The Perfection of Generosity

Dānapāramitā
The Noble Great Vehicle Sūtra “The Perfection of Generosity”

Āryadānapāramitānāmamahāyānasūtra
CONTENTS

ti. Title
co. Contents
s. Summary
ac. Acknowledgements
i. Introduction
tr. The Translation
  1. How Bodhisattvas Exert Themselves in the Ten Virtuous Actions
  2. How Bodhisattvas Exert Themselves in the Ten Perfections
c. Colophon
ab. Abbreviations
n. Notes
b. Bibliography
g. Glossary
SUMMARY

s.1 In this sūtra a bodhisattva asks the Buddha how bodhisattvas should exert themselves after having given rise to the mind set on awakening. The Buddha replies by describing the ten virtuous actions and the motivation that bodhisattvas should engender when they engage in those practices. Next, after explaining how they should exert themselves in the ten perfections, the Buddha presents a detailed explanation of the perfection of generosity, focusing on the compassionate motivation that bodhisattvas cultivate while practicing it. A particular feature of this sūtra is how it details the significance of making different kinds of offering, in terms of the spiritual attainments, qualities of awakening, and other benefits that will result.

ACKNOWLEDGEMENTS

ac.1 This text was translated by the Dharmachakra Translation Committee under the guidance of Chökyi Nyima Rinpoche. Benjamin Collet-Cassart translated the text from Tibetan into English and wrote the introduction. Andreas Doctor compared the draft translation with the original Tibetan and edited the text. Anders Bjornback and Alex Yiannopoulos also assisted this project by sharing their draft translation of the first section of this sūtra with the other translators.
The Perfection of Generosity belongs to the general sūtra section of the Tibetan Kangyur. It does not appear to have been translated into Chinese, and we have not come across any mention of its title in Indian commentarial works. It does not seem, therefore, to have had a particularly influential role in Buddhist India. Until recently, it had also not attracted notable attention in modern scholarship. In 2014, however, Jason McCombs included a full translation of The Perfection of Generosity, along with an introduction to the text, in his doctoral dissertation.¹

As is common with this genre of Buddhist literature, the absence of concrete historical data makes it hard to place the sūtra historically with much certainty. Still, based on particular doctrinal and literary elements, McCombs argues for a tentative date of its being set out in written form somewhere around the fifth or sixth century. To sum up his arguments, the sūtra seems to be fairly developed doctrinally, with various lists of philosophical concepts and practices appearing in their later rather than earlier forms. For example, the text speaks of the ten perfections (pāramitās) rather than the earlier, standard list of six. And perhaps the most significant feature of the sūtra from a historical viewpoint is the mention of three goddesses in attendance at the Buddha’s teaching: Umā (dka’ bzlog ma), Mahāśrīdevī (dpal gyi lha mo chen mo), and Bhairavī (’jigs byed ma). These goddesses generally do not appear in Indian literature until the fifth century, and it is therefore reasonable to accept McCombs’ tentative dating of the sūtra.²

The sūtra is set in Kapilavastu, the city in which the Buddha had lived during his childhood and youth, and to which he returned at times after his awakening. It is on one of these occasions that we find him residing in the parks of his father, King Śuddhodhana. In the first chapter, after a lengthy introduction, a bodhisattva asks the Buddha about the practices in which bodhisattvas should exert themselves once they have aroused the mind set on awakening. The Buddha first answers by explaining how to engage with the path of the ten virtuous actions and describing the altruistic attitudes that bodhisattvas should cultivate in this regard. Next, in the second chapter of the sūtra, the Buddha
explains how bodhisattvas should endeavor in the practices of the ten perfections, using a repetitive formula interspersed with verses. The Buddha provides a detailed explanation of the way bodhisattvas should practice the perfection of generosity in particular, emphasizing the compassionate motivation that must underlie the act of giving. A particular feature of the sūtra lies in the significance it describes for each of many different kinds of object offered in terms of the specific spiritual attainments, qualities of awakening, and other benefits that will result.

The sūtra was translated into Tibetan by the prolific translator Yeshé Dé sometime during the late eighth or early ninth century, when the majority of sūtras were translated into Tibetan. According to the colophon, Yeshé Dé was assisted in his task by the renowned Indian scholar Prajñāvarman. As further testament to the date of translation, we also find the sūtra included in the ninth century Denkarma (ldan dkar ma) Palace catalog of translated scriptures, where it is grouped under the category of “Mahāyāna, general sūtras of ten or fewer fascicles,” and is said to have two fascicles (bam po), although no fascicle division is recorded in the text. Within the Degé Kangyur itself, the sūtra is placed next to another sūtra that likewise includes the term “generosity” in its title. However, as McCombs points out, The Perfection of Generosity also overlaps significantly in terms of content with larger sections found in other sūtras in the Kangyur. The organizing principle for the arrangement of the text in the Degé Kangyur (and others predominantly of Tshalpa lineage) appears to have had more to do with the title of the sūtra than its content, as is not uncommon when it comes to the structure of the Tibetan Kangyur collections.

The text contains a single chapter colophon (at 1.37) demarcating the Buddha’s initial teaching on the ten virtuous actions from the part that follows on the ten perfections. To the two chapters thus formed we have added descriptive chapter titles that do not, it should be noted, appear in the source text. This chapter colophon also makes mention of an alternative title for the sūtra, The Array That Ornaments, Adorns, and Decorates All Buddha Qualities (sangs rgyas kyi chos thams cad kyi rgyan dang / spud pa dang / lhab lhub bkod pa).

This English translation is based primarily on the Degé Kangyur version, in consultation with the Comparative Edition (dpe bsdur ma) and the Stok Palace Manuscript Kangyur.
THE TRANSLATION

The Noble Great Vehicle Sūtra

The Perfection of Generosity
How Bodhisattvas Exert Themselves in the Ten Virtuous Actions

F.77.a Homage to all buddhas and bodhisattvas!

F.77.b

Thus did I hear at one time. The Blessed One, in order to benefit his kinsmen and the local people, was residing in the parks of King Śuddhodhana in the city of Kapilavastu, parks adorned with many hundreds of thousands of trees of different types, such as sāla, palmyra, tamāla, karṇikāra, juniper, walnut, kharjūra, śipan, nīpa, mango, pear, āmalakī, wood apple, pomegranate, elephant apple, plantain, banyan fig, goolar fig, myrobalan, aśvattha, vārśika, nutmeg, dhanuṣkarī, rosewood, magnolia, aśoka, taraṇī, pāṭalā, śiriṣa, and arjun trees. The parks were beautified by cascading streams, waterfalls, lakes, pools, ponds, and springs of fragrant water filled with purple, pink, red, and white lotus flowers. There one could hear the calls of geese, peacocks, cranes, ducks, cuckoos, ospreys, parrots, grouse, pheasants, partridges, nightingales, and wild ducks. Countless honeybees buzzed in the air. The water in the parks possessed eight special qualities and was limpid, flavorful, cool, pristine, and pure. The grass was green, soft and tender, and as pleasing to the touch as silk, wool, cotton, raw silk, kācilindika cloth, and linen. Those fine parks were beautiful, clean, and free of any stones, pebbles, gravel, dirt, mud, or refuse. They were also home to various wild animals, such as śarabha, spotted deer, monkeys, cats, brown bears, rabbits, black bears, hyenas, and a number of different birds. Hundreds of thousands of other beings were also present, such as gods and goddesses of the night, guardians of the world, Varuṇa, Śiva, Yama, Virūḍhaka, Kubera, Śakra, Virūpākṣa, and Dhrētarāṣṭra, as well as asuras, garuḍas, gandharvas, kimṇaras, and mahoragas.

A large saṅgha of seventy-seven thousand monks was also residing there, including venerable Śāradvatīputra, venerable Mahāmaudgalyāyana, venerable Subhūti, venerable Kapphiṇa, venerable Gavāṃpati, venerable Mahākauṣṭhila, venerable Bharadvāja, venerable Ājñātakauṇḍinya, venerable Bhadrika, venerable Pūrṇa, venerable Suśubha, venerable Cūḍāpanthaka, venerable
Bakkula, venerable Rāhula, venerable Upananda, venerable Nanda, and venerable Ānanda. With the exception of one person—namely, venerable Ānanda—they were all worthy ones who had exhausted the defilements and were without afflictions. They were endowed with powers, and had liberated minds and liberated insight. They were of noble origin and like great elephants. Their work was done, their deeds were done, they had laid down their burden, they had accomplished their own welfare, and their ties to existence were exhausted. Due to their correct perception, their minds were utterly liberated, and they had perfected the sacred mastery of all mental states.

Also present was a great assembly of trillions of bodhisattvas that included the bodhisattva great beings Maitreya; Mañjuśrīkumāra; Avalokiteśvara; Mahāsthāmaprāpta; Samantabhadra; Ākāśagarbha; Devamukha; Ratnamukha; Ratnapāṇi; Ratnaprabha; [F.78.a] Ratnagarbha; Ratracūḍa; Ratnasimha; Ratnājālin; Jālinīprabha; Sūryaprabha; Candraprabha; Stable Strength; Dṛḍhamati; Dṛḍhavīrya; Dṛḍhavikrama; Determined Effort; Mahotsāha; Prāmodyarāja; Bhaiṣajyarāja; Bhaiṣajyasamudgata;7 King Precious Moonlight of Pure Virtue; Kamaladalavimalanākṣatrarājasamukusmitābhijña; Hair in a Topknot Shining Dark Like Bees, Ink, Peacocks, and Nightingales; Smiling Face That Brightly Shines Like the Moon and a Lotus Flower; Top Ornament of Precious Qualities With Magnificent Sapphire-Like Eyes; Equal and Evenly Set Teeth White Like Silver, Conch Shells, the Moon, a White Lotus, and Milk; Tongue Wide as the Leaves of Palm and Plantain Trees and Resembling a Copper Plate; Voice as Delightful as the Songs of Cuckoos, Parrots, Grouse, Pheasants, and Kalaviṅka Birds; Moonlike Body; Rising Sun; Resembling the Karṇikāra Tree, the Mango Tree, and the Blooming Burflower Tree; and the bodhisattva great being Slender, Supple, Firm, Fine, and Smooth Limbs Youthful Like Flowers and with Copper-Colored Nails.

Including these bodhisattvas, there were a total of ninety-nine thousand bodhisattvas, all of whom were irreversible in their progress and turned the wheel of the irreversible Dharma. They had subjugated demons and opponents and overcome all the activities of Māra. They were experts in the knowledge that engages with the domain of the thus-gone ones. They had developed the superknowledges,5 attained the retention that brings about the final gateway of the absorption of bravery, and mastered the skillful means related to all the perfections. [F.78.b] They revealed different world systems, had donned the great armor, and had no doubts concerning the qualities of the buddhas. By contemplating all the latent tendencies of the primary and secondary afflictions, they had conquered pride and its attendant habitual tendencies and predispositions. As such, they were disciplined and gentle. They had perfected the applications of mindfulness, the true exertions, the bases of miraculous power, the powers, the strengths, the factors of awakening, and other qualities of
the path such as love, compassion, joy, equanimity, patience, and intention, as well as other wholesome propensities. They were free of pride, vanity, haughtiness, aggression, arrogance, miserliness, selfishness, possessiveness, fixation, attachment, grasping, oblivion, craving, and longing. For countless eons they had endeavored to benefit and bring happiness to both themselves and others, and they had thoroughly gathered the roots of virtue and perfected the accumulations. They were free of hypocrisy, deceit, lies, slander, harsh words, killing, harming, bondage, wrong views, threatening, quarreling, strife, fighting, dispute, dueling, and all related afflictions.

Also in attendance were the four guardians of the world: the great king Vaiśravaṇa, the great king Dhṛtarāṣṭra, the great king Virūḍhaka, and the great king Virūpākṣa, each surrounded by his respective attendants. There were the yakṣa general Pāñcika accompanied by his sons, the yakṣa general Vajrapāṇi with his retinue of yakṣas, and the great bhūta Hārītī with her retinue of female yakṣas. Śaṅkhinī, Female Spear Holder, Yellow-Robed, Umā, Mahāśrīdevī, Sarasvatī, Bhairavī, Candra, Śakra, lord of the gods, the god Maheśvara, and Brahmā, lord of the Sahā world, were also in attendance. All were accompanied by their respective divine retinues. There were also the nāga kings Anavatapta and Sāgara, each with his retinue of nāgas; the garuḍa rulers Mahātejas and Mahākāya, each with his retinue of garuḍas; the asura rulers Bali and Rāhu, each with his retinue; the kiṃnara king Druma with his retinue of kiṃnaras; and the gandharva Pañcaśikha with his own retinue. Countless other majestic gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas, humans, and non-humans were also present.

In this way the Blessed One was surrounded by members of the four castes of priests, warriors, merchants, and commoners; the four retinues of monks, nuns, laymen, and laywomen; as well as countless members of the Śakya clan, kings, ministers, townspeople, villagers, householders, officials, members of the royal court, and village elders. These people all attended to the Blessed One and served, honored, and venerated him. They made offerings such that the Blessed One obtained food, beverages, bedding, cushions, and medicine, as well as many other excellent offering articles. In this way the Blessed One’s fame, renown, and praise extended far throughout the immeasurable worlds of the ten directions.

The ground, of the essence of diamond, was even, pleasant, vast, and open. It had been sprinkled with water, swept clean, made symmetrical, and made fragrant with smoke rising from incense burners. The ground was strewn with purple, pink, red, and white lotus flowers, as well as the flowers of goolar fig, nīpa, vārśika, tarani, pāṭalā, aśoka, kuraṇṭaka, nutmeg, and utika trees. The site was also adorned with trees made of various precious gems. There the Blessed One sat, on a lion throne made of precious gemstones, upon which hundreds of thousands of precious fabrics had been spread. The throne was
sheltered by a precious bejeweled canopy, adorned with a precious web of small jewel bells, and embellished with precious gemstone lattices. It was further decorated with myriad precious materials and gemstones, such as gold, diamonds, beryls, pearls, conch shells, moonstones, coral, sapphires, emeralds, cat’s eye, and crystal.\textsuperscript{11}

The Blessed One’s senses were peaceful, his mind was at ease, and he had arrived at a sacred state of composure and tranquility. He had attained, sustained, and mastered perfect composure and calm, and he had brought his passions under control. Like a lake, his mind was pure, clear, and pristine. Like a sacrificial post made of precious substances, he was refined, dazzling, and brilliant. His body was adorned with the thirty-two major marks of a great being and beautified with the excellent minor marks. Like the ocean, he was filled with the water of the sacred Dharma. Like Mount Sumeru, he was unshakable. Like the earth, he sustained all beings. Like water, he gave rise to roots of virtue. Like the administration of justice, he was unbiased. Like the sky, he was immaculate. Like the sun, he dispelled the darkness of ignorance. Like the moon, he had perfected all pure qualities. Like a wish-fulfilling jewel, he fulfilled all aspirations. Like the sun, he was lofty. Like the moon, he was cooling and soothing. Like the ocean, [F.80.a] he was a source of wealth, and like the ocean, too, he was deep. Like a fire, he was shining. His body was unshakable; his mind was unwavering, calm, and serene; and his senses were free of delusion, arrogance, and excitement. He observed perfect mindfulness, his conduct was excellent, and he was composed and constantly in equipoise. Over countless billions of eons he had accomplished all the roots of virtue and gathered the entire accumulation of merit; he had become skilled in all the perfections and he sported on all the levels of the buddhas and bodhisattvas. He enthusiastically engaged in all the activities of the bodhisattvas, strived for the benefit and happiness of all beings, and taught the Dharma.

The Dharma he taught presents pure conduct. It is virtuous in the beginning, virtuous in the middle, and virtuous in the end. This Dharma, with its excellent meanings and excellent words, is unadulterated, complete, pure, refined, stainless, luminous, pleasant, agreeable, fulfilling, elating, inspiring, delightful, and mentally enriching. It is pristine, fearless, gentle, stable, profound, immutable, unchanging, indisputable, beyond the reach of the intellect, inconceivable, marvelous, and utterly inexpressible. Such is the Dharma that he taught, presented, explained, and elucidated.

Present in the assembly at that time was the bodhisattva great being called Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefts, Valleys, and Meadows. He had a beautiful physique and was handsome and pleasant to behold. His complexion was attractive. He was well developed and replete with the most delightful
features. He had served victorious ones of the past, created roots of virtue with them, and honored myriad buddhas, and now he upheld the lineage of the Three Jewels. He was compassionate, and his eloquence was unimpeded. He was loving toward all beings, of pure faith, and his attitude was virtuous, steadfast, and profound. He was affectionate, filled with compassion, noble-minded, amicable, learned, wise, clear, intelligent, knowledgeable, devoid of laziness, disciplined, wholesome, honest, straight, soft, gentle, and sincere. As he was free of pride, vanity, haughtiness, strife, hostility, envy, miserliness, selfishness, possessiveness, attachment, suffering, unhappiness, and ignorance, he was endowed with merit.

At one point, the bodhisattva great being Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefts, Valleys, and Meadows stood up, draped his shawl over one shoulder, and knelt with his right knee on the calyx of a lotus flower. With his palms joined together he bowed down toward the Blessed One and said, “If the Blessed One would grant me the opportunity, I have a few questions I would like to put to the Blessed One, the thus-gone, worthy, and perfect Buddha.”

The Blessed One replied to the bodhisattva great being Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefts, Valleys, and Meadows, “Noble son, all the buddhas and bodhisattvas will always grant you this opportunity. Noble son, ask whatever you wish to the thus-gone, worthy, and perfect Buddha. I will answer your questions and bring satisfaction to your mind.”

At these words from the Blessed One, the bodhisattva great being Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefts, Valleys, and Meadows asked, “Blessed One, after having first given rise to the mind set on awakening, in what should noble sons and daughters exert themselves?”

When he heard this question, the Blessed One expressed his approval to the bodhisattva great being Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefts, Valleys, and Meadows, saying, “Excellent, noble son, excellent! Noble son, your wish to investigate this matter is excellent! Noble son, listen carefully and pay attention: I shall now explain this.”

The bodhisattva great being Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefts, Valleys, and Meadows agreed to this and listened to the Blessed One as instructed.

The Blessed One then said, “Noble son, after having first given rise to the mind set on awakening, bodhisattva great beings should strive diligently on the path of the ten virtuous actions. Noble son, how do bodhisattva great beings
strive diligently on the path of the ten virtuous actions? Noble son, bodhisattva
great beings do so by abandoning killing and so forth, up until wrong views.13

“Noble son, how do bodhisattva great beings abandon killing? Noble son, bodhisattvas do so by reflecting in this way: ‘Even the tiniest of insects, such as an ant, is fond of its life; it cherishes it, likes it, and enjoys it. I, too, am fond of my life; I, too, cherish it, like it, and enjoy it. Therefore, just as I want no one to kill me, order someone to kill me, or rejoice in my killing, I myself will never kill, order someone to kill, or rejoice in the killing of anyone!’ Noble son, this is how bodhisattva great beings abandon killing. Regarding this, it is said:

“From the time of being in their mother’s womb,
All beings cherish their lives.
Therefore, those who hold their lives dear
Should not kill any living being.

“How do bodhisattvas abandon taking what is not given? Noble son, bodhisattvas do so by reflecting in this way: ‘Even the members of low castes and outcasts are fond of wealth; they cherish it, like it, and enjoy it. I am also fond of wealth; I, too, cherish it, like it, and enjoy it. Therefore, just as I want no one to rob me, order someone to rob me, or rejoice in someone robbing me, I myself will never rob, order someone to rob, or rejoice in anyone being robbed!’ Noble son, this is how bodhisattva great beings abandon taking what is not given. Regarding this, it is said:

“Those who cherish their patrimony
Should never steal any wealth,
Even mere pieces of wood, clods of dirt,
Or what is rejected by others. [F.82.a]

“How do bodhisattvas abandon sexual misconduct? Noble son, bodhisattvas do so by reflecting in this way: ‘Even beings born as animals are fond of their mates; they cherish them, like them, and enjoy them. I am also fond of my wife; I, too, cherish her, like her, and enjoy being with her. Therefore, just as I want no one to ravish her, order someone to ravish her, or rejoice in someone ravishing her, harassing her, or raping her, I myself will never ravish, order someone to ravish, or rejoice in someone ravishing, harassing, or raping anyone’s spouse!’ Noble son, this is how bodhisattva great beings abandon sexual misconduct. Regarding this, it is said:

“Those who are fond of their own spouses
Should not ravage another’s spouse,
Not even servants
Retained by others.
“How do bodhisattvas abandon lying? Noble son, bodhisattvas do so by reflecting in this way: ‘Even yakṣas, bhūtas, and piśācas are fond of the truth; they cherish it, like it, and enjoy it. I am also fond of the truth; I, too, cherish it, like it, and enjoy it. Therefore, just as I want no one to deceive me, order someone to deceive me, or rejoice in someone deceiving me by telling lies, I myself will never deceive, order someone to deceive, or rejoice in anyone being deceived by lies!’ Noble son, this is how bodhisattva great beings abandon lying. Regarding this, it is said:

“The wise who are fond of the truth,
As even yakṣas and bhūtas are,
Should never deceive others
By telling lies. [F.82.b]

“How do bodhisattvas abandon slander? Noble son, bodhisattvas do so by reflecting in this way: ‘Even slanderous people find slander unpleasant; they do not want to hear it, do not like it, and do not enjoy it. I also find slander unpleasant; I do not want to hear it, do not like it, and do not enjoy it. Therefore, just as I want no one to speak about me in a defamatory way, order someone to speak about me so, or rejoice in someone so speaking about me, I myself will never speak about anyone in a defamatory way, order someone to speak so, or rejoice in anyone being so spoken about!’ Noble son, this is how bodhisattva great beings abandon slander.

“How do bodhisattvas abandon harsh words? Noble son, bodhisattvas do so by reflecting in this way: ‘Even those who are used to speaking harsh words find such words unpleasant; they do not want to hear them, do not like them, and do not enjoy them. I, too, find harsh words unpleasant; I do not want to hear them, do not like them, and do not enjoy them. Therefore, just as I want no one to hurt me, order someone to hurt me, or rejoice in someone hurting me with harsh, cruel, insulting, or defamatory words, I myself will never hurt anyone with harsh, cruel, insulting, or defamatory words, order someone to be so hurt, or rejoice in anyone being so hurt!’ Noble son, this is how bodhisattva great beings abandon harsh words. Regarding this, it is said:

“Those who consider slanderous and harsh words
To be unpleasant
Should not express slander,
And should guard against harsh words.

“How do bodhisattvas abandon idle gossip? Noble son, bodhisattva [F.83.a] great beings do so by reflecting in this way: ‘Even those who engage in idle gossip find meaningless conversations unpleasant; they do not want to hear them, do not like them, and do not enjoy them. I also find meaningless
conversations unpleasant; I do not want to hear them, do not like them, and do
not enjoy them. Therefore, just as I want no one to speak about me
surreptitiously, order someone to speak about me so, or rejoice in someone so
speaking about me, I myself will never speak about anyone surreptitiously,
order someone to speak about anyone so, or rejoice in someone so speaking
about anyone!' Noble son, this is how bodhisattva great beings abandon idle
gossip.

“How do bodhisattva great beings abandon covetousness? Noble son,
bodhisattvas do so by reflecting in this way: ‘Even covetous people find
covetousness unpleasant; they do not wish for it, do not like it, and do not enjoy
it. I, too, find covetousness unpleasant; I do not wish for it, do not like it, and do
not enjoy it. Therefore, just as I want no one to speak to me covetously, order
anyone to speak to me so, or rejoice in someone so speaking to me, I myself will
never speak covetously to anyone, order others to speak so, or rejoice in someone
so speaking to anyone!’ Noble son, this is how bodhisattva great beings abandon
covetousness. Regarding this, it is said:

“All those who dislike
Idle gossip and covetousness
Should not engage in meaningless conversations,
And should guard against covetousness.

“How do bodhisattvas abandon ill will? Noble son, bodhisattvas do so by
reflecting in this way: ‘Even those who entertain malicious thoughts find ill will
unpleasant; they do not wish for it, do not like it, and do not enjoy it. I, too,
find ill will unpleasant; I do not wish for it, do not like it, and do not enjoy it. Therefore, just as I want no one to express malicious words to me, order
someone to express them, or rejoice in someone expressing them, I myself will
never express malicious words to anyone, order someone to express them, or
rejoice in someone expressing them!’ Noble son, this is how bodhisattva great
beings abandon ill will.

“How do bodhisattvas abandon wrong views? Noble son, bodhisattvas do so by
reflecting in this way: ‘Even those who entertain wrong views find wrong
views unpleasant; they do not wish for them, do not like them, and do not enjoy
them. I, too, find wrong views unpleasant; I do not wish for them, do not like them, and do not enjoy them. Therefore, just as I want no one to teach me wrong
views, order someone to teach them to me, or rejoice in someone teaching them
to me, I myself will never teach, make someone teach, or rejoice in someone
teaching anyone wrong views!’ Noble son, this is how bodhisattva great beings
abandon wrong views. Regarding this, it is said:

“All those who dislike
Ill will or wrong views
Should not entertain ill will
Or wrong views toward anything.

1.35  “Noble son, this is how bodhisattva great beings exert themselves on the path of the ten virtuous actions.”

1.36  As this teaching on the path of the ten virtuous actions was spoken, countless beings gave rise to the mind set on unsurpassed and perfect awakening.

1.37  *This was the first chapter of the Great Vehicle sūtra called “The Array That Ornaments, Adorns, and Decorates All Buddha Qualities.”*¹⁴
2. How Bodhisattvas Exert Themselves in the Ten Perfections

2.1 “Furthermore, noble son, [F.84.a] after having first given rise to the mind set on awakening, bodhisattva great beings should exert themselves in the ten perfections. What are those ten? They are the perfections of generosity, discipline, patience, diligence, concentration, insight, skillful means, aspiration, power, and wisdom. Noble son, how do bodhisattva great beings exert themselves in those ten perfections? Noble son, bodhisattva great beings practice generosity, observe discipline, cultivate patience, engender diligence, rest in concentration, cause insight to blaze, become skilled in means, form aspiration prayers, apply the powers, and embrace wisdom.

2.2 “Noble son, how do bodhisattva great beings exert themselves in the perfection of generosity? Noble son, bodhisattva great beings exert themselves in the practice of generosity starting by offering food, beverages, vehicles, clothing, and ornaments, until they are able to offer the marrow of their own bones.

2.3 “Noble son, how do bodhisattvas exert themselves in the practice of generosity by offering food? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering food represents the achievement of longevity, luster, power, and happiness. I must therefore exert myself in offering food; I will definitely practice generosity by offering food!’ The generosity practiced by offering food with such thoughts will provide longevity and happiness.”

2.4 At this point, the Blessed One uttered these verses: [F.84.b]

2.5 “Through the generosity practiced by offering food, The wise ones extend a fivefold gift: Longevity, luster, power, Happiness, and eloquence.

2.6 “Those who offer food will themselves experience Joy, longevity, strength, and well-being. Such happy persons, supported by such qualities,
Will develop unhindered eloquence.

“They will become wealthy, affluent, illustrious, noble-minded, intelligent, meritorious, learned, and calm. Such are the consequences of offering food.

“How do bodhisattvas exert themselves in the practice of generosity by offering beverages? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering beverages represents the elimination of all thirst associated with the afflictions. Therefore, I will definitely practice generosity by offering beverages!’ When practicing generosity by offering beverages, bodhisattvas make the following aspiration: ‘In accordance with the aspirations praised by the buddhas, through this offering of beverages may I dry up the entire ocean of thirst associated with the afflictions of all beings, and may the beverage with the taste of liberation satisfy them!’ Regarding this, there are also some concluding verses:

“Having dried up the ocean of afflicted thirst, where the sea monsters of old age and death roam, I will satisfy human beings by providing the beverage with the taste of liberation.

“The wise ones who offer beverages will never be reborn in the dreadful realms of starving spirits where beings are consumed by the blazing fire of craving, and they will never again be tormented by thirst.

“How do bodhisattvas exert themselves in the practice of generosity by offering vehicles? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering vehicles represents the gathering of all joy and the bases of miraculous power. I must therefore practice generosity by offering vehicles; I will definitely offer chariots, palanquins, horses, elephants, and shoes!’ Then, when practicing generosity by offering vehicles, [F.85.a] bodhisattvas make the following aspiration: ‘In accordance with the aspirations praised by the buddhas, through this offering of vehicles may I gather every form of happiness and the bases of miraculous power for all beings!’ Regarding this, it is said:

“May the offering of vehicles and chariots forever cause all beings to attain the Great Vehicle and achieve the bases of miraculous power!

“The wise ones, the great sages who offer vehicles, will miraculously travel through space
From buddha realm to buddha realm,
Like birds flying through the sky.

2.14 “How do bodhisattvas exert themselves in the practice of generosity by offering clothing? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering clothing represents the perfection of one’s modesty, humility, and appearance. Therefore, I will definitely practice generosity by offering clothing!’ When practicing generosity by offering clothing, bodhisattvas make the following aspiration: ‘In accordance with the aspirations made by the buddhas, through this offering of clothing may I perfect the modesty, humility, and appearance of all beings!’ Regarding this, there are also some concluding verses:

2.15 “Through this offering of clothing,
May I perfect\(^1\) the modesty and humility
Of all beings,
And may I also purify their appearance!

2.16 “Those illustrious beings who offer clothing
Will always obtain a good caste and beautiful physique.
Such persons will be modest
And find fame and fortune.

2.17 “How do bodhisattvas exert themselves in the practice of generosity by offering ornaments? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering ornaments represents the perfection of the thirty-two major marks and the eighty minor marks of a great being. Therefore, I will definitely practice generosity by offering ornaments made of gold, jewels, pearls, beryls, conch shells, moonstones, and coral!’ \([F.85.b]\) When practicing generosity by offering ornaments, bodhisattvas make the following aspiration: ‘In accordance with the aspirations expressed by the buddhas, through this offering of ornaments may I witness the bodies of all beings become adorned with the excellent major and minor marks!’ Regarding this, there are also some concluding verses:

2.18 “Through this offering of golden ornaments,
May I see all beings
Become adorned with the excellent marks,
And may I also pursue awakening!

2.19 “Those who offer jewels and pearls
Will experience a rain of precious gems
In all the places
Where they are reborn.
“How do bodhisattvas exert themselves in the practice of generosity by offering lamps? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering lamps represents the purification of the divine eye. Therefore, I will definitely practice generosity by offering lamps!’ When practicing generosity by offering lamps, bodhisattvas make the following aspiration: ‘In accordance with the aspirations taught by the buddhas, through this offering of lamps may I cause the divine eye of all beings to be purified!’ Regarding this, there are also some concluding verses:

Through this offering of the lamps
Of omniscient wisdom,
May I purify the divine eye
Of all beings!

Those who offer lamps
Will always gradually achieve
The five eyes of the buddhas
Within the different worlds.

“How do bodhisattvas exert themselves in the practice of generosity by offering music? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering music represents the perfection of the divine ear. Therefore, I will definitely practice generosity by offering music!’ When practicing generosity by offering music, bodhisattvas make the following aspiration: ‘In accordance with the aspirations taught by the buddhas, through this offering of music may I cause all beings to perfect the divine ear!’ [F.86.a] Regarding this, there are also some concluding verses:

Through this offering of music,
May I cause all beings
To perfect the divine ear
And progress to the awakening of the buddhas!

Those who offer the sound of music,
Wherever they are born,
Will achieve the renown of the perfect buddhas
And the divine ear of heroic beings.

“How do bodhisattvas exert themselves in the practice of generosity by offering perfumes, fragrant powders, and ointments? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering perfumes, fragrant powders, and ointments represents the perfumes, fragrant powders, and ointments of discipline, erudition, and absorption. Therefore, I will definitely practice generosity by offering perfumes, fragrant powders, and ointments!’ When practicing
generosity by offering perfumes, fragrant powders, and ointments, bodhisattvas make the following aspiration: ‘In accordance with the aspirations of the buddhas, through this offering of perfumes, fragrant powders, and ointments may I anoint all sentient beings with the fragrances of discipline, erudition, and absorption!’ Regarding this, it is said:

2.27 “May this offering of perfumes, fragrant powders, and ointments
Cause all beings to achieve
Discipline, erudition, and absorption!

2.28 “Those who offer perfumes, fragrant powders, and ointments
Will achieve the perfect divine nose of the protectors
And the flawless body of the gods.

2.29 “How do bodhisattvas exert themselves in the practice of generosity by offering flowers? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering flowers and flower garlands represents the attainment of the precious flowers of retention, eloquence, and the branches of awakening. Therefore, I will definitely practice generosity by offering flowers and flower garlands!’ When practicing generosity by offering flowers and flower garlands, bodhisattvas [F.86.b] make the following aspiration: ‘In accordance with the aspirations expressed by the buddhas, through this offering of flowers and flower garlands may I adorn the body of all beings with the precious flowers of retention, eloquence, and the branches of awakening!’ Regarding this, there are also some concluding verses:

2.30 “Through this offering of flowers and flower garlands,
May all beings be adorned,
Swiftly and in all manners,
With the flowers of the branches of awakening!

2.31 “Those who offer flowers and flower garlands,
Wherever they are born,
Will always be worshiped and venerated
By kings, ministers, and officials.

2.32 “How do bodhisattvas exert themselves in the practice of generosity by offering delicacies? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering delicacies represents the attainment of the mark of a great being who has the finest sense of taste. Therefore, I will definitely practice generosity by offering the flavors of grape, molasses, honey, butter, oil, and salt!’ When practicing generosity by offering delicacies, bodhisattvas make the following aspiration: ‘In
accordance with the aspirations praised by the buddhas, through this offering of delicacies may I cause all beings to perfect the mark of a great being who has the finest sense of taste!' Regarding this, it is said:

2.33 “Through this offering of savory flavors, May all beings Experience the essential taste of omniscience, And so perfect the awakened conduct of the perfect buddhas!

2.34 “Those who offer delicacies develop mental sharpness, Excellent memory, and oceanic intelligence. They will enjoy a variety of tasty flavors And will effortlessly prosper.

2.35 “How do bodhisattvas exert themselves in the practice of generosity by offering residences? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering residences represents [F.87.a] becoming a shelter, a protector, a support, a refuge, and a helper for all beings. Therefore, I will definitely practice generosity by offering residences!’ When practicing generosity by offering residences, bodhisattvas make the following aspiration: ‘In accordance with the aspirations observed by the buddhas, through this offering of residences may I become a shelter, a protector, a support, a refuge, and a helper for all beings!’ Regarding this, it is said:

2.36 “Through the offering of palaces and residences, May I, within all the worlds, Become a protector, a support, a refuge, And a helper for all beings!

2.37 “Those who offer palaces and residences, Wherever they are born, Will be the owners and leaders Of households, residences, and countries.

2.38 “How do bodhisattvas exert themselves in the practice of generosity by offering beds and pillows? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering beds and pillows represents the loftiness of permanently abandoning all obscurations, the divine abodes of Brahmā that are the sleeping chambers of the thus-gone ones, and the gift of elevation.' Therefore, I will definitely practice generosity by offering beds and pillows!’ When practicing generosity by offering beds and pillows, bodhisattvas make the following aspiration: ‘In accordance with the aspirations taught by the buddhas, through this offering of beds and pillows may I confer the loftiness of permanently abandoning all
obscurations of all beings, the divine abodes of Brahmā that are the sleeping chambers of the thus-gone ones, and the gift of elevation!’ Regarding this, there are also some concluding verses:

2.39 “Through whatever merit I have accumulated
By offering beds and pillows,
May I overcome the obscurations of all beings
As well as their distorted, perverted intelligence.

2.40 “May I sever the web of their negative views
With the sword of insight,
And offer them perfect beds worthy of the blissful ones
And rested upon17 in the abodes of Brahmā. [F.87.b]

2.41 “Those who offer beds and pillows
Will be reborn as experts in the treatises.
They will achieve tranquility, practice generosity on a vast scale,
And become majestic princes born from lotus flowers.

2.42 “How do bodhisattvas exert themselves in the practice of generosity by offering seats? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering seats represents the attainment of the vajra throne at the seat of awakening in all the worlds of the great trichiliocosms. Therefore, I will definitely practice generosity by offering seats!’ When practicing generosity by offering seats, bodhisattvas make the following aspiration: ‘With aspirations that are in harmony with those of the thus-gone ones, through this offering of seats may I cause all beings to attain the vajra throne at the seat of awakening in all the worlds of the great trichiliocosms!’ Regarding this, it is said:

2.43 “Through this offering of seats,
May the excellent, firm, and stable
Vajra throne at the seat of awakening
Appear to all beings!

2.44 “It is made of the seven precious substances;
Measuring two leagues in height
And one in circumference,
It is majestic like Mount Sumeru.

2.45 “It is surrounded by hundreds of precious trees,
Adorned with celestial palaces,
Covered with garlands of small bells,
And ornamented with shining jewels.
2.46 “By offering chairs, seats, and stools
To fellow practitioners of pure conduct,
One will attain such a seat
While turning in cyclic existence.

2.47 “How do bodhisattvas exert themselves in the practice of generosity by offering provisions? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering provisions represents the complete acquisition of the provisions for awakening. Therefore, I will definitely practice generosity by offering provisions!’ When practicing generosity by offering provisions, bodhisattvas make the following aspiration: ‘In accordance with aspirations worthy of the thus-gone ones, [F.88.a] through this offering of provisions may I cause all beings to complete the provisions for awakening!’ Regarding this, there are also some concluding verses:

2.48 “Through this gift of provisions,
May I cause beings who seek
The provisions for awakening
To achieve complete fulfillment!

2.49 “By offering provisions
Wherever one is born,
One will enjoy excellent limbs
That are perfect in all regards.

2.50 “How do bodhisattvas exert themselves in the practice of generosity by offering medicine? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering medicine represents the perfect well-being of the ambrosia by which all beings are freed from old age and death. Therefore, I will definitely practice generosity by offering medicine!’ When practicing generosity by offering medicine, bodhisattvas make the following aspiration: ‘In accordance with the aspirations blessed by the thus-gone ones, through this offering of medicine may I cause all beings to perfect the well-being of the ambrosia by which all beings are freed from old age and death!’ Regarding this, it is said:

2.51 “Through this offering of elixir and medicine,
May all beings attain boundless life,
And may they quickly attain
The nectar of omniscience.

2.52 “By offering elixir and medicine,
One will be healthy like the full moon.
One will enjoy well-being, happiness,
Longevity, and little harm.
2.53 “How do bodhisattvas exert themselves in the practice of generosity by relinquishing male and female slaves, staff, and workers? Noble son, bodhisattvas do so by reflecting in this way: ‘The generosity of relinquishing male and female slaves, staff, and workers represents the perfection of the bodhisattvas’ freedom, independence, and self-arisen wisdom. Therefore, I will definitely practice generosity by relinquishing male and female slaves, staff, [F.88.b] and workers!’ When practicing generosity by relinquishing male and female slaves, staff, and workers, bodhisattvas make the following aspiration: ‘In accordance with the aspirations expressed and taught by the thus-gone ones, through this generosity of relinquishing my male and female slaves, staff, and workers may I cause all beings to perfect their freedom, independence, and self-arisen wisdom!’ Regarding this, it is said:

2.54 “In short, by relinquishing my male and female slaves,
May all beings
Perfect the essence
Of their self-arisen wisdom!

2.55 “Those who relinquish male and female servants
Will never be reborn as servants.
They will live with security and independence,
Never feeling disheartened or afraid.

2.56 “How do bodhisattvas exert themselves in the practice of generosity by giving away gold, silver, jewels, pearls, beryls, conch shells, moonstones, coral, and other precious substances? Noble son, bodhisattvas do so by reflecting in this way: ‘Giving away gold, silver, jewels, pearls, beryls, conch shells, moonstones, coral, and other precious substances represents the blue, yellow, red, white, crimson, crystalline, and silvery colors of the bodhisattvas’ light rays that shine within the infinite myriad buddha realms. Therefore, I will definitely practice generosity by giving away gold, silver, jewels, pearls, beryls, conch shells, moonstones, coral, and other precious substances!’ When practicing generosity by giving away gold, silver, jewels, pearls, beryls, [F.89.a] conch shells, moonstones, coral, and other precious substances, bodhisattvas make the following aspiration: ‘In accordance with the aspirations that are known, explained, and clarified by the thus-gone ones, may this offering of gold, silver, jewels, pearls, beryls, conch shells, moonstones, coral, and other precious substances enable me to illuminate infinite myriad buddha realms with blue, yellow, red, white, crimson, crystalline, and silvery light rays!’ Regarding this, there are also some concluding verses:

2.57 “Through this offering of precious substances,
May I illuminate all the fields
Of the buddhas, the great sages,
With the brilliance of various light rays!

2.58 “The noble persons who offer precious substances
Wherever they are reborn,
Will illuminate with their light rays
All worlds down to the Hell of Endless Torment.

2.59 “How do bodhisattvas exert themselves in the practice of generosity by giving away vehicles such as horses, elephants, and chariots? Noble son, bodhisattvas do so by reflecting in this way: ‘Giving away vehicles such as horses, elephants, and chariots represents becoming included within the bodhisattvas’ Great Vehicle—the supreme vehicle, the unequaled vehicle, the unsurpassed buddha vehicle that is the foremost, sublime, and most excellent vehicle. Therefore, I will definitely practice generosity by giving away horses, elephants, and chariots!’ When practicing generosity by giving away horses, elephants, and chariots, bodhisattvas make the following aspiration: ‘In accordance with the aspirations expressed and practiced by the thus-gone ones, by giving away horses, elephants, and chariots may I include all beings in the Great Vehicle—the supreme vehicle, the unequaled vehicle, [F.89.b] the unsurpassed buddha vehicle that is the foremost, sublime, and most excellent vehicle!’ Regarding this, there are also some further verses:

2.60 “Through this offering of elephants,
May I swiftly attract all beings
By means of the Great Vehicle of the buddhas—
The supreme vehicle!

2.61 “Those who offer elephants and horses
Will be bright, learned, and intelligent.
Being dedicated to the Great Vehicle,
Such beings will be fortunate.

2.62 “How do bodhisattvas exert themselves in the practice of generosity by giving away parks, forests for ascetic practice, and temples? Noble son, bodhisattvas do so by reflecting in this way: ‘Giving away parks, forests for ascetic practice, and temples represents the perfection of the bodhisattvas’ factors of concentration. Therefore, I will definitely practice generosity by giving away parks, forests for ascetic practice, and temples!’ When practicing generosity by giving away parks, forests for ascetic practice, and temples, bodhisattvas make the following aspiration: ‘In accordance with the aspirations extolled and praised by the
buddhas, through this gift of parks, forests for ascetic practice, and temples may I cause all beings to perfect the factors of concentration!’ Regarding this, there are also some further verses:

2.63 “Through this offering of temples and parks, May I cause all beings To gradually perfect The factors of concentration!

2.64 “The practitioner who offers Temples and parks Will perfect the factors of concentration And practice the spiritual life with great austerity.

2.65 “How do bodhisattvas exert themselves in the practice of generosity by giving away their spouses, sons, and daughters? Noble son, bodhisattvas do so by reflecting in this way: [F.90.a] ‘Giving away one’s spouses, sons, and daughters represents the bodhisattvas’ awakening to unsurpassed and perfect buddhahood. Therefore, I will definitely practice generosity by giving away my spouses, sons, and daughters!’ When practicing generosity by giving away their spouses, sons, and daughters, bodhisattvas make the following aspiration: ‘In accordance with the aspirations revered by the thus-gone ones, through this gift of my spouses, sons, and daughters may I cause all beings to fully awaken to unsurpassed and perfect buddhahood!’ Regarding this, there are also some further verses:

2.66 “For the sake of every single being, May the offering of my sons Cause all to swiftly awaken To unsurpassed and sacred buddhahood!

2.67 “Those who give away their spouses, sons, and daughters Will attain stainless awakening without difficulty.¹⁸ Know that such diligent people Will never meet with hardship.

2.68 “How do bodhisattvas exert themselves in the practice of generosity by giving away wealth, grains, and stores? Noble son, bodhisattvas do so by reflecting in this way: ‘Giving away wealth, grains, and stores represents the bodhisattvas’ filling of the treasury of the sacred Dharma. Therefore, I will definitely practice generosity by giving away wealth, grains, and stores!’ When practicing generosity by giving away wealth, grains, and stores, bodhisattvas make the
following aspiration: ‘In accordance with the aspirations expressed by the thus-gone ones, through this gift of wealth, grains, and stores may I cause all beings to perfect the treasury of the sacred Dharma!’ Regarding this, it is said: [F.90.b]

2.69 “May all the merit, vaster than space,  
That I have generated by relinquishing wealth and jewels  
Cause the minds of all beings to swiftly expand, like royal treasuries,  
By the treasure of the sacred Dharma!

2.70 “Through whatever merit I have accumulated  
By giving away wealth, grains, stores, and women,  
May I swiftly attain awakening  
And acquire the treasure of the sacred Dharma!

2.71 “How do bodhisattvas exert themselves in the practice of generosity by relinquishing sovereignty over the four continents and Jambudvīpa, as well as its kingdoms? Noble son, bodhisattvas do so by reflecting in this way: ‘Relinquishing sovereignty over the four continents and Jambudvīpa, as well as its kingdoms, represents the bodhisattvas’ achievement of sovereignty over the kingdom of the sacred Dharma. Therefore, I will definitely practice generosity by relinquishing sovereignty over the four continents and Jambudvīpa, as well as its kingdoms!’ When practicing generosity by relinquishing sovereignty over the four continents and Jambudvīpa, as well as its kingdoms, bodhisattvas make the following aspiration: ‘In accordance with the aspirations taught by the thus-gone ones, through this gift of relinquishing sovereignty over the four continents and Jambudvīpa, as well as its kingdoms, may I cause all beings to achieve sovereignty over the kingdom of the sacred Dharma!’ Regarding this, it is said:

2.72 “Through whatever merit I have generated  
By giving away the entirety of the four continents,  
May all people  
Obtain the kingdom of the sacred Dharma!

2.73 “Those who offer Jambudvīpa  
Will become triumphant rulers,  
Kings who rule the four continents  
In possession of the seven precious things.

2.74 “How do bodhisattvas exert themselves in the practice of generosity by giving away crest jewels and crowns? Noble son, bodhisattvas do so [F.91.a] by reflecting in this way: ‘Giving away crest jewels and crowns represents the bodhisattvas’ achievement of the unseen crown of the head.’ Therefore, I will definitely practice generosity by giving away crest jewels and crowns!’ When practicing generosity by giving away crest jewels and crowns, bodhisattvas
make the following aspiration: ‘In accordance with the aspirations expressed by the thus-gone ones, may this gift of crest jewels and crowns cause all beings to achieve the unseen crown of the head!’ Regarding this, it is said:

2.75 “Through all the merit I have accumulated
By offering crest jewels and crowns,
May all beings forever achieve
The unseen crown of the head!

2.76 “Through the offering of crest jewels,
May I achieve the excellent crown protuberance,
Which is wide like a fig tree
And made of gold and jewels!

2.77 “How do bodhisattvas exert themselves in the practice of generosity by offering their feet? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering one’s feet represents the bodhisattvas’ Dharma feet that lead to the seat of awakening. Therefore, I will definitely practice generosity by offering my feet!’ When practicing generosity by offering their feet, bodhisattvas make the following aspiration: ‘In accordance with the aspirations accomplished by the thus-gone ones, through this offering of my feet may all humans and other beings quickly renounce their households forever and, in order to pacify the harm associated with birth, old age, sickness, and death, become purposefully restrained and joyful, their senses controlled. Like the gentle moonlight, may their appearance become peaceful and radiant. Like the brilliance of many suns, may the light rays of their compassion illuminate the gloom of helpless humans engulfed in darkness, down to the Hell of Endless Torment, and eliminate the physical sufferings of extreme heat. [F.91.b] May they be endowed with lotus-like feet, which are adorned with the marks of thousand-spoked wheels, even, and smooth. May they obtain long toes connected by webbing like the feet of swans, and may they have nails that are beautiful like fine and polished mirrors. May their feet be like jasmine flowers. May they have anklebones that do not protrude, and calf bones similar to reeds or the calves of antelopes. With such features on their feet, may they gently and leisurely proceed to the vajra throne at the seat of awakening. There, on the lion throne of the Dharma, may they thoroughly trample on Māra in order to overcome him!’ Regarding this, there are also some further verses:

2.78 “Through this offering of my feet,
May the soles of others’ feet, marked by wheels,
Step firmly on the excellent throne
At the seat of awakening!
“Through this offering of my feet,
May I ascend the supreme throne at the seat of awakening,
And defeat the demonic armies and troops,
As well as their vehicles!

“How do bodhisattvas exert themselves in the practice of generosity by offering their hands? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering one’s hands represents the offering of the bodhisattvas’ Dharma hands to all beings. Therefore, I will definitely practice generosity by offering my hands!’ When practicing generosity by offering their hands, bodhisattvas make the following aspiration: ‘In accordance with the aspirations known to the thus-gone ones, through this offering of my hands may I offer the hands of the Dharma to those who have an inferior status—those who are blind, indigent, unprotected, miserable, poor, homeless, defenseless, or helpless; to those who have fallen into the lower realms of hell, the animal realms, or the world of Yama; and to all those who are born in unfree states!’ Regarding this, there are also some further verses:

“Through this offering of my hands,
May I swiftly become an object of worship for the world,
A great guide with long hands holding jewels, [F.92.a]
And possessing a golden complexion!

“With the lauded hands of the Dharma
Pressed together out of compassion,
May I forever deliver
All beings from all lower realms!

“How do bodhisattvas exert themselves in the practice of generosity by giving away their ears and noses? Noble son, bodhisattvas do so by reflecting in this way: ‘Giving away one’s ears and nose represents the bodhisattvas’ perfection of unimpaired sense faculties. Therefore, I will definitely practice generosity by giving away my ears and nose!’ When practicing generosity by giving away their ears and noses, bodhisattvas make the following aspiration: ‘In accordance with the aspirations made by the thus-gone ones, through this gift of my ears and nose may I cause all beings to be endowed with a full set of unimpaired sense faculties!’ Regarding this, it is said:

“Through this gift of my ears and nose,
May all beings be endowed
With a full set of sense faculties
And with unimpaired physical limbs!

“Those who give away their ears and noses,
Wherever they are born,
Will always have an attractive appearance
And enjoy pleasant and beautiful physiques.

2.86 “How do bodhisattvas exert themselves in the practice of generosity by offering their eyes? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering one’s eyes represents the bodhisattvas’ purification of the stainless eye of Dharma. Therefore, I will definitely practice generosity by offering my eyes!’ When practicing generosity by offering their eyes, bodhisattvas make the following aspiration: ‘In accordance with the aspirations purified by the thus-gone ones, through this offering of my eyes may I cause all beings to purify the stainless eye of Dharma!’ Regarding this, there are also some additional verses:

2.87 “Through this offering of my eyes,
May I awaken to unsurpassed buddhahood
And cause all beings
To purify the eye of Dharma! [F.92.b]

2.88 “Through the excellent practice
Of offering one’s eyes,
One will attain spotless, immaculate,
Pure, wide, magnificent, and peaceful eyes.

2.89 “That person will have beautiful eyes,
Similar to the petals of blue lotus flowers
Or the eyes of the kuṇāla bird,
With eyelashes like those of a cow.

2.90 “How do bodhisattvas exert themselves in the practice of generosity by giving away their heads? Noble son, bodhisattvas do so by reflecting in this way: ‘Giving away one’s head represents the bodhisattvas’ attainment of omniscient wisdom, the supreme state that is more exalted than the entirety of the three realms. Therefore, I will definitely practice generosity by giving away my head!’ When practicing generosity by giving away their heads, bodhisattvas make the following aspiration: ‘In accordance with the benevolent aspirations of the thus-gone ones, through this gift of my head, may I cause all beings to attain omniscient wisdom, the supreme state that is more exalted than the entirety of the three realms!’ Regarding this, there is also a further verse:

2.91 “Through all the merit that I have accumulated
By giving away my head,
May all beings attain
The unwavering state of omniscience!
“How do bodhisattvas exert themselves in the practice of generosity by giving away their skin? Noble son, bodhisattvas do so by reflecting in this way: ‘Giving away one’s skin represents the bodhisattvas’ perfection of smooth, fine, and golden skin. Therefore, I will definitely practice generosity by giving away my skin!’ When practicing generosity by giving away their skin, bodhisattvas make the following aspiration: ‘In accordance with the aspirations of the thus-gone ones, through this gift of my skin may I cause all beings to achieve smooth, fine, and golden skin!’ [F.93.a] Regarding this, there is also a further verse:

May this gift of my skin
Transform the skin that covers
The bodies of all beings
Into smooth, fine, and golden skin!

“How do bodhisattvas exert themselves in the practice of generosity by giving away their flesh and blood? Noble son, bodhisattvas do so by reflecting in this way: ‘Giving away one’s flesh and blood represents the bodhisattvas’ extraction of substance from all that lacks substance. Therefore, I will definitely practice generosity by giving away my flesh and blood!’ When practicing generosity by giving away their flesh and blood, bodhisattvas make the following aspiration: ‘In accordance with the aspirations made by the thus-gone ones, through the gift of my flesh and blood, may I cause all beings to extract substance from all that lacks substance!’ Regarding this, there is also a further verse:

Through the karmic ripening
Brought about by offering my flesh and blood,
May all beings attain what is substantial
From all that lacks substance.

“How do bodhisattvas exert themselves in the practice of generosity by offering the marrow of their bones? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering the marrow of one’s bones represents the bodhisattvas’ completion of the indestructible vajra-like body. Therefore, I will definitely practice generosity by offering the marrow of my bones!’ When practicing generosity by offering the marrow of their bones, bodhisattvas make the following aspiration: ‘In accordance with the aspirations formed by the thus-gone ones, through this offering of the marrow of my bones may I cause all beings to achieve the indestructible vajra-like body!’ Regarding this, there is also a further verse:

Through this offering of the marrow of my bones,
May I cause all beings
To perfect their bodies, vessels of pus,
As indestructible vajra!

Furthermore, bodhisattvas also think, [F.93.b] ‘By offering excellent colors, one will attain a beautiful complexion, so I will definitely offer excellent colors! By offering excellent smells, one will develop the scent of renown. By offering excellent flavors, one will gain excellent provisions. By offering fine textures, one’s limbs will become smooth and tender. By offering one’s hands, one will gain respect. By making offerings with devotion, one will be revered by one’s relatives. By making timely offerings, one will gain wealth and prosper in a timely way. By offering what is suitable and pleasant, one will enjoy pleasant possessions such as beds and clothes. By practicing the generosity that is free of harming others, one will gain stable enjoyments. By practicing the generosity of undertaking what is unpleasant, one’s entourage will be intimate. By offering food, one will become strong. By offering beverages, one will not thirst. By offering clothes, one will gain a beautiful complexion. By offering lamps, one will develop excellent vision. By offering music, one will have good hearing. By offering vehicles, one will be happy. By offering medicine, one will be affected by few illnesses. By offering flowers, one will be worshiped by others. By offering flower garlands, one will be revered by others. By offering praises, one will be endowed with the voice of Brahmā. By offering seats, one will attain important positions. By offering vehicles, one will gain miraculous powers. By offering ointments, one will be free of wounds. By the gift of sweeping, one will be free of dirt. By offering bells, one will be able to recollect former lives. By offering residences, everything will be offered. By offering the Dharma, ambrosia will be offered. Therefore, I will definitely practice generosity by offering the Dharma!

When bodhisattvas practice generosity by making such offerings, they do not do so out of attachment, aversion, delusion, [F.94.a] irritation, contempt, violence, depreciation, disrespect, reproach, pride, or haughtiness. They never offer leftovers or anything rotten or decaying. Instead, they present all their offerings respectfully, always expressing an attitude of respect, reverence, and worship. They offer large quantities of excellent gifts with delight, joy, and elation. What they offer is pure, and they offer it on a vast scale. They make offerings from their own hands with respect and reverence, and their motivation is pure, wholesome, and virtuous. They make offerings without any sense of miserliness, greed, discouragement, or fear, and their offerings are vast and extensive.

When they practice generosity by making such offerings, they never discriminate by thinking, ‘This person is disciplined, so I will be generous to them—but that one has flawed discipline. This person is virtuous, but that one is not. Being generous to this person will generate great results, great benefits, and great profits, but being generous to that one will not.’
Furthermore, since their attitude is correct and free of mistakes, when bodhisattvas practice generosity they never think, ‘Through this gift, these roots of virtue, and this offering of the Dharma may I become a king, a ruler, a minister, a god, a nāga, a divine son, or any other type of divine being!’ Instead, what do bodhisattvas wish for? They dedicate their merit to unsurpassed and perfect [F.94.b] awakening. They think, ‘Through these roots of virtue and this offering of the Dharma, may I free all beings who have not crossed over to the other shore, and may I liberate all those who are not yet liberated. May I provide relief to all those who have not found relief. May I lead beyond suffering all those who have not transcended suffering, and may I be a guide, a leader, a liberator, a refuge, a shelter, a support, and an assistant for those worldly beings who are blind and lack a guide, a protector, refuge, shelter, support, and assistance!’ Regarding this, it is said:

Through this offering of the Dharma,  
May I liberate all beings  
From the ocean of cyclic existence  
Through the sole path of the Great Vehicle!

May I release all beings  
From the fetters of their afflictions!  
May I provide relief to those who have not found relief  
And guide them on the path to the transcendence of suffering!

May I be a leader for those worldly beings  
Who are blind and have no guide!  
May I be a protector, an assistant,  
A support, and a refuge for all beings!

Noble son, this is how bodhisattva great beings exert themselves in the perfection of generosity.”

When the bodhisattva great being Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefts, Valleys, and Meadows heard the Blessed One’s detailed exposition on the perfection of generosity, he felt satisfied, delighted, and elated. Thrilled, happy, and ecstatic, he stood up, draped his shawl over one shoulder, and knelt with his right knee on the calyx of a lotus flower. With his palms joined together, he bowed down toward the Blessed One and applauded him by chanting these verses: [F.95.a]

Benefactor, this is excellent! You who are always like a father, this is excellent!  
Benefactor, this is excellent! Blissful One, your words are excellent!  
Friend, this is excellent! Beloved teacher, this is excellent!  
Sole protector of hell beings, this is excellent!
“Excellent leader, this is excellent! Chief of gods and humans, this is excellent! Venerable one, this is excellent! Hero among humans, this is excellent! Your words are excellent! Great being, this is utterly excellent! King of healers who dispels the poison of humans’ affictions, this is excellent!

“Liberated being, this is excellent! One freed from the three existences, this is excellent! Physician, this is excellent! Generous and sublime aide, this is excellent! Glorious being, this is excellent! Auspicious and impartial one, this is excellent! Fortunate one with a pure face like the sun and moon, this is excellent!

“Wise one with long and wide sapphire eyes, this is excellent! Glorious one with a beautiful and marvelous nose, this is excellent! Eloquent one with earlobes like golden plumb lines, this is excellent! You with teeth white like snow or conch shells, this is excellent! Homage to you!

“O chief protector, this detailed exposition on generosity, Which you have expounded so well to these people today, is excellent! Now we wish to hear more about discipline, patience, power, Wisdom, skillful means, concentration, miracles, and aspiration.”

At all that the Blessed One had spoken, the bodhisattvas Mañjuśrīkumārabhūta, Avalokiteśvara, Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefts, Valleys, and Meadows, and the other bodhisattvas, along with the gods, the four great kings, and the world with all its gods, humans, demigods, and gandharvas, rejoiced and praised the teachings of the Blessed One.

This concludes the noble Great Vehicle sūtra, “The Perfection of Generosity.” [F.95.b]

c. This was translated, edited, and finalized by the Indian scholar Prajñāvarman, the translator-editor venerable Yeshé Dé, and others.

COLOPHON
<table>
<thead>
<tr>
<th>Abbr</th>
<th>Location/Region</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>C</td>
<td>Coné (co ne)</td>
<td>Kangyur</td>
</tr>
<tr>
<td>D</td>
<td>Degé (sde dge)</td>
<td>Kangyur</td>
</tr>
<tr>
<td>H</td>
<td>Lhasa (zhol)</td>
<td>Kangyur</td>
</tr>
<tr>
<td>J</td>
<td>Lithang ('jang sa tham)</td>
<td>Kangyur</td>
</tr>
<tr>
<td>K</td>
<td>Peking (pe cin)</td>
<td>Kangxi Kangyur</td>
</tr>
<tr>
<td>KY</td>
<td>Peking Yongle (g.yung lo)</td>
<td>Kangyur</td>
</tr>
<tr>
<td>N</td>
<td>Narthang (snar thang)</td>
<td>Kangyur</td>
</tr>
<tr>
<td>S</td>
<td>Stok Palace (stog pho brang)</td>
<td>Manuscript Kangyur</td>
</tr>
</tbody>
</table>
NOTES

1. McCombs (2014), pp. 88–183. His thesis also includes an edited version of the full Tibetan text. Although McCombs’ study and translation of this sūtra only became available to us after we had completed our translation, we subsequently compared our translation to his and as a result were able to improve our rendering in several instances.


3. See Denkarma, Degé Tengyur vol. 206 (sna tshogs, jo), F.298.a.5–6; also Lalou (1953), p. 322, n. 142. In the Denkarma, the sūtra is listed with the title 'phags pa sbyin pa'ipha rol tu phyin pa bstan pa.

4. That text (Toh 183, Tib. sbyin pa'i phan yon bstan pa, Skt. Dānānuśaṃsā) is a short, two-page text that presents (like the present sūtra but with notable differences) the benefits associated with the practice of generosity by listing the karmic ripening generated by different types of offering. In the Stok Palace edition and other witnesses of the Thenpangma (them spangs ma) line of Kangyur collections, these two texts are cataloged disjointly, and this title is translated as sbyin pa'i legs pa, rather than sbyin pa'i phan yon bstan pa.

5. In particular, Akṣayamatinirdeśasūtra (Toh 175) and Bodhisattvapiṭakasūtra (Toh 56). See McCombs, “Mahāyāna and the Gift,” 98–99.

6. The eight qualities of the best kind of water (a set frequently mentioned in the literature) are that it is cool, sweet, light, soft, clear, clean, pure, not upsetting to the stomach, and not irritatating to the throat.

7. At this point the list of bodhisattvas continues and the names increase in length considerably. Although the text is clear that the following lines of this paragraph are indeed to be treated as a list of personal names, their meaning is somewhat unclear, and it is not evident precisely where individual names begin and end. Our rendering of the remainder of the bodhisattva names included in this section should therefore be viewed as tentative.
S has no *shad* between those two elements, and *mngon par shes pa* is repeated in what follows: *de bzhin gshegs pa thams cad kyi yul la ‘jug pa shes pa la mkhas pa mngon par shes pa / mngon par shes pa dpa’ bar ‘gro ba’i ting nge ‘dzin gyi mtha’i sgo bsgrub pa’i gzungs thob pa.*

S reads: *zla ba ma.*

We have been unable to identify this tree (Tib. *u thi ka*).

It seems that “emerald” is repeated twice in this list under different names (Tib. *rdo’i snying po* and *ma rgar*).

The translation here is based on S, which treats these as separate items: *kha dog bzang po / rgyas pa / mchog dang ldan pa.* D reads: *kha dog bzang po / rgyas pa mchog dang ldan pa.*

The abandonments of killing and wrong views are, respectively, the first and the last of the ten virtuous actions.

This chapter colophon appears to provide an alternative title for the sūtra. See also i.5.

Translated based on S. D reads: *sbyor ba.*

Tentative translation (Tib. *sgrib pa thams cad gtan spong ba’ phags pa dang / lha’i tshangs pa’i gnas de bzhin gshegs pa’i gzims mal dang / ’phangs sbyin pa’i tshigs bla dags yin gyis*).


Following K, J, K, N, C, and H: *dka’.* D reads *dga’.*

The Buddha’s crown protuberance (Skt. *uṣṇīṣa*) is described in canonical sources as being invisible, either because the light it emanates is brighter than the light of the sun, or because there is no one above the Buddha, and therefore no one can look down on him.

BIBLIOGRAPHY

‘phags pa sbyin pa’i pha rol tu phyin pa zhes bya ba theg pa chen po’i mdo (Āryadāna-pāramitāsūtra). Toh 182, Degé Kangyur vol. 61 (mdo sde, tsa), folios 77.a–95.b.


‘phags pa sbyin pa’i pha rol tu phyin pa zhes bya ba theg pa chen po’i mdo (Āryadāna-pāramitāsūtra). S 222, Stok Palace Manuscript Kangyur vol. 73 (mdo sde, za), folios 240.b–266.b.

‘phags pa sbyin pa’i phan yon bstan pa zhes bya ba theg pa chen po’i mdo (Ārya-dānānuśāṃsānirdeśasūtra). Toh 183, Degé Kangyur vol. 61 (mdo sde, tsa), folios 95.b–96.b.


GLOSSARY

g.1 Ājñātakaundinya

kun shes kauN Di nya

Ājñātakaundinya
One of the five ascetics who later became the first five disciples of the Buddha.

g.2 Ākāśagarbha

nam mkha’ snying po

Ākāśagarbha
One of the eight main bodhisattvas, the heart sons of the Buddha.

g.3 Ānanda

kun dga’ bo

Ānanda
The Buddha’s cousin and principal attendant.

g.4 Anavatapta

ma dros pa

Anavatapta
A king of the nāgas.

g.5 Applications of mindfulness

dran pa rje bar ge’ bar pa

smṛtyupasthāna
Four contemplations on: the body, feelings, mind, and phenomena. These are among the thirty-seven factors of awakening.

g.6 Aspiration

smon lam

prañidhāna
One of the ten perfections.

Avalokiteśvara

One of the eight main bodhisattvas, the heart sons of the Buddha.

Bakkula

An arhat disciple of the Buddha and one of the sixteen elders.

Bali

A ruler of the asuras.

Bases of miraculous power

Determination, discernment, diligence, and absorption. These are among the thirty-seven factors of awakening.

Bhadrika

One of the first five disciples of the Buddha.

Bhairavī

Fierce and terrifying Hindu goddess identified as the consort of Bhairava.

Bhaiṣajyarāja

One of the bodhisattva great beings.

Bhaiṣajyasamudgata

One of the bodhisattva great beings.
Bhaiṣajya samudgata
One of the bodhisattva great beings.

Bharadvāja
\textit{bha ra du dza}
བྷ་ར ་ དབ༢་ཛ།
Bharadvāja
One of the disciples of the Buddha. One of the first ten to be ordained.

Bhūta
\textit{byung po}
འབྲུག་པ།
bhūta
A general term for spirit, ghost, or demon.

Brahmā
\textit{tshangs pa}
ཚངས་པ།
Brahmā
The lord of the Sahā world.

Branches of awakening
\textit{byang chub kyi yan lag}
འབྲུག་བུད་ཀྱི་ཡན་ལག
bodhyaṅga
Recollection, analysis of the dharmas, diligence, joy, pliancy, absorption, equanimity. These are among the thirty-seven factors of awakening.

Candra
\textit{zla ba}
ཛྭ་བ།
Candra
Lunar deity in Hindu mythology.

Candraprabha
\textit{zla 'od}
ཛྭ་འོད།
Candraprabha
One of the bodhisattva great beings. He is also the principal interlocutor of The King of Samādhis Sūtra (http://read.84000.co/translation/toh127.html).

Concentration
\textit{bsam gtan}
བསམ་གཏན།
dhyāna
One of the six or ten perfections.
Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefts, Valleys, and Meadows

Bodhisattva great being, interlocutor of the Buddha in The Perfection of Generosity.

- **Cūḍāpanthaka**
  
  *lam phran bstan*
  
  Cūḍāpanthaka
  
  One of the disciples of the Buddha.

- **Determined Effort**
  
  *spro ba brtan pa*
  
  One of the bodhisattva great beings.

- **Devamukuṭa**
  
  *lha'i cod pan*
  
  Devamukuṭa
  
  One of the bodhisattva great beings.

- **Dhṛtarāṣṭra**
  
  *yul 'khor srung*
  
  Dhṛtarāṣṭra
  
  One of the four great kings.

- **Diligence**
  
  *brtson 'grus*
  
  One of the six or ten perfections.

- **Discipline**
  
  *tshul khrims*
  
  śīla
  
  One of the six or ten perfections.

- **Drḍhamati**
  
  *blo gros brtan*
Dṛḍhamati
One of the bodhisattva great beings.

Dṛḍhavikrama
mthu rtsal brtan
One of the bodhisattva great beings.

Dṛḍhavīrya
mthu rtsal brtan
One of the bodhisattva great beings.

Dṛḍhavīrya
brtson 'grus brtan
One of the bodhisattva great beings.

Druma
ljon pa
A king of the kiṃnaras.

Equal and Evenly Set Teeth White Like Silver, Conch Shells, the Moon, a White Lotus, and Milk
so mnyam zhing thugs bzang la dkar ba dang dang zla ba dang ka mad dang 'o ma ltar dkar ba
One of the bodhisattva great beings.

Female Spear Holder
mdung thogs ma
A Hindu goddess, unidentified. McCombs (p. 128) suggests that the Sanskrit name for this goddess might be Śūlinī (one of the names for Durgā) or Śaktidhārī.

Gavāṃpati
ba lang bdag
One of the disciples of the Buddha. One of the first ten to be ordained.

Generosity
sbyin pa
dāna
The first of the six or ten perfections, often explained as the essential starting point and training for the practice of the others.
Hair in a Topknot Shining Dark Like Bees, Ink, Peacocks, and Nightingales
bung ba dang suag sa dang rma bya dang 'jon mo dang mugs gsal ra'i thog tshugs can
—
One of the bodhisattva great beings.

Hārītī
\'phrog ma
dam
Hārītī
A female yaksā, previously an eater of children but tamed and converted by the Buddha and seen as a protectress. Consort of Pāñcika.

Hell of Endless Torment
mtshams med
avīci
The most severe among the eight hot hell realms. It is characterized as endless not only in terms of the torment undergone there, but also because of the ceaseless chain of actions and effects experienced, the long lifespan of its denizens, and their being so intensely crowded together that there is no physical space between them.

Insight
shes rab
prajñā
One of the six or ten perfections.

Jālinīprabha
dra ba can gyi 'od
Jālinīprabha
One of the bodhisattva great beings.

Jambudvīpa
\'dzam bu'i gling
Jambudvīpa
The continent (dvīpa) on which we live, shaped like a jambhū fruit or rose-apple according to ancient South Asian cosmology.

Kācilindika
ka tsa lin di ka
Kācilindika, kācalindika
An epithet for softness, usually applied to cloth, and probably in reference, directly or metaphorically, to the down of the kācilindika bird. See Lamotte, Etienne. La Concentration de la Marche Héroïque. Bruxelles: Peeters (1975), p. 261, n. 321. The Mahāvyutpatti includes the term using the variant spelling kācalindika.
Kamaladalavimalanakṣatrājasaṃkusumitābhijña
One of the bodhisattva great beings.

Kapilavastu
The capital city of the Śākya kingdom, where the Buddha grew up.

Kapphiṇa
One of the disciples of the Buddha.

King Precious Moonlight of Pure Virtue
—
One of the bodhisattva great beings.

Kubera
One of the four great kings, also known as Vaiśravaṇa.

Kuṇāla
Bird with beautiful eyes that lives on Mount Sumeru.

Mahākauṣṭhila
One of the disciples of the Buddha.

Mahākāya
A ruler of the garuḍas.
Mahāmaudgalyāyana

One of the two closest disciples of the Buddha, known for his miraculous abilities.

Mahāśrīdevī

Epithet of Laksī, Hindu goddess of wealth and prosperity and consort of Viṣṇu.

Mahāsthāmaprāpta

Bodhisattva great being who represents the power of wisdom.

Mahātejas

A ruler of the garudas.

Maheśvara

Epithet of Śiva.

Mahotsāha

One of the bodhisattva great beings.

Maitreya

One of the eight main bodhisattvas, the heart sons of the Buddha.

Mañjuśrīkumārabhūta

One of the eight main bodhisattvas, the heart sons of the Buddha.
g.60  Māra
  bdud
  བད།
  Māra
  Personification of everything that functions as a hindrance to awakening.

g.61  Moonlike Body
  lus zla bu
  བོ་བ།
  —
  One of the bodhisattva great beings.

g.62  Mount Sumeru
  ri rab
  རི་ང།
  Sumeru
  Center of the universe according to Buddhist and Hindu cosmology.

g.63  Nanda
  dga' bo
  དགའ་བོ།
  Nanda
  The Buddha’s half-brother and disciple.

g.64  Pañcaśikha
  zur phud lnga pa
  བུ་ཕུ་ཉར་པ།
  Pañcaśikha
  An eminent gandharva.

g.65  Pāñcika
  lngas rtsen
  ཉར་ཙེན།
  Pāñcika
  A leader of the yakṣas.

g.66  Patience
  bzod pa
  བོད།
  kṣānti
  One of the six or ten perfections.

g.67  Piśāca
  sha za
  ལོ།
  piśāca
  A class of demons. Literally “flesh eaters.”
Power

*bala*

One of the ten perfections.

Powers

*dbang po*

*indriya*

Faith, diligence, mindfulness, absorption, and knowledge. These are among the thirty-seven factors of awakening.

Prajñāvarman

*pra dz+nyA bar ma*

Prajñāvarman

A Bengali pandita resident in Tibet during the late eighth/early ninth centuries. Arriving in Tibet at the invitation of the Tibetan king, he assisted in the translation of numerous canonical scriptures. He is also the author of a few philosophical commentaries included in the Tibetan Tengyur (*bstan ’gyur*) collection.

Prāmodyarāja

*mchog tu dga’ ba’i rgyal po*

Prāmodyarāja

One of the bodhisattva great beings.

Pūrṇa

*gang po*

Pūrṇa

At least five different disciples of the Buddha in the canonical texts have this name, but the Pūrṇa in this text is likely to be the eminent disciple of the Buddha from Kapilavastu, nephew of Ājñātakauṇḍinya who ordained him, and described as the foremost disciple in explaining the doctrine.

Rāhu

*sgra gcan*

Rāhu

A ruler of the asuras.

Rāhula

*sgra gcan zin*

Rāhula

The Buddha’s son and disciple.

Ratnacūḍa
Ratanacūḍa
One of the bodhisattva great beings.

Ratnagarbha
One of the bodhisattva great beings.

Ratnajālin
One of the bodhisattva great beings.

Ratnamukuṭa
One of the bodhisattva great beings.

Ratnapāṇi
One of the bodhisattva great beings.

Ratnaprabha
One of the bodhisattva great beings.

Ratnasimha
One of the bodhisattva great beings.

Resembling the Karnikāra Tree, the Mango Tree, and the Blooming Burflower Tree
One of the bodhisattva great beings.

Rising Sun
Sacrificial post

A post set up as a marker to which offerings may be presented. Described in the *Maitreyāvadāna* (“The Story of Maitreya”), which in the Kangyur is found within the *Bhaiṣajya vastu* (*in Vinayavastu*, Toh 1, Degê Kangyur vol. kha, folios 29a-32b); a matching passage from the *Divyāvadāna* is translated in Rotman (2008), pp. 121–24.

Sāgara

A king of the nāgas.

Sahā world

Indian Buddhist name for the universe in which we live. It means “endurance,” as beings there have to endure suffering.

Śakra

The lord of the gods.

Samantabhadra

One of the eight main bodhisattvas, the heart sons of the Buddha.

Śaṅkhinī

A Hindu goddess.

Śarabha

A Hindu goddess.
Mythical eight-legged lion.

Śāradvatīputra

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

Sarasvatī

Hindu goddess of art and wisdom, consort of Brahmā.

Seven precious things

The seven precious things comprise the seven precious metals and stones, namely, gold, silver, turquoise, coral, pearl, emerald, and sapphire. More generally, they may also comprise the symbols of royal dominion, namely, the wheel, gem, queen, minister, elephant, general, and horse.

Śiva

One of the main Hindu gods.

Skillful means

One of the ten perfections.

Slender, Supple, Firm, Fine, and Smooth Limbs Youthful Like Flowers and with Copper-Colored Nails

One of the bodhisattva great beings.

Smiling Face That Brightly Shines Like the Moon and a Lotus Flower

One of the bodhisattva great beings.
Stable Strength

Stable Strength

One of the bodhisattva great beings.

Strengths

Faith, diligence, mindfulness, absorption, and knowledge. These are among the thirty-seven factors of awakening. Although the qualities referred to are the same as the powers, they are termed strengths due to their greater strength.

Subhūti

Subhūti

One of the closest disciples of the Buddha.

Śuddhodhana

Śuddhodhana

King of Kapilavastu and father of the Buddha.

Sūryaprabha

Sūryaprabha

One of the bodhisattva great beings.

Suśubha

Suśubha

One of the disciples of the Buddha.

Tongue Wide as the Leaves of Palm and Plantain Trees and Resembling a Copper Plate

Tongue Wide as the Leaves of Palm and Plantain Trees and Resembling a Copper Plate

One of the bodhisattva great beings.

Top Ornament of Precious Qualities with Magnificent Sapphire-Like Eyes

Top Ornament of Precious Qualities with Magnificent Sapphire-Like Eyes

One of the bodhisattva great beings.
One of the bodhisattva great beings.

True exertions
yang dag par spong ba
양다곱스폰바
samyakprahāṇa
Relinquishing negative acts in the present and future and enhancing positive acts in the present and future. These are among the thirty-seven factors of awakening. The term is often translated “true relinquishments,” which is the literal meaning of both the Sanskrit and Tibetan, but does not fit the third and fourth; Dayal, p. 102 ff. suggests the use of “effort” (samyakpradhāna) instead of lit. “abandonment” (samyakprahāna).

Umā
dka' zlog ma
 dakṣājī
Umā
Epithet of Parvati, consort of Śiva.

Upananda
nye dga' bo
ujeñānaṃ
Upananda
One of the disciples of the Buddha.

Vaiśravaṇa
rnam thos kyi bu
वैश्रवण
Vaiśravaṇa
One of the four great kings, also known as Kubera.

Vaiṣṭrāṇi
lag na rdo rje
वैष्ट्रण
Vaiṣṭrāṇi
A leader of the yakṣas.

Varuṇa
chu lha
वरुण
Varuṇa
One of the guardian deities.

Virūḍhaka
'phags skyes po
विरुध्धक
Virūḍhaka
One of the four great kings.
g.113  Virūpākṣa

One of the four great kings.

g.114  Voice as Delightful as the Songs of Cuckoos, Parrots, Grouse, Pheasants, and Kalavinka Birds

One of the bodhisattva great beings.

g.115  Wisdom

One of the ten perfections.

g.116  Yama

The lord of death.

g.117  Yellow-Robed

A Hindu goddess, unidentified. McCombs (p. 128) suggests that the Sanskrit name for this goddess might be Pītā or Vāruṇī.

g.118  Yeshé Dé

A prolific Tibetan translator active during the late eighth and early ninth centuries.