvas who possess ten such qualities access emptiness.

1.406 “Noble son, bodhisattvas possessing ten qualities abide within the absence of marks. What are those ten? They are freedom from outer marks, freedom from inner marks, freedom from all constructs, freedom from all thought, freedom from all apprehending, freedom from all fluctuation, freedom from all movement, freedom from anything to be kept in mind, no observation of consciousness, and no observation of anything to be conscious of. Noble son, bodhisattvas who possess ten such qualities abide within the absence of marks.”

1.407 “Blessed One,” asked the bodhisattva Sarvanīvaraṇaviṣkambhin, “given that this is the way that bodhisattvas abide within the absence of marks, how might we regard the abiding of the thus-gone ones?”

1.408 “Noble son, such matters cannot be framed by thought,” replied the Blessed One. “Why is that? Because they are beyond the realm of thought. Noble son, when they contemplate the intrinsic nature of the thus-gone ones all sentient beings go mad. They will see neither beyond, nor within the thus-gone ones’ intrinsic nature. Failing to find it they end up fatigued. Why is that? Because, noble son, the thus-gone ones are profound and hard to fathom. They are inconceivable and immeasurable, vast like space. They are completely beyond the sphere of all logicians, and beyond the sphere of all those who apprehend things. [F.71.b] Thus they cannot be examined, conceived of, estimated, or measured.”

1.409 “If the Blessed One would grant me the opportunity,” said the bodhisattva Sarvanīvaraṇaviṣkambhin, “I have a question I would like to put to the Blessed One, the thus-gone, worthy, and perfect Buddha, and hear his response.”

“Noble son,” replied the Blessed One, “to you the Thus-Gone One will always grant such an opportunity. Go ahead and ask.”

1.410 So the bodhisattva Sarvanīvaraṇaviṣkambhin asked him, “The Blessed One teaches that praising oneself is not the way of a holy being. How is it, then, that the Lord of Dharma, the Blessed One, praises himself?”

1.411 “Excellent, noble son. Excellent,” replied the Blessed One. “You have asked your question properly. Noble son, listen very carefully and keep in mind what I say. I shall explain this to you.”

1.412 “Excellent, Blessed One,” said the bodhisattva Sarvanīvaraṇaviṣkambhin, and he listened as instructed.

1.413

The Blessed One then said, “Noble son, seeking to bring sentient beings benefit and happiness by all means, and to let them attain the intrinsic nature, the Thus-Gone One praises himself. He does so exclusively for this reason, and never because he is controlled by pride or the wish for wealth, respect, or fame. He does not praise himself with any other irrelevant motive, and his praise is therefore never hypocritical, pretentious, or incorrect. Why is that? Because when sentient beings approach the thus-gone ones through joy, faith, and appreciation, they gain the capacity to receive the teaching of the Dharma. They become vessels for virtuous qualities and will for long enjoy success, benefit, and happiness.”

1.414 “Blessed One, why is this?” asked the bodhisattva Sarvanīvaraṇaviṣkam-bhin. [F.72.a] “Are these sentient beings not already aware of the power of the thus-gone ones?”

1.415 “They are not, noble son,” answered the Blessed One. “And why is that? Because the sentient beings of this buddha realm are interested in what is insignificant and inferior. They have only little in the way of insight, faith, and virtuous roots, and they remain unaware of the magnificence of the thus-gone ones’ qualities. So, for those beings, the thus-gone ones will praise themselves persistently.

1.416 “Noble son, consider this analogy. Imagine that a learned doctor lives where many beings are suffering from disease, and yet at that place there is only this one doctor and no one else. The people there do not know of the doctor’s wonderful abilities, and so the doctor thinks to himself, ‘Alas, these beings are suffering, stricken by disease, but they do not know much about medicine, and so they continue to suffer. I must cure all these beings!’ So the doctor then goes before them and says, ‘Hello everyone, I am a doctor. I know well about illnesses and their causes, and I know how to cure them.’ As he praises his own qualities in this way, the people come to understand what a doctor is, and once they trust him they will follow his cure. When they do so, the doctor can heal them. Now, noble son, what do you think? Will the doctor continue to praise himself once the people have been cured of their illness?”

“No, Blessed One, he will not.”

1.417 “Similarly, noble son,” continued the Blessed One, “the thus-gone ones are the unsurpassable, great kings of physicians. They know well about the illness of affliction, its causes, and its cure. Although they dispense the potent medicine of Dharma to sentient beings who suffer from the disease of affliction, they do not know them. Therefore, as they see them stricken by the disease of affliction, they go before them and declare their own qualities, praising themselves. [F.72.b] When those beings who are ill in this way hear such extensive praise of the thus-gone ones’ qualities, they gain trust in

them and attend to them. For those beings, the thus-gone ones will then dispense the king of medicines, the medicine of Dharma, and so thoroughly pacify the afflictions of those beings. And what does that potent medicine consist of? It involves repulsiveness, love, dependent origination, and so on. Noble son, because they perceive such objectives the thus-gone ones may praise themselves.

1.418 “Noble son, bodhisattvas possessing ten qualities are not fixated on their aspirations. What are those ten? They are not being fixated on generosity although they aspire to generosity and, similarly, not being fixated on discipline, patience, diligence, concentration, insight, the three realms, awakening, the path, or the transcendence of suffering, although they aspire to each of them. You may wonder, noble son, why this is so. Bodhisattvas are beyond all forms of fixation, and so they engage with all aspects of the world without fixation. Noble son, bodhisattvas who possess these ten qualities are not fixated on any of their aspirations.

1.419 “Noble son, bodhisattvas possessing ten qualities have a loving nature. What are those ten? They have constant love, undifferentiated love, Dharma love, realized love, gentle love, beneficial love, equal love for all beings, love free of ill will, omnipresent love, and transcendent love. [F.73.a] Noble son, bodhisattvas who possess these ten qualities have a loving nature.

1.420 “Noble son, bodhisattvas possessing ten qualities have a compassionate nature. What are those ten? They are as follows. When bodhisattvas see sentient beings who suffer, who have no refuge, no protector, no support, and no resort, they engender the mind of awakening. Having done that, they strive and endeavor to attain the intrinsic nature, mustering diligence and undertaking hundreds of hardships. Then, once they have mastered the Dharma, they will benefit sentient beings. That is to say, they will inspire those who are stingy to be generous, those with flawed discipline to be disciplined, those with ill will to be patient, the lazy to be diligent, the disturbed to be concentrated, and those with misguided intelligence to be insightful. All the while, although they are pained by the excruciating, fierce, and burning suffering of beings, their progress to awakening remains irreversible. Noble son, bodhisattvas who possess these ten qualities have a compassionate nature.

1.421 “Noble son, bodhisattvas possessing ten qualities are joyful. What are those ten? They are the following greatly joyful thoughts: ‘I have escaped from the flaming prison of cyclic existence.’ ‘I have cut the ropes that for so long tied me to cyclic existence.’ ‘I have crossed the ocean of cyclic existence, plagued as it is by the wild monsters of abundant and manifold thoughts.’ ‘I have laid

down the banner of pride that I held high for so long.' 'I have crushed the mountains of affliction with the vajra of wisdom, crushed them so that not even a trace remains.' 'Since I have found relief myself, now is the time to bring relief to others!' [F.73.b] 'I have awoken from the indolent drowsiness and obscured dullness that for so long seized me in the world. Now is the time to wake up others!' 'I have been freed from all the lower realms, the inferior realms, the realms of misfortune. Now it is time to free others from those states.' 'For so long I have been roaming through the desolate wilderness of cyclic existence, helpless and alone. Unacquainted with the path, I was lost, knowing neither the way nor the land. But now I have found the path!' 'I am now close to the city of omniscience!' Noble son, bodhisattvas who possess ten such qualities are joyful.

1.422 "Noble son, bodhisattvas possessing ten qualities rest in equanimity. What are those ten? They rest in equanimity with respect to the forms that are objects of the eye consciousness. Thus, they are not hurt, harmed, or wounded by those forms. Likewise, they rest in equanimity with respect to the sounds that are objects of the ear consciousness, the smells that are objects of the nose consciousness, the tastes that are objects of the tongue consciousness, the textures that are objects of the body consciousness, and the mental phenomena that are objects of the mind consciousness. Thus, they are not hurt, harmed, or wounded by any of them. Further, they rest in equanimity with respect to the suffering of the conditioned, the suffering of suffering, and the suffering of change. Thus, they are not hurt, harmed, or wounded by those types of suffering. [F.74.a] Finally, they rest in equanimity with respect to those beings whom they have assisted. They feel joy, faith, and delight in them while resting in equanimity with the thought, 'Those whom I have freed have indeed crossed over.' Noble son, bodhisattvas who possess ten such qualities rest in equanimity.

1.423 "Noble son, bodhisattvas possessing ten qualities revel in superknowledge. What are those ten? They are the displays of dying; taking birth; being born, growing up, and frolicking within the harem; leaving home; practicing austerities; going to the seat of awakening; taming the demons; awakening to complete buddhahood; turning the wheel of Dharma; and passing into the great transcendence of suffering."

1.424 The bodhisattva Sarvanīvaraṇaviṣkambhin now asked the Blessed One, "Blessed One, what causes and conditions make bodhisattvas display all these events, right from their display of death within the fine palace of the Heaven of Joy through to passing into the great transcendence of suffering?"

1.425

“Noble son,” explained the Blessed One, “within the perfect palace of the Heaven of Joy there are beings who have notions of permanence. When those beings witness the death of a bodhisattva who is superior to, above, and greater than the entire world—someone unequaled, who is unstained by and unattached to the pleasures of the senses—it stops their notions of permanence and instead makes them think of impermanence. Hence, with the thought of impermanence, they will be careful.

1.426 “Noble son, within the perfect palace of the Heaven of Joy there are beings who act carelessly. Those beings are fond of the bodhisattva, have faith in him, and are enraptured by him. However, because of their attachment to objects they do not go to see the bodhisattva, [F.74.b] they do not follow him, and they do not venerate him. Rather, they think, ‘The bodhisattva is here, and we are here too. There is plenty of time, so we shall go to see him later.’ So that those beings may relinquish their carelessness the bodhisattva will show the way of death. Then, as they witness the bodhisattva’s death, they will be saddened, and with such sadness they will no longer be careless. Instead, as they are then heedful, their unsurpassable and complete awakening will be certain.

1.427 “Noble son, there are beings who must be trained by means of taking rebirth. When those beings see bodhisattvas residing within their mother’s womb they will be astonished and amazed by the bodhisattvas’ powers and thus their unsurpassable and complete buddhahood becomes certain. In this way bodhisattvas teach the Dharma while residing within their mother’s womb.

1.428 “Noble son, there are beings to be trained through the context of being born, growing up, and frolicking within the harem. In order to ripen such beings, and to protect those who are fond of the lowly, bodhisattvas demonstrate being born, growing up, and frolicking within the harem.

1.429 “Noble son, there are beings to be trained by means of bodhisattvas renouncing everything and going forth. For the sake of such beings the bodhisattvas demonstrate renunciation and going forth.

1.430 “Noble son, there are beings such as gods, nāgas, yakṣas, gandharvas, and demigods who are fond of inferior types of conduct. Such beings must be ripened by the bodhisattvas’ practice of austerities. Thus, to ripen such beings and in order to defeat non-Buddhists, bodhisattvas demonstrate the practice of austerities.

1.431 “Noble son, there are beings who for long carry the aspiration, ‘Whenever a bodhisattva goes to the seat of awakening, I shall be there to diligently worship him.’ For them bodhisattvas will demonstrate going to the seat of

awakening. [F.75.a] Such beings will then worship the proceeding bodhisattvas each in their own way. Due to their worship of the bodhisattvas their unsurpassable and complete awakening will be certain.

1.432 “Noble son, there are beings afflicted by pride, conceit, and arrogance. In order to cure them of such afflictions, bodhisattvas will demonstrate residing upon the seat of awakening and taming the demons. Moreover, so that sentient beings who remain in peace may rise above such states and attain what is superior to that, bodhisattvas demonstrate complete buddhahood. At the time of the bodhisattvas’ complete buddhahood, all the various kinds of noise and clamor within the trichiliocosm disappear and the entire trichiliocosm becomes peaceful. Everyone who witnesses such powers forms the aspiration, ‘I shall also take my place upon the seat of awakening and so fully awaken to unsurpassable and complete buddhahood!’

1.433 “Noble son, there are beings who are venerated as great teachers and who declare themselves to be great teachers without ever gaining true and complete awakening, now or in the future. In order to overthrow such beings, and to show the path to those whose roots of virtue have ripened and who are suitable recipients, bodhisattvas, having awoken to complete buddhahood, will go to the vicinity of Kāśi and turn the wheel of Dharma three times and by way of twelve aspects.

1.434 “Noble son, there are beings who are to be trained by means of the complete transcendence of suffering. To train those beings bodhisattvas show the way of passing into the great transcendence of suffering.

1.435 “Thus, noble son, these are their causes and conditions for the bodhisattvas’ display of death in the perfect palace of the Heaven of Joy, all the way through to their display of passing into the great transcendence of suffering. Noble son, bodhisattvas who possess these ten qualities revel in superknowledge.

1.436 “Noble son, bodhisattvas endowed with ten qualities relinquish the eight unvirtuous states. [F.75.b] What are those ten? They are turning away from unvirtuous qualities, not transgressing the thus-gone ones’ points for training, freedom from stinginess, service to the victorious ones in the past, diligence in meritorious acts, excellent insight, skill in means, excellent aspiration, abundant weariness, and the rousing of diligence.

1.437 “Noble son, unvirtuous acts cause sentient beings to take birth in the hells and, once born there, they suffer from unbearable and savage experiences as well as burning. Through such acts they have to remain in hell for a long time and they develop the wish to hurt other beings in the hells. None of this, however, happens to bodhisattvas, for they naturally abide on the path of the ten virtuous acts. They will not, therefore, be born in the realms of hell.

1.438

- “Noble son, bodhisattvas do not transgress the thus-gone ones’ points for training in the way that otherwise causes birth in the animal realm and, once born there, the unbearable suffering experienced by animals.
- 1.439 “Noble son, bodhisattvas are free of the stinginess that serves as the cause, condition, and basis for taking birth as a starving spirit, and so they are free from the unbearably savage pain of a starving spirit.
- 1.440 “Bodhisattvas are not born into families that adhere to wrong views that eliminate the conditions for finding virtuous teachers and friends. Why are bodhisattvas not born into such families? Because of their past acts. In the past they served the victorious ones, and as a result they are born among those who have the genuine view. Moreover, their birth among such people becomes an excellent condition that leads to a further increase, growth, and expansion of excellent conditions.
- 1.441 “Bodhisattvas are not born with the type of impairment of the faculties that renders one unreceptive to the Dharma of the buddhas. [F.76.a] Bodhisattvas endeavor in meritorious acts and they are steadfast through their merits. Since they have worshiped the shrines, teachings, and saṅghas of the thus-gone ones with abundant service, adherence, and practice, they have engaged in acts that bring excellent faculties and thereby they become ready recipients for the Dharma teachings of the buddhas.
- 1.442 “Bodhisattvas are not born in barbarian lands where people are foolish, bewildered, and stupid like sheep. They are not born among unfortunate people who lack the capacity to distinguish sound explanations from those that are flawed. They are not born among those who are unreceptive to the Dharma teachings of the buddhas and who have no regard for mothers, fathers, mendicants, or brahmins. Rather, bodhisattvas are born in civilized lands, among people of sharp and clear faculties. They are born among the learned and those who respect learning, and among the fortunate, those who can clearly distinguish good explanations from bad ones, those who are ready recipients of the Dharma teachings of the buddhas, and those who have regard for mothers, fathers, mendicants, and brahmins. Why is that so? Because they have the power of previous training in insight and wisdom.
- 1.443 “Bodhisattvas are not born among long-living gods who let the births of numerous buddhas result in nothing and who are oblivious to the welfare of sentient beings. Rather, they are born within the realm of desire, where there are beings to be trained and where beings can rejoice in the birth of buddhas. Why is that so? Because of the bodhisattvas’ skill in means.
- 1.444 “Bodhisattvas are not born where no buddhas have appeared, no Dharma is heard, and no saṅgha is venerated. They are not born in such empty buddha realms, but in buddha realms endowed with the perfect presence of

the Three Jewels. [F.76.b] Why is that so? Because of the bodhisattvas' perfect past aspirations.

1.445 "When bodhisattvas hear of situations such as these, they do not just remain indifferent or upset. As soon as they hear of these states, they are struck by a sadness that makes them muster diligence in the pursuit of virtuous qualities, so that those unvirtuous qualities can be overcome. Noble son, bodhisattvas who possess these ten qualities relinquish the eight unfree states.

1.446 "Noble son, bodhisattvas endowed with ten qualities ensure that the mind of awakening is not lost. What are those ten? They are as follows: a bright and honest mind free of pretense, deceit, and crookedness; absence of uncertainty, suspicion, and doubt with regard to the qualities of the buddhas and the persons who embody such qualities; not concealing that one is a Dharma teacher; absence of stinginess with the Dharma; not adopting a livelihood that renders one poor with respect to the Dharma; being trustworthy by keeping one's promises; upholding the Great Vehicle; respecting and revering others who uphold the Great Vehicle by seeing them as equal; reaching, merging, and blending with the Great Vehicle; and perceiving the individuals who explain the Dharma as teachers and regarding them as spiritual friends. Noble son, bodhisattvas who possess these ten qualities ensure that the mind of awakening is not lost.

1.447 "Noble son, bodhisattvas endowed with ten qualities recollect their former lives. What are those ten? They are veneration of numerous buddhas, upholding the sacred Dharma, pure discipline, absence of regrets, freedom from obscurity, abundant joy, abundant training, mental equipoise, miraculous birth, [F.77.a] and a consciousness free of dullness.

1.448 "Noble son, bodhisattvas who venerate numerous buddhas will honor and respect the sacred Dharma. They will also honor and respect the individuals who uphold the sacred Dharma. Through such causes, conditions, and bases they will embrace and uphold the sacred Dharma without any concern for life or limb. They will read and master the sacred Dharma, just as they will teach it abundantly to others. As they so endeavor to uphold the sacred Dharma, their physical, verbal, and mental discipline will be pure, and with pure discipline they will have no regrets and not be lacking in terms of religious service. Without regrets due to pure discipline they become free of obscurities and hence experience abundant joy. With abundant joy comes abundant training, and through such training their mind rests in equipoise. As their mind is in equipoise, their existence will become pure, and when their existence is pure, birth takes place miraculously. With miraculous birth their consciousness will be free of

dullness, and when their consciousness is free of dullness they will recollect the succession of their lives. Thus they may recollect one single life, or two lives, or three, or four, five, ten, twenty, thirty, forty, or fifty, and so on, up to many hundreds of thousands of lifetimes. Noble son, bodhisattvas who possess these ten qualities recollect their former lives.

1.449 “Noble son, bodhisattvas endowed with ten qualities will never separate from their spiritual teachers. What are those ten? They should never stop seeing, hearing, or remembering the buddhas; never stop listening to the Dharma; never stop worshiping and venerating the saṅgha; never stop speaking respectfully of the buddhas and bodhisattvas, prostrating to them, standing up for them, joining their palms toward them, and performing acts of reverence; [F.77.b] never separate from Dharma teachers of vast learning; never stop receiving the teachings on the perfections; never stop receiving the teachings on the factors of awakening; never stop listening to teachings on the three gateways to liberation; never stop listening to the teachings on the four abodes of Brahmā; and never stop listening to the teachings on omniscience. Noble son, bodhisattvas who possess these ten qualities never separate from their spiritual teachers.

1.450 “Noble son, bodhisattvas endowed with ten qualities give up unwholesome company. What are those ten? They understand that giving up unwholesome company involves giving up the company of people whose discipline has degenerated. Likewise, it involves giving up the company of those whose view has degenerated, whose conduct has degenerated, and whose livelihood has degenerated. Further, it involves giving up the company of those who are fond of social activities, the lazy, those who are fond of cyclic existence, and those who turn their back on awakening, as well as avoiding association with householders. Finally, giving up unwholesome company involves relinquishing all the afflictions. Noble son, when bodhisattvas give up all such associations, they must not become hostile to any of these people. They should avoid any aggression or disdain. Instead, they should recollect what the Blessed One has taught—‘Sentient beings influence one another; through their company, they are destroyed’—and they should think, ‘Thus, I too will develop the determination to give up all such associations.’⁷¹ Noble son, bodhisattvas who possess these ten qualities give up unwholesome company.

1.451 “Noble son, bodhisattvas endowed with ten qualities attain the intrinsic nature of the thus-gone ones’ body. What are those ten? They are a body of sameness, a body of purity, [F.78.a] a body free of wounds, a body of excellent accomplishment, a body of Dharma, a body beyond analysis that is hard to fathom, an inconceivable body, a body of peace, a body that is equal

to space, and a body of wisdom. Noble son, bodhisattvas who possess these ten qualities attain the intrinsic nature of the thus-gone ones' body."

1.452 "Blessed One, at which times do bodhisattvas attain the intrinsic nature of the thus-gone ones' body in this manner?" inquired the bodhisattva Sarvanīvaraṇaviṣkambhin.

1.453 "Noble son," replied the Blessed One, "on the first ground, bodhisattvas attain the body of sameness. Why is that? Because, free from all forms of unevenness, the body is at that point equal to the bodies of all bodhisattvas. On the second ground, they attain the body of purity due to their pure discipline. On the third ground, their minds are free of anger and ill will. Hence, they attain the body that is free of wounds. On the fourth ground, bodhisattvas accomplish the qualities of the Buddha. Thus they attain the body of excellent accomplishment. On the fifth ground, bodhisattvas achieve excellent realization of all the Dharma, thereby attaining the body of Dharma. On the sixth ground, they accomplish the Dharma that is beyond analysis and hard to fathom. Hence they attain the body beyond analysis that is hard to fathom. On the seventh ground, bodhisattvas accomplish the qualities of the buddhas and the true mastery of skillful means. Thereby they attain the inconceivable body. On the eighth ground, bodhisattvas are free from all constructs and afflictions, thereby attaining the body of peace. On the ninth ground, their bodies pervade infinitely, and so they attain the body that is equal to space. On the tenth ground, bodhisattvas attain the body of wisdom. Why is that the case? Because they accomplish all that is to be known." [F.78.b]

1.454 "Blessed One, is there no difference between the intrinsic nature of a thus-gone one's body and that of a bodhisattva?" inquired the bodhisattva Sarvanīvaraṇaviṣkambhin.

"Noble son," replied the Blessed One, "there are no differences between their bodies as such, yet the body of a bodhisattva and the body of a thus-gone one still differ in terms of the power of their qualities."

1.455 "Blessed One, in what sense is there no difference between their bodies as such, yet the power of their qualities are different?" asked the bodhisattva Sarvanīvaraṇaviṣkambhin.

"Noble son," replied the Blessed One, "there are no differences with respect to that which we refer to as their *body*, because the two fulfill in the same way the characteristics of a body. However, the characteristics of their powers and qualities should be considered to be different."

1.456 "Blessed One, in what way should the characteristics of their powers and qualities be considered different?" asked the bodhisattva Sarvanīvaraṇaviṣkambhin.

1.457

“Noble son,” replied the Blessed One, “let me provide an analogy, so that you may understand this point. Noble son, think of a jewel that has not been polished and another jewel that has—both are jewels and both are categorized as jewels. Nevertheless, the pervasive power and beauty of the polished jewel is absent in the unpolished jewel. Similarly, the jewel of a bodhisattva’s body is described as having the intrinsic nature of a thus-gone one’s body, just as the jewel of a thus-gone one’s body is. Nevertheless, compared to the jewel of a thus-gone one’s body the jewel of a bodhisattva’s body is not pure. Why? Because the light of the jewel of a thus-gone one’s body pervades all the infinite realms of sentient beings and throughout the boundless expanse of space. And why? Because it is completely pure and free of any stain. [F.79.a] A bodhisattva’s body is not pervasive to the same extent, the reason being that it is affected by residual stains.

1.458 “Consider, noble son, the analogy of the crescent moon during the bright fortnight. It is called the moon, just as much as the full moon is. Still, the full moon is different from the crescent moon. And why? Because it has reached its intrinsic nature. Noble son, similarly, the bodhisattva’s body is called a body, just as the thus-gone ones’ body is called a body. However, when compared to the body of a thus-gone one, a bodhisattva’s body is not as bright, clear, and resplendent. Noble son, just as when comparing the full moon and the crescent moon, the bodies of the thus-gone ones and the bodhisattvas are the same as both fulfill the definition of a body, but they are not the same with respect to the power of their qualities.

1.459 “Noble son, bodhisattvas endowed with ten qualities possess a body that is solid like vajra. What are those ten? They are being impervious to desire, anger, and dullness; being impervious to fury, aggressive ill will, stains, pride, arrogance, conceit, and mistaken views; being impervious to the eight worldly concerns; being impervious to the suffering of the lower realms; being impervious to the suffering of sentient beings; being impervious to the suffering of birth, old age, sickness, and death; being impervious to all attacks from non-Buddhists and other opponents; being impervious to all demons and demonic gods; being impervious to all hearers and solitary buddhas; and being impervious to all those who pursue pleasure. Noble son, bodhisattvas who possess these ten qualities have a body that is solid like vajra.

1.460 “Noble son, bodhisattvas who possess ten qualities [F.79.b] are great caravan leaders. What are those ten? They are venerability, being worthy of offerings, making others journey along, reliability, providing sustenance, providing perfect provisions, possessing vast accumulations, insatiability, heading the gathering, and skill in reaching the city of omniscience.

1.461 “You may wonder, noble son, what these qualities may imply, from the bodhisattvas’ venerability through to their skill in reaching the city of omniscience.

“Noble son, great caravan leaders are venerated by everyone, including kings and royal ministers. Similarly, as great caravan leaders, bodhisattvas are venerated by buddhas and hearers of the buddhas.

1.462 “Noble son, great caravan leaders are worthy of the offerings of brahmins, nobility, townspeople, and country dwellers. Similarly, as great caravan leaders bodhisattvas are worthy of the offerings of those who train and those who are beyond training, just as they are worthy of the offerings of gods, nāgas, yakṣas, gandharvas, demigods, garuḍas, kiṃnaras, and mahoragas.

1.463 “Noble son, when passing through a wilderness great caravan leaders will make their companions, who are tormented by roaming,⁷² journey along happily and free of weariness. Similarly, within the wilderness of cyclic existence bodhisattvas will, as great caravan leaders, make sentient beings who are tormented by roaming through the afflictions journey along happily and free from weariness.

1.464 “Noble son, by relying on a great leader those who suffer and are destitute will escape the wilderness. Likewise, the carakas, the parivrājakas, the nirgranthas, and other such non-Buddhists will [F.80.a] escape the great wilderness of cyclic existence by relying on great bodhisattva leaders.

1.465 “Noble son, great caravan leaders will provide sustenance for nobility, officials, day-laborers, and all other people. Great bodhisattva leaders will, similarly, provide sustenance for the sentient beings who are fond of cyclic existence.

1.466 “Noble son, when a great leader is on a journey to a city together with many fellow travelers, he or she will keep supplying perfect provisions for as long as the party is on the road, and so all will be happy and free from weariness while journeying across the wilderness. Likewise, wishing to take the path followed by the buddhas in the company of numerous sentient beings, great bodhisattva leaders wish to enter the great wilderness of cyclic existence. Thus, as they seek to lead everyone into the city of omniscience, they will keep providing perfect provisions of merit.

1.467 “Noble son, when great caravan leaders travel they will bring with them abundant means of livelihood in the form of gold, precious stones, pearls, beryl, conchs, crystals, coral, and so on. Similarly, when great bodhisattva leaders enter the city of omniscience they do so by means of an extremely vast accumulation of buddha qualities.

1.468

- “Noble son, great caravan leaders can never gather enough wealth. Great bodhisattva leaders, similarly, can never gather enough of the wealth of Dharma.
- 1.469 “Noble son, because of their great wealth, preeminence, power, and eloquence, great caravan leaders will be at the head of the group of people with whom they travel. Likewise, because of their excellent qualities, utter preeminence, mastery of the Dharma, [F.80.b] and unerring speech, great bodhisattva leaders will be heading the gathering of the beings with whom they travel.
- 1.470 “Noble son, great caravan leaders are experts on the way to reach a city. Similarly, great bodhisattva leaders are experts on the way to reach the city of omniscience.
- “Noble son, from venerability through to their leading into the city of liberation, this is how bodhisattvas are. Noble son, bodhisattvas possessing these ten qualities are great caravan leaders.
- 1.471 “Noble son, bodhisattvas possessing ten qualities are expert in the path. What are those ten? They are to know clearly which path is smooth, which path is fearsome, which is delightful, which is appropriate, which has water and which does not, where there are resting places to be found, which paths are well established, which paths are fast, which are direct, and where the paths begin. Noble son, bodhisattvas possessing these ten qualities are expert in the path.
- 1.472 “Noble son, bodhisattvas possessing ten qualities are guides who unmistakably point out the path. What are those ten? They are as follows. To beings who are to be trained by means of the Great Vehicle they teach the path of the bodhisattvas, and not the path of the hearers. To beings who are to be trained by means of the Hearers’ Vehicle they teach the path of the hearers, and not the bodhisattva path. To beings who are to be trained through omniscience they teach the path of omniscience, and not the path of the solitary buddhas. To sentient beings who are to be trained by means of solitary buddhahood they teach the path of the solitary buddhas, and not the path of omniscience. To sentient beings who are attached to grasping at a self and grasping at phenomena they teach the path of no self [F.81.a] and emptiness. They do not teach a path that is associated with a self, a sentient being, a life-force, a soul, a human being, or a person. To sentient beings who are confined to the two extremes they teach a path that is free of those extremes. They do not teach a path confined to the two extremes. To distracted sentient beings they teach the path of tranquility and special insight, and not a path of distraction. To sentient beings who are obsessed with constructs they teach the path of suchness, and not a path of childish

obsession with constructs. To sentient beings fond of cyclic existence they teach the path of the transcendence of suffering, and not a path of cyclic existence. To sentient beings who have strayed from the path they teach the true path, a path free of thorns. They do not teach a path that is full of the thorns of affliction. Noble son, bodhisattvas possessing these ten qualities are guides who unmistakably point out the path.

1.473 “Noble son, bodhisattvas possessing ten qualities remain constantly in equipoise without any interruption. What are those ten? They are to remain in the application of mindfulness with respect to the body; feelings; the mind; phenomena; objects; wilderness; villages, cities, towns, regions, districts, and royal courts; wealth, honor, fame, renown, and praise; the points of training taught by the thus-gone ones; and subsidiary afflictions, thorough afflictions, and complete afflictions.

1.474 “You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to the body. Noble son, through genuine insight bodhisattvas examine and abandon the unvirtuous and negative qualities that pertain to the body. Beginning with the soles of their feet [F.81.b] and proceeding all the way up to the brain, they contemplate the flaws of the body and recognize how the body is devoid of a self. They recognize that the body is fragile, perishable, held together by ligaments, foul smelling, stinking, and repulsive. This recognition puts an end to the notions of the body as being lasting, desirable, delightful, or something that can be owned, as well as to attachments that are based on the body. Through such causes, conditions, and bases they will no longer be controlled by those phenomena that make up a body. Instead, they will now control those phenomena that constitute a body. Thus they remain in the application of mindfulness with respect to the body.

1.475 “You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to feelings. In this regard, bodhisattvas think as follows: ‘All feelings without exception are suffering. And yet, deceived by their own errors, childish beings believe that there are pleasant feelings. While bewildered children refer to suffering as happiness, noble beings comprehend it as suffering.’ Bodhisattvas thus endeavor to give up that misconception, while they also think: ‘I will establish other beings in the same training and personally train them myself.’ Reflecting in this way bodhisattvas remain in the application of mindfulness with respect to feelings. They develop neither desire for nor aversion to feelings but devote themselves to giving them up while inspiring others to do the same. In this way they remain in the application of mindfulness with respect to feelings.

1.476

“You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to the mind. Bodhisattvas think as follows: ‘The mind fondly believes that the impermanent is permanent. It fondly believes that the painful is pleasant. It fondly believes that the lack of self is a self. It fondly believes that the unclean is pure. The mind moves, is unstable, and changes quickly. It is the root of all affliction, [F.82.a] the gateway to the lower realms, the basis for all subsidiary afflictions, and it squanders the higher realms. It is the condition for desire, anger, and dullness. It is the owner of all phenomena. The mind precedes all phenomena, so knowledge of the mind leads to knowledge of all phenomena. The world is drawn by the mind, but the mind does not see itself. It is the mind that accumulates virtuous or unvirtuous actions. The mind whirls like a firebrand, roams like a horse, consumes like a forest fire, and swells like a flood.’ Thinking like this, they remain in the application of mindfulness with respect to the mind. Through such contemplation they will not be controlled by the mind. Rather, the mind will come under their control. With control of their own minds they gain control of all phenomena.⁷³ Thus bodhisattvas remain in the application of mindfulness with respect to the mind.

1.477 “You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to mental phenomena. As bodhisattvas correctly comprehend, ‘Desire, anger, dullness, and so on, along with their associated factors, are all unvirtuous.’ So they endeavor in the application of the remedies to desire, anger, and dullness so that they may all come to an end. Understanding that the factors involved in this process are virtuous, they direct their minds toward those factors and apply mindfulness to them, adopting and assimilating them correctly. Moreover, they also establish others in the same training. Thus, bodhisattvas remain in the application of mindfulness with respect to phenomena.

1.478 “You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to objects. Bodhisattvas develop neither attached grasping nor aggressive thoughts in relation to pleasant or unpleasant forms, sounds, smells, tastes, or textures. [F.82.b] Instead they think, ‘Developing desire in relation to such insubstantial phenomena would be unbecoming for me. It would be childish, dull, and bereft of clarity and skill. The Blessed One has taught, “With desire comes attachment, and from attachment follows dullness. With dullness one fails to practice in relation to virtuous or unvirtuous qualities, and as a result one will take rebirth in the lower realms.” With that in mind it would also not be right for me to develop any aversion to mental objects and the like. If, failing to be patient and accepting, I should instead become aggressive toward anyone, I would be scorned by noble beings and derided by those who observe pure conduct.’

Thinking like this, they remain in the application of mindfulness with respect to objects and they are, therefore, neither hurt nor harmed by objects. Moreover, they also establish others in the same training. Thus, bodhisattvas remain in the application of mindfulness with respect to objects.

1.479 “You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to the wilderness. They think as follows: ‘The wilderness refers to the residence of those who experience freedom from affliction, the dwelling place of those who experience peace. Moreover, in the wilderness there will be gods, nāgas, yakṣas, and gandharvas endowed with the kind of superknowledge that knows the minds of others. Such beings will, therefore, be aware of the constitution of my own mind and mental states, so giving rise to any improper thoughts or attitudes would not be becoming for me.’ Thus, free of all incorrect mental activity, they properly direct their minds to the Dharma teachings and train in them abundantly. Thus bodhisattvas remain in the application of mindfulness with respect to the wilderness.

1.480 “You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to villages, cities, [F.83.a] towns, regions, districts, and royal courts. When engaged in their activities within villages, cities, towns, regions, districts, or royal courts, bodhisattvas will not remain in any location that is inappropriate, to be abandoned, or in disharmony with the way of ordained practitioners. What are such locations? They are taverns, brothels, royal palaces, festival sites, bars, places of dance and singing, or any other such place. Giving up all such places that are in discord with the way of ordained practitioners entirely, they remain in the application of mindfulness with respect to such places. Thus bodhisattvas remain in the application of mindfulness with respect to villages, cities, towns, regions, districts, and royal courts.

1.481 “You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to wealth, honor, fame, renown, and praise. Bodhisattvas embrace the meritorious nature in the practice of generosity. They disengage from the pursuit of wealth and honor, and do everything in their power to prevent attachment, craving, and desire. They do not take possession of anything and they do not think in terms of wealth and ownership. They act out of solidarity with all beings in all that they do. To those who suffer they offer all that is needed. If they become famous due to such causes, conditions, and bases, or if others praise or glorify them, bodhisattvas do not become bloated, proud, or conceited. Instead they will think, ‘Before long the grounds and sources of this fame, praise, and glory will have vanished, [F.83.b] and so will the fame, praise, and glory itself. What wise person could become fond of phenomena that are so

impermanent, unstable, unreliable, and fickle? How could a wise person become arrogant, proud, or conceited based on such phenomena? Thus, bodhisattvas remain in the application of mindfulness with respect to wealth, honor, fame, praise, and glory.⁷⁴

1.482 “You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to the points of training taught by the thus-gone ones. Bodhisattvas think as follows: ‘It was by adhering to exactly this training that the thus-gone ones of the past gained complete awakening and went entirely beyond suffering. Future thus-gone ones, who have not yet arrived, will also attain complete awakening and go entirely beyond suffering through this very training. And also the thus-gone ones of the present have gained their complete awakening and gone completely beyond suffering by means of precisely this training.’ With such confidence, bodhisattvas pursue their training diligently and persistently. Doing what is needed, they perfect their training. Thus bodhisattvas remain in the application of mindfulness with respect to the points of training taught by the thus-gone ones.

1.483 “You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to subsidiary afflictions, thorough afflictions, and complete afflictions. Endowed with mindfulness concerning subsidiary afflictions, thorough afflictions, and complete afflictions, bodhisattvas fully understand where such afflictions come from and what the conditions [F.84.a] that serve as their basis are. With that knowledge, they give up such origination and conditioning. Thus, noble son, bodhisattvas remain in the application of mindfulness with respect to subsidiary afflictions, thorough afflictions, and complete afflictions.

1.484 “Noble son, bodhisattvas possessing these ten qualities remain constantly in equipoise, without any interruption. [B6]

1.485 “Noble son, bodhisattvas endowed with ten qualities are beings who wear refuse rags. What are those ten? They are steadfast adherence to their commitments, a humble attitude, no weariness, no attachment, no perception of flaws, the perception of excellent qualities, not praising themselves, not blaming others, excellent discipline, and gathering the gods.

1.486 “You may wonder, noble son, what these qualities may imply, from steadfast adherence to their commitments through to gathering the gods.

1.487 “Noble son, bodhisattvas possess perfect faith and outlook. They have faith and trust in the thus-gone ones. Even at the cost of their lives, they would never let their commitments fall apart, nor would they refrain from following through on them. Through such steadfast adherence to their commitments the outlook of bodhisattvas is excellent and hence they become humble and free of pride. Free of pride and with a humble attitude,

they go to collect refuse rags of the worst kind, clothes that no one would wear. Finding such rags they wash them, repair them, sew them, and color them. As they do so, they do not tire of, or become weary of, their garments. When there is such freedom from weariness, the clothes can be used well and yet no one will feel any attachment to them. [F.84.b] The bodhisattvas who wear such clothes will not perceive any flaws in them, for they will not think, 'Alas, my refuse rags have been torn! Alas, my refuse rags are sagging! Alas, my refuse rags are infested with lice! My refuse rags are uncomfortable and make me sweat!' Bodhisattvas instead perceive excellent qualities in such rags, thinking, 'Such refuse rags have been worn by the sages. They support the severance from desires, befit noble beings, and are commended by the thus-gone ones, praised by the thus-gone ones.' Thus, due to such causes, conditions, and bases, they will neither praise themselves nor blame others. Without praising themselves or blaming others, their discipline is excellent. By means of their excellent discipline they will gather the gods and receive the praise of the thus-gone ones. They will be cherished by bodhisattvas and protected by human and nonhuman beings. They will receive the homage of brahmins, nobility, townspeople, and country dwellers, and be extolled by all who keep pure conduct. Noble son, bodhisattvas endowed with these ten qualities are beings who wear refuse rags."

1.488 "Blessed One, why would bodhisattvas who have a vast mind pursue such inferior conduct?" inquired the bodhisattva Sarvanīvaraṇaviṣkambhin.

"Noble son," said the Blessed One, "bodhisattvas practice in relation to a mundane mindset. Those who have attained the strength of the powers will practice conduct that is in accord with the world, yet those who are still to accomplish the strength of the powers will not. Noble son, bodhisattvas who have not yet attained the strength of the powers must apply remedies to avoid the arising of affliction. Noble son, moreover, what do you think, do the thus-gone ones prefer the vast or the inferior?" [F.85.a]

1.489 "I have nothing to say in reply to the Blessed One's question," replied the bodhisattva Sarvanīvaraṇaviṣkambhin. "And why? Blessed One, because although the Thus-Gone One may speak of preference, the Blessed One sees the Dharma, the Bliss-Gone One sees the Dharma. Hence, the Thus-Gone One has no preference for any phenomenon at all."

1.490 "Noble son," continued the Blessed One, "the thus-gone ones may demonstrate inferior conduct to humans, gods, nāgas, yakṣas, gandharvas, and other such inhabitants of the four continents who have a preference for the inferior, and before such beings they may praise ascetic practices. Why do you think they do so?"

1.491

- “Blessed One, they do so to train such beings through those practices,” replied the bodhisattva Sarvanīvaraṇaviṣkambhin. “Moreover, they may also teach them so as to provide a remedy for the arising of afflictions in bodhisattvas who have just recently entered the vehicle.”
- 1.492 “Noble son,” continued the Blessed One, “similarly, when even bodhisattvas who have accomplished the strength of the powers wear refuse rags it is for the sake of training and not because they have a preference for the inferior. This is, noble son, the reason that bodhisattvas wear refuse rags.
- 1.493 “Noble son, bodhisattvas endowed with ten qualities wear the three Dharma robes. What are those ten? They are contentment, few desires, not searching, not accumulating, not letting what has been accumulated go to waste, freedom from the pain of seeing what was accumulated become wasted, freedom from mental discomforts, freedom from trouble, no appropriation, and engagement to exhaust the defilements.
- 1.494 “Noble son, bodhisattvas are content with Dharma robes of the most inferior quality and have few desires. [F.85.b] Since they have few desires, they do not go searching, and because they do not search, they do not accumulate. Because they do not accumulate, they do not waste what was accumulated, and since they do not waste what was gathered, they do not experience any of the pains that are otherwise associated with that. Free of pain, they are free of mental discomforts, and without mental discomforts, they have no trouble. Free of trouble, they do not appropriate, and without appropriating, they engage themselves in bringing the defilements to exhaustion. Noble son, bodhisattvas endowed with these ten qualities wear the three Dharma robes.
- 1.495 “Noble son, bodhisattvas endowed with ten qualities are felt-wearers. What are those ten? They are as follows. Felt-wearers are known as such because they are not swayed by thoughts of desire. Neither are they swayed by thoughts of anger, dullness, fury and ill will, envy and stinginess, pride, the wish for fame, the wish for mundane attainments, nor the wish for wealth and honor. They do not pay homage to the demons, and they do not become arrogant when pleased. Thus, they are known as ‘felt-wearers.’ Noble son, bodhisattvas endowed with these ten qualities are felt-wearers.
- 1.496 “Noble son, bodhisattvas endowed with ten qualities live as mendicants. What are those ten? They are pursuing the welfare of all beings, accepting alms in order, not becoming weary, being content, being fond of sharing, being detached, consuming alms in moderation, pursuing virtue, gathering roots of virtue on a large scale, and not entertaining the idea of a singular whole. [F.86.a]
- 1.497

“You may wonder, noble son, what these qualities may imply, from pursuing the welfare of all beings through to not entertaining the idea of a singular whole.

1.498 “Noble son, when bodhisattvas see suffering beings whose roots of virtue are lesser and insignificant, they pledge to go alms begging. Then, as they approach a town, city, or village, they apply keen mindfulness and maintain dignified conduct. Their senses are not restless or wild. With their senses well trained, they look only as far as the length of a yoke and thus, remaining keenly mindful of virtuous qualities, they proceed to collect alms. When in this way they collect alms, they will accept their alms in order. Thus, they do not seek out areas that enjoy high status, such as the neighborhoods where the brahmins, nobility, and householders are all like great and lofty sāla trees. Rather, they begin their mendicant walk at one end and proceed until they have received what they need. Under no circumstances will they enter a place where people eat dogs, dairy cows, or other types of animals of a disagreeable nature. Nor will they go among women, men, boys, or girls who are intent on causing harm. They avoid all places of disgrace.⁷⁵

1.499 “As they sequentially proceed on their mendicant route, they do not become weary or disturbed, and develop neither attachment nor aversion to the beings they meet. In this way, without weariness, they each collect whatever alms are appropriate, being content with a bare minimum. Having received their alms, they return to their dwellings. Once there, they put down their alms bowl and Dharma robe, and next wash their feet and hands. Having venerated and worshiped a statue or a shrine devoted to the thus-gone ones, [F.86.b] they go to their own quarters and divide the alms, setting aside one fourth for those who maintain pure conduct, another fourth for those who suffer, another fourth for those who have fallen into error, and the final fourth for themselves. This they consume free of desire. That is to say, they do not eat out of yearning, craving, or attachment. They eat so that their bodies can subsist and survive. They partake of their meals in such a way that their body becomes neither overly weak nor overly heavy. Why is that? Because if they become too weak they will turn their backs on virtue, and if they become too heavy they will become drowsy. Thus, consuming their alms in this way they can pursue virtue.⁷⁶ They will muster diligence, be free of laziness and indolence, and perfect the factors of awakening. As they gather the factors of awakening, they will become free of grasping at a self, and without such grasping they will employ all that they have for the benefit of sentient beings. Noble son, bodhisattvas endowed with these ten qualities live as mendicants.

1.500

“Noble son, bodhisattvas endowed with ten qualities remain on a single seat. What are those ten? They are to remain immutably upon the seat of awakening though threatened by demons, as well as to remain immutably in supramundane concentration, supramundane insight, supramundane wisdom, emptiness, and the genuine realization of the qualities of the Buddha, the path, the limit of reality, suchness, [F.87.a] and the seat of omniscience.

1.501 “Noble son, the single seat is the seat of omniscience. Noble son, the single seat is the seat of the Dharma. Bodhisattvas remain unmovable from that seat and that is why they are known as adopting the single seat. Noble son, bodhisattvas endowed with these ten qualities remain on a single seat.

1.502 “Noble son, bodhisattvas endowed with ten qualities abstain from late meals. What are those ten? They are to be free of yearning and free of craving. Regardless of whether they possess a sundial, when they estimate that the time has come, they do not partake of any physical sustenance, including butter, grain oils, honey, molasses, the sap of roots, the sap of tree trunks, or fruit juices. Moreover, if they see food they do not become aggressive or greedy. Furthermore, if bodhisattvas who refrain from late meals becomes afflicted by a disease that is a threat to their life, or an obstacle to virtuous practice, then, because of the severe disease, those bodhisattvas must partake of food without any regrets or doubts while maintaining the notion of it being medicine. Noble son, such are the bodhisattvas who abstain from late meals. Noble son, bodhisattvas endowed with these ten qualities abstain from late meals.

1.503 “Noble son, bodhisattvas endowed with ten qualities remain in the wild. What are those ten? They are maintaining pure conduct for a long time, being expert about the discipline, unimpaired sense faculties, extensive learning, power, freedom from the fears of grasping at a self, being like a deer, maintaining physical distance, aiming for solitude, [F.87.b] and staying clear of displeasure.

1.504 “You may wonder, noble son, what these qualities may imply, from maintaining pure conduct for a long time through to staying clear of displeasure.

1.505 “Noble son, bodhisattvas receive ordination into the excellent teaching of the Dharma-Vinaya and observe a discipline that is perfectly free from subject, object, and action. They are experts with respect to the intrinsic nature, as well as propriety, conduct, proceeding, and returning. They are experts on the points of training that the thus-gone ones teach for senior, intermediate, and beginning students. They know the relevant meanings, words, and their relationship. They do not depend on the favors of others

and cannot be led astray. They know well how to restore their commitments in the case of a downfall, and they give up the bases for such downfalls. They take such downfalls seriously and confess them extensively. Deploring evil, they regret it and confess it. They know clearly what the causes of downfalls are, and they know well how to stay clear of them. They know clearly what the greater, medium, and lesser evils are, just as they know the lengths of time required for karmic actions to ripen. Thus, they endeavor in practice.

1.506 “Free of impairments to the visual and auditory faculties, as well as to the major and minor body parts, they remain in the wilderness, or at any location that is free from harm. They stay in places that are neither too far nor too close to where they go to receive alms; places where there is pure and unpolluted water; places that are clean, without bad smells, and with only little hardship; places with excellent trees, flowers, fruits, and leaves; places that are free from attacks by beasts of prey; places with caves; [F.88.a] places where natural medicines can be found; places that are not rugged; places that are delightful to move in; and places that are nothing but peaceful. Such are the places in which they stay.

1.507 “In such places they will recite what they previously read and heard, three times during the day and three times at night. Their voices will neither be too loud nor too soft, nor will their senses be agitated, nor their minds outwardly distracted. Nourished by faith, they will recall the words and embrace their meanings, reciting while staying clear of sleep.

1.508 “If anyone, whether a king, minister, brahmin, nobleman, townspeople, or country dweller should appear there, the monk should respectfully welcome that person. A king should first be requested to sit on a seat especially prepared for him. If the king sits down, the monk should do the same, yet if he does not, the monk should also not sit down. Should the king become agitated, the monk should praise him, saying, ‘Your Majesty, thanks to you the disciplined, well-trained, and learned monks and brahmins of this land are free from oppression by savages and monkeys. This is indeed a great fortune!’ With that the king may settle down, become gentle, and relax. Then, if appropriate, he should give various Dharma teachings. However, if the king does not appreciate numerous teachings, he should first give a teaching that induces weariness. Then, if the king turns out to be disinclined toward such teaching, one should teach on the magnificence of the thus-gone ones, speaking of their vast qualities. If brahmins, nobility, townspeople, or country dwellers arrive he should receive them in a similar way.

1.509

“In this way, those who possess great learning will have the power to satisfy the minds of their listeners, and their listeners will, in turn, experience joy, faith, and delight.⁷⁷ Thus, the learned will also be able to remedy the perpetuation of afflictions. [F.88.b]

- 1.510 “Since the bodhisattvas are learned, they are free from the dangers of grasping at self. Being free from such fears, they will also not have any fears, anxieties, or qualms about staying in the wilderness, and so they will turn toward complete solitude. Then, living in the wild and having turned toward complete solitude, they will become uninvolved in ordinary social activities, like deer. However, noble son, unlike deer, bodhisattvas who live in the wild are not constantly afraid and they do not have any of the shortcomings of deer. Deer worry that their pursuers will bring an end to their life, and so they take off, leaving the land behind and crossing the greatest of distances. Bodhisattvas, similarly, worry that their pursuers will bring an end to their commitment and cause them to become distracted. Thus, they avoid socializing with women, men, boys, and girls. Refraining from involvement in worldly distractions, they leave all social ties far behind. In this way they keep their distance, having turned toward complete solitude. Being in this way inclined to utter solitude, they perceive the wilderness to be a place of excellent qualities and a place of peace. Perceiving their hermitage to be excellent and peaceful, they will stay clear of displeasure, and as they stay clear of displeasure they will truly experience the qualities of the wilderness.
- 1.511 “Noble son, from their having maintained pure conduct for a long time through to their staying clear of displeasure, this is how bodhisattvas are. Thus, noble son, bodhisattvas who possess ten such qualities remain in the wild.
- 1.512 “Noble son, bodhisattvas endowed with ten qualities remain at the foot of a tree. What are those ten? They refrain from sitting at a tree that is very near to town, very far from town, full of thorny fruits, covered by *malu* creepers or vine, has withered leaves, or is the home of monkeys, the home of birds, [F.89.a] the home of aggressive carnivores, the home of herons, or the home of demons. Thus, they reside at trees that are agreeable to the body and delightful to the mind. Noble son, bodhisattvas who possess ten such qualities remain at the foot of a tree.
- 1.513 “Noble son, bodhisattvas endowed with ten qualities are shelterless. What are those ten? They are as follows. Whether it is winter, summer, monsoon, or fall, these bodhisattvas do not remain near walls, trees, or haystacks. They do not stay in mountain caves, and they do not hide from water. Neither do they seek any protection from cold, wind, rain, sun, or frost. However, if shelterless bodhisattvas are physically unable to endure that, they should

take up residence at a temple. There they should make the following resolve: 'The thus-gone ones undertook ascetic practices in order to remedy the afflictions. So now, while I stay at this temple, I will strive by all means to eliminate the afflictions.' Without developing any craving or attachments with respect to the temple, they will bring to mind, 'We act for the benefit of the sponsors, and not for the sake of maintaining our own livelihood.'⁷⁸ In this way, they can maintain the notion of always being without any shelter. Noble son, bodhisattvas who possess ten such qualities are the shelterless.

1.514 "Noble son, bodhisattvas endowed with ten qualities are charnel ground dwellers. What are those ten? They are to feel greatly disenchanted, wherever they may be, as well as to continuously maintain the notions of death, the devoured, the bloody, the bruised, the rotting, [F.89.b] the decomposing, the burning, the scattered, and the skeletal.

1.515 "Noble son, charnel ground-dwelling bodhisattvas should have a loving mind, wishing to be of benefit, and they should have affection for beings. They should be disciplined, observe pure conduct, and be free from worldly concerns.⁷⁹ Otherwise, noble son, those who live near the charnel ground may perceive such a bodhisattva to be a flesh-eating demon and lose faith, while malicious nonhuman beings may be attracted.

1.516 "Noble son, when the charnel ground-dwelling bodhisattvas enter a temple, they should prostrate to a shrine devoted to the thus-gone ones and to the elder monks. To the younger monks they should show their appreciation and, in their presence, remain standing. They should not sit on any of the seats that are designated for the saṅgha. Noble son, why is that? Because a bodhisattva should have consideration for the mindset of mundane people, and a charnel ground-dwelling bodhisattva is in disharmony with worldly people who are not noble. On the other hand, they are certainly not in disharmony with noble beings. So charnel ground-dwelling bodhisattvas understand that if they adapt themselves to others' seats, they themselves will be free of any regrets and no one will blame them. Hence, they will first find out the sentiments of the monks and only then take a seat, doing so as humbly as an outcast. Noble son, bodhisattvas who possess ten such qualities are charnel ground dwellers.

1.517 "Noble son, bodhisattvas endowed with ten qualities are tent dwellers. What are those ten? They are as follows. Bodhisattvas do not remain in tents so as to torment the body, nor do they do so for the sake of any mental penance. They also do not live in tents because of being overcome by sleep, nor because of being physically exhausted. Rather, they do so for the sake of accomplishing the accumulations for awakening. They do so [F.90.a] in order

to achieve a one-pointed mind, actualize the path, proceed to the seat of awakening, benefit sentient beings, and eliminate all afflictions. Noble son, bodhisattvas who possess ten such qualities are tent dwellers.

1.518 “Noble son, bodhisattvas endowed with ten qualities stay just where they are. What are those ten? They are as follows. Without any attachment to beds, they neither prepare one for themselves, nor make others prepare one, nor make any gestures for a bed to be prepared. Instead, they sleep on a spot filled with leaves or grass very far from places with snakes, bees, meat flies, or holes in the ground. When sleeping, they lie on their right side, with one leg on top of the other, and the body wrapped in the Dharma robes. They sleep mindfully and with alertness, keeping a sense of light and of being awake. They are not attached to the pleasures of sleep, or of resting. Instead, they sleep for the sake of maintaining and replenishing the great elements, while continuously aiming toward virtue. Noble son, bodhisattvas who possess ten such qualities stay just where they are.⁸⁰

1.519 “Noble son, bodhisattvas endowed with ten qualities engage in yogic practice. What are those ten? They are abundant contemplation of repulsiveness, abundant cultivation of love, abundant contemplation of dependent origination, abundant expertise with regard to flaws, abundant contemplation of emptiness, abundant contemplation of the absence of marks, abundant cultivation of yogic training, abundant and continuous contemplation, absence of regrets, and perfect discipline. [F.90.b]

1.520 “Noble son, you may wonder what the bodhisattvas’ abundant contemplation of repulsiveness consists in. Noble son, bodhisattvas will go alone into the wilderness and compose themselves, with their minds withdrawn and extremely weary. They will then sit completely upright and slowly loosen their posture. Sitting cross-legged, they will recollect themselves and, without letting their minds wander, they will think as follows: ‘When food and drink enters the human body, it does not matter whether it is clean and fine, or of bad quality. It makes no difference whether it is delicious or has little taste. Once it comes in contact with the body’s fire element, it all becomes filthy and rotten, reviled by the whole world. How then can childish beings be so attached and desirous? Now, we are the followers of the noble ones’ Dharma-Vinaya and, analyzing things by means of genuine insight, we shall not harbor any attachment or craving with regard to the body, and therefore we shall also not give rise to any weariness.’ Such is the bodhisattvas’ abundant contemplation of repulsiveness.

1.521

“What, you may wonder, does the bodhisattvas’ abundant cultivation of love consist in? Noble son, bodhisattvas will go alone and compose themselves, with their minds withdrawn and extremely weary. They will then sit completely upright and slowly loosen their posture. Sitting cross-legged, they will recollect themselves and, without letting their minds wander, they will think as follows: ‘Aggressive beings and those who strongly wish to cause harm, those who engage in unvirtuous acts, and those who attack me, seeking enemies and animosity—whether now or in the future, may I completely calm their anger and ill will and establish them all upon the seat of awakening!’ They do not merely say so; they wish it from the bottom of their hearts. [F.91.a] Such is the bodhisattvas’ abundant cultivation of love.

1.522 “What, you may wonder, does the bodhisattvas’ abundant contemplation of dependent origination consist in? When desire, anger, or a wish to harm arises, bodhisattvas think as follows: ‘The one for whom this phenomenon arises is dependently arisen, the phenomenon that arises is also dependent origination, and so are the conditions due to which it arises. What wise person would be hurt by a gathering of such dependently arisen phenomena?’ Such is the bodhisattvas’ abundant contemplation of dependent origination.

1.523 “What, you may wonder, does the bodhisattvas’ expertise with regard to flaws consist in? Bodhisattvas persist in giving up the flaws in their own being, whereas they remain indifferent to the flaws of others, which are beyond their influence. What does *flaw* here refer to? The flaws are a lack of respect for the buddhas, as well as a lack of respect for the Dharma, the saṅgha, the training, the noble ones, and those who maintain pure conduct, whether senior, intermediate, or beginners. Likewise, the flaws are to venerate oneself while disparaging others; to pursue objects while turning one’s back on the transcendence of suffering; to believe in a self, a sentient being, a life-force, or a person; to hold a view of annihilation or of permanence; to grasp things as being empty, permanent, or impermanent; to not serve noble beings; to attend to childish beings; to relinquish those who observe discipline; to venerate sentient beings of inferior character; to attend to unvirtuous company; to abandon spiritual teachers; to abandon the profound discourses; to be frightened by the profound discourses; [F.91.b] to be indolent; to be lazy; to disparage oneself; to be undignified; to lack eloquence; to regret what is wrong to regret; to regret what should not be regretted; failing to regret what should be regretted; to be overcome by the eruption of obscurations; to be tied down by deceit; to be oppressed by drowsiness and sleep; to wish for wealth and honor; to be attached to one’s family line; to be attached to caste; to be attached to views; to be attached to

country; to be attached to a retinue; to indulge in the spells of the Lokāyatas; to step away from the true Dharma; to give up one's commitment; to strive for what is unvirtuous; not to strive for what is virtuous; to associate with the ordained; to associate with men; to associate with women; to associate with boys and girls; to associate with non-Buddhists; not to enjoy the wilderness; not knowing moderation with respect to food; failing to go before spiritual masters; not chanting in a timely way; to be ignorant about the key points of practice; to disregard the minor points of training; failing to see lesser evils as frightening; to be dull and with obscured faculties; to be focused on diversions; to act with agitation; to be obstinate; to be stubborn; to grasp at marks and signs concerning delightful and repulsive forms; not loving those who are angry; not loving those who suffer; not being saddened by disease; not being frightened by death; not turning away from the inferno; not examining the body; not examining one's discipline; not examining one's past and present actions; to be concerned with what is irrelevant; to examine what should not be examined; to wish for that which should not be desired; to believe that things arise where they do not; to take what is not delightful to be delightful; to take what is not the path [F.92.a] to be the path; to believe that one has attained what has not been attained; to be attached to temporary projects; to be distracted by negative activity; to give up vast factors of virtue; not praising the Great Vehicle; to praise the Hearers' Vehicle; not praising people who have faith in the Great Vehicle; to praise people who have faith in the Hearers' Vehicle; to engage in passionate dispute; to be inclined to quarrel; to be abusive; to be vicious; to be haughty; to be impudent; to be ferocious; to be malicious; to be disparaging; to be audacious; to be improper; to denigrate; to lie; to be fond of mental constructs; and to pursue mental constructs.

1.524 “Understanding such flaws, bodhisattvas engage in the practice of contemplating emptiness for the sake of going beyond all mental constructs. Through their abundant contemplation of emptiness, they investigate the nature of whatever their minds pursue and have faith in, realizing it all to be empty. They likewise investigate what the mind is, realizing it to be empty. They also realize the means of investigation to be empty.

1.525 “With such realization, bodhisattvas take up the practice of the absence of marks. Through this practice they make all manifest inner marks disappear. In this way they avoid any form of observation of the body and any application of mindfulness to the body, and they do not direct their minds to the body. They also do not observe any outer marks, nor do they apply mindfulness to, or direct their minds toward, any outer marks. Thus free from any outer marks and free from the marks of the body, they practice to give up inner marks, finding great joy in their practice.

- 1.526 “In this way they engage in abundant contemplation and are diligent in their training. [F.92.b] They continuously remain within tranquility and special insight. Tranquility is one-pointed mind. Special insight is to discern phenomena as they actually are.⁸¹ As they remain in equipoise in this way, they are free of regrets and very joyful. Why is that? Because in this way their discipline is pure. Bodhisattvas with pure discipline are engaged in practice, and those with perfect discipline accomplish their practice. Those with perfect discipline engage in practice. That is why they are known as those who engage in practice. Noble son, bodhisattvas who possess ten such qualities are engaged in yogic practice.
- 1.527 “Noble son, bodhisattvas endowed with ten qualities are specialists in the discourses. What are those ten? They are as follows. Bodhisattvas retain what they have heard for the sake of protecting the sacred Dharma, and not for the sake of material gain. They retain what they have heard for the sake of protecting all the teachings, and not for the sake of acquisitions. They retain what they have heard for the sake of keeping the lineage of the Three Jewels unbroken, and not for the sake of honor. They retain what they have heard for the sake of protecting those who have truly entered the Great Vehicle, and not for the sake of fame, praise, and glory. They retain what they have heard for the sake of benefiting others who have no protector. They retain what they have heard for the sake of giving happiness to suffering sentient beings. They retain what they have heard for the sake of giving the eye of insight to those who lack it. They retain what they have heard for the sake of showing the path of the hearers to those who have truly entered the Hearers’ Vehicle. They retain what they have heard for the sake of showing the path of the Great Vehicle to those who have truly entered the Great Vehicle. They retain what they have heard so that they themselves will comprehend the unsurpassable wisdom, not out of an aspiration toward the Lesser Vehicle. Noble son, bodhisattvas who possess ten such qualities are specialists in the discourses. [F.93.a]
- 1.528 “Noble son, bodhisattvas endowed with ten qualities are specialists in the discipline. What are those ten? They have full knowledge of the discipline, full knowledge of the way of discipline, full knowledge of the profound discipline, full knowledge of the detailed discipline, full knowledge of what is right and wrong, full knowledge of natural evils, full knowledge of prohibited evils, full knowledge of the circumstances that led to the regulations for prātimokṣa, full knowledge of the discipline of the hearers, and full knowledge of the discipline of the bodhisattvas. Noble son, bodhisattvas who possess ten such qualities are specialists in the discipline.⁸²

- 1.529 “Noble son, bodhisattvas who possess ten qualities are perfect in conduct, personal associations, behavior, and deportment. What are those ten? Such bodhisattvas possess an extremely high degree of accomplishment in the training of hearers, an extremely high degree of accomplishment in the training of solitary buddhas, and an extremely high degree of accomplishment in the training of bodhisattvas. With such accomplishments, their conduct and personal associations are excellent, and because their conduct and personal associations are excellent, they avoid any personal associations that are in discord with the way of a spiritual practitioner. Hence, they stay clear of all improper fields, objects, and timings. As they pursue personal associations with spiritual practitioners, their conduct is excellent. They have no hidden faults to expose, by either mendicants or brahmins, due to any kind of impropriety. Instead, they establish others in that very⁸³ training. Due to their excellent personal associations, their conduct is perfect and elegant and, as their conduct is very peaceful, they possess conduct that is uncontrived. Noble son, bodhisattvas who possess ten such qualities are perfect in conduct, personal associations, behavior, and deportment. [F.93.b]
- 1.530 “Noble son, bodhisattvas endowed with ten qualities are free from stinginess and envy. What are those ten? They are as follows. When they themselves are donors, they also establish others in the practice of generosity. They praise generosity and rejoice in the generosity of others. With regard to other donors, they encourage and delight them. When donors are giving to others, they have no thoughts such as, ‘Give to us, and not them! May this be ours and not anyone else’s!’ Rather, they wish, ‘May all beings attain whatever they need for their livelihood! May they attain all manner of happiness, both of the world and beyond it!’ Thus, committing themselves to striving and endeavoring for this very purpose, they decide to give up stinginess and envy. Noble son, bodhisattvas who possess ten such qualities are free from stinginess and envy.
- 1.531 “Noble son, bodhisattvas endowed with ten qualities have equal concern for all beings. What are those ten? They are as follows. They engage equally with all sentient beings, have no aversion for any sentient being, nor any wish to harm anyone. In giving, they give exclusively for the sake of all sentient beings, and the same is the case with observing discipline, cultivating patience, mustering diligence, practicing concentration, cultivating insight, and accomplishing even the stage of omniscience. Thus, they do not practice with a mind that is confined to duality, but with a mind that is equally there for all sentient beings, a mind that practices by taking all sentient beings into account. Thus, they practice to attain the intrinsic nature

quickly by all means. As they themselves are delivered from the blazing bonfire of cyclic existence, they also deliver others. Moreover, they liberate others with an attitude that treats everyone the same, [F.94.a] rather than through an attitude of being fond or hostile.

1.532 “Noble son, this is how it is. As an analogy, think of a merchant or householder who has six dearly cherished, beloved, and adored children. The merchant or householder loves all of them equally, and he treats them all equally. All the children are infants who crawl around, unaware and unskilled. Now imagine that this merchant’s or householder’s house catches fire while the children are all in different places. Noble son, what do you think? Would that merchant or householder be thinking, ‘Let me get such-and-such child out first, and then the other children?’”

1.533 “No, Blessed One, he would not,” answered the bodhisattva Sarva-nīvaraṇaviṣkambhin. “And why would he not think like this? Because, Blessed One, that merchant or householder has equal concern for all the children. He would, therefore, deliver them from the house whenever he encountered them.”

1.534 “Similarly, noble son,” continued the Blessed One, “all infantile sentient beings are like the bodhisattvas’ own children, not noble beings. Bodhisattvas see these infantile, dull, and unskilled beings that are present in each of the six realms. In accordance with these beings’ level of maturation, bodhisattvas will deliver them from the burning house of cyclic existence. Having saved them from the fire, they will gently establish them within the field of the transcendence of suffering. Noble son, bodhisattvas who possess ten such qualities have equal concern for all sentient beings.

1.535 “Noble son, bodhisattvas endowed with ten qualities have skill in worshiping and venerating the thus-gone ones. What are those ten? They are as follows. Bodhisattvas worship and venerate the thus-gone ones by means of worshiping the Dharma, not through material worship. They worship with persistence, and act for the welfare and happiness of sentient beings. [F.94.b] They bring benefit to sentient beings and pursue the aims of sentient beings, never relinquishing their commitment, and never abandoning their bodhisattva activities. They act in accord with what they teach, free of weariness, and without letting go of the mind of awakening. Noble son, this is how they worship and venerate the thus-gone ones. Their worship is not done through material things. And why, noble son, is this so? Because the thus-gone ones are the Dharma body. Hence, in worshiping the Dharma, they worship the thus-gone ones.

1.536 “Noble son, the thus-gone ones are firmly established in their accomplishment. They appear for the welfare and happiness of sentient beings, for the sake of benefiting sentient beings, and for the sake of

accomplishing the aims of sentient beings. Noble son, the aims of sentient beings could not be accomplished if they were to relinquish their commitment, turn their back on the activities of the bodhisattvas, speak lies, fail to live up to what they had said, fail to abide by their pledge, develop weariness, and separate from the mind of awakening. And why, noble son, is this so? Because the bodhisattvas' awakening to unexcelled and complete buddhahood depends on accomplishing the aims of sentient beings. If there were no sentient beings, the bodhisattvas could not achieve complete buddhahood. Thus, noble son, they worship and venerate the thus-gone ones by means of worshiping the Dharma. Their worship is not in terms of material things. Noble son, bodhisattvas who possess ten such qualities have skill in worshiping and venerating the thus-gone ones.

1.537 “Noble son, bodhisattvas endowed with ten qualities crush pride. What are those ten? They are as follows. Bodhisattvas depart from their households and receive ordination. In this way they crush pride as they think, ‘To my friends, close family, relatives, [F.95.a] and kinsmen I am now like a dead person.’ They crush pride as they think, ‘I have assumed a repulsive look and I wear ugly clothes. My way is different.’ They crush pride as they think, ‘With my head shaved and holding a begging bowl in my hand, I move from town to town, begging for a poor man’s things.’ They crush pride by thinking, ‘Like the lowliest outcast, I move humbly, in pursuit of alms.’ They crush pride as they think, ‘I am a mendicant; my survival depends on others.’ They crush pride as they think, ‘I accept the most despicable and meager alms.’ They crush their pride as they think, ‘I must please my masters, my gurus, and those worthy of offerings.’ They crush pride as they think, ‘By means of my conduct, personal associations, and deportment I shall please the ones who maintain pure conduct.’ They crush pride as they think, ‘I must gain those buddha qualities that I have not yet gained.’ They crush pride as they think, ‘I shall be patient in the midst of aggressive and hostile beings.’⁸⁴ Noble son, bodhisattvas who possess ten such qualities crush pride.

1.538 “Noble son, bodhisattvas endowed with ten qualities have abundant faith. What are those ten? They are steadfastness through merit, which is due to the excellent causes of steadfastness that arise due to past roots of virtue; right view, as they do not depend on the favors of others, are not steered by others, and do not follow other teachers; excellent intent in the absence of deceitful and hypocritical conduct; honesty due to a natural absence of duplicity; excellent insight based on sharp faculties; freedom from obscurations and their eruptions due to having a pure stream of being; reliance on spiritual teachers in the absence of negative company; freedom from special pride because of pursuing excellent advice; [F.95.b] no

misunderstanding of the teaching of Dharma; and excellent knowledge of the thus-gone ones' greatness because of being inspired by the vast. Noble son, bodhisattvas who possess ten such qualities have abundant faith."

1.539 "Blessed One, please let us hear about a few aspects of the blessed thus-gone ones' greatness," requested the bodhisattva Sarvanīvaraṇaviṣkambhin.

"Noble son," replied the Blessed One, "I shall now teach on some aspects of the thus-gone ones' greatness. Therefore, listen extremely well and keep it in mind."

1.540 "So be it, Blessed One," said the bodhisattva Sarvanīvaraṇaviṣkambhin, and he listened as the Blessed One had instructed.

1.541 The Blessed One then said, "Noble son, the thus-gone ones have the same great love for all beings. Just as their love extends to one being, so does it reach all others, pervading throughout all the realms of sentient beings. Pervading all the realms of sentient beings, it pervades the entire field of space. In fact, the great love of the thus-gone ones knows no end or limit.

1.542 "Noble son, the thus-gone ones possess great compassion that is unlike that of any hearer, solitary buddha, or bodhisattva. In the same way that they have compassion for a single being, they also have compassion and enact beneficial activity throughout all the realms of sentient beings.

1.543 "Noble son, the thus-gone ones' teaching of the Dharma is inexhaustible. Thus, for numerous eons, for hundreds of thousands of eons, and throughout incalculable numbers of eons, they simultaneously teach the Dharma to all beings, employing all sorts of analogies and approaches, and yet there is no end to their teaching of the Dharma.

1.544 "Noble son, the thus-gone ones [F.96.a] are endowed with a limitless ability to answer questions. Noble son, even if all beings that exist were each simultaneously to ask their own question, each in their own distinct words and syllables, a thus-gone one would be able answer them all in a single instant. And still there would be no end to that thus-gone one's teaching that answers all questions.

1.545 "Noble son, the thus-gone ones engage in all types of unobstructed concentration. Noble son, imagine if all beings had become bodhisattvas dwelling on the tenth level. Even if all of them rested simultaneously in millions of absorptions, resting in all those absorptions for millions of eons, they still would not reach the extent or limit of the thus-gone ones' meditative absorptions and their respective fields of activity.

1.546 "Noble son, the establishment of the form bodies of the thus-gone ones is infinite. Noble son, if all sentient beings were to be tamed by a form of the thus-gone ones, the thus-gone ones would in one instant manifest such a

- form in front of every single sentient being. And should each sentient being be inspired by their own type of form, then in one instant the thus-gone ones would display such distinct forms before every single sentient being.
- 1.547 “Noble son, the field of the miraculous eye of the thus-gone ones is infinite. Noble son, the thus-gone ones see sentient beings with their miraculous eyes, and not with the eyes of humans. Noble son, the thus-gone ones see every single being within all world realms—utterly beyond number and ideas—as precisely as an amla fruit placed in one’s hand. [F.96.b]
- 1.548 “Noble son, the field of the miraculous ear of the thus-gone ones is infinite. Noble son, even if all the infinite and limitless world realms were filled with beings who all were to speak at the same instant the thus-gone ones would still hear and fully understand each of them individually.
- 1.549 “Noble son, the wisdom of the thus-gone ones is limitless, inexhaustible, endless, and similar to space. Noble son, even if all sentient beings who inhabit all worlds were each to have their own thoughts, each their own concepts, and each their own actions, the thus-gone ones could comprehend them all in one instant, being perfectly aware of what every single being thinks, conceives of, and does, and what the result of it all would be. Moreover, the three times are known, simultaneously and perfectly, in one instant by the unimpeded wisdom of the thus-gone ones.
- 1.550 “Noble son, the thus-gone ones are in constant and continuous equipoise. Noble son, you may wonder how that is so. The thus-gone ones know no forgetfulness, their faculties are flawless, and their minds are free of any disturbance. Noble son, you may wonder how that is so. Because the thus-gone ones have completely relinquished the afflictions along with their imprints, they are at peace, perfectly at peace, thoroughly at peace. Noble son, all minds that contain afflictions are polluted, and when the mind is polluted it will not be in equipoise. The thus-gone ones, however, do not possess any afflictions. They are free of all dust and defilement and have eliminated all imprints of affliction. They have mastered all phenomena and have attained sameness. They have emerged beyond all spheres of meditative absorption and attainments. [F.97.a] Noble son, every aspect of the thus-gone ones’ conduct is carried out by means of distinct absorptions. Since the thus-gone ones are active in this way throughout the lifespan of the body in which they transcended suffering, it is needless to mention that they are always in equipoise. Noble son, the thus-gone ones gain their true accomplishment over many incalculable eons. Noble son, the thus-gone ones cannot be grasped, conceived of, or examined.”
- 1.551 “Blessed One, do the thus-gone ones not gain their true accomplishment over three incalculable eons?” inquired the bodhisattva Sarvanīvaraṇa-*viṣkambhin*.

“No, noble son,” the Blessed One replied. “And why not, noble son? Because the object of a thus-gone one, which a bodhisattva must accomplish, is inconceivable. Therefore, it cannot be accomplished over three incalculable eons. The eons are to be counted from the point at which a bodhisattva enters the sameness of all phenomena, not from the first arousing of the mind of awakening.”

1.552 The bodhisattva Sarvanīvaraṇaviṣkambhin exclaimed, “Blessed One, whoever hears this exposition of the greatness of the thus-gone ones and experiences joy, faith, and delight will be a dear child who has done well, has relinquished karmic obscurations, possesses abundant faith and inspiration, and is close to awakening! Needless to mention, then, the case of someone who hears it and memorizes it, holds it, reads it, masters it, and extensively teaches it to others. Blessed One, before long they will themselves become vessels of such greatness of the thus-gone ones.”

1.553 “Noble son, thus it is,” declared the Blessed One. “Thus it is. Noble son, whoever hears this exposition of the thus-gone ones’ greatness [F.97.b] will be accepted by the buddhas. Such a being will engender roots of virtue and venerate numerous buddhas. About this no noble son or daughter should have any doubts, hesitation, or reservations. Without being preoccupied or upset, and by means of strong wishes and powerful faith, a noble son or daughter may remain attentive to the greatness of the thus-gone ones for a period of seven nights. When seven days have passed, he or she should observe the procedure for worship, wear freshly cleaned clothes, and give rise to devotion. On that night such a person will then behold the thus-gone ones. Alternatively, if one does not proceed in this way, or if the procedure is incomplete, one may still develop a one-pointed mind, and the thus-gone ones will then arrive before oneself at the time of death.”

1.554 “Blessed One, are there no sentient beings who respond to this teaching on the greatness of the thus-gone ones with a lack of faith?” the bodhisattva Sarvanīvaraṇaviṣkambhin inquired.

1.555 “Noble son,” replied the Blessed One, “there are hardened and fiercely savage beings who hear this teaching on the greatness of the thus-gone ones and respond with ill will, perceiving the Dharma teacher as their enemy. When their bodies have disintegrated such beings will take birth in the realms of hell. Other beings, noble son, will develop faith when this teaching on the greatness of the thus-gone ones is given. They will regard the Dharma teacher as their spiritual friend and teacher. Noble son, it is certain that such noble children have also in their previous lifetimes heard this teaching on the greatness of the thus-gone ones.”

1.556

At this point some who were present in the gathering thought, “Ah! Then surely we have also previously received this Dharma teaching that the Blessed One just delivered.” [F.98.a]

1.557 The Blessed One now drew forth his tongue, and with his tongue he covered his entire face. Having covered his face, he also covered his head, and once his head was covered he used his tongue to cover his body as well. Having covered his body, he covered his lion throne, and when his throne had disappeared, he covered his retinue of bodhisattvas. He next covered everyone in his retinue of hearers, and thereafter Śakra, Brahmā, and the retinue of the guardians of the world. He then covered everyone who was present in the gathering, and in the end he covered completely the entire trichiliocosm. Then the Blessed One withdrew his tongue. Speaking to the entire gathering, he said, “Noble sons, with a tongue like this the thus-gone ones do not tell lies. Noble sons, you must all have faith. Noble sons, you must all have complete faith. This will give you long-lasting meaning, benefit, and happiness.”

1.558 When the Blessed one gave this teaching, 84,000 bodhisattvas gained acceptance that phenomena are nonarising, many hundreds of thousands of beings gained a vision of phenomena through the dustless and stainless eye of the Dharma, and numerous beings, who had not done so before, now gave rise to the mind of awakening. [B7]

1.559 Now the Blessed One spoke again to the bodhisattva Sarvanīvaraṇaviṣkambhin: “Noble son, bodhisattvas endowed with ten qualities are experts on the relative. What are those ten? They are as follows. They may speak of form, yet ultimately form is not observed, and they cannot be attached to it. The same is the case with what are designated as feeling, perception, formation, [F.98.b] and consciousness. Ultimately they do not reify them either, and they are not attached to them. They may speak of the earth element, yet ultimately no earth element is observed and they cannot be attached to it. Likewise, they may speak of the elements of fire, water, wind, space, and consciousness. Yet ultimately no consciousness element is observed either, and they cannot be attached to it. They may speak of the sense source of the eye, yet ultimately no sense source of the eye can be observed and they cannot be attached to it. Likewise, they may speak of the sense sources of the ear, nose, tongue, body, and mind. Yet ultimately no sense source of the mind is observed either, and they cannot be attached to it. They may speak of a self, yet ultimately no self is observed, and they cannot be attached to it. They may speak of a sentient being, yet ultimately no sentient being is observed either, and they cannot be attached to it. They may speak of a life-force, a soul, a man, a person, a human, and a human being. Yet ultimately no life-force, soul, man, person, human, or human being

is observed either, and they cannot be attached to them. They may speak of a world, yet ultimately no world can be observed, and they cannot be attached to it. They may speak of mundane phenomena, yet ultimately no mundane phenomena can be observed, and they cannot be attached to them. They may speak of buddha qualities, yet ultimately no buddha qualities can be observed, and they cannot be attached to them. They may speak of awakening, yet ultimately no awakening and no process of awakening can be observed, and they cannot be attached to any of it.

1.560 “Noble son, the so-called relative, therefore, refers to names, designations, and conventions. [F.99.a] Within relative phenomena there is of course nothing ultimate, yet the nonexistence of relative phenomena cannot reveal the ultimate. Noble son, the bodhisattvas who are experts on these points in relative terms, yet not in ultimate terms, are said to be experts on the relative. Noble son, bodhisattvas who possess ten such qualities are experts on the relative.

1.561 “Noble son, bodhisattvas endowed with ten qualities are experts on the ultimate. What are those ten? They are in possession of the unborn intrinsic nature, the unceasing intrinsic nature, the intrinsic nature beyond disintegration, the intrinsic nature beyond accepting and discarding, the intrinsic nature truly beyond the realm of words, the intrinsic nature beyond speech, the intrinsic nature beyond constructs, the inexpressible intrinsic nature, the peaceful intrinsic nature, and the intrinsic nature of the noble ones. You may wonder, noble son, why this is so. It is because the ultimate does not arise, does not cease, does not disintegrate, is not accepted, is not discarded, is not conveyed through syllables, is not expressed through syllables, and is not realized through constructs. Noble son, the ultimate is inexpressible and thus it is peace. It is experientially realized by the noble ones.

1.562 “Noble son, whether or not the thus-gone ones take birth, the ultimate does not disintegrate. Noble son, it is for this reason that the bodhisattvas shave off their hair and beard, don the saffron-colored robes, and with true faith leave their homes and become homeless. Once they have left their homes, they practice urgently, as if their hair were on fire, for the sake of attaining this Dharma. Noble son, if the ultimate were nonexistent their practice of pure conduct would be pointless, and the manifestations of the thus-gone ones would also be pointless. However, because there is an ultimate, the bodhisattvas are known as experts on the ultimate. Noble son, bodhisattvas who possess ten such qualities are experts on the ultimate. [F.99.b]

1.563

“Noble son, bodhisattvas endowed with ten qualities are experts on dependent origination. What are those ten? They are to understand all phenomena to be deceptive, hollow, insubstantial, like a mirage, like a reflection, like an echo, like an illusion, transient, fluctuating, and dependently originating. Thus they think, ‘These phenomena are deceptive, hollow, insubstantial, like a mirage, like a reflection, like an echo, like an illusion, transient, fluctuating, and dependently originating. And yet they appear to arise, and they appear to remain and cease.’ So they wonder, ‘What are the conditions for their arising, and what are the conditions for their ceasing?’ They will then think, ‘These phenomena arise due to the condition of ignorance; they emerge from ignorance, are preceded by ignorance, and they are dependent on ignorance. Based on ignorance, formations manifest, and based on formations, consciousness is present. If there is consciousness, there will be the imputation of name and form, and if things are imputed in terms of name and form, so will they be imputed in terms of the six sense sources. With the presence of the sense sources there will be contact, and if there is contact there will be the appearance of feeling. Due to the causal factors of feeling, craving will affect childish beings, and when upset by craving there will be appropriation. Engagement in appropriation leads to a new existence, and if there is a new existence, there is birth. With birth comes old age, and an aged person will die. In death there is pain, lamentation, despair, and anxiety. [F.100.a] Thus arises this mass of nothing but suffering. Hence, the wise must persist in eliminating ignorance. They must persist in demolishing ignorance, uprooting it, and bringing it to cessation. As ignorance ceases, so will all the phenomena that arise due to the condition of ignorance, that emerge from ignorance, that are preceded by ignorance, and that are dependent on ignorance.

1.564 “Noble son, this is how it is. As an analogy, when the faculty of the life-force ceases, so will all the other faculties cease as well. Similarly, when ignorance ceases, all these other phenomena that are based on a lack of knowledge will cease as well. When ignorance is eliminated, none of the afflictions will arise. None of the realms of beings will appear. The continuum of cyclic existence will cease. Suffering will be transcended. Noble son, bodhisattvas who possess ten such qualities are experts on dependent origination.

1.565 “Noble son, bodhisattvas endowed with ten qualities have knowledge of themselves. What are those ten? Noble son, they are as follows. Bodhisattvas may wonder, ‘Will I be born into a family of brahmins, or of royalty, or of householders? Will I be born into a high and wealthy family, or into a lowly and poor one? Where will I be born?’ If they are born into a high and wealthy

family, their bloodline will not make them haughty. Yet if they are born into a poor and lowly family they will think, 'It is due to a mixed quality of karmic actions that I have been born into a family such as this.'

1.566 "As they take such a perspective they will feel abundant sadness, and with abundant sadness they will receive ordination. Having received ordination they will reflect on their reasons for doing so. Thus they will think, 'As I myself cross over, I shall let others cross too. As I become free, I shall liberate others. I shall therefore not be lazy, and I will refrain from indolent acts. [F.100.b] Having received ordination I shall purify all negative and unvirtuous factors, causing them to fade away, disappear, and become purified.' When in this way they eliminate a negative and unvirtuous factor, they will become happy, faithful, and delighted, and they will strive diligently to eliminate all such factors that still remain.

1.567 "Likewise, they will think, 'Having received ordination I shall increase, enrich, and expand all factors of virtue.' When they thus succeed in increasing, enriching, or expanding a virtuous factor they will feel happy, faithful, and delighted, and they will strive and apply themselves to further increasing, enriching, and expanding virtuous factors wherever this has not yet been done. They will think, 'By relying on a guru, virtuous qualities will increase and negative qualities will fade.' Thus, due to such causes, conditions, and bases they will regard their preceptor as their teacher, regardless of whether their preceptor has received little or abundant teaching, is knowledgeable or ignorant, or is disciplined or of inferior discipline. They will experience the same type of joy and faith toward their preceptor as they have for their teacher.

1.568 "They will venerate and respect their instructors, thinking, 'By relying on instructors I shall perfect the factors of awakening that have not yet been perfected, and I shall eliminate the afflictions that have not yet been eliminated.' Thus, they will perceive their instructors as preceptors, and be happy, faithful, and delighted. They will follow them in adhering to factors of virtue, and in turning away from factors of unvirtue.

1.569 "Asking themselves, 'Who is my Teacher?' they will think, 'My Teacher is omniscient. He knows everything. My Teacher has love for the entire world. He is endowed with great compassion. He is a great object of generosity. He is the Teacher of the entire world with its gods, humans, and demigods.' Due to such causes, conditions, and bases [F.101.a] they will be happy, faithful, and delighted. They will think, 'Such is my Teacher, the Blessed One; I have found what is excellent to find. I shall never part from the path of training that the Blessed One has prescribed, even if it were to cost my life. Thus, I shall venerate the Blessed One and follow in his footsteps.'

1.570

- “Further, they will ask themselves from whom they should receive alms. Hence they will think, ‘I shall receive the alms of brahmins, royalty, townspeople, or country dwellers. I shall by all means ensure that their alms become fruitful, deeply meaningful, and of great power. I shall apply myself to make the alms of all the land fruitful.’
- 1.571 “They will also wonder about the way that brahmins, royalty, townspeople, and country dwellers may see them as they offer them their alms. Thus they will think, ‘Brahmins, royalty, townspeople, and country dwellers will see me as a mendicant, a monk, a field of generosity, and so they will offer me alms. I must by all means develop and maintain the qualities of a mendicant, a monk, and a field of generosity.’
- 1.572 “They will also ask themselves, ‘Have I crossed over this cycle of births that knows neither beginning nor end?’ Thus, they will think as follows: ‘I have adopted the way of a monk, which is my first crossing. I have attained the qualities of a monk, which is my second crossing. Free of laziness, and motivated to attain the intrinsic nature, I shall by all means muster and maintain diligence so that I will cross over this cycle of birth that knows neither beginning nor end.’ Noble son, thinking in such ways bodhisattvas gain knowledge of themselves. [F.101.b] Noble son, bodhisattvas who possess ten such qualities possess knowledge of themselves.
- 1.573 “Noble son, bodhisattvas endowed with ten qualities have knowledge of the world. What are those ten? They are humility toward the haughty, no pride when facing the proud, honesty toward the deceitful, truthfulness toward liars, gentle words toward unskilled speakers, loving words toward the vicious, patience toward the aggressive, love toward the brutal, compassion toward the suffering, and sharing when meeting the stingy. Noble son, bodhisattvas who possess these ten such qualities have knowledge of the world.
- 1.574 “Noble son, bodhisattvas endowed with ten qualities take birth in pure buddha realms. What are those ten? They are pure discipline that is free of flaws, corruptions, or defilements; equal-mindedness as they engage with all beings equally; possession of vast roots of virtue with no deficiency; a complete relinquishment of wealth, respect, fame, honor, and praise due to being unpolluted; faith, as the mind is free of doubt; diligence, as the mind is free of laziness; excellent concentration, as the mind is undistracted; abundant learning free of stupidity; sharp faculties through penetrating insight; and a loving nature, as the mind is free of ill will.” [F.102.a]
- 1.575 “Blessed One, does one take birth there only when all those factors have come together, or may one also be born there even when those factors are incomplete?” inquired the bodhisattva Sarvanīvaraṇaviṣkambhin.

- 1.576 “Noble son,” replied the Blessed One, “whoever has just one among these factors in a way that is flawless, uncorrupted, undefiled, pure, accomplished, and perfect has, noble son, all the other factors as well. Hence, noble son, when these factors come together one is born there, and when they are incomplete one is not. Noble son, bodhisattvas who possess ten such qualities take birth in pure buddha realms.
- 1.577 “Noble son, bodhisattvas endowed with ten qualities take birth free of any stain of the womb. What are those ten? They are to produce images of the thus-gone ones, to restore shrines that have crumbled, to offer incense at shrines devoted to the thus-gone ones, to wash statues of the thus-gone ones with scented water, to sweep and plaster shrines devoted to the thus-gone ones, to serve their parents physically, to serve their preceptors and masters physically, to serve physically those who maintain pure conduct, to do all this without any interest in material things and not for the sake of such things, and to dedicate with a heartfelt wish, saying, ‘By these roots of virtue, may all beings be born without the stains of the womb.’ Noble son, bodhisattvas who possess ten such qualities take birth free of any stain of the womb.⁸⁵
- 1.578 “Noble son, bodhisattvas endowed with ten qualities renounce the household life. What are those ten? They are lack of appropriation; activity free from distracting social ties; turning away from objects; freedom from craving objects; [F.102.b] being unharmed by the flaws of objects; venerating, pursuing, and training hard in the discipline prescribed by the thus-gone ones; contentment with the most basic clothing, alms, bedding, medicines, and utensils; refraining from accumulating alms bowls, Dharma robes, and utensils; constant timidity and weariness with objects; and delighting in places of solitude and diligence in practice. Noble son, bodhisattvas who possess ten such qualities renounce the household life.
- 1.579 “Noble son, bodhisattvas endowed with ten qualities have a pure livelihood. What are those ten? They are not acquiring things through pretense and flattery, not acquiring things by making hints, not acquiring things by covert urging, not acquiring things through improper avenues, not acquiring things through non-Dharma, not acquiring things through impure ways, not being attached to acquisition, not desiring acquisition, not growing weary, and being content with the acquisition of the Dharma.
- 1.580 “Noble son, you may wonder what is meant by not acquiring things through pretense and flattery. Noble son, bodhisattvas will not physically act in pretentious ways for the sake of acquiring things. Neither will they be pretentious in terms of their speech or mind. What does it mean to refrain from physical pretense? When bodhisattvas see a donor or a benefactor, they

will not try to improve their conduct. How so? They will not suddenly walk slowly, keeping their vision within the range of a yoke, and maintain an air of weariness and freedom from obscurity. Thus they avoid physical pretense. [F.103.a] How do they avoid verbal pretense? Bodhisattvas will not be soft-spoken for the sake of acquisitions. Neither will they speak gently, with humor, or in a way that entices others. Thus they avoid verbal pretense. How, then, do they avoid mental pretense? When a donor or a benefactor is offering things, bodhisattvas will not pretend to have few desires while their minds are avaricious. Noble son, speaking as if one were content while actually being avaricious is a form of inner torment, and bodhisattvas do not engage in such pretense. Thus, bodhisattvas are free from acquiring things through pretense and flattery.

1.581 “How, you may wonder, do they not acquire things by making hints? When bodhisattvas see a donor or a benefactor they will not make any indication by saying, ‘I need clothing,’ ‘I have no begging bowl,’ or ‘I need medicine.’ They will not petition the donor or benefactor, and they will not utter any words to such an effect. Thus, bodhisattvas do not acquire things by making hints.

1.582 “How, you may wonder, do they not acquire things through covert urging? When bodhisattvas see a donor or a benefactor they will not say, ‘Such and such a benefactor gave me such and such a thing, which I was able to make such and such fine use of. I was offered this because the benefactor knew of my discipline, great learning, and humble ways. Full of compassion for him, I did accept the gift.’ Thus, bodhisattvas are free from acquisition through covert urging.

1.583 “How, you may wonder, do they not acquire things through improper avenues? Noble son, bodhisattvas do not seek acquisition in ways that cause physical or mental harm. Physical harm [F.103.b] is to run, race, and let one’s discipline become corrupted for the sake of acquiring things. Mental harm is to wish for acquisitions and to harbor aggressive thoughts in relation to the possessions of other practitioners who maintain pure conduct. Thus, bodhisattvas are free from acquisition through improper avenues.

1.584 “How, you may wonder, do they not acquire things through non-Dharma? Noble son, bodhisattvas play no tricks with scales and measures, they do not harm those who are trusting, and they do not acquire things by way of deceit. Thus bodhisattvas are free from acquisition through non-Dharma.

1.585 “How, you may wonder, are they free from impure acquisitions? That which belongs to a shrine, belongs to the Dharma, belongs to the saṅgha, and that which was not given or not offered—all such things bodhisattvas do not take and do not make their own. Bodhisattvas have no desire for such things. Thus, bodhisattvas are free from impure acquisitions.

- 1.586 “How, you may wonder, are they free from attachment to acquisition? Noble son, even though bodhisattvas may obtain something, they do not think of it as theirs, they do not consider it wealth, and they do not treat it as capital. At times, they make gifts of it to mendicants, brahmins, parents, friends, relatives, or kinsmen. At other times, they partake of it themselves. However, if they make use of it themselves, they do so without desire or attachment. When they fail to obtain anything, they do not become sad or despondent, and they do not lose faith in their donors or benefactors.⁸⁶ They are content with what is in accord with the Dharma, pertains to the saṅgha, is praised by the victorious ones, is not reviled by the bodhisattvas, is admired by the gods, and is not banned for those who maintain pure conduct. Noble son, bodhisattvas who possess ten such qualities have a pure livelihood. [F.104.a]
- 1.587 “Noble son, bodhisattvas endowed with ten qualities stay clear of weariness. What are those ten? They are not being weary of remaining in cyclic existence because of, and for the sake of, sentient beings; not being weary of the suffering of cyclic existence because of, and for the sake of, sentient beings; not being weary of the welfare of sentient beings; not being weary of the needs of sentient beings; not being weary of the actions of sentient beings; not being weary of showing the way to individuals belonging to the Hearer Vehicle; not causing such beings to lose faith; not being weary of gathering the qualities of the factors of awakening; not being weary of perfecting the accumulations for awakening; and not focusing on the transcendence of suffering although the mind has gone beyond suffering, but instead pursuing, reaching, and merging with awakening. Noble son, bodhisattvas who possess ten such qualities stay clear of weariness.
- 1.588 “Noble son, bodhisattvas endowed with ten qualities fulfill the command of the thus-gone ones. What are those ten? They are separating from all forms of carelessness and being careful in their conduct; having strict control of their body and giving up all forms of bodily misbehavior; having strict control of their speech and giving up all forms of verbal misbehavior; having strict control of their mind and giving up all forms of mental misbehavior; fearing what lies beyond this world and giving up all factors of nonvirtue; speaking appropriately and giving up inappropriate speech; speaking the Dharma and reproaching non-Dharma; giving up reproachable acts and adhering to virtuous action; not discrediting the teachings of the thus-gone ones and separating from all objects that reek of affliction; and sustaining the intrinsic nature of the thus-gone ones [F.104.b] and guarding against all negative and unvirtuous actions. Noble son, bodhisattvas who possess ten such qualities fulfill the command of the thus-gone ones.

- 1.589 “Noble son, bodhisattvas endowed with ten qualities keep their smiling faces free of angry frowns. What are those ten? They are extremely bright faculties, completely pure faculties, clear faculties, stainless faculties, trained faculties, freedom from ill will, freedom from latent tendencies, freedom from blatant afflictions, freedom from hardened and tied-up ways of grasping, and freedom from anger. Noble son, bodhisattvas who possess ten such qualities keep their smiling faces free of angry frowns.”
- 1.590 “I wonder,” said the bodhisattva Sarvanīvaraṇaviṣkambhin, “whether what the Blessed One has explained implies that the bodhisattvas’ completely pure faculties lend them their smiling countenance, and that their being free of afflictions prevents angry frowns.”
- 1.591 “Noble son,” replied the Blessed One, “that is how it is. The bodhisattvas’ completely pure faculties lend them their smiling countenance, and their being free of afflictions prevents angry frowns.
- 1.592 “Noble son, bodhisattvas endowed with ten qualities have received abundant teaching. What are those ten? They are proper understanding that cyclic existence blazes with the fires of desire; proper understanding that cyclic existence blazes with the fires of anger; proper understanding that cyclic existence is a raging fire of dullness; proper understanding that ‘all conditioned things are impermanent’; proper understanding that ‘all formations are painful’; proper understanding that ‘the world is empty’; [F.105.a] proper understanding that ‘all phenomena are devoid of self’; proper understanding that ‘the world is infatuated with constructs’; proper understanding that ‘all phenomena arise from conditions’; and proper understanding that ‘passing beyond suffering is peace.’ Moreover, all these points are comprehended through hearing, contemplating, and training in the teachings. They are not understood merely through words being spoken. Having understood this, they bring forth a steadfast attitude of compassion and diligently strive and endeavor for the sake of sentient beings. Noble son, bodhisattvas who possess ten such qualities have received abundant teaching.
- 1.593 “Noble son, bodhisattvas endowed with ten qualities uphold the Dharma. What are those ten? They are as follows. In the future, during the final five hundred years when the sacred Dharma is destroyed and the teachings disturbed, when sentient beings enter evil ways, when the lamp of wisdom dies out and there is no Teacher—at that time bodhisattvas will memorize, read, recite, and master the vast discourses, the vast discourses of great meaning and power, and the teachings that are like the mother of all the sacred Dharma. They will convey and teach them to others, truly explaining them and elucidating them. They will feel happy, faithful, and delighted with

those who practice these teachings, and will assist them. They will listen to the sacred Dharma without any concern for material things. They will perceive their Dharma teacher as the Teacher in person. They will regard the sacred Dharma as an elixir, ambrosia, and medicine. And they will search for the sacred Dharma with no regard for life or limb, and when they find it, they will practice it diligently. Noble son, bodhisattvas who possess ten such qualities uphold the Dharma. [F.105.b]

- 1.594 “Noble son, bodhisattvas endowed with ten qualities are heirs to the King of Dharma. What are those ten? They are a body adorned with the beautiful marks, a body blooming with the flowers of the excellent signs, faculties that are supreme in all aspects and fully perfected, adherence to the points taught by the thus-gone ones, gaining accomplishment on the path traveled by the thus-gone ones, gaining comprehension of the points comprehended by the thus-gone ones, providing for the suffering world, tremendous training in the way of noble beings, perfection of the sublime states, and rest within the palace of omniscience where the thus-gone ones reside. Noble son, bodhisattvas who possess ten such qualities are heirs to the King of Dharma.
- 1.595 “Noble son, bodhisattvas endowed with ten qualities are welcomed by Śakra, Brahmā, and the guardians of the world. What are those ten? They are never turning back from awakening, never being shaken by demons, never wavering from any buddha qualities, being in harmony with the way of all phenomena, comprehending the sameness of all phenomena, not relying on others with respect to buddha qualities, possessing the wisdom of full realization, distinction above all hearers and solitary buddhas, superiority above the entire world, and gaining acceptance that phenomena are nonarising. Noble son, bodhisattvas who possess ten such qualities are welcomed by Śakra, Brahmā, and the guardians of the world. [F.106.a]
- 1.596 “Noble son, bodhisattvas endowed with ten qualities know intentions and latent tendencies. What are those then? They are correct knowledge of desirous sentient beings, as well as correct knowledge of aggressive, deluded, inferior, middling, attached, virtuous, steadfast, committed, and vicious sentient beings. Just as they have correct knowledge of one single being, they also have correct knowledge of all realms of beings. Noble son, bodhisattvas who possess ten such qualities know intentions and latent tendencies.
- 1.597 “Noble son, bodhisattvas endowed with ten qualities have knowledge of the ways to bring sentient beings to maturation. What are those ten? They are displaying the form of a buddha to sentient beings who are to be trained by the form of a buddha; displaying the form of a bodhisattva to sentient beings

who are to be trained by the form of a bodhisattva; displaying the form of a solitary buddha to sentient beings who are to be trained by the form of a solitary buddha; displaying the form of a hearer to sentient beings who are to be trained by the form of a hearer; displaying the form of Śakra to sentient beings who are to be trained by the form of Śakra; displaying the form of Māra to sentient beings who are to be trained by the form of Māra; displaying the form of Brahmā to sentient beings who are to be trained by the form of Brahmā; displaying the form of a brahmin to sentient beings who are to be trained by the form of a brahmin; displaying the form of a royal personage to sentient beings who are to be trained by the form of a royal personage; and displaying the form of a householder to sentient beings who are to be trained by the form of a householder. [F.106.b] Thus, noble son, bodhisattvas take on whatever form may be required to train a particular sentient being. Noble son, bodhisattvas who possess ten such qualities have knowledge of the ways to bring sentient beings to maturation.

- 1.598 “Noble son, bodhisattvas endowed with ten qualities are upright people. What are those ten? They are honesty, gentleness, absence of trickery, absence of ill will, an immaculate mind, a pure mind, absence of abusiveness, absence of viciousness, abundant patience, and perfect decency. Noble son, bodhisattvas who possess ten such qualities are upright people.
- 1.599 “Noble son, bodhisattvas possessing ten qualities are delightful to accompany. What are those ten? They are excellent view through the purification of views, excellent discipline, immaculate conduct, keeping proper personal associations, conduct free of affliction, open-mindedness, worship of those who maintain pure conduct, conformity, traveling a single path only, and having no other teachers. Noble son, bodhisattvas who possess ten such qualities are delightful to accompany.
- 1.600 “Noble son, bodhisattvas endowed with ten qualities are skilled in the means of attraction. What are those ten? They are to gather sentient beings through giving what is beneficial, giving happiness, giving without end, speaking in beneficial ways, saying what is meaningful, speaking the Dharma, speaking with reason, acting in meaningful ways, creating harmony through material things, [F.107.a] and creating harmony by means of their wealth.
- 1.601 “Noble son, giving what is beneficial is generosity with the Dharma; giving happiness is to give material things; giving without end concerns instructions about the path; speaking in beneficial ways refers to teaching the roots of virtue; saying what is meaningful is the teaching of the truth; speaking the Dharma is to teach Dharma in accord with the thus-gone ones’ teachings; speaking with reason is to ensure that the meaning is not lost;

acting in meaningful ways is to bring beings out of unvirtuous situations and into virtuous ones; creating harmony through material things means to share food, drink, soup, beverages, snacks, clothing, and so on, equally with everyone else. Noble son, creating harmony by means of one's wealth means to share gold, jewels, pearls, beryl, conchs, crystals, corals, precious metals, silver, horses, elephants, chariots, and carriages equally with everyone else. Noble son, bodhisattvas who possess ten such qualities are skilled in the means of attraction.

- 1.602 “Noble son, bodhisattvas possessing ten qualities are pleasing. What are those ten? They are utterly peaceful conduct, conduct without deception, pure conduct, being a joy to behold, providing a gentle sight, providing a sight one never grows tired of, providing a delightful sight, providing a sight that pacifies the anger of all beings, providing a sight that satisfies the minds of all beings, and providing a sight that inspires the minds of all beings. Noble son, bodhisattvas who possess ten such qualities are pleasing.
- 1.603 “Noble son, bodhisattvas endowed with ten qualities provide support. What are those ten? [F.107.b] Protecting all sentient beings from the fears of affliction, delivering them from the wilderness of cyclic existence, taking them across the ocean of cyclic existence, being the guardian of those without a protector, being the doctor for those stricken by the diseases of affliction, providing a basis for those who have none, providing a support for those who have none, being the savior of those who have none, being the refuge for those who have none, and being the defender of those who have none. Noble son, bodhisattvas who possess ten such qualities provide support.
- 1.604 “Noble son, bodhisattvas endowed with ten qualities are like the king of medicinal trees. What are those ten? Consider the analogy of the king of medicinal trees known as Excellent to Behold. Even the roots of this tree are healing to sentient beings and so are its trunk, branches, leaves, flowers, and fruits. Seeing, grasping, tasting, and touching this tree are likewise healing. Noble son, similarly, from the point at which bodhisattvas first give rise to the mind of awakening, they heal sentient beings through their generosity, discipline, patience, diligence, concentration, and insight. Moreover, sentient beings are also healed by seeing and hearing bodhisattvas, by getting a taste of their qualities, and by venerating them. Noble son, bodhisattvas who possess ten such qualities are like the king of medicinal trees.
- 1.605 “Noble son, bodhisattvas endowed with ten qualities pursue virtuous deeds. What are those ten? They are as follows. They serve the Three Jewels by all means possible. They provide medicine to the ill, food and drink to those

suffering from starvation and thirst, and a shelter for those who are exposed to winds, storms, and the sun. [F.108.a] They respectfully venerate preceptors and masters and speak respectfully to those who maintain pure conduct. With veneration, they prostrate and join their palms before them. They offer them gardens, temples, and parks, as well as, in a timely manner, wealth, grains, treasuries, and storehouses. They see to it that they have servants, personnel, and workers as needed. In a timely manner, they pay respect to disciplined mendicants and brahmins. Noble son, bodhisattvas who possess ten such qualities pursue virtuous deeds.

1.606 “Noble son, bodhisattvas endowed with ten qualities have expertise regarding emanations. What are those ten? They are as follows. Without moving from one given buddha realm, they pose questions to the thus-gone ones in numerous buddha realms. Without moving from one given buddha realm, they listen to the Dharma from the thus-gone ones in numerous buddha realms. Without moving from one given buddha realm, they worship and venerate the thus-gone ones in numerous buddha realms. Without moving from one given buddha realm, they perfect the accumulations for awakening in numerous buddha realms. Without moving from one given buddha realm, they venerate, respect, revere, and worship bodhisattvas who are awakening to complete buddhahood in numerous buddha realms. Without moving from one given buddha realm, they show going to the seat of awakening in numerous buddha realms. Without moving from one given buddha realm, they appear to awaken to complete buddhahood in numerous buddha realms. Without moving from one given buddha realm, they turn the wheel of Dharma in numerous buddha realms. Without moving from one given buddha realm, [F.108.b] they appear to pass beyond suffering in numerous buddha realms. Without moving from one given buddha realm, they send forth emanations into numerous buddha realms, training as many sentient beings as there are to train. As they send forth emanations in this way, no thoughts or concepts are involved.”

1.607 “Blessed One, how can it be that when bodhisattvas send forth emanations they do so without the involvement of thoughts or concepts?” inquired the bodhisattva Sarvanīvaraṇaviṣkambhin.

1.608 “Noble son,” the Blessed One replied, “listen here to why that is. Take, noble son, the analogy of the sun and moon that illuminate the four continents, benefiting sentient beings. Neither the sun nor the moon thinks, ‘I shall shine! I shall benefit sentient beings!’ Still, due to the formations of the ripening of past karmic actions, the sun and the moon come to perform such functions. Noble son, it is a similar case when bodhisattvas send forth emanations without the use of thoughts or concepts, without having to apply themselves, and without having to create anything. In what way is

this similar? It is because here too things are formed and done by the ripening of past karmic actions. That is to say, when bodhisattvas in the past engaged in bodhisattva activities, they made the prayer, 'May I by all means become able to bring forth emanations nonconceptually.' Thus such specific karmic formations were created. Noble son, bodhisattvas who possess ten such qualities have expertise regarding emanations.

1.609 "Noble son, bodhisattvas endowed with ten qualities quickly awaken to unexcelled and perfect buddhahood. What are those ten? They are as follows: utterly perfect generosity due to generosity having been accomplished completely; utterly perfect discipline, since discipline has been completely accomplished and the aggregate of discipline has become flawless, uncorrupted, undefiled, beyond hearers and solitary buddhas, completely pure, and purified; [F.109.a] and the remainder are utterly perfect patience, utterly perfect diligence, utterly perfect concentration, utterly perfect insight, utterly perfect means, utterly perfect aspiration, utterly perfect power, and utterly perfect wisdom. Thus, as their wisdom has been accomplished completely, it is exceptional and beyond that of all hearers and solitary buddhas. Since it also transcends the wisdom of bodhisattvas from the first to the ninth ground, their wisdom is utterly perfect. Noble son, bodhisattvas endowed with ten such qualities quickly awaken to unexcelled and perfect buddhahood."

1.610 When the Blessed One had given this Dharma teaching the entire great trichiliocosm trembled and shook in six different ways. Mount Meru, the great majestic mountains, the Mucilinda Mountains, the Mahāmucilinda Mountains, the surrounding mountains, and the great surrounding mountains, along with all the jewel mountains and dark mountains, bent toward the land of Gayā and Gayāśīrṣa Hill as a Dharma homage for the Blessed One. Likewise, all the flowering trees, fruit trees, and all the incense trees that existed in the entire billionfold universe bent toward Gayāśīrṣa Hill as a Dharma homage to the Blessed One. As a Dharma offering to the Blessed One, the bodhisattvas presented quadrillions of garments and ornaments in a heap as large as Mount Meru. Śakra, Brahmā, [F.109.b] and millions of guardians of the world prostrated, joined their palms in homage, and tossed mandārava and mahāmandārava flowers in praise of the Blessed One.

1.611 Millions of gods, residing in the sky, waved streamers, laughed with joy, and made millions of joyful exclamations as they tossed divine flowers in praise of the Blessed One. They declared, "Ah, today a second buddha has been born in this world! Ah, the wheel of Dharma has been turned a second time! Anyone whose ears have so much as caught the sound of this Dharma

teaching must be endowed with merit, must have acted virtuously, and must have accumulated roots of virtue before thus-gone ones of the past, not to speak of those who have faith in it!"

1.612 As a Dharma homage for this Dharma teaching, the mahoragas brought forth a great roaring thunder and emanated numerous clouds of incense. Without any harm occurring to sentient beings, they let a great fragrant rain fall on the entire trichiliocosm and on Gayāśīrṣa Hill. Before the Blessed One, millions of nāga girls burst out with their nāga cries. Hundreds of thousands of gandharvas and kiṃnaras sang melodious and profound songs, as they circumambulated Gayāśīrṣa Hill and the trichiliocosm. Many hundred thousand quadrillions of yakṣas let a rain of flowers fall. Many hundred thousand brahmins, members of the royalty, townspeople, and country dwellers brought forth offerings to the Blessed One of flowers, incense, perfume, garlands, ointments, powders, garments, parasols, victory banners, and standards.

1.613 As a Dharma homage, blessed buddhas residing in numerous buddha realms projected numerous light rays from the hair between their eyebrows. [F.110.a] The light was multicolored, taking on all sorts of forms and appearances. There were colors of blue, yellow, red, white, violet, crystal, and silver, and the light rays circled around the trichiliocosm, dispelling all darkness. The light then streamed to Gayāśīrṣa, where it first circled the mountain, then the Blessed One, and finally it dissolved into his crown protuberance. At that point a delightful breeze was felt.

1.614 When this Dharma teaching was delivered, and all these offerings presented, seventy-two quadrillion bodhisattvas gained acceptance that phenomena are nonarising, millions of beings gained the immaculate and stainless Dharma eye with regard to phenomena, and millions of living beings, who had not previously done so, gave rise to the mind of awakening.

1.615 The goddess known as Amartyā resides at Gayāśīrṣa. Along with her army and retinue she had been present in the gathered assembly, but now she rose up to leave for her home. She took up offerings for the Blessed One, and went before him. She paid respect, worshiped him, venerated him, made offerings, and performed acts of reverence. When she had finished, she addressed him: "Blessed One, I recall from other lives that seventy-two thousand buddhas have delivered this Dharma teaching here at Gayāśīrṣa, with the exact same meaning, in the exact same way, and with the exact same words and syllables."

1.616 "Amartyā," replied the Blessed One, "as you have thus listened to what is precious, you have accomplished well that which one must attain."

1.617

Some gods who were present in the gathering then thought, [F.110.b] “How can it be that this goddess has heard this Dharma teaching so many times and served that many thus-gone ones, and still she has but a female body?”

1.618 The bodhisattva great being Sarvanīvaraṇaviṣkambhin was aware of the thoughts of those gods, and so he addressed the Blessed One: “Blessed One, the goddess Amartyā has previously received this Dharma teaching, which is endowed with great miraculous powers, and she has served so many thus-gone ones. So what are the causes and conditions that she still has but a female body?”

1.619 “Noble son,” replied the Blessed One, “the welfare of sentient beings is the cause and the welfare of sentient beings is the condition. How so? Noble son, the goddess Amartyā abides within inconceivable liberation, and she possesses great and miraculous powers. Noble son, I know that there are innumerable many buddhas who have now passed beyond suffering whom the goddess Amartyā inspired, encouraged, and caused to arouse the mind of awakening. Noble son, the goddess Amartyā possesses great and miraculous powers. Noble son, having served the buddhas of this excellent eon, the good Amartyā will attain perfect buddhahood within this very buddha realm. Upon her attainment of perfect buddhahood she will become known as the Thus-Gone One, the blessed, worthy, perfect buddha Amartyā.”

1.620 The Blessed One then turned to the goddess Amartyā. “Amartyā, reveal your buddha realm.”

1.621 The goddess Amartyā then entered the absorption known as *displaying all forms*. As soon as the goddess entered that absorption, the great trichiliocosm became as even as the palm of a hand, with a ground made of beryl. There were no dark mountains, nor any ordinary trees. Since the whole environment became pure, there now appeared nothing but wish-fulfilling trees. [F.111.a] In that pure environment there were springs, ponds, pools, and reservoirs brimming with water of the eight qualities. No ordinary humans were seen, and even the word *woman* was unheard of. In that pure environment lotus flowers the size of chariot wheels grew, and within each of them appeared bodhisattvas, seated in cross-legged posture. The Blessed One, the thus-gone, worthy, perfect buddha Amartyā was teaching the Dharma to all these bodhisattvas. This buddha appeared surrounded by Śakra, Brahmā, and many quadrillions of the guardians of the world. Beseeched by many quadrillions of bodhisattvas, this buddha taught the Dharma exclusively from the perspective of the intrinsic nature. Then the goddess Amartyā emerged from her absorption, circumambulated the Blessed One three times to the right, and disappeared.

1.622 Now the bodhisattva Sarvanīvaraṇaṣṅkambhin asked the Blessed One, “How much merit, Blessed One, will a noble son or daughter give rise to by listening to, memorizing, upholding, reading, mastering, reciting, and delivering this Dharma teaching widely to others?”

1.623 The Blessed One replied, “Compared to the merit of a noble son or daughter, who for millions of eons is greatly generous to all beings of this trichiliocosm, the merit of a noble son or daughter who accurately writes down this Dharma teaching, receives it properly, and engages with it through faith will be far more abundant. You may wonder, noble son, why that is so. Generosity with material things is insignificant, whereas generosity with the Dharma possesses great miraculous power. And why is that? Because, noble son, while sentient beings revolving within cyclic existence [F.111.b] have abundant experience with material things, they have never experienced the taste of the Dharma that is beyond the world. The Dharma is not of the world.

1.624 “A noble son or daughter may establish all beings in the trichiliocosm upon the paths of the ten virtuous acts. Yet there is far more merit in listening to, retaining, holding, reading, mastering, and explaining widely to others this teaching of the Dharma. And why is that? Because, noble son, the paths of the ten virtuous acts emerge from this.

1.625 “A noble son or daughter may establish all beings in the trichiliocosm within the fruitions of a stream-enterer, once-returner, non-returner, and worthy one. Yet there is far more merit in listening to, retaining, holding, reading, mastering, and explaining widely to others this teaching of the Dharma. And why is that? Because, noble son, the hearers and solitary buddhas appear through reliance on this very Dharma, the bodhisattvas appear through reliance on this very Dharma, and the thus-gone ones will manifest in the world through reliance on this very Dharma.

1.626 “Noble son, retaining, reading, copying, and reciting this Dharma teaching is to retain, read, copy, and recite all discourses. How so? Because, noble son, this is the mother of all Dharma. Noble son, without attaining the intrinsic nature of this teaching, one will not attain the vast intrinsic nature. Noble son, this is the discipline of the bodhisattvas.”

1.627 Then, by the power of the Buddha, all the great hearers who were present in the gathering rose from their seats and draped their Dharma robes over one shoulder. Kneeling down on their right knees, they joined their palms. Thus, facing the Blessed One, they said, “Blessed One, when we brought an end to the great cycle of births it was also through hearing of this intrinsic nature.” [F.112.a]

1.628

“Monks, so it is,” replied the Blessed One, “so it is.” And he then spoke to the vast gathering: “Noble sons, wherever this Dharma teaching is explained and given, that location is to be seen as the seat of awakening, and the event is to be understood as the turning of the wheel of Dharma. This teaching should be regarded as a great shrine, and you should think, ‘Herein resides our Teacher.’ And why, noble sons? Because its intrinsic nature is awakening. Its intrinsic nature is the turning of the wheel of Dharma. Noble sons, the thus-gone ones are the Dharma body; so, noble sons, by worshipping the Dharma you worship the thus-gone ones.

1.629 “Any place where a Dharma teacher resides should likewise be understood to be a shrine, and the teacher regarded as a guru, a spiritual teacher, and a revealer of the path. When meeting a Dharma teacher, one should respond with joy, faith, and delight. Respectfully, one should prepare a seat for that Dharma teacher, offer praise, and frequently express one’s approval of the teaching.

1.630 “Noble sons, even if I were to praise the qualities of the teachers of the Dharma for an eon or more, it would not be of the slightest benefit to them. And why not? Because, noble sons, expressions of veneration, respect, and praise are not important to them. Noble sons, even if, yearning for this Dharma, a noble son or daughter were to sprinkle with their own blood the path that their Dharma teacher is to walk upon, this would not be of any benefit to the teacher. And why is that? Because, noble sons, it is hard to receive the Dharma way of the thus-gone ones.

1.631 “Noble sons, when a Dharma teacher explains, presents, and illumines this Dharma discourse, he or she should do so without fear, timidity, faintheartedness, or hostility. The teacher should wear freshly cleaned clothes and arouse faith. He or she should think, ‘Even though they may praise me, [F.112.b] I shall not take that as a cause for arrogance or pride. Without praising myself, without belittling others, and without any concern for material things, I shall teach the Dharma.’ ”

1.632 Now Śakra, king of the gods, turned to the Blessed One, saying, “Blessed One, I shall be present with my army and retinue wherever this Dharma teaching may be delivered and explained. We shall provide for those who listen and teach.”

1.633 “Excellent, Kauśika, excellent,” replied the Blessed One. “You must do just that. Kauśika, you must guard the intrinsic nature of the thus-gone ones.”

1.634 The bodhisattva Sarvaṅvaraṇaviṣkambhin now addressed the Blessed One: “Blessed One, what is the name of this teaching of the Dharma, and how shall we identify it?”

1.635

“Noble son,” replied the Blessed One, “you should know this Dharma teaching as *The Jewel Cloud*, *The Teaching on the Source of Jewels*, and *The Lamp of Wisdom*. You should also know it as *The Questions of Sarvanīvaraṇaviṣkambhin*.”

1.636 When the Blessed One had spoken, the bodhisattva Sarvanīvaraṇaviṣkambhin rejoiced, as did the other bodhisattvas, the great hearers, Śakra, Brahmā, the guardians of the world, Maheśvara, the gods of the pure abodes, and the other millions of gods. Further, hundreds of thousands of gods, nāgas, yakṣas, gandharvas, demigods, garuḍas, kiṃnaras, and mahoragas also rejoiced in the words of the Blessed One.

1.637 *This completes the Noble Great Vehicle sūtra known as “The Jewel Cloud.”*

c.

Colophon

c.1 This was translated, edited, and finalized by the translators Bandé Rinchen Tso and Chönyi Tsultrim.⁸⁷

ab.

ABBREVIATIONS

- C* Coné (co ne) Kangyur
- D* Degé (sde dge) Kangyur
- H* Lhasa (zhol) Kangyur
- J* Lithang ('jang sa tham) Kangyur
- K* Peking (pe cin) Kangxi Kangyur
- K_Y* Peking Yongle (g.yung lo) Kangyur
- N* Narthang (snar thang) Kangyur
- S* Stok Palace (stog pho brang) Manuscript Kangyur

n.

NOTES

- n.1 For details and other examples, see Pagel 2007, pp. 156–57.
- n.2 This attribution is tentative. Regarding Taishō 659, Jonathan Silk (2010, p. 900) writes, “translated by *Maṅḍalasena (Mantuoluoxian 曼陀羅仙) and *Saṅghabhara (? Sengjiapoluo 僧伽婆羅).”
- n.3 Butön, F.124a (for English translations, see Obermiller 1999, p. 185, and Stein and Zangpo, p. 279); Zhonnu Pal, F.20b (for English, see Roerich, p. 39); De’u José, p. 117. See also Sakya Pandita Translation Group 2011 (<http://read.84000.co/translation/toh267.html#UT22084-068-001-8>).
- n.4 For example, the *dba’ bzhed*; see Wangdu and Diemberger, p. 27. See also the “Treasury of Lives” entry on Tönmi Sambhoṭa (<https://treasuryoflives.org/biographies/view/Tonmi-Sambhota/P5788>).
- n.5 Few details of the history of the early Tibetan kings can be materially verified, and even the earliest traditional accounts were written several centuries later. However, as Cristina Scherrer-Schaub notes (2002, pp. 298–9), “[The *Ratnamegha* and *Laṅkāvatāra* sutras’] presence is attested during the viith and viiith century in China and as far as Turfan, Khotan and North West India; the idea they might have been translated into Tibetan at an early date should not be hastily rejected.”
- n.6 Chönyi Tsultrim was the translator of ten or so important sūtras including the *Aṣṭasāhasrikāprajñāpāramitā* (Toh 12), the *Samādhirāja* (<http://read.84000.co/translation/toh176.html>) (Toh 127), the *Vimalakīrtinirdeśa* (<http://read.84000.co/translation/toh176.html>) (Toh 176) and the *Samvṛṭti-paramārthasatyānirdeśa* (<http://read.84000.co/translation/toh179.html>) (Toh 179); Rinchen Tso is credited as having translated, apart from *The Jewel Cloud*, only one other sūtra, the *Sarvadharmapṛavṛttinirdeśa* (Toh 180).

- n.7 In this context, referring almost certainly to the great eighth–ninth century Tibetan translator (*lo chen*) Vairotsana. There is another, later Vairocanarakṣita, a twelfth century Indian scholar and yogi who spent his later years in Tibet, introducing there and translating mainly tantric and Mahāmudrā texts. He was not a contemporary of Chönyi Tsultrim and as an Indian would not have been referred to as *zhu chen lo tsa ba*.
- n.8 Scherrer-Schaub 2002, pp. 302–3, 317.
- n.9 On the influence of *The Jewel Cloud* in the compilation of the *Mahāvvyutpatti*, see Pagel 2007. See also Scherrer-Schaub 2002, especially pp. 302–4. The *Mahāvvyutpatti* is included in the Tibetan Tengyur (Toh 4346).
- n.10 In the notes to the translation, we have marked these occurrences as they appear.
- n.11 Along with its specific mention of the translation and revision of *The Jewel Cloud*, the introduction to the *Drajaor Bampo Nyipa* also mentions the *Laṅkāvatārasūtra*. The *Drajaor Bampo Nyipa* is included in the Tibetan Tengyur (Toh 4347).
- n.12 The dating of the *Drajaor Bampo Nyipa* is complex. Its final form corresponds to what is known as the third imperial decree, or “authoritative decision” (*bkaś bcad*), of 814, but there was at least one earlier promulgation, and probably two, the second most likely between 783 and 795, and the first dating back as far as the middle of the eighth century or possibly even earlier. See Scherrer-Schaub 2002, pp. 292–3, 302–3, 327.
- n.13 The section on the element wind starts at 1.225 and its sixth topic at 1.231, continuing with many further lists right down to where the seventh topic starts at 1.275.
- n.14 See *Stages of Meditation II*, F.47a and F.49b, and *Stages of Meditation III*, F.53a.
- n.15 *The Great Treatise on the Stages of the Path*, F.306b, F.355b–356a, and F.503b–504a (English translation in Tsong-kha-pa 2004, pp. 17, 89–90, and 347). In the course of this treatise Tsongkhapa cites or refers to *The Jewel Cloud* seven times.
- n.16 Kongtrul, F.5.a–5.b.
- n.17 For example, this passage is cited in the opening section of Dakpo Tashi Namgyal’s (Tib. *dwags po bkra shis rnam rgyal*, 1399–1458) renowned treatise, *Mahāmudrā: The Moonlight* (p. 8). The same treatise also cites (p. 26) *The Jewel Cloud*’s definition of *śamatha* and *vipaśyanā* mentioned above.

- n.18 Perhaps future research may be able to determine whether (and if so, to what extent) the editors of D favored the Thempangma line for their edition of this text. Note, however, that D differs from S in the opening line and the colophon, where a reading common to the Tshalpa group is adopted.
- n.19 IOL Tib J 161–4, 233, and Pelliot tibétain 77 (see bibliography).
- n.20 C, K, S and K_Y additionally have: *dang 'phags pa nyan thos dang / rang sangs rgyas/* (“...noble hearers, and solitary buddhas!”). H and N have another instance of *thams cad* before the first *dang*. Other witnesses, including the Dunhuang manuscript IOL Tib J 161, agree with D.
- n.21 Translated based on S: *yang dag pa'i shes pas*. D: *bka' yang dag pas*.
- n.22 With the exception of a few very minor variations (including only one member slightly out of sequence), this whole section (starting with “brought the defilements to exhaustion”) reflects the terms and sequence at the beginning of the *Mahāvīyūtpatti* section, “terminology for the qualities of hearers” (*nyan thos kyi yon tan gyi ming la*), entries 1075–95.
- n.23 With the exception of a few very minor variations (including only one member slightly out of sequence), this whole section (starting with “obstructed by only a single birth”) precisely reflects the terms and sequence at the beginning of the *Mahāvīyūtpatti* section, “terminology expressing the qualities of bodhisattvas that appears in the sūtras” (*mdo sde las 'byung ba'i byang chub sems dpa'i yon tan thog thog smos pa'i ming la*), entries 806–29.
- n.24 The following list of bodhisattva names was likely the source for many of the entries 654–92 in the *Mahāvīyūtpatti* as the names appear there in almost identical order and with only a few exceptions to their presentation in this sūtra. We have therefore given priority to the Tibetan spellings and Sanskrit equivalents as listed in the *Mahāvīyūtpatti* and noted any differences relevant to this sūtra in the notes.
- n.25 Translated based on S: *rin po che tog*. D: *rin po che'i dpal*.
- n.26 Translated based on S: *lag na rin po che*. D: *phyag na rdo rje rin po che*.
- n.27 Translated based on D: *rnam par grol ba'i zla ba*. S: *rnam par grol ba'i snying po*. Note that here D follows the entry in *Mahāvīyūtpatti* no. 674.
- n.28 Translated based on S: *spyān ras gzigs dbang phyug*. D: *spyān ras gzigs dbang po*. Here S reflects *Mahāvīyūtpatti* no. 645.

- n.29 Translated based on *Mahāvvyutpatti* no. 686: *zab mo'i dbyangs kyi nga ro sgrogs pa*. D: *sgra dbyangs brjod pa zab mo sgrog*. S: *sgra dbyangs brjod pa zab mo sgra sgrog*.
- n.30 S has the revised terminology reflected in *Mahāvvyutpatti* no. 3080: *'thab bral*. D: *gnod bral*.
- n.31 S has the revised terminology reflected in *Mahāvvyutpatti* no. 3138: *rab 'thab bral*. D: *shin tu gnod bral*.
- n.32 S has the revised terminology reflected in *Mahāvvyutpatti* no. 3137: *yongs su dga' ldan*. D: *kun tu dga' ldan*.
- n.33 According to D and the other Kangyurs recorded in the Comparative Edition: *dbang byed*. S has the less common: *gzhan 'phrul dbang byed*.
- n.34 S has the revised terminology reflected in *Mahāvvyutpatti* no. 6242: *shin rta'i 'phang lo tsam*. D: *shin rta'i 'khor lo tsam*.
- n.35 The last three categories indicate that certain members of the saṅgha focused on mastering a particular section (*piṭaka*) among the three sections of the Dharma (sūtra, vinaya, abhidharma). However, there is no passage corresponding to the third of these in the Buddha's answers.
- n.36 This sentence seems to reflect the following citation from the sūtra presented in the *Śikṣasamuccaya*: *tena ca dānena nonnato bhavati*. Mahoney's edition of the Sanskrit text of Śāntideva's *Śikṣasamuccaya* (see bibliography) is the source of all the citations from the sūtra subsequently presented in notes.
- n.37 This famous statement is quoted in the *Śikṣāsamuccaya*: *dānaṃ hi bodhisatvasya bodhir*.
- n.38 Translated based on S: *skyang nul*. C, J, and N: *brkyang nul*. D: *skyong nul*.
- n.39 The passage from the beginning of this paragraph to here is cited nearly verbatim in the *Śikṣāsamuccaya*: *kathaṃ ca kulaputra bodhisatvā bodhisatvaśikṣā saṃvara saṃvṛtā bhavanti | iha bodhisatvaḥ evaṃ vicārayati | na prātimokṣasaṃvaramātrakeṇa mayā śakyam anuttarāṃ samyaksambodhim abhisamboddhuṃ | kiṃ tarhi yāni imāni tathāgatena teṣu teṣu sūtrānteṣu bodhisatvasamudācārā | bodhisatvaśikṣāpadāni prajñaptāni teṣu teṣu mayā śikṣitavyam | |*.
- n.40 The passage from "What, then, are the genuine bodhisattva practices" to here reflects with some minor variation a corresponding citation from the sūtra in the *Śikṣāsamuccaya*: *yenāsamuccaḥ satvānāṃ tad yatnena vivarjayed iti | | yathsamuccaḥ satvānāṃ tad yatnena vivarjayeḥ | yāvad iha bodhisatvo nāsthāne*

viharati nākāle | nākālabhāṇī bhavati nākārajño bhavati nādesajño bhavati | yato nidānam asyāntike satvā aprasādam prativedayeyuḥ | sa sarvasatvānurakṣayā | ātmanas ca bodhisambhāraparipūraṇārthaṃ sampanneryāpatho bhavati mṛdubhāṇī mandabhāṇī | asaṃsargabahulaḥ | pravivekābhimukhaḥ | suprasannamukha | |.

n.41 This paragraph from “They apply the remedy for desire” was rendered in consultation with a corresponding citation from the sūtra in the Śikṣāsamuccaya: *sa rāsamuccayathe sṣaṃ bhajate | rāgotpattipratyayāṃś ca varjayati | katamaś ca sa rāgasya pratipakṣaḥ | katame ca te rāgotpattipratyayāḥ | aśubhābhāvanārāgasya pratipakṣaḥ | janapadakalyāṇīrāgotpattipratyayāḥ | katamā ca sāśubhābhāvanā | yad uta santy asmin kāye keśā romāṇi nakhā dantā rajo malaṃ tvak māṃsāsthi snāyuh śirā vṛkkā hṛdayaṃ plīhakaḥ klomakaḥ | antrāṇy antraguṇa āmāsayaḥ pakvāsayaḥ | audaryakaṃ yakṛt purīṣam āsru svedaḥ khetāḥ siṅghānakaṃ vasā lasikā majjā medaḥ pittaṃ śleśmā pūyaṃ soṇitaṃ mastakaṃ mastakaluṅgaṃ prasrāvāḥ | eṣu ca vastuṣu bodhisatvo upaparīkṣaṇajātīyo bhavati | tasyaivaṃ upaparīkṣamāṇasyaivaṃ bhavati | yo 'pi tāvat syād bālo mūḍhaḥ abhavyo 'kuśalaḥ so 'pi tāvad etāni vastūni jñātvā rāgacittaṃ notpādayet | prāg eva saprajñajātīyaḥ | evaṃ hi bodhisatvo 'śubhābhāvanābahulo bhavati | |.*

n.42 This paragraph closely corresponds to the citation from the sūtra in the Śikṣāsamuccaya: *kathaṃ ca kulaputra bodhisatvo 'yoniso manahkārāpagato bhavati | iha bodhisatvo ekākī rahogataḥ pravivekasthito naiṃvaṃ cittaṃ utpādayati | ahaṃ asaṃkīrṇavīhārī | ahaṃ pravivekasthitaḥ | ahaṃ pratipannas tāthāgate dharmavinaye | ye tv anye śramaṇā vā brāhmaṇā vā sarve te saṃkīrṇavīhārīṇaḥ | saṃsargabahulā uddhurās tāthāgatād dharmavinayāt | | evaṃ hi bodhisatvo 'yoniso manahkārāpagato bhavati | |.*

n.43 This passage corresponds closely to the citation from the sūtra in the Śikṣāsamuccaya: *yae ime uccayacorrḥ śokaparidevaduṣkhadaurmanasyopāyāsās tān kṣamate 'dhiṃvāsayaḥ.*

n.44 Translation based on S, K, and C: *rgyun chad pa.* D: *rgyud chad pa.*

n.45 The passage from “Bodhisattvas are diligent” to the end of the paragraph reflects the corresponding citation of the sūtra in the Śikṣāsamuccaya: *iha bodhisatvaḥ sarveryāpathesu vīryam ārabhate | tathā ca ārabhate yathā na kāyakhedaṃ saṃjanayati | na cittakhedaṃ | idam ucyate bodhisatvasya saṃtatyavīryam iti |.*

n.46 This paragraph from “In this regard, a bodhisattva will never think” to here closely corresponds to a citation from the sūtra in the Śikṣāsamuccaya: *iha bodhisatvo naiṃvaṃ cittaṃ utpādayati | duṣprāpā bodhir manuṣyabhūtena satā | idam ca me vīryaṃ parīttam ca kusīdo 'haṃ bodhiś cādīptaśiraścailopamena bahūn kalpān | bahūni kalpasatāni bahūni kalpasahasraṇi samudānetavyā | tan nāham utsahae idṛṣaṃ*

bhāram udvoḍḍhuṃ | | kiṃ tarhi bodhisatvenaivaṃ cittam utpādayitavyaṃ | ye 'pi te 'bhisaṃbuddhās tathāgatā arhantaḥ samyaksambuddhā ye cābhisaṃbuddhyante ye vābhisaṃbhotsyante 'pīdṛṣenaiva nayena īdṛśyā pratipadā | īdṛṣenaiva vīryeṇābhisaṃmuddhā abhisaṃbudhyante 'bhisaṃbhotsyante ca | yāvan na te tathāgatabhūtā evābhisaṃbuddhāḥ | aham api tathā tathā ghaṭiṣye tathā tathā vyāyaṃsye sarvasatvasādhāraṇena vīryeṇa sarvasatvārambaṇena vīryeṇa yathāham annuttarāṃ samyaksambodhim abhisaṃbhotsyae iti | | .

n.47 This paragraph from “When bodhisattvas practice diligence” to here reflects the source phrase from the sūtra cited as follows in the *Śikṣāsamuccaya*: *iha bodhisatvo vs practice dilṅo na tan mahad vīryam āsvādayati | na ca tena vīryeṇātmanam utkarṣayati | na parān paṃsayati | tasyaivaṃ bhavati | ko hi nāma saprajñajātīyaḥ svakarmābhīyuktaḥ parāṃś codayet | | evaṃ hi bodhisatvo 'nunnata vīryo bhavati | | .*

n.48 The passage from the beginning of this paragraph to here is cited nearly verbatim from the sūtra in the *Śikṣāsamuccaya*: *kathaṃ ca kulaputrātra bodhisatvo mārakarmāparihāropāyakuśalo bhavati | iha bodhisatvo 'kalyāṇamitraṃ sarveṇa sarvaṃ parivarjayati | apratirūpadeśavāsaṃ lokāyatamantrasevanabhāvanāṃ lābhasatkārapūjopasthānabāhumānaṃ sarveṇa sarvaṃ parivarjayati | ye cānye upakleśā bodhipakṣyamārgāntarāyikās tān sarveṇa sarvaṃ parivarjayati | .*

n.49 This section, from “without any sense of personal ownership” to here partially reflects a corresponding citation from the sūtra in the *Śikṣāsamuccaya*; the Sanskrit citation is missing only the two instances of, “all the roots of virtue they dedicate toward the attainment of unexcelled and complete awakening.” The Sanskrit citation is as follows: *iha bodhisatvo yāni imāni bhavanti puṣpajātāni vā phalajātāni vā amamāny aparigrahāni | tāni triṣṭvā rātrau triṣṭvā divase buddhabodhisatvebhyo niryātayati | | pe | | sayathīme [doubtful] dhūpavṛkṣā vā gandhavṛkṣā vā ratnavṛkṣā vā kalpavṛkṣā vā amamā aparigrahās tān api triṣṭvā rātrau triṣṭvā divase buddhabodhisatvebhyo niryātayati | | .*

n.50 This sentence reflects, with some variation, the following citation of the sūtra in the *Śikṣāsamuccaya*: *sa yāni imāni sūtrānteṣū dārodārāni tathāgatapūjopasthānāni śṛṇoti | tāny āśayatas tīvreṇādhyāśayena buddhabodhisatvebhyah pariṇāmayati.*

n.51 Here and throughout the translation, the Tibetan *mchod rten* has been rendered “shrine,” since the Sanskrit found in the *Śikṣāsamuccaya* (see the following note) makes it clear that the Sanskrit term was *caitya*, rather than *stūpa*.

n.52

This passage, from “Shrines devoted to the thus-gone ones and statues of the thus-gone ones they worship” to here, was rendered in consultation with the corresponding citation from the sūtra presented in the *Śikṣāsamuccaya*: *sa tathāgatacaitye vā tathāgatavigrahe vā puṣpaṃ vā dhūpaṃ vā gandhaṃ vā dadat sarvasatvānāṃ dauḥśīlyadaurgandhyamalāpanayanāya tathāgata-śīlapratīlambhāya ca pariṇāmayati | sa sanmārjanopalepanaṃ kurvan sarvasatvānāṃ aprāsādikeryāpathavigamāya | prāsādikeryāpathasaṃpade ca pariṇāmayati | sa puṣpa-cchatram āropayan sarvasatvānāṃ sarvakleśaparidāhavigamāya pariṇāmayati | sa vihāraṃ pravīśann evaṃ cittam utpādayati | sarvasatvān nirvāṇapuram praveśayeyaṃ | sa niṣkramann evaṃ cittam utpādayati | sarvasatvān saṃsāraccārakān niṣkrāmayeyaṃ | sa labhanadvāram udghāṭayann evaṃ cittam utpādayati | sarvasatvānāṃ lokottareṇa jñānena nirvāṇasugatidvāram udghāṭayeyaṃ | sa pithad evaṃ cittam utpādayati | sarvasatvānāṃ sarvāpāyadvārāṇi pidadhyāṃ | sa niṣīdann evaṃ cittam utpādayati | sarvasatvān bodhimaṇḍe niṣādayeyaṃ | sa dakṣiṇena pārśvena śayyāṃ kalpayann evaṃ cittam utpādayati | sarvasatvān eva parinirvāpayeyaṃ | sa tato vyuttiṣṭhann evaṃ cittam utpādayati | sarvasatvān vyutthāpayeyaṃ sarvakleśa-paryutthānebhyaḥ | sa śārīragatyā gacchann evaṃ cittam utpādayati | sarvasatvā mahāpuruṣagatyā gacchantu | sa tatropaviṣṭae evaṃ cittam utpādayati | sarvasatvā niḥśalyakriyā yad uta rāgadveśamohebhyaḥ | sa śaucaṃ kurvann evaṃ cittam utpādayati | sarvasatvānāṃ kleśamalāt prakṣālayeyaṃ | sa hastau prakṣālayann evaṃ cittam utpādayati | sarvasatvānāṃ sarvakleśavāsānāṃ apanayeyaṃ | sa pādau prakṣālayann evaṃ cittam utpādayati sarvasatvānāṃ annekaprakārāṇi kleśarajāṃsy apanayeyaṃ | mukhaṃ prakṣālayann evaṃ cittam utpādayati | sarvasatvānāṃ sarvadharmamukhāni pariśodhayeyaṃ | sa dantakāṣṭhaṃ bhakṣayann evaṃ cittam utpādayati | sarvasatvānāṃ nānāvīdhān kleśamalān apanayeyaṃ | sarvāṃ kāyāvasthāṃ sarvasatvahitasukhāya pariṇāmayati | tathāgatacaityaṃ vandamāna evaṃ cittam utpādayati | sarvasatvā vandanīyā bhavantu sadevakasya lokasya | | .*

n.53 Translated based on C, J, K, N, and K_Y: *byang chub sems dpa' dag la rgyal bar 'dod pa*. D and S: *byang chub sems dpa' dag la brgyad par 'dod pa* (“intent on criticizing bodhisattvas”).

n.54 This paragraph from “If bodhisattvas obtain a heap of jewels” to here corresponds to a citation from the sūtra in the *Śikṣāsamuccaya*: *iha kulaputra bodhisatvaḥ sumerumātram api ratnarāśiṃ labhamānaḥ pratigrhṇāti | pratyavaram api vastu pratīlabhamānaḥ | tat kasya hetoḥ | tasyaivaṃ bhavati | ete satvā matsariṇo lubdhā lobhābhībhūtāḥ | taddhetoḥ tatpratyayaṃ tannidānaṃ mahāvāriskandhāvastabdā iva saṃsārasāgare unmajjanimajjanaṃ kurvanti | tad eṣāṃ bhaviṣyati dīrgharātram arthāya hitāya sukhāya | sarvaṃ pratigrhṇya na svīkaroti | na lobhacittam utpādayati | anyatra sarvasatvasādhāraṇāṃ buddhadharmasaṃgheṣu*

kārāṃ karoti | yathā duṣkhitānāṃ ca sarvasatvānāṃ upajīvyāṃ karoti | taṃ ca dānapatiṃ samuttejayati saṃpraharṣayati | |.

- n.55 The passage from “Bodhisattvas aware of beings...” until here closely reflects the corresponding passage from the sūtra cited in the *Śikṣāsamuccaya* as follows: *na bodhisatvaḥ satvakraṭuṅkatāṃ satvadurdāntatāṃ jñātvā | alam ebhiḥ satvair evaṃ kraṭuṅkair evaṃ durdāntair iti | tato nidānaṃ parikhinnaḥ parāpṛṣṭhībhūtaḥ | pariśuddhāyāṃ lokadhātau praṇidhānaṃ karoti | yatra īdṛśānāṃ satvānāṃ nāma api na śṛṇuyāt | na ca satvārthavaimukhyasya bodhi-satvapariśuddhāyāṃ lokadhātāv upapattir bhavati | tatra prājño bodhisatva evaṃ cittam utpādayati | tasmāt satvadhātor ye satvāḥ syuḥ pratyavarā dhajādaīdamūkajātīyāḥ | aparinirvāṇadharmakāḥ kṛtsnā satvadhātau na cikitsitāḥ sarvabuddhaiḥ sarvabodhisatvaiś ca pratyākhyātāḥ | teṣāṃ madīye buddhakṣetre saṃnipātaḥ syāt | tān ahaṃ sarvān bodhimaṇḍe niṣīdya anuttarāṃ samyaksaṃbodhim abhisambodhayeyaṃ | | evaṃ hi bodhisatvasya cintayataś cittotpāde cittotpāde sarva-mārabhavanāni prakampante | sarvabuddhāś ca asya varṇavādino bhavanti | |.*
- n.56 This sentence corresponds to a citation from the sūtra in the *Śikṣāsamuccaya*: *na sa satvaḥ satvanikāye saṃvidyate yo bodhisatvasya balena balaṃ mardayed.*
- n.57 “Dharma form” here translates the Tibetan *chos kyi lus*. This expression appears related to the more common term “Dharma body” (*chos kyi sku*, *dharmakāya*) that elsewhere in this translation is used to describe the body of the buddhas.
- n.58 Translated based on S, N, K, K_Y, and H: *mi snang*. D: *mi sngar*. J and C: *ma snang*.
- n.59 Translated based on N and H: *glu rol*. D and S: *klung ro*.
- n.60 Here and immediately below, the translation is based on S: *bskyed pa*. D: *ma bskyed pa*.
- n.61 The last eleven entries in this list of bodhisattva grounds correspond to entries no. 886–96 in the *Mahāvīyūtpatti*.
- n.62 Much of this paragraph, with pronounced variations, corresponds to a passage cited from the sūtra in the *Śikṣāsamuccaya*. The Sanskrit passage is as follows: *sarvabālacaritavipattisamatikrāntaḥ paṭhyate asaṃkhyeyasamādhidhāraṇī-vimokṣābhijñāvidyāvīkrīdīto | Anantadharmārāmaratinirāmiṣāparāntakalpakoṭy anābhoga nirvikalpaprītivegālokapratilabdhaś ca aprameyakalpa koṭīniyutaśāta-sahasraparamamahāyānaprasthānavicitrabhāvanāsaṃpūrṇa parārthapratipattiniryāṇa*

punyajñānaśaṃbhārābhinihārābhiniṣṛṭtiḥ pūrvayogaśatasahasrasamṛddhaś ca paṭhyate | | .

- n.63 The first nine entries in the following list of the bodhisattva’s absorptions were most likely the source for the entries 739–47 in the *Mahāvīyūtpatti*. See Pagel 2007, p. 158.
- n.64 The following list of the bodhisattva’s twelve retentions was most likely the source for the entries 749–60 in the *Mahāvīyūtpatti*. See Pagel 2007, p. 159.
- n.65 The following list of the bodhisattva’s ten masteries was most likely the source for the entries 773–82 in the *Mahāvīyūtpatti*. See Pagel 2007, p. 159.
- n.66 This and the two subsequent lists of qualities of bodhisattvas are not to be confused with the similarly named lists of qualities of tathāgatas taught in the next passage. This list of the bodhisattva’s ten powers was most likely the source for the entries 762–71 in the *Mahāvīyūtpatti*. See Pagel 2007, p. 160.
- n.67 The following list of the bodhisattva’s four fearlessnesses was most likely the source for the entries 784–87 in the *Mahāvīyūtpatti*. See Pagel 2007, p. 160.
- n.68 The following list of the bodhisattva’s eighteen unique qualities was most likely the source for the entries 789–806 in the *Mahāvīyūtpatti*. See Pagel 2007, p. 161.
- n.69 This set of twelve categories, or more literally, “limbs” (Skt. *aṅga*, Tib. *yan lag*) of the scriptural teachings subsume all the “Words of the Buddha” (Skt. *buddhavacana*). They are applied primarily in the Sanskrit literature, whereas a set of nine categories is typical in the Pāli tradition. For a discussion of the twelve categories, see Lamotte 1988, pp. 145–47.
- n.70 The passage from “acting like an outcast” to here reflects a corresponding citation from the sūtra in the *Śikṣāsamuccaya*: *caṅḍālakumāropamāś ca loke viharanti nīcanīcena manasā | mānamadadarpādhiḡatāś ca bhavanti paīśunyasamjñāyāḡ satatasamitaḡ pratyupasthitatoād | | .*
- n.71 This paragraph from “They understand” was rendered in consultation with the corresponding citation from this sūtra in the *Śikṣāsamuccaya*: *atraiva cccaya ṇamītralakṣaṇam uktaḡ | śīlavipannapudgalavivarjanatayā pāpamītraparivarjanā vedītaoyā | evaḡ drṣṭīvipannācāravipannājīvavipannapudgalavivarjanatayā | saṅgaṇīkāramapudgalavivarjanatayā | kuśīdapudgalavivarjanatayā | saḡsārābhiratapudgalavivarjanatayā | bodhiparāṇīmukhapudgalaparivarjanatayā | grḡhisamṡarga-vivarjanatayā pāpamītraparivarjanā vedītaoyā | tena ca kulaputraitāni sthānāni parivarjayatā na teṡāḡ pudgalānām antike duṡṡacittam utpādayītaoyam na pratigha-*

cittaṃ nāvamanyanācittam utpādayitavyam | evaṃ ca anena cittaṃ upasthāpayitavyam | uktaṃ hi bhagavatā dhātuśaḥ satvāḥ kāmādidhātuṃ āsravanti jāyante saṃsyandante saṃsargāc ca vinaśyanti | tasmād ahaṃ saṃsargaṃ varjayiṣyāmi | | .

n.72 Translated based on S: 'phyan pas gtses pa. D: 'chan pas gtses pa; C: 'chom pos gtses pa.

n.73 The pithy statement from “The mind precedes all phenomena” to “With control of their own minds they gain control of all phenomena” corresponds to the following passage from the sūtra cited in the Śikṣāsamuccaya:
cittapūrovaṅgamāś ca sarvadharmāḥ | citte pariññāte sarvadharmāḥ pariññātā bhavanti | api tu cittena nīyate lokaḥ cittaṃ cittaṃ na paśyati | cittena cīyate karma śubhaṃ vā yadi vā aśubhaṃ | | cittaṃ bhramate alātavat | cittaṃ bhramate turaṅgavat | cittaṃ dahate devāgnivat | cittaṃ harate mahāmbuvat | | sa evaṃ vyupaparīkṣamānaś citte sūpasthitasmṛtir viharati na cittasya vaśaṃ gacchati | ap tu cittaṃ eva asya vaśaṃ gacchati | cittena asya vaśībhūtena sarvadharmā vaśībhavanti | | .

n.74 This passage from “If they become famous” reflects a corresponding citation from the sūtra in the Śikṣāsamuccaya: *yadi punar asya taddhetos tatpratyaṃ tannidānaṃ kīrtiśabdaśloko bhavati tatra nonnāmajāto bhavati na mānājāto na madajātaḥ | evaṃ cāsya bhavati | na cireṇa kālena yasya cāyaṃ kīrtiślokaśabdaḥ samutthito yaś ca samutthāpito yaś ca kīrtiśabdaślokaś trayam apy etat sarveṇa sarvaṃ na bhaviṣyati | tatra kaḥ paṇḍitajātīyo 'nityeṣu na ca sthiteṣu dharmeṣu adhruveṣu annāśvāsikeṣu anunayacittam utpādayed unnato bhaven mānadarpito vā | evaṃ hi bodhisatvo lābhasatkāra-kīrtiśabdaślokeṣu sūpasthitasmṛtir viharati | | .*

n.75 The passage from “Rather, they begin” until here was rendered with reference to a corresponding passage from the sūtra cited in the Śikṣāsamuccaya: *tāvāt piṇḍāya carati yāvad asya kāryasya prāptir bhavati | anyatra yeṣu sthāneṣu caṇḍā vā kukkurās taruṇavatsā vā gāvāḥ prakṛtiduḥśīlā vā tiryagyonigatā | vihetṭhanābhiprāyā vā strīpuruṣadāradārikā jugupsitāni vā sthānāni | tāni sarveṇa sarvaṃ varjayati iti | | .*

n.76 The passage from “divide the alms” to here is cited from the sūtra, with some variation, in the Śikṣāsamuccaya: *tasmāsamuṇḍapātrād ekaṃ pratyamaṣaṃ sabrahma-cāriṇāṃ sthāpayati | dvitīyaṃ duṣkhitānāṃ tṛtīyaṃ vinīpatitānāṃ caturtham ātmanā paribhuṅkte | paribhuñjāno na raktaḥ paribhuṅkte asakto 'gṛddho 'nnadhyavasitaḥ | anyatra yāvad eva kāyasya sthitaye | yāpanāyai | tathā paribhuṅkte yathā nātisaṃlikhito bhavati | nātigurukāyaḥ | tat kasya hetoḥ | atisaṃlikhito hi kuśalapakṣaparāṇmukho bhavati | atigurukāyo middhāvaṣṭabdho bhavati | tena taṃ piṇḍapātaṃ paribhujya kuśalapakṣābhimukhena bhavitavyam | | .*

n.77

The section from “They stay in places that are neither too far nor too close,” four paragraphs above, to here, corresponds to the following citation from the sūtra presented in the *Śikṣāsamuccaya*. The Sanskrit does mention the *Ratnamegha* as the course of this citation, but the Tibetan edition of this śāstra does. It is as follows: *tadr̥śāni ca sthānāni āsrayet | yeṣu ca sthāneṣu nātidūre piṇḍapātagocarō bhavati nātisaṃnikṛṣṭe | yeṣu pānīyāni bhavantiy acchāni śucīni nirmalāny alpāyāsāni mukhaparibhogāni yāni ca sthānāni vṛkṣasaṃpannāni bhavanti puṣpasampannāni phalasaṃpannāni patrasampannāny apagataduṣṭaśvāpadāni guhāsampannāni prāgbhārasampannāni sukhaparisarpyakāṇi śāntāny advitīyāni tādr̥śāni sthānāny āsrayet | sa teṣu sthāneṣv āśrito yad anena pūrōpaṭhitam bhavati tat tribhī rātraiḥ trirdivasasya svādhyāyati nātyuccena svareṇa nātinīcena noddhatair indriyair na bahirgatena cittena prasādam upajīvan grantham upadhārayan nimittāny udgr̥hṇan middham apakrāman | saced āraṇyakasya bhikṣo rājā vopasaṃkrāmati rājamātro vānye vā brāhmaṇakṣatriyanaigamajānapadāḥ | tena teṣāṃ ādareṇa svāgatakriyā kartavyā | evaṃ cānena vaktavyaṃ | niṣīda mahārāja yathā prajñaptae āsane | saced upaviśati dvābhyāṃ apy upaveṣṭavyaṃ | sacen nopaviśati ubhābhyāṃ api nopaveṣṭavyaṃ | sacec cañcalendriyo bhavati utkarṣayitavyaṃ | tasya te mahārāja lābhāḥ sulabdhā yasya te bhūpradeśe śīlavanto guṇavanto bahuśrutāḥ śramaṇabrāhmaṇāḥ prativasanti | annupadrutās caurabhaṭādibhiḥ | | sacet sthīro bhavati vinayeh praśāntendriyaḥ bhavyaś ca bhavati dharmadeśanāyāḥ tato 'sya vicitrā dharmadeśanā upasaṃhartavyā | saced vicitrāṃ na priyāyate | saṃvegānukūlā dharmadeśanā upasaṃhartavyā | sacet saṃvegānukūlāṃ na priyāyate udārodārāṇi tathāgatamāhātmyāni upadeṣṭavyāni | brāhmaṇakṣatriyanaigamajānapadānām apy upasaṃkrāmatāṃ yathānurūpāḥ kriyā upasaṃhartavyā | sa evaṃ bahuśrutāḥ san pratibalo bhavati dhārmasravaṇikānāṃ cittam ārādhayituṃ | te ca satvās tasyāntike prītiṃ ca prasādaṃ ca prāmodyaṃ ca pratilabhantaḥ iti | | .*

n.78

The passage from “However, if shelterless bodhisattvas are physically unable to endure that” to here reflects a corresponding citation from the sūtra that appears in the *Śikṣāsamuccaya*: *yadi bhaved abhyavakāśiko bodhisatto glānakāyo apratibalakāyas tena vihāraḥkṣitena evaṃ cittam utpādayitavyaṃ | kleśa-pratipakṣārthaṃ tathāgatena dhutaḥguṇāḥ prajñaptāḥ | tathāhaṃ kariṣyāmi yathā vihārasya eva kleśānāṃ prahāṇāya ghaṭiṣyāmi | tatra ca vihāre na gr̥ddhim utpādayāmi nādhyavasānaṃ | evaṃ cāsya bhavati | kartavyo dānapatīnām anugraho nāsmābhir ātmambharibhir bhavitavyam iti | | .*

n.79

The Tibetan Degé has *sha dang 'bags pa med par bya* as a rendering for *nirāmiṣeṇa bhavitavyam*. The *Śikṣāsamuccaya* reflects this in its citation of the sūtra: *śmāśānikena nirāmiṣeṇa bhavitavyam*.

n.80

The passage from “When sleeping” to here corresponds closely to a citation from the sūtra in the *Śikṣāsamuccaya*: *te śasamṃ kalpayanto dakṣiṇena pārśvena*

*śayyāṃ kalpayanti | pādasyopari pādān ādhāya cīvaraiḥ asaṃvṛtakāyāḥ smṛtāḥ |
saṃprajānānā utthānasamjñina ālokasamjñinaḥ śayyāṃ kalpayanti | na ca
nidrāsukham āsvādayanti | na pārśvasukham anyatra yāvad evaiṣāṃ mahābhūtānāṃ
sthitaye jāpanāyai | ity anayā diśā sarvaparibhogāḥ satvārtham adhiṣṭhātavyāḥ |
ātmatṛṣṇopabhogāt tu kliṣṭāpattiḥ prajāyate | | .*

n.81 This is the passage on tranquility and special insight that has often been cited in commentarial literature dealing with this subject (see introduction i.-11).

n.82 Following Sarvanīvaraṇaviṣkambhin’s questions, the next item should be on “lists,” i.e. the abhidharma (see 1.61 and n.35), but that topic is missing from the answers here.

n.83 Translated based on S, K, and K_Y: *nyid. D: snyed.*

n.84 This passage, from “Bodhisattvas depart from their households” to here, was rendered in consultation with the following citation from the sūtra in the *Śikṣāsamuccaya*: *iha kulaputryaconskrāntagrhavāsaḥ pravrajito bodhisatvo mṛtakasadrśo 'haṃ mitrāmātyajñātisālohitānām iti nihata māno bhavati | vairoṇsṣṃ me 'bhyudgataṃ vivarṇāni ca me vāsāṃsi prāvṛtāny anyāś ca me ākalpaḥ saṃvṛtta iti nihata māno bhavati | muṇḍaḥ pātrapāṇiḥ kulāt kulam upasaṃkramāmi bhikṣāhetor bhikṣānidānam iti nihata māno bhavati | nīcanīcena cittena caṇḍālakumārasadrśena piṇḍāya carāmīti nihata māno bhavati | paiṇḍiliko 'smi saṃvṛtaḥ | parapratibaddhā ca me jīviketi nihata māno bhavati | avadhūtam avajñātaṃ pratigṛhṇāmīti nihata māno bhavati | ārādhanīyā me ācāryagurudakṣiṇīyā iti nihata māno bhavati | saṃtoṣaṇīyā me sabrahmacāriṇo | yad uta tena tenācāragocarasamudācāreṇeti nihata māno bhavati | apratilabdhanubaddhadharmān pratipatsyae iti nihata māno bhavati | kruddhānāṃ vyāpannacittānāṃ satvānāṃ madhye kṣāntibahulo vihariṣyāmīti nihata māno bhavati | | .*

n.85 This paragraph was rendered with reference to the corresponding citation from the sūtra in the *Śikṣāsamuccaya*: *daśabhiḥ kulaputra dharmaiḥ samanvāgatā bodhisatvā ananuliptā garbhamalena jāyante | katamair daśabhiḥ | yad uta | tathāgatapratimākaraṇatayā | jīṇacaityaśaṃskaraṇatayā | tathāgatacaityeṣu gandhavilepanānupradānena | tathāgatapratimāsu gandhodakasnānānupradānena | tathāgatacaityeṣu saṃmārjanopalepanānupradānena | mātāpitṛṇāṃ kāya- paricaryācaraṇena ācāryopādhyāyānāṃ kāyaparicaryācaraṇena | sabrahmacāriṇāṃ kāyaparicaryācaraṇena | tac ca nirāmiṣeṇa cittena na sāmiṣeṇa | tac ca kuśalam evaṃ pariṇāmayanti | anena kuśalamūlena sarvasatvā nirupalitā garbhamalena jāyantām iti | tac ca tīvreṇa āśayena cintayanti | ebhiḥ kulaputra daśabhir dharmair | | .*

n.86

The entire section from “When bodhisattvas see a donor or a benefactor,” six paragraphs above, to here corresponds to a long citation from the sūtra presented in the *Śīkṣāsamuccaya: na bodhisatvo dion fṃ dānapatiṃ*

dṛṣṭvoryāpatham āracayati | katham neryāpatham āracayati | na śanair mandam mandam kramān utkṣipati na nikṣipati yugamātrapreṣikayā

saviśvastapreṣikayānnābhogapreṣikayā | evaṃ kāyakuhanāṃ na karoti | katham vākkuhanāṃ na karoti | na bodhisatvo lābhahetor lābhanidānaṃ mandabhāṇī mṛdubhāṇī na priyabhāṇī bhavati | nānuvartanaṃvacanāni niścārayati | pe | | katham na cittakuhanāṃ kuroti | bodhisatvo dāyakena dānapatinā vā lābhena pravāryamāṇo vā cālpecchatāṃ darśayati | citte na spṛhām utpādayati | antardāha eṣa kulaputra yad vācālpecchatā cittaena lābhakāmatā | evaṃ hi kulaputra bodhisatvaḥ

kuhanalapanalābhāpagato bhavati | pe | na bodhisatvo dānapatiṃ vā dṛṣṭvā nimittaṃ karoti | viḡhāto me cīvareṇa | viḡhāto me pātreṇa | viḡhāto me glānabhaisajyena | na ca taṃ dāyakaṃ dānapatiṃ vā kiṃcit prārthayate | na vācaṃ niścārayati | evaṃ hi bodhisatvo nimittalābhāpagato bhavati | yāvan na bodhisatvo dāyakaṃ dānapatiṃ dṛṣṭvā evaṃ vācaṃ niścārayati | amukenāmukena vā me dānapatināmukaṃ vastu pratipāditaṃ tasya ca mayāmuka upakāraḥ kṛtaḥ | tena me śīlavān ayam iti kṛtvā idam cedam ca dattaṃ bahuśruta iti | alpeccha iti kṛtvā | mayā ca tasya

kāruṇyacittam upasthāpya parigrhītaṃ | pe | | tatra kṇa cṣatir yad uta lābhahetor lābhanidānaṃ ādhāvanaparidhāvanam dauḥśīlyasamudācaraṇam ca | cittakṣatir yad uta prārthanā | lābhināṃ ca brahmacāriṇām antike vyāpādabahulatā | evaṃ hi bodhisatvo viṣamaṃparyeṣṭilābhāpagato bhavati | pe | | iha bodhisatvo na tulutaṇena na mānakūṭena na viśraṃbhaghāṭikayā na dhūrtatayā lābham upārjayati | evaṃ hi bodhisatvo 'dharmalābhāpagato bhavati | pe | ye te lābhā staupikasamsṛṣṭā vā dhārmikasamsṛṣṭā vā sāmghikasamsṛṣṭā vādattā vānnanujñātā vā | tān na pratīcchati na svīkaroti | evaṃ hi bodhisatvo 'parisuddhalābhāpagato bhavati | yāval labdhā lābham na mamāyate | na dhanāyate | na saṃnidhiṃ karoti | kālānukālam ca śramaṇabrāhmaṇebhyo dadāti | mātāpitṛmitrāmātyajñātisālohibhyaḥ kālānukālam ātmanā paribhuṅkte paribhuṅjānaś cāraktaḥ paribhuṅkte | svanadhyavasito na cālabhyamāne lābhe khedacittam utpādayati | na paritapyati na ca dāyakaḥ dānapatināṃ antike 'prasādacittam utpādayati | | .

n.87

This is according to D and all other versions in Kangyurs belonging to the Tshalpa group. The colophon in S, along with other versions in Kangyurs belonging to the Thempangma group, read: *zhu chen gyi lo tsa ba ban dhe be ro tsa na rag shi ta dang / dharma shi las zhus te / gtan la phab pa/ skad gsar chad gyis kyang bcos lags so* (“This was edited, finalized, and revised according to the new terminological register by the chief editor-translators venerable Vairocanarakṣita and Dharmatāśīla”). The version of this text in the Phukdrak (*phug brag*) Kangyur has the additional repetition of *gtan la phab pa*, after *bcos nas*, which would read: “This was edited and finalized—finalized

based on revision done according to the new terminological register—by the chief editor-translators venerable Vairocanarakṣita and Dharmatāśīla”. See introduction i.3 and n.7.

b.

BIBLIOGRAPHY

· Tibetan and Sanskrit Source Texts ·

'phags pa dkon mchog sprin zhes bya ba theg pa chen po'i mdo. Toh 231, Degé Kangyur vol. 64 (mdo sde, wa), folios 1.a–112.b.

'phags pa dkon mchog sprin zhes bya ba theg pa chen po'i mdo. bka' 'gyur (dpe bsdur ma) [Comparative Edition of the Kangyur], krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–2009, vol. 64, pp. 3–313.

'phags pa dkon mchog sprin zhes bya ba theg pa chen po'i mdo. Stok Palace Kangyur (stog pho brang bris ma) vol. 68 (mdo sde, tsa), folios 197.b–366.a.

[IOL Tib J 161 \(http://idp.bl.uk:80/database/oo_loader.a4d?pm=IOL Tib J.161;img=2\)](http://idp.bl.uk:80/database/oo_loader.a4d?pm=IOL Tib J.161;img=2). British Library, London. Accessed through *The International Dunhuang Project: The Silk Road Online*.

[IOL Tib J 162 \(http://idp.bl.uk:80/database/oo_loader.a4d?pm=IOL Tib J.162;img=1\)](http://idp.bl.uk:80/database/oo_loader.a4d?pm=IOL Tib J.162;img=1). British Library, London. Accessed through *The International Dunhuang Project: The Silk Road Online*.

[IOL Tib J 163 \(http://idp.bl.uk:80/database/oo_loader.a4d?pm=IOL Tib J.163;img=1\)](http://idp.bl.uk:80/database/oo_loader.a4d?pm=IOL Tib J.163;img=1). British Library, London. Accessed through *The International Dunhuang Project: The Silk Road Online*.

[IOL Tib J 164 \(http://idp.bl.uk:80/database/oo_loader.a4d?pm=IOL Tib J.164;img=1\)](http://idp.bl.uk:80/database/oo_loader.a4d?pm=IOL Tib J.164;img=1). British Library, London. Accessed through *The International Dunhuang Project: The Silk Road Online*.

[IOL Tib J 233 \(http://idp.bl.uk:80/database/oo_loader.a4d?pm=IOL Tib J.233;img=1\)](http://idp.bl.uk:80/database/oo_loader.a4d?pm=IOL Tib J.233;img=1). British Library, London. Accessed through *The International Dunhuang Project: The Silk Road Online*.

Pelliot tibétain 77, section 1 ([http://idp.bl.uk:80/database/oo_loader.a4d?pm=Pelliot tibétain 77;img=1](http://idp.bl.uk:80/database/oo_loader.a4d?pm=Pelliot_tibétain_77;img=1)). Bibliothèque nationale de France, Paris. Accessed through *The International Dunhuang Project: The Silk Road Online*.

Śikṣāsamuccaya of Śāntideva. Edited by Richard Mahoney, based on the edition of Cecil Bendall [Bibliotheca Buddhica, vol. I (St. Pétersbourg: Commissionnaires de l'Académie Impériale des Sciences, 1897–1902)]. Oxford, North Canterbury: Indica et Buddhica, 2003. E-text input (http://gretil.sub.uni-goettingen.de/gretil/1_sanskr/6_sastra/3_phil/buddh/sanssr_au.htm) by Mirek Rozehnahl and Jens Braarvig. Accessed (2018) through GRETEL—Göttingen Register of Electronic Texts in Indian Languages. English translation: see Goodman, below.

. Tibetan Secondary References .

chos thams cad 'byung ba med par bstan pa (*Sarvadharmāpravṛttinirdeśa*). Toh 180, Degé Kangyur vol. 60 (mdo sde, ma), folios 267.a–296.b. English translation in Dharmachakra Translation Committee (2021).

Mahāvīryūtpatti (Tib. [*sgra*] *bye brag tu rtogs [par] byed [pa] chen po /mo*). Toh 4346. Degé Tengyur, vol. 204 (lugs kyi bstan bcos, co), folios 1.a–131.a. See also Sakaki, and Braarvig, below.

Draḥor Bampo Nyipa (*sgra sbyor bam po gnyis pa*, Skt. *Madhavyūtpatti*). Toh 4347. Degé Tengyur, vol. 204 (lugs kyi bstan bcos, co), folios 131.a–160.a. See also Braarvig, below.

Butön Rinchen Drup (*bu ston rin chen grub*). *chos kyi 'byung gnas gsung rab rin po che'i gter mdzod*. In: *gsung 'bum* (zhol par ma / ldi lir bskyar par brgyab pa), vol 24 (ya), pp. 633–1055. New Delhi: International Academy of Indian Culture, 1965–1971. English translations: see Obermiller, and Stein and Zangpo, below.

De'u José (*lde'u jo sras*). *lde'u chos 'byung*. Lhasa: bod ljongs mi dmangs dpe skrun khang, 1987.

Kamalaśīla. *Stages of Meditation II* (Tib. *sgom pa'i rim pa [bar ma]*, Skt. *Bhavanakrama*). Toh 3916. Degé Tengyur, vol. 119 (dbu ma, ki), folios 42.a–55.b.

———. *Stages of Meditation III*. (Tib. *sgom pa'i rim pa [tha ma]*, Skt. *Bhavanakrama*). Toh 3916. Degé Tengyur vol. 110 (dbu ma, ki), folios 55.b–68.b.

Kongtrul Lodrö Thaye (kong sprul blo gros mtha' yas). *theg pa chen po rgyud bla ma'i bstan bcos snying po'i don mngon sum lam gyi bshad pa srol dang sbyar ba'i rnam par 'grel ba phyir mi ldog pa seng ge 'i nga ro* [*The Irreversible Lion's Roar*]. Rumtek: Rum steg dgon pa'i par khang, 1972.

Tsongkhapa Losang Drakpa (tsong kha pa blo bzang grags pa). *skyes bu gsum gyi nyams su blang ba'i rim pa thams cad tshang bar ston pa'i byang chub lam gyi rim pa* [*The Great Treatise on the Stages of the Path*]. In Gurudeva (ed.). *Collected Works (gsun 'bum) of the Incomparable Lord Tson-kha-pa Blo-bzan-grags-pa*. Vol. 13. New Delhi: Gurudeva, 1979, pp. 33–1077. English translation: see Tsong-kha-pa (below).

Zhonnu Pal, Gö Lotsawa (Tib. 'gos lo tsA ba gzhon nu dpal). *deb ther sngon po*, reproduced from the Yans-pa-can blocks. New Delhi: International Academy of Indian Culture, 1974. English translation: see Roerich, below.

· Western Translations and References ·

Braarvig, Jens et al., trans. *Mahāvvyutpatti with sGra sbyor bam po gñis pa* (<https://www2.hf.uio.no/polyglotta/index.php?page=volume&vid=263>). Online publication: Bibliotheca Polyglotta, Thesaurus Literaturae Buddhicae, University of Oslo.

Dakpo Tashi Namgyal (*dwags po bkra shis rnam rgyal*). *Mahāmudrā: The Moonlight—Quintessence of Mind and Meditation*. Boston: Wisdom Publications, 2006.

Dharmachakra Translation Committee, trans. *Teaching How All Phenomena Are without Origin (Sarvadharmāpravṛttinirdeśa, Toh 180)*. 84000: Translating the Words of the Buddha, 2021.

Goodman, Charles. *The Training Anthology of Śāntideva: A Translation of the Śikṣāsamuccaya*. New York: Oxford University Press, 2016.

Lamotte, Etienne. *History of Indian Buddhism: From the Origins to the Śaka Era*. Translated from the French by Sara Webb-Boin. Publications de l'Institut Orientaliste de Louvain, 36. Paris: Peeters Press, 1988.

Obermiller, Eugene. *History of Buddhism in India and Tibet (chos-'byung)* by Buxton, translated from Tibetan by E. Obermiller. Materialien zur Kunde des Buddhismus 13. Heidelberg: Institut für Buddhismus-Kunde, 1931. Reprinted Delhi: Sri Satguru Publications, 1999.

Pagel, Ulrich. "The Dhāraṇīs of Mahāvvyutpatti #748: Origin and Formation." *Buddhist Studies Review* 24, no. 2 (2007): 151–91.

- Roerich, George N. *The Blue Annals: Parts I and II*. Delhi: Motilal Banarsidass, 1949, reprinted 2007.
- Sakaki, Ryōzaburo, ed. *Mahāvīyutpatti/Honyaku meigi daishū. Bonzō Kanwa*. Chibetto yaku-taikō, 2 vols. Originally published Tokyo: Shingonshū Kyōto Daigaku, 1916–1925. Sanskrit index compiled by Kyōo Nishio, 1936. Kyōto: Suzuki Research Foundation, reprint 1965.
- Sakya Pandita Translation Group. *Calling Witness with a Hundred Prostrations* (<http://read.84000.co/translation/toh267.html>). 84000: Translating the Words of the Buddha, 2011.
- Scherrer-Schaub, Cristina. “Enacting Words. A Diplomatic Analysis of the Imperial Decrees (bkas bcad) and their Application in the sGra sbyor bam po gñis pa Tradition.” *Journal of the International Association of Buddhist Studies* 25, nos. 1–2 (2002): 263–340.
- Silk, J.A. “Test Sailing the Ship of the Teachings: Hesitant Notes on Kāśyapaparivarta §§153–154.” *From Turfan to Ajanta: Festschrift for Dieter Schlingloff on the Occasion of his Eightieth Birthday*. Bhairava: Lumbini International Research Institute (2010): 897–924.
- Stein, Lisa, and Ngawang Zangpo (trs.). *Butön’s History of Buddhism in India and its Spread to Tibet: A Treasury of Priceless Scripture*. Boston: Snow Lion, 2013.
- Tsong-kha-pa. *The Great Treatise on the Stages of the Path to Enlightenment*. Vol. 3. Ithaca: Snow Lion Publications, 2004.
- Wangdu, Pasang, and Hildegard Diemberger. *dBa bzhed. The Royal Narrative concerning the Bringing of the Buddha’s Doctrine to Tibet*. Vienna: Verlag de Österreichischen Akademie der Wissenschaften, 2000.

g.

GLOSSARY

g.1 Accomplishment of all objectives

don thams cad grub pa

དོན་གམས་ཅད་གྲུབ་པ།

sarvārthasiddha

One of the ten absorptions of the bodhisattvas.

g.2 Accomplishment of the colors of the buddha body

sangs rgyas kyi sku'i kha dog yongs su rdzogs pa mngon par sgrub pa

སངས་རྒྱས་ཀྱི་སྐུ་འི་ཁ་དོག་ཡོངས་སུ་རྫོགས་པ་མངོན་པར་སྐྱབ་པ།

buddhakāyavarṇapariniṣpattyabhinihārā

One of the twelve retentions of the bodhisattvas.

g.3 Affliction

kun nas nyon mong ba

ཀུན་ནས་ཉོན་མོང་བ།

saṃkleśa

The process of karma and affliction leading to suffering.

g.4 Amartyā

mi'chi ba

མི་འཚིབ།

Amartyā

A goddess residing at Gayāśirṣā.

g.5 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

Ānanda

A great hearer disciple and principal attendant of the Buddha.

g.6 Ananta

mtha' yas

མཐའ་ཡས།

Ananta

A king of the nāgas.

g.7 Anavatapta

ma dros pa

མ་ངོས་པ།

Anavatapta

A king of the nāgas.

g.8 Anointment

dbang bskur ldan

དབང་བསྐྱར་ལྷན།

abhiṣecanī · abhiṣecavatī

One of the twelve retentions of the bodhisattvas.

g.9 Anupalipta

gos pa med pa

གོས་པ་མེད་པ།

Anupalipta

A great bodhisattva.

g.10 Avalokiteśvara

spyang ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

Avalokiteśvara

A great bodhisattva.

g.11 Balin

stobs can

སྟོབས་ཅན།

Balin

A ruler of the demigods.

g.12 Bhadrapāla

bzang skyong

བཟང་སྐྱོང་།

Bhadrapāla

A great bodhisattva.

g.13 Bhadraśrī

bzang po'i dpal

བཟང་པོའི་དཔལ།

Bhadraśrī

A great bodhisattva.

g.14 Blessing of the buddha ornaments

sangs rgyas kyi rgyan byin gyis rlabs pa

སངས་རྒྱས་ཀྱི་རྒྱན་བྱིན་གྱིས་རླབས་པ།

buddhālaṃkāradhiṣṭhitā

One of the twelve retentions of the bodhisattvas.

g.15 Candraprabha

zla ba'i 'od

ཟླ་བའི་འོད།

Candraprabha

A great bodhisattva.

g.16 Candraśrī

zla ba'i dpal

ཟླ་བའི་དཔལ།

Candraśrī

A great bodhisattva.

g.17 Carakas

spyod pa pa

སྐྱོད་པ་པ།

caraka

In Buddhist usage, a general term for non-Buddhist religious mendicants, often occurring together with parivrājakas and nirgranthas in stock lists of followers of non-Buddhist movements.

g.18 Chönyi Tsultrim

chos nyid tshul khrims

ཚས་ཉིད་ཚུལ་ཁྲིམས།

Dharmatāśīla

A translator and editor active in the late eighth and early ninth centuries, he translated a dozen important sūtras in the Kangyur including this text and was a contributor to the *Draḥor Bampo Nyipa*, an early ninth century edict and manual defining translation methodology.

g.19 Cloud of Dharma

chos kyi sprin

ཚས་ཀྱི་སྤྲིན།

dharmameghā

The tenth ground of the bodhisattvas.

g.20 Demon

bdud

བདུད།

māra

A demonic being opposed to the spread of the Dharma and the happiness of beings.

g.21 Dhanada

nor sbyin

ནོར་སྤྱིན།

Dhanada

A ruler of the demigods.

g.22 Dharmamati

chos kyi blo gros

ཚས་ཀྱི་བློ་གྲོས།

Dharmamati

A great bodhisattva.

g.23 Direct encounter with the buddhas of the present

da ltar gyi sangs rgyas mngon sum du bzhugs pa

དཔྱར་གྱི་སངས་རྒྱས་མངོན་སུམ་དུ་བཞུགས་པ།

pratyutpannabuddhasaṃmukhāvasthita

One of the ten absorptions of the bodhisattvas.

g.24 Doubtless entry to the correct understanding

so so yang dag par rig pa nges pa la 'jug pa

སོ་སོ་ཡང་དག་པར་རིག་པ་ངེས་པ་ལ་འཇུག་པ།

pratisaṃvinnīścayāvātārā

One of the twelve retentions of the bodhisattvas.

g.25 Eloquence

spobs pa

སྤྲོས་པ།

pratibāna

The quality of intelligence, inspiration, and confident knowledge that allows one to teach and talk in the most appropriate way, even for very long stretches of time.

g.26 Endurance

mi mjed pa

མི་མཇེད་པ།

Sahaloka

According to Abhidharma cosmology, the universe within which our world is located.

g.27 Entry to the unobstructed gate

chags pa med pa'i sgor 'jug pa

ཚགས་པ་མེད་པའི་སྐོར་འཇུག་པ།

asaṅgamukhapraveśā

One of the twelve retentions of the bodhisattvas.

g.28 Excellent Intelligence

legs pa'i blo gros

ལེགས་པའི་སྒོ་གྲོས།

sādhumatī

The ninth ground of the bodhisattvas.

g.29 Far Reaching

ring du song ba

རིང་དུ་སོང་བ།

dūraṅgama

The seventh ground of the bodhisattvas.

g.30 Firm abode

shin tu gnas pa

ཤིན་ཏུ་གནས་པ།

supraṭiṣṭhita

One of the ten absorptions of the bodhisattvas.

g.31 Flaming

'od 'phro ba can

འོད་འཕྲོ་བ་ཅན།

arciṣmatī

The fourth ground of the bodhisattvas.

g.32 Gambhīraghoṣasvaranādita

zab mo'i dbyangs kyi nga ro sgrogs pa

ཟབ་མོའི་དབྱངས་ཀྱི་ངར་རོ་སྒྲོགས་པ།

Gambhīraghoṣasvaranādita

A great bodhisattva.

g.33 Gandhamādana

ri spos kyi ngad ldang ba

རི་སྒྲོས་ཀྱི་ངད་ལྗང་བ།

Gandhamādana

One of ten “kings of mountains” according to Abhidharma cosmology.

g.34 Gayā

ga ya

ག་ཡ།

Gayā

City in Magadha, now in the Indian state of Bihar, on the left bank of the River Nairañjanā (parts of which are now called the Lilaja and Phalgu), a tributary of the Ganges.

g.35 Gayāśīrṣa Hill

ga yA mḡo'i ri

ག་ཡུ་མགོ་འི་རི།

Gayāśīrṣa

A sacred hill immediately to the south of the city of Gayā. Its name means “Gayā head,” and may derive from pre-Buddhist legends of a buried, reclining giant—in one version, a demon king called Gayāsura who was immobilised by Viṣṇu, and in another a saintly prince called Gaya; this hill marks the position of his head, with other features of the landscape in the region associated with other parts of his body.

g.36 Hard to Conquer

shin tu sbyangs dka' ba

ཤིན་ཏུ་སྤྱད་ས་དགའ་བ།

sudurjayā

The fifth ground of the bodhisattvas.

g.37 Hearer

nyan thos

ཉན་ཐོས།

śrāvaka

Someone who practices the teachings of the Hearers' Vehicle to achieve liberation from saṃsāra through direct perception of the absence of a personal self.

g.38 Heaven Free from Strife

'thab bral

འཐབ་བྲལ།

Yāmā

The third of the six heavens of the desire realm.

g.39 Heaven of Delighting in Emanations

'phrul dga'

འཕྲུལ་དགའ།

Nirmāṇarati

The fifth of the six heavens of the desire realm.

g.40 Heaven of Joy

dga' ldan

དགའ་ལྷན།

Tuṣita

The fourth of the six heavens of the desire realm. In Buddhist thought it is where all future buddhas dwell prior to their awakening.

g.41 Heaven of Making Use of Others' Emanations

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

Paranirmitavaśavartin

The sixth and highest of the six heavens of the desire realm.

g.42 Heaven of the Four Great Kings

'rgyal chen bzhi'i ris

འརྒྱལ་ཆེན་བཞིའི་རིས།

Caturmahārājakāyika

The first of the six heavens of the desire realm.

g.43 Heaven of the Thirty-Three

sum cu rtsa gsum gyi ris

སུམ་རུཅུ་གསུམ་གྱི་རིས།

Trayastrīṅśat

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

g.44 Heroic gait

dpa' bar 'gro ba

དཔའ་བར་འགྲོ་བ།

śūraṃgama

One of the ten absorptions of the bodhisattvas.

g.45 Immovable

mi bsgul pa

-

མི་བསྐྱུལ་པ།

akampya

One of the ten absorptions of the bodhisattvas.

g.46 Inexhaustible casket

mi zad pa'i za ma tog

མི་ཟད་པའི་ཟ་མ་རྟོག།

akṣayakaraṇḍā

One of the twelve retentions of the bodhisattvas.

g.47 Infinite spinning

'khyil ba mtha' yas

འཁྲིལ་བ་མཐའ་ཡས།

anantāvartā

One of the twelve retentions of the bodhisattvas.

g.48 Insight

shes rab

ཤེས་རབ།

prajñā

The mental factor or power that discerns phenomena.

g.49 Irreversible

phyir mi ldog pa

ཕྱིར་མི་ལྡོག་པ།

avinivartanīya

One of the ten absorptions of the bodhisattvas.

g.50 Jambudvīpa

'dzam bu gling

འཛམ་བུ་གླིང།

Jambudvīpa

The continent to the south of Mount Sumeru, according to Abhidharma cosmology.

g.51 Jayamati

rgyal ba'i blo gros

ལྷན་བཞུགས་ལྷོ་གྲོ་སེམས།

Jayamati

A great bodhisattva.

g.52 Jewel mine

dkon mchog 'byung gnas

དཀོན་མཚོག་འབྱུང་གནས།

Ratnākara

One of the ten absorptions of the bodhisattvas.

g.53 Jñānagarbha

ye shes kyi snying po

ཡེ་ཤེས་ཀྱི་སྡིང་པོ།

Jñānagarbha

A great bodhisattva.

g.54 Jñānamati

ye shes kyi blo gros

ཡེ་ཤེས་ཀྱི་བློ་གྲོ་སེམས།

Jñānamati

A great bodhisattva.

g.55 Jñānaprabha

ye shes kyi 'od

ཡེ་ཤེས་ཀྱི་འོད།

Jñānaprabha

A great bodhisattva.

g.56 Jñānaśrī

ye shes kyi dpal

ཡེ་ཤེས་ཀྱི་དཔལ།

Jñānaśrī

A great bodhisattva.

g.57 Joyous

rab tu dga' ba

རབ་དུ་དགའ་བ།

pramuditā

The first ground of the bodhisattvas.

g.58 Kāśi

ka shi

ཀཾ་ཤི།

Kāśi

Another name for Vārāṇasī.

g.59 Kauśika

kau shi ka

ཀོ་ཤི་ཀ།

Kauśika

An epithet of Indra.

g.60 Kongtrul Lodrö Thaye

kong sprul blo gros mtha' yas

ཀོང་སྐུལ་བློ་བློ་མཐའ་ཡས།

—

A famous Tibetan scholar practitioner of the nineteenth century.

g.61 Krośa

rgyang grags

རྒྱུང་གྲགས།

krośa

An ancient unit of measuring distance. Approximately 2.25 English miles, although it is calculated differently in various systems.

g.62 Lamp of wisdom

ye shes sgron ma

ཡེ་ཤེས་སྐྱོན་མ།

jñānolka

One of the ten absorptions of the bodhisattvas.

g.63 League

dpag tshad

དཔག་ཚད།

yojana

An ancient unit of measuring distance. Approximately nine miles, although it is calculated differently in various systems.

g.64 Limitless colors

kha dog mtha' yas pa

ཁ་དོག་མཐའ་ཡས་པ།

Anantavarṇā

One of the twelve retentions of the bodhisattvas.

g.65 Lokāyata

'jig rten rgyang phan pa

འཇིག་རྟེན་རྒྱང་པན་པ།

lokāyata

While this term is used as a name for the ancient materialists, it can also refer to non-Buddhist extremists in general.

g.66 Lotus array

padma'i bkod pa

པདྨའི་བཀོད་པ།

padmavyūhā

One of the twelve retentions of the bodhisattvas.

g.67 Lumbinī

lum bi

ལུམ་བི།

Lumbinī

The place where the Buddha was born, located in what is now Southern Nepal.

g.68 Mahābrahmā

tshangs pa chen po

ཚེངས་པ་ཚེན་པོ།

Mahābrahmā

A deity who rules the Brahmā realms.

g.69 Mahāghoṣasvararāja

sgra chen po'i dbyangs kyi rgyal po

སྤྲུ་ཆེན་པོའི་དབྱངས་ཀྱི་རྒྱལ་པོ།

Mahāghoṣasvararāja

A great bodhisattva.

g.70 Mahāmaudgalyāyana

maud gal gyi bu · maud gal gyi bu chen po

མོད་གལ་གྱི་བུ། མོད་གལ་གྱི་བུ་ཆེན་པོ།

Maudgalyāyana · Mahāmaudgalyāyana

A close hearer disciple of the Buddha, reknowned for his miraculous powers.

Also rendered here just as “Maudgalyāyana.”

g.71 Mahāmucilinda

btang bzung chen po

བཏང་བརྩུང་ཆེན་པོ།

Mahāmucilinda

One of ten “kings of mountains” according to Abdhidharma cosmology.

g.72 Mahāsthāmaprāpta

mthu chen thob

མཐུ་ཆེན་ཐོབ།

Mahāsthāmaprāpta

A great bodhisattva.

g.73 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

Maheśvara

A god who rules over the heavenly pure abodes.

g.74 Maitreya

'byams pa

འབྲུམས་པ།

Maitreya

A great bodhisattva.

g.75 Manasvin

gzi can

གཟི་ཅན།

Manasvin

A king of the nāgas.

g.76 Manifest

mngon du gyur ba

མངོན་དུ་གྱུར་བ།

abhimukhī

The sixth ground of the bodhisattvas.

g.77 Mañjuśrīkumārabhūta

'jams dpal gzhon nu gyur pa

འཇམ་མཁ་དཔལ་གཞོན་ནུ་གྱུར་པ།

Mañjuśrīkumārabhūta

A great bodhisattva.

g.78 Mendicant

dge sbyong

དགེ་སྦྱོང།

śramaṇa

An ordained Buddhist practitioner. Pairs often with “priest” (brahmaṇa).

g.79 Mucilinda

ri btang bzung

རི་བྱང་བརྩུང།

Mucilinda

One of ten “kings of mountains” according to Abdhidharma cosmology.

g.80 Nirgranthas

gcer pu pa

གཅེར་ཕུ་པ།

nirgrantha

In Buddhist usage, a non-Buddhist religious mendicant, usually referring to Jains, who eschews clothing and possessions.

g.81 Ocean-like seal

rgya mtsho'i phyag rgya

རྒྱ་མཚོའི་ཕྱག་རྒྱ།

Sāgaramudrā

One of the twelve retentions of the bodhisattvas.

g.82 One with wisdom

ye shes ldan

ཡེ་ཤེས་ལྡན།

jñānavatī

One of the twelve retentions of the bodhisattvas.

g.83 Padmagarbha

pad ma'i snying po

པད་མའི་སྤྱིང་པོ།

Padmagarbha

A great bodhisattva.

g.84 Padmanetra

pad ma'i mig

པད་མའི་མིག།

Padmanetra

The buddha of the distant world Realm of Lotuses; also, the name of a great bodhisattva in the audience of this sūtra.

g.85 Padmaśrī

pad+ma'i dpal

པདྨའི་དཔལ།

Padmaśrī

A great bodhisattva.

g.86 Pāpīyān

sdig can

སྡིག་ཅན།

Pāpīyān

A demonic being who resides in the Heaven of Making Use of Others' Emanations. An epithet of Māra.

g.87 Parivrājakas

kun tu rgyu

ཀུན་ཏུ་རྒྱུ།

parivrājaka

A non-Buddhist religious practitioner who has no fixed residence.

g.88 Prātimokṣa

so sor thar pa

སོ་སོར་ཐར་པ།

prātimokṣa

“Prātimokṣa” is the name given to the code of conduct binding on monks and nuns. The term can be used to refer both to the disciplinary rules themselves and to the texts from the Vinaya that contain them. There are multiple recensions of the *Prātimokṣa*, each transmitted by a different monastic fraternity in ancient and medieval India. Three remain living traditions, one of them the Mūlasarvāstivāda Vinaya of Tibetan Buddhism. Though the numbers of rules vary across the different recensions, they are all organized according to the same principles and with the same disciplinary categories. It is customary for monastics to recite the *Prātimokṣa Sūtra* fortnightly.

g.89 Pure tune

sgra dbyangs nam par dag pa

སྒྲ་དབྱངས་ནམ་པར་དག་པ།

viśuddhasvaranirghoṣā

One of the twelve retentions of the bodhisattvas.

g.90 Purification

rnam par byang ba

རྣམ་པར་བྱང་བ།

vyavadāna

The process of liberation from saṃsāra through the application of the path.

g.91 Radiant

'od byed pa

འོད་བྱེད་པ།

prabhākarī

The third ground of the bodhisattvas.

- g.92 Ratnacūḍa
gtsug na rin po che
གཏུག་ན་རིན་པོ་ཆེ།
Ratnacūḍa
A great bodhisattva.
- g.93 Ratnadhvaja
rin po che'i rgyal mtshan
རིན་པོ་ཆེའི་རྒྱལ་མཚན།
Ratnadhvaja
A great bodhisattva.
- g.94 Ratnagarbha
rin po che'i snying po
རིན་པོ་ཆེའི་སྙིང་པོ།
Ratnagarbha
A great bodhisattva.
- g.95 Ratnākara
rin po che 'byung gnas
རིན་པོ་ཆེ་འབྱུང་གནས།
Ratnākara
A great bodhisattva.
- g.96 Ratnaketu
rin po che'i tog
རིན་པོ་ཆེའི་རྟོག།
Ratnaketu
A great bodhisattva.
- g.97 Ratnakūṭa
rin po che brtsegs pa
རིན་པོ་ཆེ་བརྟེན་པ།
Ratnakūṭa
A great bodhisattva.
- g.98 Ratnamudrāhasta

lag na phyag rgya rin po che

ལག་ན་ཕྱག་རྒྱ་རིན་པོ་ཆེ།

Ratnamudrāhasta

A great bodhisattva.

g.99 Ratnamukuṭa

rin po che'i cod pan

རིན་པོ་ཆེའི་ཚོད་པན།

Ratnamukuṭa

A great bodhisattva.

g.100 Ratnapāṇi

lag na rin po che

ལག་ན་རིན་པོ་ཆེ།

Ratnapāṇi

A great bodhisattva.

g.101 Ratnaśikhara

rin po che'i rtse mo

རིན་པོ་ཆེའི་རྩེ་མོ།

Ratnaśikhara

A great bodhisattva.

g.102 Ratnaśrī

rin po che'i dpal

རིན་པོ་ཆེའི་དཔལ།

Ratnaśrī

A great bodhisattva.

g.103 Realm of Lotuses

padma can

པདྨ་ཅན།

Padmāvātī

A buddhfield in the east.

g.104 Realm of phenomena

chos kyi dbying

ཚོམ་གྱི་དབྱིང་།

ཚས་ཀྱི་དབྱིང་།

dharmadhātu

The field or nature of ultimate reality.

g.105 Realm of the Lord of Death

gshin rje'i 'jig rten

གཤེན་རྗེའི་འཇིག་རྟེན།

Yamaloka

In this text, another name for the hungry ghost realm; Yama is also sometimes said to preside over the hell realms.

g.106 Rinchen Tso

rin chen 'tsho

རིན་ཆེན་འཚོ།

Ratnaraksita

One of the translators of this text.

g.107 Sāgara

rgya mtsho

རྒྱ་མཚོ།

Sāgara

A king of the nāgas.

g.108 Śakra

rgya sbyin

རྒྱ་སྤྱིན།

Śakra

A divine being who rules the Heaven of the Thirty-Three.

g.109 Samādhigarbha

ting nge 'dzin gyi snying po

ཏིང་ངེ་འཛིན་གྱི་སྤྱིང་པོ།

Samādhigarbha

A great bodhisattva.

g.110 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

Samantabhadra

A great bodhisattva.

g.111 Samantacandra

kun tu zla ba

ཀུན་ཏུ་ལྷ་བ།

Samantacandra

A great bodhisattva.

g.112 Samantacāritramati

kun tu spyod pa'i blo gros

ཀུན་ཏུ་སྐྱོད་པའི་བློ་གྲོས།

Samantacāritramati

A great bodhisattva.

g.113 Samantanetra

kun nas mig

ཀུན་ནས་མིག།

Samantanetra

A great bodhisattva.

g.114 Samantaprāsādika

kun tu mdzes

ཀུན་ཏུ་མཛེས།

Samantaprāsādika

A great bodhisattva.

g.115 Samanteryapatha

kun tu spyod lam

ཀུན་ཏུ་སྐྱོད་ལམ།

Samanteryapatha

A great bodhisattva.

g.116 Saṃtuṣita

yongs su dga' ldan

ཡོངས་སུ་དགའ་ལྷན།

Samtuṣita

A god.

g.117 Sārthavāha

ded dpon

དེད་དཔོན།

Sārthavāha

A māraputra, member of the māra type of nonhuman being often rendered as “demon” but in this case without a negative or harmful character.

g.118 Sarvamalāpagata

dri ma kun bral

དྷི་མ་ཀུན་བྲལ།

Sarvamalāpagata

A great bodhisattva.

g.119 Sarvanīvaraṇaviṣkambhin

sgrib pa thams cad rnam par sel ba

སྒྲིབ་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ།

Sarvanīvaraṇaviṣkambhin

A great bodhisattva, visitor from the distant buddhfield of Padmanetra, and the Buddha Śākyamuni’s main interlocutor in this text.

g.120 Simhanādanādin

seng ge’i sgra sgrogs

སེང་གེ་འི་སྒྲ་སྒོགས།

Simhanādanādin

A great bodhisattva.

g.121 Simhavikrīḍita

seng ge rnam par rol pa

སེང་གེ་རྣམ་པར་རོལ་པ།

Simhavikrīḍita

A great bodhisattva.

g.122 Solitary buddha

rang rgyal

པར་རྒྱལ།

pratyekabuddha

A person who in his final life achieves realization through contemplating the twelve links of dependent origination without following an external teacher.

g.123 Songtsen Gampo

srong btsan sgam po

སྲོང་བཙན་སྐམ་པོ།

—

A famous Tibetan king of the seventh century.

g.124 Special insight

lhag mthong

ལྷག་མཐོང་།

vipāśyanā

An important form of Buddhist meditation focusing on developing insight into the nature of phenomena. Often presented as part of a pair of meditation techniques, the other being “tranquility.”

g.125 Specialists in the lists

ma mo 'dzin pa

མ་མོ་འཛིན་པ།

mātrkādhara

The ancient specialists in what later evolved to be the ābhidharmikas.

g.126 Splendorous sunlight

nyi ma'i 'od kyi gzi brjid

ཉིམ་འཛོལ་གྱི་གཟི་བརྒྱན།

sūryaprabhateja

One of the ten absorptions of the bodhisattvas.

g.127 Śrīgarbha

dpal gyi snying po

དཔལ་གྱི་སྡིང་པོ།

Śrīgarbha

A great bodhisattva.

- g.128 Śrītejas
dpal gyi gzi brjid
 དཔལ་གྱི་གཟི་བརྗིད།
Śrītejas
 A nāga prince.
- g.129 Stainless
dri ma med pa
 འཇིག་མེད་པ།
vimalā
 The second ground of the bodhisattvas.
- g.130 Śubhagarbha
dge ba'i snying po
 དགེ་བའི་སྤྱིང་པོ།
Śubhagarbha
 A great bodhisattva.
- g.131 Śubhavimalagarbha
dge ba dri ma med pa'i snying po
 དགེ་བ་འཇིག་མེད་པའི་སྤྱིང་པོ།
Śubhavimalagarbha
 A great bodhisattva.
- g.132 Sunirmita
rab 'phrul dga'
 རབ་འཕྲུལ་དགའ་ལ།
Sunirmita
 The chief god of the Heaven of Delighting in Emanations.
- g.133 Sūryagarbha
nyi ma'i snying po
 ཉི་མའི་སྤྱིང་པོ།
Sūryagarbha
 A great bodhisattva.
- g.134 Sūryaprabha

nyi ma'i 'od

ཉིམ་འཛོལ།

Sūryaprabha

A great bodhisattva.

g.135 Suvarṇagarbha

gser gyi snying po

གསེར་གྱི་སྤྲིང་པོ།

Suvarṇagarbha

A great bodhisattva.

g.136 Suyāma

rab 'thab bral

རབ་འཐབ་བྲལ།

Suyāma

The chief god of the Heaven Free from Strife.

g.137 Tathāgatagarbha

de bzhin gshegs pa'i snying po

དེ་བཞིན་གཤེགས་པའི་སྤྲིང་པོ།

Tathāgatagarbha

A great bodhisattva.

g.138 Three forms of awakening

byang chub gsum

བྱང་ཚུབ་གསུམ།

tribodhi

The three levels of awakening that are respectively achieved by hearers, solitary buddhas, and perfect buddhas.

g.139 Three spheres

'khor gsum

འཁོར་གསུམ།

trimaṇḍala

Object, agent, and action.

g.140 Tönmi Sambhoṭa

thon mi sam+b+ho Ta

ཐོན་མི་སེམ་ཐོ་ཏ།

—

The seventh century scholar and minister credited with developing the Tibetan alphabet.

g.141 Tranquility

zhi gnas

ཞི་གནས།

śamatha

One of the basic forms of Buddhist meditation, centering on a peaceful focus. Often presented as part of a pair of meditation techniques, with the other technique being “special insight.”

g.142 Tsongkhapa Losang Drakpa

tsong kha pa blo bzang grags pa

ཙོང་ཁ་པ་བློ་བཟང་གྲགས་པ།

—

The founder of the Gelukpa school of Tibetan Buddhism.

g.143 Universal Illumination

kun tu 'od

ཀུན་ཏུ་འོད།

samantaprabhā

The ground of buddhahood.

g.144 Universally superior jewel

rin chen kun tu 'phags

རིན་ཆེན་ཀུན་ཏུ་འཕགས།

ratnasamudgata

One of the ten absorptions of the bodhisattvas.

g.145 Unshakable

mi g.yo ba

མི་གཡོ་བ།

acalā

The eighth ground of the bodhisattvas.

- g.146 Uttaramati
bla ma'i blo gros
ལྷ་མའི་སྒོ་གོས།
Uttaramati
A great bodhisattva.
- g.147 Vajragarbha
rdo rje'i snying po
རྡོ་རྗེ་སྡིང་པོ།
Vajragarbha
A great bodhisattva.
- g.148 Vajramati
rdo rje'i blo gros
རྡོ་རྗེ་སྒོ་གོས།
Vajramati
A great bodhisattva.
- g.149 Vaśavartin
dbang byed
དབང་བྱེད།
Vaśavartin
The chief god of the Heaven of Making Use of Others' Emanations.
- g.150 Vāsuki
nor rgyas gyi bu
ནོར་རྒྱལ་གྱི་བུ།
Vāsuki
A king of the nāgas.
- g.151 Vemacitra
tags bzang ris
ཏགས་བཟང་རིས།
Vemacitra
A ruler of the demigods.
- g.152 View of the transitory collection

'jig tshogs la lta ba

འཇིག་ཚོགས་ལ་ལྟ་བུ།

satkāyadr̥ṣṭi

The construction of personal identity in relation to the five aggregates.

g.153 Vimalanetra

dri ma med pa'i mig

དྲི་མ་མེད་པའི་མིག་

Vimalanetra

A great bodhisattva.

g.154 Vimukticandra

rnam par grol ba'i zla ba

རྣམ་པར་གྲོལ་བའི་རྣམ་བུ།

Vimukticandra

A great bodhisattva.

g.155 Viśālanetra

yangs pa'i mig

ཡངས་པའི་མིག་

Viśālanetra

A great bodhisattva.

g.156 Viśeṣamati

khyad par blo gros

ཁྱད་པར་རྩོམ་གྲོས།

Viśeṣamati

A great bodhisattva.