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The Collected Teachings on the Bodhisatva

Bodhisatvapitaka

འཕགས་པ་བྱང་ཆུབ་སེམས་དཔའི་སྡེ་སློང་ཅེས་བྱ་བ་བཞགས་ཆེན་པོའི་མདོ།

'phags pa byang chub sems dpa'i sde snod ces bya ba thegs chen po'i mdo

The Noble Mahāyāna Sūtra “The Collected Teachings on the Bodhisatva”

Āryabodhisatvapiṭakanāmamahāyānasūtra

· Toh 56 ·

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co.

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SUMMARY

- s.1 In *The Collected Teachings on the Bodhisatva*, the Buddha describes in detail the views and practices that are to be followed by the bodhisatva, the ideal Mahāyāna practitioner. Through his interactions with human and nonhuman interlocutors, and through stories of various past buddhas, we are led step by step through the topics of renunciation, the mind of awakening, the four immeasurables, and the six perfections. Among the many accounts of past buddhas included in the sūtra, we find the story of the prophecy made by the Buddha Dīpaṅkara to the brahmin Megha about his future attainment of awakening as the Buddha Śākyamuni.

ac.

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ac.1 Translation by Prof. Jens Braarvig, Fredrik Liland, and David Welsh. Jens Braarvig directed the translation process and checked the translation against the Sanskrit and Tibetan. Fredrik Liland prepared the Sanskrit and Tibetan editions, translated chapters 1–9 and 11, and prepared the introduction and glossary. David Welsh prepared and translated chapter 10 and was responsible for editing the English. The translators would like to express their gratitude to all those who contributed in various ways to the translation process.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. The 84000 translation team edited the translation and the introduction, and Laura Goetz copyedited the text. Martina Cotter was in charge of the digital publication process.

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i.

INTRODUCTION

i.1

*The Collected Teachings on the Bodhisatva*¹ is the twelfth and lengthiest among the texts in the Great Heap of Jewels (Mahāratnakūṭa) section of the Tibetan Kangyur, where it makes up nearly an entire volume. It is an extensive presentation of the view and conduct of the bodhisatva, the ideal Mahāyāna practitioner. The title, *Bodhisatvapiṭaka*, can also be translated as *The Basket of the Bodhisatvas*, implying that it represents a basket (*piṭaka*) of teachings separate from the traditional three—Sūtra, Vinaya, and Abhidharma—distinguishing the path of the bodhisatva from the lesser path of the śrāvakas and pratyekabuddhas.

i.2

The first chapter opens with the Buddha traveling through the kingdom of Magadha, ending up at Vulture’s Peak in Rājagṛha. There he is approached by the merchant Bhadrupāla and five hundred other householders who have heard about the Buddha and want to meet him and ask his advice. Having praised him, they ask the Buddha why he became an ascetic, and in reply the Buddha describes the various things one has to suffer in saṃsāra, such as the ten afflictions, the ten situations, and so forth, explaining that he understood the futility of a life invested in these things and therefore left the householder life to become a renunciant. He also elaborates on the twelve links of dependent origination, as well as the empty nature of all experiences, and admonishes the householders to give up their desires. The householders are so inspired by the Buddha’s words that they all become renunciants.

i.3

In the second chapter we are presented with the more miraculous side of the Buddha’s abilities. A yakṣa named Kimbhīra who is living in Rājagṛha makes various offerings to the Buddha together with a large group of yakṣas, and as a reply the Buddha displays a smile, followed by a miraculous display of light. This is an indication that the Buddha is making a prophecy that someone in the audience will attain complete awakening in the future. Ānanda asks the Buddha whom the prophecy concerns, and in reply the

Buddha explains the course Kimbhīra will take on his way to complete awakening in the future. The scene is then prepared for the Buddha to commence his teaching.

- i.4 The third chapter starts with Śāriputra asking the Buddha about the distinguishing characteristic of a bodhisatva, what it is that makes them special. The Buddha responds that it is bodhicitta, the mind of awakening, that makes them special, and he goes on to explain what this entails, elaborating on the bodhisatva's insight and the way they will relate to their surroundings.
- i.5 In chapter 4 the Buddha explains the ten ways a bodhisatva will perceive a tathāgata—as having an inconceivable tathāgata body, voice, knowledge, radiance, morality, and concentration, magical abilities, power, confidence, great compassion, and unique buddha qualities—and these are elaborated on in great detail.
- i.6 Chapter 5 presents the setting that frames the main section of the discourse. The Buddha tells Śāriputra about the Tathāgata Mahāskandha and his encounter with the prince Vīryacarita, who is later revealed to have been the Buddha in one of his former existences. This chapter also presents Mahāskandha's teaching to Vīryacarita on the four immeasurables.
- i.7 The following chapters (6–11) present the six perfections and the four methods for bringing people together.
- i.8 The main literary device in the text, as in much of Buddhist literature, is the list. Typically, the Buddha starts off by posing a rhetorical question to Śāriputra about the topic at hand, and he then answers his own question by stating that the particular phenomenon or issue in question can be divided into a certain number of elements or factors. Apparently for stylistic and perhaps mnemonic reasons, numerical consistency is maintained. A particularly frequent number in this text is ten, and in chapter 1 we see that every list presented is given a tenfold division, even when this is not the number of elements the particular list usually contains, as in the case of the ten kinds of error, which are the opposite of the tenfold, but more commonly the eightfold, noble path. Another recurrent device is to say that a particular topic can be divided into one part, two parts, three parts, and so forth, illustrating the variety of ways it can be analyzed.
- i.9 The Buddha makes several references to various incidents in the past to illustrate his teachings, some of which concern his own previous lives. In a lengthy passage in chapter 9 dealing with vigor we hear of the two brothers Samvara (Disciplined) and Samvarasthita (Firm Discipline), sons of the merchant Suvicaya. The two brothers happen to meet the Tathāgata Abhyudgata, and being very impressed by him they develop faith and vow to follow the training of the bodhisatva. The vigor with which they

approached the practice throughout many lifetimes is held up as an example of what is needed to traverse the bodhisatva path, and the fact that vigor is the topic discussed at greatest length in the text could be seen as an indication of the particular importance perseverance and the perfection of vigor play in the quest to become a successful bodhisatva.

i.10 The earliest Chinese translation available, made by Xuanzang in the seventh century CE, presents the last section of the text, following the presentation of the perfection of wisdom, as a separate chapter called *Da zi zai tian shou ji* (大自在天授記, The Prediction of Maheśvara). This is, however, not the case in any of the other text witnesses and has therefore not been followed here.

i.11 After being presented with the four methods for bringing people together, which concludes the teaching given by the Tathāgata Mahāskandha to the prince Vīryacarita, the Buddha points out that the Tathāgata Mahāskandha did not make a prophecy about his future attainment of complete awakening. Later, he reiterates, when the Buddha, in the guise of a merchant named Suprajña, met and paid homage to the Tathāgata Ratnāṅga, he still did not receive a prophecy. Finally, we get the story of how the Tathāgata Dīpaṅkara appeared in the world, and how the Buddha as the apprentice brahmin Megha met him and made heartfelt and lavish offerings to him. Megha consequently receives the prophecy from Dīpaṅkara that he will become a tathāgata, arhat, fully accomplished buddha by the name of Śākyamuni. The Buddha addresses the question of why it was only then, in the presence of the Tathāgata Dīpaṅkara, that the prophecy came, explaining that although there was not a single act of goodness that he had not engaged in while on the bodhisatva path, it was only then, in the presence of Dīpaṅkara, that he realized the sameness of all phenomena and that his practice became free from attributes. Such a practice, he goes on, is what is laid out in the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, and any bodhisatva who wishes to receive a similar prophecy should therefore apply themselves to the teachings contained therein.

i.12 This, then, is the core message of the discourse. Although the practice a bodhisatva should engage in is laid out in meticulous detail, we are reminded again and again of the fact that the practices of the bodhisatva, although a necessary step on the way, are only provisional, a means to an end, and that one should not get stuck by investing the practice with any notion that it possesses a true reality, that there is a real self who is engaging in the practice. For, as the Buddha says, “One who does not cling to the idea of a self does not cling to the idea of morality. One who does not cling to the

idea of morality does not violate the training, and as he does not violate his training, neither will he violate his morality, although he will still not exaggerate its importance.”

i.13

For the present translation we have mainly relied on the complete and unique Sanskrit manuscript of the *Bodhisatvapīṭaka* that was recently discovered, as well as on the Degé and Peking (Qianlong) editions of the Tibetan translation made by Surendrabodhi, Śīlendrabodhi, and Dharmatāśīla in the ninth century. The Sanskrit manuscript probably dates from the tenth century, and an edition of this is to be published in the near future.² Concerning the Tibetan text witnesses, it has been shown³ that there are two main branches in the transmission of the Tibetan translation that exhibit consistent differences in terminology and style, and as Degé and Peking are representatives of these two, we have chosen to use them as our main sources for the Tibetan text. It has been noted in the translation when any of these three main textual sources disagree to a considerable extent. We have also consulted the two Chinese translations available in the Chinese canon, those by Xuanzang (645 CE) and Dharmarakṣa (1018–58 CE), when needed for clarification. We have also consulted the translation of the eleventh chapter by Pagel (1995), together with his considerations, as well as the translation of the *Akṣayamatīrdeśasūtra* by Braarvig (1996), a text in which we find many sections that are identical to ones found in the *Bodhisatvapīṭaka*.

i.14

Recently, fragments of two manuscripts of the *Bodhisatvapīṭaka* have been identified in the Schøyen Collection, one dating from the fifth–sixth century,⁴ and one probably dating from the second–third century, the latter written in the Kharoṣṭhī script.⁵ Although the *Bodhisatvapīṭaka* was little quoted in the śāstra literature, the relative “abundance” of older text witnesses gives us a clue to the greater importance it played in the early Mahāyāna period.

The Translation

The Noble Mahāyāna Sūtra
The Collected Teachings on the Bodhisatva

1. CHAPTER 1: THE HOUSEHOLDER

[V40] [F.255.b] [B1]

- 1.1 [MS.1.b] Homage to all the buddhas and bodhisatvas. Homage to the noble and princely Mañjuśrī.⁶
- 1.2 Thus did I hear at one time. The Lord once spent the rainy season in retreat at Śrāvastī. When the three months had passed, he prepared his mendicant robes, put them on, and started wandering the country again in the company of a large assembly of mendicants, 1,250 strong. The Lord was esteemed, revered, praised, and honored by monks and nuns, laymen and laywomen, by kings and ministers, by various followers of other teachings, by ascetics, brahmins, and householders, and by gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas. The Lord received a great abundance of robes, foodstuffs, bedding and seats, medical supplies, and utensils.
- 1.3 The Lord was greeted with elegant and generous words of praise: “Such indeed is the Lord: He is a tathāgata, an arhat, a fully accomplished buddha, perfect in wisdom and conduct, a sugata. He is a knower of the world, an unsurpassable guide for men ready to be disciplined, a teacher of gods and humans, awakened, a lord. He has surpassed the world with its gods, the world with its māras, brahmā gods, ascetics and brahmins, and gods and men, and asuras, when he himself attained realization and accomplishment through superior abilities. [F.256.a] He teaches the true Dharma, which is excellent in the beginning, excellent in the middle, and excellent in the end, accurate in meaning and well expressed, and he reveals the life of purity that is simple, complete, perfect, and pure.”
- 1.4 It so happened that the Lord was traveling among the towns of the country of Magadha and gradually made his way toward the great city of Rājagṛha. Upon his arrival, the Lord went and stayed at Vulture’s Peak near the great city of Rājagṛha. At that time, a merchant and householder by the

name of Bhadrapāla was living in the city. He had previously developed roots of virtue by honoring the victorious buddhas of the past. He was wealthy, with great riches and victual resources, and possessed a huge property, acquisitions and tools, gold and silver, storerooms filled with great wealth and stocks of grain, an abundance of jewels, pearls, gems, shells, crystals, and coral, large stocks of elephants, horses, buffalos, cattle, and sheep, and many male and female servants, workers, and laborers.

1.5 The householder Bhadrapāla heard that the ascetic Gautama, who had renounced the Śākya clan and become a mendicant, was traveling in Magadha together with a great community of mendicants, 1,250 strong, that he had arrived at the great city of Rājagṛha, that he was now staying on Vulture's Peak near the city, and that he was being greeted with elegant and generous words of praise. "Such indeed is the Lord: He is a tathāgata, an arhat, a fully accomplished buddha, perfect in wisdom and conduct, a sugata. He is a knower of the world, an unsurpassable guide for men ready to be disciplined, a teacher of gods and humans, awakened, a lord. [MS2.a] He teaches the true Dharma, which is excellent in the beginning, excellent in the middle, excellent in the end, and accurate in meaning and well expressed, and he reveals the life of purity that is simple, complete, perfect, and pure." [F.256.b]

1.6 He thought to himself, "Now I should really go to see the ascetic Gautama. It is wonderful to have the opportunity to see the tathāgatas, the arhats, the fully accomplished buddhas."

1.7 So it was that the merchant and householder Bhadrapāla left the great city of Rājagṛha in the company of five hundred other householders in order to see the Lord.

1.8 In the early part of the day the Lord put on his robes, took his bowl, and led the community of monks into the great city of Rājagṛha to collect alms. He conducted himself with grace, going from place to place with eyes downcast in a graceful manner, moving his limbs gracefully, and bearing his robes and bowl with great dignity. The merchant and householder Bhadrapāla, together with the five hundred other householders, saw the Lord in the distance, approaching them in a graceful and pleasant manner with his senses composed and his mind at ease, supremely disciplined and tranquil. His senses subdued, with the modest dignity of an elephant, he was clear and shining like a lake of pure water. He was honored by a great many gods, honored by a great many yakṣas, and honored by a great many men. His body was golden, with the thirty-two characteristics of a great being and adorned with the eighty minor marks. A great rain of flowers, a

great flood of flowers, rained down upon him, and he placed his feet upon lotuses made of the seven precious substances and possessing a thousand billion petals.

1.9 When they saw him from afar, approaching with this display of many hundreds of thousands of forms of pure conduct, they were filled with faith in the Lord. [F.257.a] With faith they approached the Lord, venerated him by placing their heads at his feet, and sat down at one side.

1.10 Then the householder Bhadrapāla, accompanied by the five hundred other householders, spoke to the Lord: “Lord Gautama! You overwhelm this assembly with your glory. Lord Gautama! You overwhelm this assembly with your radiance. Lord Gautama! You overwhelm this assembly with your splendor.⁷ Lord Gautama! You overwhelm this assembly with your brilliance. Lord Gautama! You overwhelm us with your beauty. The body of the Lord Gautama is golden. [MS.2.b] The Lord Gautama’s body is as beautiful as that of the sage Aṅgiras. The Lord Gautama has no equal in any respect. The qualities of the Lord Gautama are the most extraordinary and marvelous qualities in the entire world. Lord Gautama! It occurs to me: What did the Lord Gautama see to make him leave his home and become a renunciant?”

1.11 The merchant and householder Bhadrapāla praised the Lord with these verses:

1.12 “I had heard about the glory, fame,
And splendor of the body of the Victorious One,
But you are even more sublime in person,
Like an image in gold.

1.13 “Your body is graceful and beautiful.
Because of your exalted, golden form
You shine among the monks
Like the moon among the stars.

1.14 “Never before have I seen the crown of the head of the greatest among men,
But now I see it rising up like Mount Meru,
Like the parasol of the gods;
In a well-ordered way you have attained a complete metamorphosis.

1.15 “I see the hair on your head, delicate and supple,
Shining like a dark sapphire.
Its soft curls twist to the right
Just like the neck of a peacock. [F.257.b]

1.16 “The best of speakers has a smooth forehead;
Your eyebrows are shaped like rainbows.

- Between your eyebrows shines a perfect curl of hair
Blazing like the king of stars.
- 1.17 “Your eyes are exquisite and delight all who look upon them.
They are beautiful, beloved by those who gaze upon them.
Merely observing is not enough for me;
I salute the protector with immaculate eyes.
- 1.18 “The nose of the best of men
Is well proportioned like a golden horn,
His lips coral red like the fruit of the ivy gourd,
Exceedingly pure like a precious jewel.
- 1.19 “Your shining teeth are perfectly white,
Like lotus root, cow’s milk, or the crane.
Firm, whole, well set, supremely pure,
Your teeth are an ornament to joyous discipline.
- 1.20 “The Victorious One’s teeth are well spaced,
The canine teeth shining spotlessly
Like the king of the geese flying first in formation,
Whiter than white and completely pure.
- 1.21 “Like a pure red lotus, the color of copper,
Red like the rising sun, the color of a pure jewel,
The Sugata’s tongue is delicate and smooth
And so long and broad that it can cover his face.
- 1.22 “I have truly never seen or heard of anything
In the brahmā world, or in any human or divine realm,
Like the exquisite ears of Gautama.
He has the jaws and the courage of a lion.
- 1.23 “By the power of the Sugata, I see his neck,
His pure and resplendent throat, extracting the subtle essence of flavors,
Straight, not crooked, and centrally positioned.
His sense of taste is unrivaled, like that of the god of gods and men.
- 1.24 “You are broad chested, and your shoulder blades are round.
Your seven supreme limbs are famed throughout the world.
Blazing with the highest glory, the archetypal king,
You are like the sun rising over the peak of the mountain.
- 1.25 “There are protuberances on the soles of both your feet, [MS.3.a]
On both hands and both shoulders,

- And one protuberance on the back of your neck.
The fullness of your beauty is pure and radiant.
- 1.26 “The arms of the Lord Gautama hang down
Like the trunk of the lord of elephants.
With both of your hands, you are able [F.258.a]
To touch your knees without bending down.
- 1.27 “His mighty chest is like that of a lion.
Broad like the trunk of a banyan tree,
His sturdy body is as strong and firm as that of Nārāyaṇa,
With the strength that comes from forbearance.
- 1.28 “The hairs on his upper body curl to the right.
They grow separately and are very soft.
They are unaffected by dust and smoke,
Just like lotuses in muddy water.
- 1.29 “Your male organ is said to be retracted in its sheath
Like that of an excellent, well-trained horse.
Your well-rounded thighs are like the cores of bamboo.
Your calves are well formed, with the correct proportions.
- 1.30 “You have flat insteps and broad heels.
Your hands and feet are finely webbed.
Your long, smooth fingers and toes number twenty,
With copper-colored nails like flowers.
- 1.31 “The symbol of the supreme thousand-spoked wheel
Shines from the soles of your feet.
You do not put your feet down hard when you walk on the road.⁸
You stride lightly on the earth.
- 1.32 “You tread softly, lifting your feet four inches above the ground
As you walk, O best of men!
Jeweled lotuses spring forth
Wherever you set your feet. How extraordinary!
- 1.33 “You advance unopposed and undaunted, repelling your enemies
Like an elephant, like a tiger, like the lord of the gods.
You progress like a hero, matched by none.
Imperturbable, you stride elegantly.
- 1.34 “Superhuman beings shower you with divine flowers.
In the sky they venerate you

- With the sounds of singing.
Such miraculous displays are truly wondrous.
- 1.35 “Your beauty surpasses that of Vaiśramaṇa,
Your splendor is like that of a hundred suns.
In the world of brahmā gods, of gods and men,
You have no equal. Truly, how could anyone be superior?”
- 1.36 “Having now seen this incredible miracle,
I am filled with curiosity.
What are the superior qualities you have seen,
Lord of men, that made you renounce ordinary life?”
- 1.37 The Lord then addressed the merchant and householder Bhadrāpāla:
[F.258.b] “Alas! One who is involved with the world is tormented by ten afflictions. What are these ten afflictions? They are the affliction of birth, the affliction of old age, the affliction of disease, the affliction of death, the affliction of sorrow, the affliction of lamentation, the affliction of suffering, the affliction of depression, the affliction of grief, and the affliction of cyclic existence.
- 1.38 “Householder, seeing that one who is involved with the world is tormented by these ten afflictions, I decided to attain unsurpassed perfect awakening, and with that conviction I left ordinary household life behind and became a renunciant.” [MS.3.b]
He then went on to speak these verses:
- 1.39 “I saw that all immature, ordinary people
Are confined in the prison of cyclic existence,
That they are tormented by birth
And harassed by old age and disease.
- 1.40 “They experience pain, they grieve,
And they are under the powerful sway of death.
It was in order to save them that I left worldly life.
I wished to free them from the prison of existence.
- 1.41 “Alas, householder! I have seen the hatred caused by ten situations that lead to malice, that make those who are involved with the world fight among themselves. What are these ten situations that lead to malice? Malicious intent arises when one thinks, ‘I have been treated unjustly.’ Malicious intent arises when one thinks, ‘I am being treated unjustly.’ Malicious intent arises when one thinks, ‘I will be treated unjustly.’ Malicious intent arises when one thinks, ‘My dear ones have been treated unjustly.’ Malicious intent arises when one thinks, ‘My dear ones are being treated unjustly.’

Malicious intent arises when one thinks, 'My dear ones will be treated unjustly.' Malicious intent arises when one thinks, 'My enemy has gained an advantage.' Malicious intent arises when one thinks, 'My enemy is gaining an advantage.' Malicious intent arises when one thinks, 'My enemy will gain an advantage.' [F.259.a] The tenth is that which is caused by aggression without any particular object.

1.42 "Householder, it was in order to get rid of all malice, caused by these ten situations that lead to malice, that I decided to attain unsurpassed perfect awakening, and with that conviction I left ordinary household life behind and became a renunciant."

1.43 Then, in order to expand on this point, the Lord went on to speak these verses:

1.44 "Alas, sentient beings
Relate to one another with anger,
And all their malice
Stems from the ten situations that lead to malice.

1.45 " 'One has done wrong to me and my relatives.
One will do wrong,
And one is doing wrong.'
This gives rise to malice.

1.46 " 'Those who are not my friends
Are receiving benefits,
Have received them, and will receive them.'
This gives rise to malice.

1.47 "Aggression without any particular object is the tenth situation
In which malice spreads.
I saw all this and then left behind
The senselessness created by malice.

1.48 "Alas, householder! I have seen that one who is involved with the world is lost in the thicket of dogmatic views and mistaken beliefs due to being ensnared by ten wrong views and beliefs. What are these ten beliefs? They are the mistaken belief in a self, the mistaken belief in a being, the mistaken belief in a life force, the mistaken belief in a person, the mistaken belief in annihilation, the mistaken belief in eternity, the mistaken belief that there is no action, the mistaken belief that there is no causality, the mistaken belief that actions have no consequences, and the mistaken belief in false doctrines.

- 1.49 “Householder, it was to get rid of all such views caused by this thicket of dogmatic views and mistaken beliefs [MS.4.a] that I decided to attain unsurpassed perfect awakening, and with that conviction I left ordinary household life behind and became a renunciant.” [F.259.b]
- 1.50 Then, in order to clarify this point further, the Lord went on to speak these verses:
- 1.51 “The view of a self, the view of a being,
And the view of a life force—
These are the confused, mistaken views
That cloud the minds of all immature ordinary people.
- 1.52 “They base themselves on views of annihilation and permanence
And the view of no activity.
In order to establish perfect views,
I left and became a monk.
- 1.53 “Alas, householder! I have seen that one who is involved with the world is pierced by ten great arrows throughout uncountable hundreds of thousands of millions of billions of eons. What are these ten great arrows? They are the arrow of thirst, the arrow of ignorance, the arrow of desire, the arrow of passion, the arrow of hatred, the arrow of delusion, the arrow of pride, the arrow of views, the arrow of existence, and the arrow of nonexistence.
- 1.54 “Householder, because of these ten great arrows, I decided to attain unsurpassed perfect awakening to get rid of all arrows, and with that conviction I left ordinary household life behind and became a renunciant.”
- 1.55 He then spoke these verses:
- 1.56 “From time immemorial
They have been struck by the arrows of desire.
Blinded by ignorance,
They travel from darkness to darkness.
- 1.57 “Taking hold of the skandhas,
They are tortured by the arrows of desire,
Consumed by the arrows of passion,
And stupefied by the arrows of anger.
- 1.58 “They are bound by the arrows of delusion,
Swollen by the arrows of pride,
And fettered by the arrows of the views
Of existence and nonexistence.
- 1.59 “All immature ordinary people

- Attack one another with swords made of words.
Saying, 'that is a lie, this is the truth,'
They argue with one another.
- 1.60 "In order to remove these arrows,
The tathāgatas appear in the world.
For beings tormented by these arrows,
They are protectors and the ultimate refuge.
- 1.61 "Furthermore, householder, I have seen that one who is involved with the world remains conditioned by ten phenomena that have desire as their root. [F.260.a] What are these ten phenomena? They are as follows: because of desire one strives to obtain things, and because of this striving one does obtain things. When one obtains things one develops a sense of ownership, and this sense of ownership causes one to develop firm opinions. Such firm opinions lead to craving, and this craving creates attachment. This attachment causes miserliness, which in turn leads to possessiveness. With possessiveness arises the need to protect and defend one's property, and this causes suffering. In order to safeguard their property, people use sticks and other weapons. They get involved in quarrels, conflicts, feuds, and disputes, and this leads them to make unfounded accusations and to do many other such evil, unwholesome things.
- 1.62 "Householder, when I saw that one who is involved with the world remains conditioned by these ten phenomena that spring from desire, I decided to attain the unsurpassed perfect awakening that has no root or foundation, and with that conviction I left ordinary household life behind and became a renunciant."
- 1.63 This is the way things are, and concerning it the following verses were recited:
- 1.64 "Beings, swallowed by desire,
Perpetually strive everywhere to obtain things.
Having obtained them, they make them their own,
And firm opinions then take hold.
- 1.65 " 'This is what I will make my purpose,' they say,
And craving grows.
When craving arises attachment increases,
Leading in turn to miserliness.
- 1.66 "Because of the vice of miserliness, [MS.4.b]
The world becomes thick with possessiveness.
Because of possessiveness,

One's need to safeguard one's property grows incessantly.

- 1.67 "Due to the need to safeguard their property,
The immature resort to sticks and weapons,
Performing all sorts of evil deeds,
And then suffering escalates.
- 1.68 "Seeing that it is from desire
That all suffering comes about,
I decided to awaken to the unsurpassed awakening
That has no root or basis.
- 1.69 "Furthermore, householder, [F.260.b] I have seen that there are ten kinds of error that cause one to be immersed in the world, doomed to error. What are these ten kinds of error? They are wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong liberation, and wrong understanding.
- 1.70 "Householder, when I saw that one who is involved with the world is immersed in these ten kinds of error, I decided to overcome them all and fully awaken to unsurpassed perfect awakening. With that conviction, I left ordinary household life behind and became a renunciant."
- 1.71 Then, to clarify this point further, the Lord spoke these verses:
- 1.72 "Those who defend wrong views,
Who hold wrong intentions,
Who utter wrong speech,
And who perform wrong activities
- 1.73 "Have wrong livelihood, wrong effort,
And wrong mindfulness and concentration,
Attain wrong liberation,
And pursue wrong knowledge.
- 1.74 "I shall establish in right action
These immature people who stand fixed
Among those doomed to error.⁹
It was in order to do this that I went forth into homelessness.
- 1.75 "Furthermore, householder, I have seen that one who is involved with the world sets out on the wrong path by way of ten unwholesome forms of conduct and is certain to sink into the lower realms, to descend into the lower realms, to be born into the lower realms. What are these ten actions?

They are taking life, taking what is not given, sexual misconduct, lying, slander, uttering harsh words, inane chatter, covetousness, maliciousness, and holding wrong views.¹⁰

1.76 “Householder, when I saw that one who is involved with the world sets out on the wrong path by way of ten unwholesome forms of conduct and is certain to sink into the lower realms, to descend into the lower realms, to be born into the lower realms, [F.261.a] I decided to leave all these wrong paths behind and fully awaken to unsurpassed perfect awakening. With that conviction, I left ordinary household life behind and became a renunciant.”

1.77 Then, to illustrate this point in further detail, the Lord spoke these verses:

1.78 “Beings who take life,
Who rob others of their property,
And who engage in sexual misconduct
Will soon end up in hell.

1.79 “Those who create discord, use harsh language,
Tell lies, and are unreliable—
These infantile fools, chattering continuously,
Are bound by delusion.

1.80 “Coveting the wealth of others,
Full of malicious intent,
And holding destructive views,
Many men are led to the lower realms.

1.81 “Three sins of the body,
Four committed by speech,
And three sins of the mind—
These are the actions of evildoers.

1.82 “Having committed evil acts,
They go to the lower realms.
I left for the sake of protection
From going to the lower realms.

1.83 “Furthermore, householder, I have seen that one who is involved with the world is tainted by the corruption of ten major and minor vices. What are these ten? They are tainted by the taint of envy, the taint of immorality, the taint of malice, the taint of laziness, the taint of distraction, [MS.5.a] the taint of misunderstanding, the taint of inattentiveness, the taint of doubt, the taint of mistrust, and the taint of disrespect. Householder, when I saw that one

who is involved with the world is corrupted by these ten vices, I decided to attain uncorrupted unsurpassed perfect awakening. [F.261.b] With that conviction, I left ordinary household life behind and became a renunciant.”

1.84 This is the way things are, and concerning it the following verses were recited:

1.85 “No matter how much those in this world
Are tortured by the ten vices,
They still take joy in the various forms of corruption
And never grow tired of them.

1.86 “All immature ordinary people,
Corrupted by the taint of envy,
Say, ‘I will assume the training,’
But are faulty in conduct and lack discipline.

1.87 “Fools turn their backs on patience.
They are lazy and lack vigor.
Their minds are fickle,
And they are deluded by misunderstanding.

1.88 “They lack reverence for parents,
For elders, and for teachers,
And even when they see the lights of the world,
The buddhas, the weak minded still doubt.

1.89 “They reject the true Dharma,
The profound utterances of the Victorious One.
Tied down by dark multitudes,
They have no admiration for the noble multitudes.¹¹

1.90 “Having seen this corruption,
I took no joy in anything conditioned
And decided to attain nirvāṇa,
The unconditioned, the uncorrupted.

1.91 “Furthermore, householder, I have come to know that one who is involved with the world is bound by the chains of destructive envy and miserliness. O householder, I have seen that the vision of one who is involved with the world is clouded by the cataracts of ignorance. O householder, I have seen that one who is involved with the world drowns in the moat of delusion. O householder, I have seen that one who is involved with the world is carried away by the waves of lust. O householder, I have seen that one who is involved with the world is wounded by the arrows of desire. O householder,

I have seen that one who is involved with the world is enveloped by the smoke of wrath and hatred. O householder, I have seen that one who is involved with the world is ablaze with the fire of passion. O householder, I have seen that one who is involved with the world is drenched in the poison of anger. O householder, I have seen that one who is involved with the world is encircled by the thorns of oppression. [F.262.a] O householder, I have seen that one who is involved with the world loses their vigor in the forest of cyclic existence. [MS.5.b] Householder, when I saw that the vision of one who is involved with the world is clouded by these ten cataracts of ignorance, I was convinced to leave ordinary household life behind and become a renunciant.”

1.92 Then, in order to clarify this point further, the Lord went on to speak these verses:

1.93 “The youthful grow old,
Their bodies crippled and disfigured.
Memory, intellect, and decisiveness are taken away,
And one is led through the door of death.

1.94 “Disease destroys one’s power and vitality.
It robs one of all strength and courage
And dulls all the senses.
With fading courage, one is without protection.

1.95 “Death is like a ravenous rākṣasī,
Always hunting sentient beings.
With its power it drags them along
And drinks their precious life force.

1.96 “The world dreads death.
It is tormented by disease.
Seeing this, I left in search of the Dharma—
Unaging, undying, tranquil peace.

1.97 “The world is ablaze with three fires,
And seeing no other protector for living beings,
I vowed to become a protector, a refuge,
To be a rain of nectar to quench the fires.

1.98 “Seeing that living beings have lost their way
And are without vision, blind and bewildered,
I vowed to give eyes to the world.
To show them the path, I became a renunciant.

- 1.99 "Deluded beings entertain doubt,
Dragged down and overcome by oppression,
So I vowed to soothe their guilty consciences.
To proclaim the Dharma I became a renunciant.
- 1.100 "People argue among themselves,
Trying to find one another's weak points and being hurtful for no reason.
So I vowed to reconcile the hateful.
For the benefit of all beings I became a renunciant. [F.262.b]
- 1.101 "Because of the strength of their pride, living beings have no respect
For their mothers, their fathers, or those they should love the most.
So in order to lower the banner of pride,
I renounced the householder's life.
- 1.102 "I saw beings overcome by greed,
Their possessions bringing on their downfall.
Seeing this, I obtained the seven riches
And vowed to free living beings from poverty.
- 1.103 "Foolish beings slay one another
While pointlessly trying to protect themselves.
Seeing that this body must inevitably be discarded,
I left the three forms of existence behind.
- 1.104 "For the sake of those like you,
Who lack understanding, who fill the threefold world,
I became a renunciant, [MS.6.a]
So that I might show you the way.
- 1.105 "I see the beings who have fallen into hell
Being tortured in agonizing ways,
With no end to all their horrible states.
I became a renunciant, their liberator.
- 1.106 "Seeing living beings
Fighting one another like animals,
Moved by compassion I became a renunciant,
So that I might be a protector for those without protection.
- 1.107 "Seeing living beings oppressed by Yama,
Suffering from intense hunger and thirst,
I attained supreme awakening
So that they might taste the sublime nectar.

- 1.108 “When I understood the human suffering of always wanting more
And the immortals’ suffering of falling into another state of existence,
When I saw that the three worlds are pervaded
By overt suffering, I became a renunciant.
- 1.109 “I saw that living beings possessed by desires
Have no trace of shame or modesty,
That just like dogs or pigs they lie
With their mother, their sister, and their teacher’s wife.
- 1.110 “Living beings are led astray; delighting in the pleasures of the senses,
They are ensnared by women.
Seeing the futility of the life of a greedy merchant,
I abandoned my home and became a renunciant.¹²
- 1.111 “Fools delight in the pleasures of the senses
And are overpowered by evil and discord. [F.263.a]
I overpowered all the demonic forces
And became a renunciant in order to reach the awakened state.
- 1.112 “When I saw all this, this futile existence,
And the thousands of evils that befall the house dweller,
I abandoned possessions and broke away
In order to end the round of births.”
- 1.113 At this, the whole group of five hundred householders was astounded, and
they thought to themselves, “This must be the Buddha!” Certain that “This is
the Buddha! This is the Buddha!” together they spoke these verses to the
Lord, as if with one voice:
- 1.114 “Now that five hundred merchants terrified by old age
Have approached the Victorious One,
Please illuminate for us the supreme,
Incomparable Dharma, which puts an end to old age and death.
- 1.115 “Lord completely pure and cleansed of birth,
Free from becoming, and released from fear,
Destroyer of birth, please be our protector!
Free the living beings trapped in this house of becoming!
- 1.116 “Hero free from passion, fully liberated,
Impeccable, stainless, pure hearted,
And skilled in training, peerless guide,
Release the precious rain of the immortal Dharma!

- 1.117 “Best of men, the exquisite beauty of your form is unparalleled.
There is no one like you on earth or in heaven.
Unrivaled, exceptional, without equal in this world,
Sugata, the greatest of the great, uphold the Dharma!
- 1.118 “You who have cast off the three kinds of impurity,
Pure in vision, the darkness covering your eyes has vanished.
You who are free from darkness, dispeller of the net of illusion
Free of the dust of the world, utter the matchless Dharma!
- 1.119 “All who live are defenseless against misery.
Helpless, they fall into the ocean of existence.
Victorious One, have pity and compassion and save them! Be quick!
With the heart of a loving friend, draw them to the other shore!
- 1.120 “Bewildered by intoxicating conceit it is difficult to cross the river of
becoming.
Amid violent waves of ever-increasing disease and strife,
The living have fallen and are helplessly carried away. [MS.6.b]
Call forth compassion and pull them from the stream of becoming!
- 1.121 “You are a golden mountain. Your body is completely pure.
Your radiance surpasses that of a billion suns. [F.263.b]
With a voice as pleasantly sweet as that of exalted Brahmā,
Speak the exquisite words of the supreme Dharma!
- 1.122 “All this Dharma, which is naturally pure,
Naturally brilliant, pure from the outset,
And not proclaimed by anyone, cannot be heard
From any but the unmade maker, he who sees all.
- 1.123 “Worker of goodness endlessly praised,
Spontaneously skilled in the ten powers,
With a sky-like mind, and of limitless wisdom, best of ascetics,
Most generous one, please teach the Dharma!”
- 1.124 It then occurred to the Lord, “These five hundred householders are indeed
ripe with the potential for virtue. I should therefore now teach them the
Dharma so that they might all give up the guise of householders, become
renunciants, and attain the elimination of defilement.”
- 1.125 Then the Lord sat down up in the air with his legs crossed, and at that,
great joy, faith, respect, and wonder arose in the five hundred householders
in the presence of the Lord.

- 1.126 The Lord then addressed the five hundred householders: “Do you wish to be released from ten afflictions? What are these ten afflictions? They are the affliction of birth, the affliction of old age, the affliction of disease, the affliction of death, the affliction of sorrow, the affliction of lamentation, the affliction of suffering, the affliction of depression, the affliction of grief, and the affliction of cyclic existence. Householders, do you wish to be released from these ten afflictions?
- 1.127 “Moreover, householders, do you wish to be released from the ten situations that lead to malice? What are these ten situations? Malicious intent arises when one thinks, ‘I have been treated unjustly.’ Malicious intent arises when one thinks, ‘I am being treated unjustly.’ Malicious intent arises when one thinks, ‘I will be treated unjustly.’ [F.264.a] Malicious intent arises when one thinks, ‘my dear ones have been treated unjustly.’ Malicious intent arises when one thinks, ‘My dear ones are being treated unjustly.’ Malicious intent arises when one thinks, ‘My dear ones will be treated unjustly.’ Malicious intent arises when one thinks, ‘My enemy has gained an advantage.’ Malicious intent arises when one thinks, ‘My enemy is gaining an advantage.’ Malicious intent arises when one thinks, ‘My enemy will gain an advantage.’ The tenth is aggression without a particular object. Householders, do you wish to be released from these ten situations that lead to malice?
- 1.128 “Moreover, householders, do you wish to be released from the thicket of the ten dogmatic views and mistaken beliefs? What are these ten beliefs? They are the mistaken belief in a self, the mistaken belief in a being, [MS.7.a] the mistaken belief in a life force, the mistaken belief in a person, the mistaken belief in annihilation, the mistaken belief in eternity, the mistaken belief that there is no action, the mistaken belief that there is no causality, the mistaken belief that actions have no consequences, and the mistaken belief in false doctrines. Householders, do you wish to be released from the thicket of these ten dogmatic views and mistaken beliefs?
- 1.129 “Moreover, householders, do you wish to be released from the ten arrows? What are these ten arrows? They are the arrow of thirst, the arrow of ignorance, the arrow of desire, the arrow of passion, the arrow of hatred, the arrow of delusion, the arrow of pride, the arrow of views, the arrow of existence, and the arrow of nonexistence. Householders, do you wish to be released from these ten arrows?
- 1.130 “Moreover, householders, [F.264.b] do you wish to be released from the ten phenomena that spring from desire? What are these ten phenomena? They are as follows: because of desire one strives to obtain things, and because of this striving one does obtain things. When one obtains things one develops a sense of ownership, and this sense of ownership causes one to

develop firm opinions. Such firm opinions lead to craving, and this craving creates attachment. This attachment causes miserliness, which in turn leads one to possessiveness. With possessiveness arises the need to protect and defend one's property, and this causes suffering. In order to safeguard their property, people use sticks and other weapons. They get involved in quarrels, conflicts, feuds, and disputes, and this leads them to make unfounded accusations and to do many other such evil, unwholesome things. Householders, do you wish to be released from these ten phenomena that spring from desire?

1.131 "Moreover, householders, do you wish to be released from the ten kinds of error? What are these ten kinds of error? They are wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong liberation, and wrong understanding. Householders, do you wish to be released from these ten errors?

1.132 "Moreover, householders, do you wish to be released from the ten unwholesome wrong paths? What are these ten wrong paths? They are taking life, taking what is not given, sexual misconduct, lying, slander, uttering harsh words, chattering inanely, covetousness, maliciousness, and holding wrong views. Householders, do you wish to be released from these ten unwholesome wrong paths?

1.133 "Moreover, householders, do you wish to be released from ten forms of corruption? What are [F.265.a] these ten forms of corruption? They are the taint of miserliness, the taint of immorality, the taint of malice, the taint of laziness, [MS.7.b] the taint of distraction, the taint of misunderstanding, the taint of inattentiveness, the taint of doubt, the taint of mistrust, and the taint of disrespect. Householders, do you wish to be released from these ten forms of corruption?

1.134 "Moreover, householders, do you wish to be released from the ten kinds of fear inherent in cyclic existence? What are the ten? Do you wish to be released from the bonds of envy and miserliness? Householders, do you wish to be released from the cataracts of ignorance? Householders, do you wish to be released from the moat of delusion? Householders, do you wish to be released from the waves of lust? Householders, do you wish to be released from the arrows of desire? Householders, do you wish to be released from the smoke of hatred? Householders, do you wish to be released from the fire of passion? Householders, do you wish to be released from the poison of anger? Householders, do you wish to be released from the thorns of oppression? Householders, do you wish to be released from the forest of cyclic existence? Householders, do you wish to be released from these ten kinds of fear inherent in cyclic existence?"

- 1.135 With one voice the five hundred householders then said this to the Lord, “Lord, we do wish to be released from the ten afflictions. What are these ten afflictions? They are the affliction of birth, the affliction of old age, the affliction of disease, the affliction of death, the affliction of sorrow, [F.265.b] the affliction of lamentation, the affliction of suffering, the affliction of depression, the affliction of grief, and the affliction of cyclic existence. Lord, we do wish to be released from everything you have mentioned, up to and including the forest of cyclic existence, in groups of ten, which should be recited fully.”
- 1.136 The Lord then addressed the five hundred householders, “Householders, the eye does not wish for liberation. Why is that? Because the eye does not act; it is passive. The eye does not think, and it does not become conscious of anything. Therefore, householders, one can establish that the eye lacks a self. The ear, the nose, the tongue, the body, and the mind do not wish for liberation. Why is that? Because the mind does not act; it is passive. The mind does not think, and it does not become conscious of anything. Therefore, householders, one can establish that the mind lacks a self.
- 1.137 “Householders, form does not wish for liberation. Why is that? Because form does not act; it is passive. Form does not think, and it does not become conscious of anything. Therefore, householders, one may establish that form lacks a self. Householders, sound, smell, taste, physical objects, and mental objects do not wish for liberation. Why is that? Because mental objects do not act; they are passive. Mental objects do not think, and they do not become conscious of anything. Therefore householders, one may establish that mental objects lack a self.
- 1.138 “Householders, the skandha of form does not wish for liberation. Why is that? Because the skandha of form does not act; it is passive. The skandha of form does not think, and it does not become conscious of anything. Therefore, householders, one may establish that the skandha of form, too, lacks a self. Householders, the skandha of feeling, the skandha of perception, the skandha of mental conditioning, and the skandha of consciousness [MS.8.a] do not wish for liberation. Why is that? Because the skandha of consciousness [F.266.a] does not act; it is passive. The skandha of consciousness does not think, and it does not become conscious of anything. Therefore, householders, one may establish that the skandha of consciousness, too, lacks a self.
- 1.139 “Householders, the earth element does not wish for liberation. Why is that? Because the earth element does not act; it is passive. The earth element does not think, and it does not become conscious of anything. Therefore, householders, one may establish that the earth element, too, lacks a self. Householders, the water element, the fire element, the wind element, the

space element, and the consciousness element do not wish for liberation. Why is that? Because the consciousness element does not act; it is passive. The consciousness element does not think, and it does not become conscious of anything. Therefore, householders, one may establish that the consciousness element lacks a self.

1.140 “Householders, in this way all phenomena have their origin in false mental constructions. They are dependent upon conditions, they are powerless and ineffective, and they develop in dependence upon conditions. When the conditions are present, the designation of phenomena takes place. When the conditions are not present, no designation of phenomena takes place. Householders, all phenomena are nothing but designation. There is nothing here that is born, that ages, that dies, that passes away, or that is reborn that is separate from nirvāṇa, the eradication of phenomena. You can thus come to understand that all phenomena have their origin in false mental constructions; that they rely upon conditions, are powerless and ineffective, and develop in dependence upon conditions; that when the conditions are present, the designation of phenomena takes place; that when the conditions are not present, no designation of phenomena takes place; that all phenomena are nothing but designation; and that there is nothing here that is born, that dies, that passes away or is reborn that is separate from nirvāṇa, the eradication of phenomena.

1.141 “Householders, [F.266.b] when false mental constructions are present, the designation of superficial mental activity takes place. When there are no false mental constructions, no designation of superficial mental activity takes place. When superficial mental activity is present, the designation of ignorance takes place. When there is no superficial mental activity, no designation of ignorance takes place. When ignorance is present, the designation of mental conditioning takes place. When there is no ignorance, no designation of mental conditioning takes place. When mental conditioning is present, the designation of consciousness takes place. When there is no mental conditioning, no designation of consciousness takes place. When consciousness is present, the designation of name and form takes place. When there is no consciousness, no designation of name and form takes place. When name and form are present, the designation of the six sense fields takes place. When there is no name and form, no designation of the six sense fields takes place. When the six sense fields are present, the designation of contact takes place. When the six sense fields are not present, no designation of contact takes place. When contact is present, the designation of feeling takes place. When there is no contact, no designation of feeling takes place. When feeling is present, the designation of desire takes place. When there is no feeling, no designation of desire takes place.

When desire is present, the designation of grasping takes place. When there is no desire, no designation of grasping takes place. [MS.8.b] When grasping is present, the designation of becoming takes place. When there is no grasping, no designation of becoming takes place. When becoming is present, the designation of birth takes place. When there is no becoming, no designation of birth takes place. When birth is present, the designation of aging and death takes place. When there is no birth, no designation of aging and death takes place.

1.142 “What is aging? It is becoming old, it is decay, it is baldness. One becomes grey haired and wrinkled, and life ebbs away. One’s faculties are spent, and one’s mental abilities are diminished. This is what is called *aging*. What is death? It is perishing, it is dying, it is expiring. [F.267.a] The skandhas are destroyed, the body is left behind. One is separated from companions. This is what is called *death*. Together these two are called *aging and death*.

1.143 “When birth is present, the designation of aging and death takes place. When there is no birth, no designation of aging and death takes place. What is birth? It is being born, it is arising, it is entering, it is being produced. The skandhas manifest, the sense fields appear. One meets with companions. This is what is called *birth*.

1.144 “When becoming is present, the designation of birth takes place. When there is no becoming, no designation of birth takes place. What is becoming? It is becoming based on desire, it is becoming based on form, it is becoming based on formlessness. This is what is called *becoming*.

1.145 “When grasping is present, the designation of becoming takes place. When there is no grasping, no designation of becoming takes place. What is grasping? It is grasping for pleasures, it is grasping for ideas, it is grasping for discipline and tradition, it is grasping for self. This is what is called *grasping*.

1.146 “When desire is present, the designation of grasping takes place. When there is no desire, no designation of grasping takes place. What is desire? It is desiring form, it is desiring sounds, it is desiring smells, it is desiring tastes, it is desiring physical objects, it is desiring mental objects. This is what is called *desire*.

1.147 “When feeling is present, the designation of desire takes place. When there is no feeling, no designation of desire takes place. What is feeling? It is the feeling that arises from contact with the eye. It is the feeling that arises from contact with the ear. It is the feeling that arises from contact with the nose. It is the feeling that arises from contact with the tongue. It is the feeling that arises from contact with the body. It is the feeling that arises from contact with the mind. This is what is called *feeling*.

- 1.148 “When contact is present, the designation of feeling takes place. When there is no contact, no designation of feeling takes place. What is contact? [F.267.b] It is contact with the eye, it is contact with the ear, the nose, the tongue, the body, and the mind. This is what is called *contact*.
- 1.149 “When the six sense fields are present, the designation of contact takes place. When the six sense fields are not present, no designation of contact takes place. What are the six sense fields? [MS.9.a] They are the sense field of the eye, the sense field of the ear, the sense field of the nose, the sense field of the tongue, the sense field of the body, and the sense field of the mind. These are what is called *the six sense fields*.
- 1.150 “When name and form are present, the designation of the six sense fields takes place. When there is no name and form, no designation of the six sense fields takes place. What are name and form? They are sensation, they are perception, they are intention, they are contact, they are attention, they are the four major elements, they are name and form relying on the four major elements. This is what is called *name and form*.
- 1.151 “When consciousness is present, the designation of name and form takes place. When there is no consciousness, no designation of name and form takes place. What is consciousness? It is eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness. This is what is called *consciousness*.
- 1.152 “When mental conditioning is present, the designation of consciousness takes place. When there is no mental conditioning, no designation of consciousness takes place. What is mental conditioning? It is constructing concepts of form, concepts of sound, concepts of smell, concepts of taste, concepts of physical objects, and concepts of mental objects. This is what is called *mental conditioning*.
- 1.153 “When ignorance is present, the designation of mental conditioning takes place. When there is no ignorance, no designation of mental conditioning takes place. What is ignorance? It is to be ignorant of the past. It is to be ignorant of the future. [F.268.a] It is to be ignorant of the past and the future. It is to be ignorant of the internal. It is to be ignorant of the external. It is to be ignorant of the internal and the external. It is to be ignorant of suffering. It is to be ignorant of origination. It is to be ignorant of cessation. It is to be ignorant of the path. Likewise, it is the ignorance of conditions, it is the ignorance of dependent origination, and it is the ignorance, the neglect, the misunderstanding, and the lack of internalization of interdependently originated phenomena, of what is good and bad, of what is conditioned and unconditioned, of what is apparent and not apparent, of what is reproachable and irreproachable, and of what should be cultivated and what should not be cultivated. This is what is called *ignorance*.

1.154 “When superficial mental activity is present, the designation of ignorance takes place. When there is no superficial mental activity, no designation of ignorance takes place. What is superficial mental activity? It is to ask the following questions: ‘Did I exist in the past, or did I not exist in the past? I existed in the past, but where and in what manner did I exist in the past? Will I exist in the future, or will I not exist in the future? I will exist in the future, but where and in what manner will I exist in the future?’ Then one becomes overly inquisitive concerning one’s self, having doubts such as ‘What am I? Who am I? What is being? What is not being? What exists? What does not exist? Why does it exist? Where does it exist? [MS.9.b] Why do I exist? Where do I exist? Do I exist here?’ Likewise, with superficial mental activity there are various ideas that can come about due to the six wrong views. There is the view that the self exists. There is the view that the self does not exist. There is the view that one can observe the self within the self. [F.268.b] There is the view that one cannot observe the self within the self. Also, there is the view that the self and the world, which come about interdependently, can have essential characteristics such as being permanent, constant, eternal, and unchanging, and that something permanent actually occurs or may take place. These are wrong views. This is what is called *superficial mental activity*.

1.155 “When false mental constructions are present, the designation of superficial mental activity takes place. When there are no false mental constructions, no designation of superficial mental activity takes place. What are false mental constructions? Such entities as a self, a being, a life force, a soul, a person, a creature, a human being, a man, someone who acts, and someone who experiences—these are called false. When an unlearned ordinary person assumes a self and constructs an idea of a self, when they entertain the idea of and impute a being, a life force, a soul, a person, a human being, a man, someone who acts, or someone who experiences, these are what are called *false mental constructions*.

1.156 “Accordingly, when false mental constructions are present, the designation of superficial mental activity takes place. When no false mental constructions are present, no designation of superficial mental activity takes place. When superficial mental activity is present, the designation of ignorance takes place. When there is no superficial mental activity, no designation of ignorance takes place. When ignorance is present, the designation of mental conditioning takes place. When there is no ignorance, no designation of mental conditioning takes place, and so forth as previously mentioned, until when birth is present, the designation of aging and death takes place. When there is no birth, no designation of aging and death takes place. [B2]

- 1.157 “In this way, householders, all phenomena have their origin in false mental constructions. They depend upon conditions, they are powerless and [F.269.a] ineffective, and they develop in dependence upon conditions. When the conditions are not present, no designation of phenomena takes place. Householders, all phenomena are mere designation. There is nothing here that is born, that ages, that dies, that passes away, or that is reborn that is separate from nirvāṇa, the eradication of phenomena.
- 1.158 “Householders, consider the example of a fish that lives in a large stream. From where, householders, does this fish derive its strength?”¹³
- 1.159 “Lord,” they replied, “it is the strength of the water. Sugata, it is the strength of the water.”
- “So is it the case, householders, that this water can think?”
- “No, Lord, certainly not,” they answered. “No, Sugata, certainly not.”
- “Then, householders, as this water does not have the ability to think, does it then have potency?”
- “No, Lord, it is powerless. [MS.10.a] No, Sugata, it is ineffective.”
- 1.160 “Likewise, householders, all phenomena have their origin in false mental constructions. They are powerless and ineffective, and they develop in dependence upon conditions. When the conditions are present, the designation of phenomena takes place. Therefore, householders, all phenomena are mere designation. There is nothing there that is born, that ages, that dies, that passes away, or that is reborn that is separate from nirvāṇa, the eradication of phenomena.
- 1.161 “So, householders, you should investigate these conditions thoroughly. You will see that there is no comfort or safety to be found in them, and you will become afraid. When you become afraid, you will flee. When you flee, you should thoroughly investigate what these phenomena that you are fleeing from are. When you have investigated them thoroughly, you should come to an understanding of these phenomena you are fleeing from. What are they like? Householders, phenomena are not apprehended, simply because they cannot be apprehended. [F.269.b] Householders, all phenomena lack a self, because they are composed of many small parts. Householders, all phenomena lack a being, because they are devoid of a self. Householders, all phenomena lack a life force, because they transcend birth, aging, sickness, death, pain, despair, suffering, depression, and struggle. Householders, all phenomena lack a person, because they are free from the three times. Householders, all phenomena lack articulation, because they cannot be pronounced through sound, noise, expression, and speech. Householders, no phenomenon can be an object of passion as there are, in fact, no objects. Householders, all phenomena are at peace, because they are calm. Householders, all phenomena diffuse everywhere, because they have

the nature of the sky. Householders, all phenomena rest in emptiness, because they cannot be determined. Householders, all phenomena are unmoving, because they are not part of any process. Householders, all phenomena abide in the ultimate state of existence, because they are beyond the activity of the eye and beyond the activity of the ear, the nose, the tongue, the body, and the mind. Householders, all phenomena are ineffable, because they are beyond the roaring waves of language.¹⁴ Householders, all phenomena are without attributes, because they do not appear with characteristics or shape. Householders, all phenomena are free of possessiveness, because they are free of the idea of ownership. Householders, all phenomena are inconceivable, because they lack thought, mind, and consciousness.¹⁵ Householders, no phenomena move back and forth, because they do not rise, fall, or remain. [F.270.a] Householders, no phenomena act; they are all passive because they lack thought, mind, and consciousness. Householders, all phenomena depend on conditions, because they are naturally powerless.

1.162 “Householders, the eye is made up of the four great elements. It is impermanent, unstable, non-eternal, without essence, powerless, decrepit, errant, comfortless, painful, and full of disease, causing great distress. As this is the way the eye is, householders, you should not rely upon it. Householders, the ear, the nose, the tongue, the body, and the mind are made up of the four great elements. They are impermanent, unstable, non-eternal, comfortless, without essence, decrepit, ailing, painful, and full of disease, causing great distress. As this is the way they are, householders, you should not try to find security in the mind.

1.163 “You should train yourselves, householders, to see that, like froth on water, the eye cannot withstand any strain. Like a bubble, the eye is fleeting. Like a mirage, the eye comes about through action, vice, and desire. Like a plantain tree, the eye is by nature without a core. [MS.10.b] Like an illusion, the eye appears because of erroneous views. Like a dream, the eye does not see things the way they really are. Like an echo, the eye is dependent upon conditions. Like a reflection, the eye is seen through the mirror of karma. Like a cloud, the eye dissipates in an instant.¹⁶ Like lightning, the eye is gone in an instant. Like the earth, the eye has no owner. Like water, the eye has no self. Like fire, the eye has no being. Like the wind, the eye has no life force. Like space, the eye has no personality. [F.270.b] The eye is nonexistent, since it is based on the four elements. The eye is empty, free of *I* and *mine*. The eye is lifeless matter, like grass, plaster, wood, rock, or a reflection. The eye is helpless, as if caught in a whirlwind.¹⁷ The eye is worthless, like a heap of pus and excrement. The eye is useless, like something that is worn out, damaged, broken, decayed, and ruined. The eye is like a worn-out well

overcome by age. The eye is not something that will last; its passing is inevitable. Householders, you should investigate the ear, the nose, the tongue, the body, and the mind in just the same way as you investigate the eye, and so on: All mental objects should be examined in the same way.

1.164 “Still, householders, all immature ordinary people are obsessed with the eye, the ear, the nose, the tongue, and the body. Householders, all immature ordinary people are obsessed with the mind. Householders, all immature ordinary people are obsessed with form, with sounds, smells, and tastes, and with physical and mental objects. Householders, all immature ordinary people are obsessed with the skandha of form. Householders, all immature ordinary people are obsessed with the skandha of feeling. Householders, all immature ordinary people are obsessed with the skandha of perception. Householders, all immature ordinary people are obsessed with the skandha of mental conditioning. Householders, all immature ordinary people are obsessed with the skandha of consciousness. Householders, all immature ordinary people are obsessed with the earth element. Householders, all immature ordinary people are obsessed with the water element, the fire element, and the wind element.¹⁸ [F.271.a] Householders, all immature ordinary people are obsessed with so-called conditioned and unconditioned phenomena.

1.165 “Therefore, sirs, householders, be without desire! When you are free from desire, you should not be attached to your wife and children. You should not be attached to riches. You should not be involved with these things. You should strengthen your faith, leave home, and become a renunciant. When you have faith, and when you have left home and become a renunciant, you should be without desire.

1.166 “Householders, in what way is a renunciant free from desire? One who is of good moral character abides by the monastic code. He properly respects customs and rituals. He is apprehensive of even the slightest vice and is careful to train according to the right methods. One who has internalized the discipline does not hold on to the eye. He does not hold on to the ear, the nose, the tongue, the body, or the mind. He does not hold on to form. He does not hold on to sounds, smells, tastes, or physical or mental objects. He does not hold on to the skandhas of form, feeling, perception, mental conditioning, or consciousness. He does not hold on to the earth element. He does not hold on to the water element. He does not hold on to the fire element. He does not hold on to the wind element. [MS.11.a] He does not hold on to the space element or the consciousness element. Householders, this is the way in which a renunciant is free from desire. One who is free

from desire does not hold on to the eye element. The same principle of not holding on to elements is applied to the other elements in between, up to and including that he does not hold on to the mind element.

1.167 “As one does not hold on to anything, one also does not shun anything. What, one may ask, is it that one does not shun? One does not shun the eye. One does not shun the ear, the nose, the tongue, the body, or the mind. One does not shun form. One does not shun sounds, smells, tastes, physical objects, or mental objects. One does not shun the skandha of form. One does not shun the skandha of feeling. One does not shun the skandha of perception. One does not shun the skandha of conditioning. One does not shun the skandha of consciousness. One does not shun the earth element. One does not shun the water element, [F.271.b] the fire element, the wind element, the space element, or the consciousness element. As one does not shun anything, one is not afflicted. As one is not afflicted, one is at ease. As one is at ease, one is not conspicuous. As one is not conspicuous, one does not come into conflict with anyone. As one does not engage in conflicts, one has no desire to cause harm to oneself or anyone else, nor does one wish harm either to oneself or another. When there is no malice in one’s heart, one attains complete nirvāṇa, attains to the realm of nirvāṇa with nothing left over.

1.168 “Householders, what then attains complete nirvāṇa? It is not the eye that attains complete nirvāṇa. It is not the ear, the nose, the tongue, the body, or the mind that attains complete nirvāṇa. Rather, householders, it is the disappearance of reification that is done based on the eye, leading to concepts such as *I* or *mine*, that is complete nirvāṇa. So what is it that disappears when complete nirvāṇa is attained? Passion disappears when complete nirvāṇa is attained. Aggression disappears when complete nirvāṇa is attained. Delusion disappears when complete nirvāṇa is attained. Ignorance disappears when complete nirvāṇa is attained. Further, householders, the disappearance of ignorance does not take place in the future, in the past, or in the present, but when ignorance ceases, understanding dawns.

1.169 “What is meant by ‘understanding’ here? It is an understanding of cessation. What is it that is meant by an understanding of cessation? The understanding of cessation is not in the past. The understanding of cessation is not in the future. The understanding of cessation is not in the present. However, householders, when that on which ignorance rests disappears, understanding dawns, and understanding is the absence of that which ignorance rests upon. [F.272.a] When the eye on which ignorance rests disappears, the understanding that ‘the eye is not mine’ dawns. One who does not claim ownership does not cling to anything. One who does not

cling to anything gives things up. One who gives things up is liberated. What is it that he is liberated from? He is liberated from clinging to a self. He is liberated from clinging to a being. He is liberated from clinging to a life force, from clinging to a person, from clinging to annihilation, and from clinging to eternity. He is liberated from all types of clinging. He is liberated from making assumptions, and so he does not assume anything. As he does not assume anything, he does not form mental constructions, and he does not discriminate. In what way does he not form mental constructions? He does not construct the ideas of *I* and *mine*. He avoids hoarding things and does not accumulate possessions. He gives things up and does not hold on to anything. When he gives things up, there is nirvāṇa, there is liberation, there is release, there is deliverance. What is it that he is released from? He is released from all suffering. In order to attain release, you householders should not hold on to any phenomenon. Why is this? Householders, it is because becoming follows with grasping. Without grasping there is no becoming.

1.170 “So, in this way, householders, the eye does not attain nirvāṇa. [MS.11.b] The ear, the nose, the tongue, the body, and the mind do not attain nirvāṇa. In the same way, nothing that was mentioned above, up to and including the consciousness element, attains nirvāṇa. Householders, it is rather the reification made based on consciousness, leading to concepts such as *I* or *mine*, that disappears when one attains complete nirvāṇa. What is it that disappears when one attains complete nirvāṇa? Passion disappears when one attains complete nirvāṇa. Aggression disappears when one attains complete nirvāṇa. Delusion disappears when one attains complete nirvāṇa. Ignorance disappears when one attains complete nirvāṇa. The disappearance of ignorance does not take place in the past, [F.272.b] the future, or the present, but when ignorance disappears, understanding dawns.

1.171 “Householders, what kind of understanding is this? It is an understanding of cessation. What is the understanding of cessation like? The understanding of cessation is not in the past. The understanding of cessation is not in the future. The understanding of cessation is not in the present. However, when that upon which ignorance rests disappears, understanding dawns, and understanding is the absence of that which ignorance rests upon. When that upon which ignorance rests¹⁹ disappears, understanding dawns, but the sphere of understanding is not something that one possesses. One who does not claim ownership does not cling to anything. One who does not cling to anything gives things up. One who gives things up is liberated. What is it that he is liberated from? He is liberated from clinging to a self. He is liberated from clinging to a being. He

is liberated from clinging to a life force, from clinging to a person, from clinging to annihilation, and from clinging to eternity. He is liberated from all types of clinging. He is liberated from making assumptions, and so he does not assume anything. As he does not assume anything, he does not form mental constructions, and he does not discriminate. In what way does he not form mental constructions? He does not construct the ideas of *I* and *mine*. He avoids hoarding things and does not accumulate possessions. He gives things up and does not hold on to anything. When he gives things up, there is nirvāṇa, there is liberation, there is release, there is deliverance. What is it that he is released from? He is released from all suffering. In order to attain release, householders, you should not hold on to any phenomenon. Why is this? Householders, it is because becoming follows grasping. Without grasping there is no becoming.”

1.172 Then, in order to clarify this further, the Lord spoke these verses:

1.173 “Through grasping, fear is born,
Causing rebirth in the lower realms.
Seeing this frightening situation,
The wise should not hold on to anything.

1.174 “Make the path your focus,
And investigate it with intelligence.
When it is seen correctly, with intelligence, [F.273.a]
One will have no other aim.

1.175 “All sensory impressions are empty;
They are fickle, void, and without essence.
Do not let yourself be thrown off
By the craving that deceives people.

1.176 “I know that phenomena are empty.
I know that phenomena are without essence.
Having achieved peace, I do not suffer.
I have attained unshakable happiness.

1.177 “Those who are aware of this,
That all phenomena are empty,
Are liberated from all suffering.
About this there can be no dispute.

1.178 “Desire is the mother of all attachment
And of all misfortune.
Because of attachment there is grasping,
And with grasping arises becoming.

- 1.179 “Becoming leads to the process of being born
And the entrance into a new life cycle.
When one is born, one must undergo sickness, aging,
Death, and many other such unwanted sufferings.
- 1.180 “Without desire there will be no grasping,
And without grasping, no becoming.
When becoming and a new life cycle are avoided,
There will be no birth, aging, sickness, or death. [MS.12.a]
- 1.181 “So, you must abandon your grasping
At any bond whatsoever,
And having shunned your affection for wife and children,
Without delay take up the life of a mendicant.
- 1.182 “O seekers of knowledge, do not seek possessions,
But be content with anything at all!
You should have the attitude of a lowly outcaste
When he meets people of higher status.
- 1.183 “Do not think that you uphold morality
While you disparage another, thinking, ‘He is immoral.’
The moralist who has contempt for others
Destroys his own morality with such thoughts.
- 1.184 “Just as a deer that has been caught in a trap
Brings about its own death in realizing this,²⁰
One who is aware of the traps of Māra
But still arrogant, creates his own downfall.
- 1.185 “When people harbor contempt,
Their disdain for others leads to their own corruption.
Therefore, do not look down on those who are immoral, [F.273.b]
Much less one who practices the morality of chastity.
- 1.186 “Those who undertake the training of the gentle ascetics
Should always retreat to solitude in the wilderness.
With no concern for their body or their life,
They will find liberation and peace.
- 1.187 “Abandon the harmful philosophies
Of the materialists and the Jains,
And develop affection for the profound teachings
That proclaim emptiness.

- 1.188 “The mind has twelve roots:
The outer and inner sense fields.
These have their origin in karma and conditions,
And their imprints remain in the mind for a long time.
- 1.189 “Consciousness arises
In dependence on the conditions of both the eye and form.
When these circumstances are not present, it fades away,
Just like a fire running out of fuel.
- 1.190 “All phenomena originate in this way
When the totality of interrelated factors comes together.
No one who acts or experiences apprehends anything.
Activity is only an appearance, an illusion.
- 1.191 “I have seen that, like an illusion,
All phenomena, external and internal, are empty.
Fools form mental constructions and create misunderstanding,
Believing in the ideas of *I* and *mine*.
- 1.192 “There is nothing that is inside the eye,
No place outside the eye where beings can apprehend anything.
You should understand that, like the eye,
All phenomena are selfless and powerless, with no life force.
- 1.193 “The eye does not think or wish for liberation.
The same goes for the ear, the nose, and the tongue.
Body, mind, and form are helpless.
Understand that all phenomena are like this.
- 1.194 “Using the example of the swell of waves on the ocean
That gives rise to a great many bubbles of froth,
The seer thoroughly investigates
The essenceless, feeble mass of froth.
- 1.195 “This is the nature of the five skandhas,
And one who knows that they are as fragile as bubbles
Is liberated from all afflictions,
The afflictions of birth, aging, and sorrow.
- 1.196 “One who becomes a renunciant on the basis of my teaching
Knows that all phenomena are like illusions.
He does not consume the alms of the kingdom in vain, [F.274.a]
And he honors the buddhas of the ten directions.” [MS.12.b]

1.197 The five hundred householders who were present there then attained the immaculate, stainless, pure vision of the way phenomena are. Just as white unstained fabric absorbs color quickly when it is soaked in dye, the five hundred householders who were present there attained the immaculate, stainless, pure vision of the way phenomena are.

1.198 The Lord then inspired and thrilled the five hundred householders by explaining his instruction in the Dharma in further detail: “The Lord’s instruction in the Dharma is like this. Householders, the eye is burning. With what kind of fire is it burning? It is burning with the fire of passion, with the fire of anger, with the fire of delusion. I say to you that suffering comes about when you identify with birth, aging, sickness, death, pain, despair, suffering, depression, and struggle. In the same way, householders, the ear, the nose, the tongue, the body, and the mind are burning. With what kind of fire are they burning? They are burning with the fire of passion, with the fire of anger, with the fire of delusion. I say to you that suffering comes about when you identify with birth, aging, sickness, death, pain, despair, suffering, depression, and struggle. Householders, form is burning. With what kind of fire is it burning? It is burning with the fire of passion, with the fire of anger, with the fire of delusion, and similarly with the entities in between, as well as with sound, smell, taste, physical objects, and mental objects. Householders, the skandha of form is burning. With what kind of fire is it burning? It is burning with the fire of passion, with the fire of anger, with the fire of delusion. [F.274.b] It is the same with the skandha of feeling, the skandha of perception, the skandha of mental conditioning, and the skandha of consciousness. Householders, the earth element is burning. With what kind of fire is it burning? It is burning with the fire of passion, with the fire of anger, with the fire of delusion. In the same way, householders, are the water element, the fire element, the wind element, and the space element burning. With what kind of fire are they burning? They are burning with the fire of passion, with the fire of anger, with the fire of delusion. I say to you that suffering comes about when you identify with birth, aging, sickness, death, pain, despair, suffering, depression, and struggle.

1.199 “Householders, you should train yourselves by thinking, ‘Because of this, we householders will now no longer hold on to the eye.’ In the same way, householders, train yourselves by thinking, ‘We householders will no longer hold on to the ear, the nose, the tongue, the body, or the mind.’ Train yourselves by thinking, ‘We householders will now no longer hold on to form. We will no longer hold on to sounds, smells, tastes, physical objects, or mental objects.’ Householders, train yourselves by thinking, ‘We will no longer hold on to the skandha of form. We will no longer hold on to the skandha of feeling, the skandha of perception, the skandha of mental

conditioning, or the skandha of consciousness.’ You should train yourselves by thinking, ‘We householders will now no longer hold on to the earth element. We will no longer hold on to the water element, the fire element, the wind element, or the space element.’ Train yourselves by thinking, ‘We will now no longer hold on to the consciousness element.’ Householders, [MS.13.a] train yourselves by thinking, ‘We householders will now no longer hold on to this world, and we will no longer hold on to the world beyond.’

1.200 “Householders, when you no longer hold on to the eye and no longer hold on to the ear, the nose, the tongue, the body, or the mind, [F.275.a] then you will no longer be dependent on the eye and so forth, up to and including the mind. Householders, when you no longer hold on to form and no longer hold on to sounds, smells, tastes, physical objects, and mental objects, then you will no longer be dependent on any of these phenomena. Householders, when you no longer hold on to the skandha of form and no longer hold on to the skandhas of feeling, perception, and mental conditioning, then you will no longer be dependent on these skandhas. Householders, when you no longer hold on to the skandha of consciousness, then you will no longer be dependent on the skandha of consciousness. Householders, when you no longer hold on to the earth element and no longer hold on to the water element, the fire element, the wind element, or the space element, then you will no longer be dependent on these elements. Householders, when you no longer hold on to the consciousness element, then you will no longer be dependent on the consciousness element. Householders, when you no longer hold on to this world and no longer hold on to the world beyond, then you will not be dependent on any world. Householders, when you no longer hold on to any of these phenomena, then you will no longer be dependent on any of these phenomena. Householders, when you are no longer dependent on any of these phenomena, then you will no longer be subject to becoming, and you will no longer perish. When you are no longer subject to becoming and no longer perish, then you will be fully liberated from birth, aging, sickness, death, pain, despair, suffering, depression, and struggle. You will be fully liberated from suffering. This is what I say to you.”

1.201 Then, in order to clarify this further, the Lord spoke these verses:

1.202 “All this world is ablaze
With birth and with death,
And defenseless, troubled fools
Have abandoned the noble path!

1.203 “From time to time, the world is illuminated [F.275.b]
By the appearance of tathāgatas.
Do not waste this opportunity,

But engage yourself with determination and diligence.

- 1.204 “You should observe with discernment
Whatever your attention rests upon.
When you view it with discernment,
You will not err.
- 1.205 “Whatever you experience,
See that it is all empty.
When you recognize that phenomena are empty,
You will see that even awakening is empty.
- 1.206 “Passion, aggression, and delusion—
The fury of these three fires is terrible.
Even though they are incinerating this world,
Fools do not wake from their long sleep.
- 1.207 “Birth, aging, sickness, and death
And despair, suffering, and depression afflict the world.
When you realize this,
Do not place your trust in any of these phenomena.”
- 1.208 The five hundred householders then addressed the Lord, “Lord, we wish to
become renunciants in the presence of the Lord. We wish to receive
ordination as mendicants in the presence of the Sugata.”
The Lord replied, “Come mendicants!”
- 1.209 At with that, those venerable ones became renunciants and were ordained
as mendicants. This is the way things are, and concerning it the following
verses were recited:
- 1.210 “They have clothed themselves in ochre,
They have now cut off their hair,
They have all adopted the alms bowl, [MS.13.b]
And are in this instant arhats.
- 1.211 “The teacher has recognized them as arhats
And will now utter some verses of inspiration
In the presence of the community of mendicants
And the assembly of gods.
- 1.212 “In the past they offered gifts
To the protector of the world,
And because of this
They experienced abundant joy.

- 1.213 “When they saw me,
Faith arose in them,
And to those whose minds are filled with faith
The highest Dharma is taught.
- 1.214 “Having now heard the words of the Arhat,
They abandon their fondness for egoistic views. [F.276.a]
With emptiness revealed,
They are liberated from all birth.”
- 1.215 *This is the first chapter, “The Householders.”*

2.

CHAPTER 2: THE YAKṢA KIMBHĪRA

2.1

After the Lord had left the five hundred householders in a balanced state of mind on his way to the city, he entered the great city of Rājagṛha with perfect grace.

2.2

One of the city deities of Rājagṛha was a yakṣa named Kimbhīra. He thought to himself, “In this world, it is extremely rare to encounter anyone who is such a worthy recipient of offerings. We should make offerings to the Lord.”

2.3

The yakṣa Kimbhīra then presented the Lord with offerings that looked exquisite, smelled exquisite, tasted exquisite, and felt exquisite, and because of his empathy for Kimbhīra, the Lord accepted his offerings. When Kimbhīra had given his offerings to the Lord, cheers of “Wonderful!” arose from a great crowd of sixty-eight thousand yakṣas surrounding Kimbhīra in the sky.

2.4

Kimbhīra then addressed his followers: “As we have now made offerings to the Tathāgata, you should also present offerings to the community of mendicants. This will benefit you, help you, and bring you long-lasting happiness.”

2.5

The yakṣas then presented the community of mendicants with offerings, and the mendicants accepted the offerings because of their empathy for the yakṣas.

2.6

After he had entered the great city of Rājagṛha and received offerings, the Lord left the city. The Lord was accompanied by many thousands of gods, many thousands of nāgas, many thousands of yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, and many thousands of human and nonhuman beings,²¹ and [F.276.b] many hundreds, thousands, millions, and billions of beings. After he left the city, the Lord went to a large, spacious clearing and sat down on the seat prepared for him. Kimbhīra worshiped the Lord by sprinkling, overspreading, and showering the Lord with heavenly mandārava flowers, blue, pink, red, and white lotus flowers, and heavenly

sandalwood powder. When he had sprinkled, overspread, and showered him with these offerings, he stood in front of him with his hands joined in reverence. The Lord perceived Kimbhīra's state of mind [MS.14.a] and that of the rest of the large group of yakṣas, and he smiled.

2.7 It is in the nature of the buddhas, the lords, that when they smile, multicolored, variegated light issues from their mouths. This light is blue, yellow, red, white, crimson, crystal, and silver, and it spreads throughout the world, outshining the radiance of the sun and the moon. It travels from the beings of hell all the way up to the world of the brahmā gods, rising and then returning again, circling the lord clockwise seven times. Some parts of it then dissolve into the crown of the lord's head, some into his shoulders, and some into his knees. It is in the nature of the buddhas, the lords, that when they make predictions for the beings of hell, this light dissolves into the soles of their feet. When they make predictions for the beings of the animal realm, the light dissolves into their back. When they make predictions for the beings of the spirit world governed by Yama, the light dissolves into their front. [F.277.a] When they make predictions for human beings, the light dissolves into their left side. When they make predictions for the gods, the light dissolves into their right side. When they make predictions for śrāvakas, the light dissolves into their knees. When they make predictions for pratyekabuddhas, the light dissolves into their shoulders. When the buddhas, the lords, make predictions that bodhisatvas will attain unsurpassed perfect awakening, the light dissolves into the crown of their head.

2.8 The venerable Ānanda saw the Lord smile, and so he placed his robe over one shoulder, knelt down on his right knee, joined his hands in reverence, and addressed the Lord in verse:

2.9 "What is the cause of this illumination of the world,
This radiance of the protector of the world?
For the sake of whom is the smile displayed,
It being something that benefits the world?"

2.10 "Who has sown a seed today
That will lead to their awakening as a buddha?
For whom was a prediction made today?
Who is destined for awakening?"

2.11 "The heroes, the guides,
Do not smile without a reason.
Tell us, O sage, what is the purpose of these rays of light?
For the sake of whom are they displayed?"

- 2.12 The Lord then replied to the venerable Ānanda in verse:
- 2.13 “Kimbhīra gave offerings to the protector,
The guardian of the world,
With a mind filled with faith.
That is why I smiled.
- 2.14 “When he passes on from this birth as a yakṣa,
He will go to the Heaven of the Thirty-Three.
When he passes on from the Thirty-Three,
He will go to the realm of the yāma gods.
- 2.15 “From the yāma gods he will go to Tuṣita
And delight in its pleasures.
After that he will appear among human beings
And become a king with supernatural powers.
- 2.16 “He will be a king of the entire world,
A chief of men, a lord of the four continents. [F.277.b]
After leaving the world of men,
He will go to the world of the brahmā gods.
- 2.17 “For two hundred million eons
He will be revered unceasingly,
Born again and again
Among gods and human beings.
- 2.18 “Having left his kingdom behind
And become a homeless renunciant,
The conditions will arise that will lead him to attain awakening,
And he will reach sublimity. [MS.14.b]
- 2.19 “Thirty thousand yakṣas,
Having shown respect to the Buddha,
Will go to the Heaven of the Thirty-Three
When they pass on from their lives as yakṣas.
- 2.20 “They will see the Buddha Maitreya,
And work toward final sublimity.²²
Who would not honor the teacher
Whose teachings lead one to become an arhat?
- 2.21 “Thousands of yakṣas
Whose aim is supreme awakening,
Because of their roots of virtue,

- Will never again go to the lower realms.
- 2.22 “Some will turn for guidance
To thousands of buddhas
And seek the highest awakening
For the benefit of all beings.
- 2.23 “Some two or three thousand
Will make offerings
Of fragrant garlands of flowers
And create the conditions for their awakening as buddhas.
- 2.24 “Some ten billion
Will show reverence to the guides,
Those personifications of perfected purity,
And thus come within reach of awakening.
- 2.25 “The son of Kimbhīra,
The great magician named Śaila,
Then thought to himself,
‘I should become a buddha in this world.
- 2.26 “ ‘I have seen him show reverence to the Buddha
And constantly make solemn commitments to him.
I, too, should make offerings
And turn my mind toward awakening.’
- 2.27 “Because of his roots of virtue,
He has managed to put an end to all painful rebirths.
When he sees the Buddha Maitreya,
He will offer him ten million parasols.
- 2.28 “After offering ten million parasols,
He will present ten million garments.
After offering ten million garments,
He will become a renunciant. [F.278.a]
- 2.29 “For a full five hundred years,
He will live a life of purity,
With supreme awakening
For the benefit of all beings as his aim.
- 2.30 “For as many eons
As there are grains of sand in the Ganges,
He will train himself in practices

- Such as generosity and morality.
- 2.31 “You should bear this in mind
Just as I have taught it to you.
You should not only bear these examples in mind
But practice them.
- 2.32 “As the old adage says,
He will see as many buddhas
As there are grains of sand in the Ganges,
And he will show reverence to them all.
- 2.33 “O wise ones! O wise ones!
You whose minds are unsurpassed!
You who are guides for all sentient beings—
You never grow weary!
- 2.34 “He will become a buddha,
Supreme among all sentient beings,
And be as widely esteemed
As the king of physicians.
- 2.35 “For seventy million years,
He will teach the Dharma to living beings.
Then he will reach emancipation
And become the best of men.
- 2.36 “Twenty assemblies
Of those who have tamed their minds will appear.
Eventually, each will include
Two hundred million mendicants.
- 2.37 “An immeasurable number of śrāvakas
Will hear the teachings of these assemblies;
And all who listen
Will reach awakening.
- 2.38 “Having worked for the benefit of living beings,
The tathāgatas reach emancipation.
For a hundred thousand years after that,
The sacred teachings will remain.
- 2.39 “For more than five hundred eons,
Many buddhas will appear,²³
And in just this single eon,

- One thousand will appear.
- 2.40 “Men who wish to gain insight
Should strive with fervent determination
To follow the Buddha’s teachings
And become learned in what is essential.
- 2.41 “One should shun what is superficial
And always cultivate what is essential.
When one has listened for a long time,
One’s insight will flourish. [MS.15.a]
- 2.42 “The four essential trainings
Of the bodhisatvas, the protectors,
Are generosity, morality, learning, and renunciation. [F.278.b]
These are the best of all paths to awakening.
- 2.43 “The path to awakening should be taught
As the highest vehicle, the unsurpassed.
The path of the śrāvaka should be taught
As the best way of severing doubt.
- 2.44 “I reveal this for those beings
Who desire it.
It is difficult to encounter the illuminators of the world,
Those who can teach the supreme Dharma.”
- 2.45 Śaila, the son of the yakṣa Kimbhīra, then thought to himself, “The Lord will
ascend Vulture’s Peak, the king of mountains. I must create a vast,
meritorious root of virtue in the presence of the Lord.”
- 2.46 The yakṣa Śaila, Kimbhīra’s son, then addressed his companions:
“Friends, listen! The Lord is traveling from the great city of Rājagṛha toward
Vulture’s Peak, the king of mountains.²⁴ Friends! You should make an effort
to worship the Lord according to your strength and capability.”
- 2.47 Kimbhīra’s son Śaila, together with his companions, then cleared the path
between the great city of Rājagṛha and Vulture’s Peak, the king of
mountains, clearing it of rocks, pebbles, roots, and thorns. He made it as
spotless as a mirror, and when the whole path was cleared, he sprinkled it
with scented water. He then covered the path completely with fabric and
scattered flowers to the height of a man. He adorned the path with parasols,
banners, and flags, and along its length he burned fragrant incense in
exquisite containers. In the space above the path he strung silken streamers,
and he filled the air with the tones and sounds of all kinds of instruments.

Along the path he spread blue, pink, red, and white lotus flowers to the breadth of an arrow's shot. [F.279.a] He placed golden tiles on the path and laid out a golden lattice of the seven precious substances.

2.48 Then, having prepared the path in this fashion, the yakṣa Śaila, Kimbhīra's son, displayed a material body, which pleased, excited, and delighted the crowd. When he had brought joy to the crowd and put them in good spirits, he approached the Lord in a joyful state of mind, in a happy state of mind, in a gentle state of mind, in a faithful state of mind, in an untroubled state of mind, and in a delighted state of mind, his mind drawn to the Buddha, his mind drawn to the Dharma, his mind drawn to the Saṅgha, and his mind not wavering from awakening, undisturbed, and not indifferent to awakening, with a mind esteemed in all the three worlds, with a loving mind, a compassionate mind, a joyous mind, and a mind of equanimity for all sentient beings, with a mind that was a fitting vessel for all the Buddha's teachings, a firm mind, a stable mind, an undivided mind, a nondecaying mind, and with an attitude that did not fall to the level of śrāvakas or pratyekabuddhas but had the motivation to attain all the stages of the bodhisatva path. He approached the Lord and saluted him by bowing the head to his feet, circumambulated him three times clockwise, and then stood to one side. Standing there, the yakṣa Śaila, Kimbhīra's son, joined his hands and addressed the Lord in verse:

2.49 "May these supreme and genuine acts
Of worship for the protector of the world
Lead me to become a supreme buddha,
A teacher of the supreme Dharma.

2.50 "Possessing the ten powers [F.279.b]
And firmly supported by confidence,
May I soon bring benefit to living beings
Just as you do, O guide!

2.51 "May I be endowed with the thirty-two characteristics
And eighty minor marks.
May I become a light for the world,
A radiant protector of the world. [MS.15.b]

2.52 "May I turn the wheel of the Dharma
With its twelve unsurpassed forms.
May I teach the sweet Dharma
That benefits all who live.

2.53 "May I be able to display miracles

- In the same manner as the Victorious One
So that I may be of benefit
To many millions of living beings.
- 2.54 “Like the great heroes yet to come,
The protectors of the world, the illuminators,
May I teach the path
After having realized unsurpassed awakening.
- 2.55 “May I be a resting place, a shelter,
A refuge, and an ultimate sanctuary.
May I be one who can see
For all blind sentient beings.
- 2.56 “May I be a protector for living beings
In the five realms.
May I liberate them from all suffering,
Just like you. O guide, grant liberation!
- 2.57 “The worship I have offered to the greatest of those who walk on two feet,
To the boundless light, to the illuminator,
Cannot be matched by any acts of worship
Performed by powerful gods, nāgas, or asuras.
- 2.58 “By the acts here performed,
May I become a lord of the Dharma
Possessing the thirty-two supreme characteristics of excellent merit,
Like the lord of men, unmatched in this world.”
- 2.59 The Lord then spoke these verses to the yakṣa Śaila:
- 2.60 “Those who show reverence to the teacher,
The originator of the supreme teachings—
They become the best among beings.
For them, awakening will not be hard to reach.
- 2.61 “One who has worshiped the light of the world,
The protector of the world, the illuminator—
He himself becomes worthy of being worshiped
By gods, nāgas, and men.
- 2.62 “He realizes supreme awakening
Seated at the foot of the greatest of trees.
He conquers the Evil One, [F.280.a]
And teaches the Dharma to living beings.”

- 2.63 The Lord was then surrounded and honored by many thousands of gods, by many thousands of yakṣas and rākṣasas, by many thousands of gandharvas, kinnaras, and mahoragas, by many thousands of human and nonhuman beings, and by many hundreds, thousands, millions, and billions of beings. By the tremendous power of the buddhas, by the tremendous magical abilities of the buddhas, by the tremendous miraculous abilities of the buddhas, by the tremendous transformative abilities of the buddhas, and by the tremendous splendor of buddhas, he emitted rays of light. The earth shook, flowers rained down, a hundred thousand million billion musical instruments resounded. He placed his feet down on lotus flowers the size of cart wheels, and on the path that had been prepared by the yakṣa Śāila, Kimbhīra's son, he made his way to Vulture's Peak, the king of mountains.
- 2.64 When he arrived there, he said to the venerable Ānanda, "Ānanda! Prepare a seat for the Tathāgata, a seat of the Dharma, a choice seat, an excellent seat, a seat that will be celebrated throughout the three worlds, a seat for the Buddha. The Tathāgata will take his seat there and present a sūtra that is praised as being of benefit to all sentient beings. It is called *The Collected Teachings on the Bodhisatva*, and its natural result is the path of the bodhisatva. He will present this sūtra of the Tathāgata to address and to eliminate the doubts of all sentient beings, to eliminate any doubts that sentient beings may have, to help a great many beings, to delight a great many beings, out of compassion for the world, to benefit, to help, and to delight gods and men."
- 2.65 The venerable Ānanda prepared the [F.280.b] Lord's seat, and six hundred eighty million gods each made an offering of cloth to the Tathāgata, placing it on his seat. The Lord then sat down on the seat that had been prepared for him. When he had sat down, the Lord spoke these verses to the gods:
- 2.66 "Superior, superb, excellent
Divine cloth has been presented
By the gods to the protector of the world,
And here the guide has taken his seat.
- 2.67 "The Buddha has taken his seat.
He has thoroughly mastered all the teachings.
The sixfold world trembled,
And he brought delight to living beings.
- 2.68 "His buddha field
With its mountains
Is illuminated when the Buddha [MS.16.a]
Who works wonders, the guide,

- Teaches those who long for the Dharma.
- 2.69 “When gods, nāgas, and human beings,
Kumbhāṇḍas, pretas, and pūtanās,
See him in their turn,
Their obscurations are no more.
- 2.70 “A hundred thousand million billion gods
Look with delight
Upon the Buddha who utters
Words so hard to find.
- 2.71 “Once even the king Bimbisāra,
Together with his ministers,
Came to meet the protector of the world,
The perfect Buddha.
- 2.72 “The teacher, seeing those who have assembled—
Gods, nāgas, and human beings—
Looks in all directions
In order to help all living beings.
- 2.73 “Whoever harbors doubts in this world,
Ask now the greatest of those who walk on two feet.
I, the guide, will eliminate²⁵
The uncertainties of any who ask.”
- 2.74 Then, beings from the threefold thousand great thousand worlds gathered.
Realizing the great opportunity they now had to hear the Dharma, they all
bowed. Then, motivated by compassion, they sat down and listened
attentively to the teaching.
- 2.75 The Lord then addressed the venerable Mahāmaudgalyāyana:
“Maudgalyāyana, focus your attention on the assembled mendicants. Find
out who is not here and have those who are far away appear here.” [F.281.a]
- 2.76 At that time, the venerable Mahākāśyapa was staying on the southern
slopes of Himavat, the king of mountains. The venerable
Mahāmaudgalyāyana concentrated his attention, and when he had done so
he traveled by means of his magical powers to the place where the venerable
Mahākāśyapa was staying. When he arrived there, he said this to the
venerable Mahākāśyapa: “Brother Mahākāśyapa! The Lord is teaching the
Dharma to an assembly of the whole world, with its gods, with its māras,
with its brahmā gods, with its ascetics and brahmins, and with its gods,

human beings, and asuras. Come with me, Brother Mahākāśyapa! The Lord has urged you to come, saying, 'Let there be no hindrances to our Dharma activity!' "

2.77 When the venerable Mahāmaudgalyāyana had spoken, the venerable Mahākāśyapa replied to him: "Go on ahead, Venerable Mahāmaudgalyāyana. I will follow after you when you have left."

2.78 The venerable Mahākāśyapa then magically transported himself to Vulture's Peak, the king of mountains, accompanied by a fourfold entourage. When he arrived there, he saluted the Lord by bowing the head to his feet and sat down in the audience not too far from the Lord.

2.79 The venerable Mahāmaudgalyāyana traveled to the place where the Lord was by means of his own magical powers,²⁶ and he saw the venerable Mahākāśyapa there, already seated in the audience to one side, not too far from the Lord. When he saw him, he said, [MS.16.b] "You are indeed blessed with swiftness, Brother Mahākāśyapa, as with your magical powers you can travel from your dwelling place and arrive as quickly as this [F.281.b] and be seated in the audience not too far from the Lord."

2.80 When this had been said, the venerable Mahākāśyapa replied to the venerable Mahāmaudgalyāyana: "The Lord has said that you, Venerable Mahāmaudgalyāyana, are the foremost when it comes to magical powers, so why even speak of my magical powers of transformation in this connection?"

2.81 *This is the second chapter, "The Yakṣa Kimbhīra."* [B3]

- For the benefit of all who live?
 How do they practice the Dharma
 To become buddhas, the best of men?
- 3.6 “When they are established on the seat of awakening,
 How do they subdue the Evil One?
 And how, after having shaken ten million fields,²⁸
 Do they attain ultimate awakening?
- 3.7 “What does the word *bodhisatva* mean? [MS.17.a]
 What sort of term is this?
 Tell us, too, about awakening
 And the supreme qualities of the buddhas.
- 3.8 “How do they act in this world
 For the benefit of all who live,
 Undefined like the lotus,
 Liberating countless living beings?
- 3.9 “How are the learned ones
 Honored by gods and nāgas,
 By human and nonhuman beings?
 Please explain what I have asked about.”
- 3.10 The Lord spoke to the venerable Śāriputra: “Śāriputra, there is a single quality that the bodhisatva possesses through which he attains the other immeasurable buddha qualities. What is this single quality? Śāriputra, [F.282.b] this single quality that the bodhisatva possesses, through which he attains the other immeasurable buddha qualities, is that he has as his foundation the resolve of the mind of awakening.”
 The venerable Śāriputra then asked the Lord, “Lord, what kind of resolve is this? What is the mind of awakening like?”
- 3.11 The Lord then spoke to the venerable Śāriputra, “Śāriputra, here is why it is called a *foundation of resolve*. It is solid because it cannot be broken. It cannot be broken because it is firm. It is firm because it cannot be swayed. It cannot be swayed because it is not unsteady. It is not unsteady because it is well established. It is well established because it does not turn back. It does not turn back because it is concern for sentient beings. It is concern for sentient beings because it is rooted in great compassion. It is rooted in great compassion because it does not become weary. It does not become weary because it is knowledge of how to bring sentient beings to maturity. It is knowledge of how to bring sentient beings to maturity because it is not occupied with egocentric happiness. It is not occupied with egocentric

happiness because it does not look for any reward. It does not look for any reward because it is not interested in material gain. It is not interested in material gain because of its support for sentient beings. It supports sentient beings because of its concern for the weak. It has concern for the weak and acts as a protector for them. It is able to protect them because it is a refuge and ultimate sanctuary. It is a refuge and ultimate sanctuary because it is unassailable. It is unassailable because it is well considered. It is well considered because it is beyond objectification. It is beyond objectification because of its virtuous resolve. Its resolve is virtuous because it is nothing in particular. It is nothing in particular because it is completely immaculate. It is completely immaculate because it is wholly purified. It is wholly purified because its inner nature is without blemish. Its inner nature is without blemish because it is externally immaculate. This, Śāriputra, is what this foundation of resolve is like: [F.283.a] everything from solid and unbreakable to internally free of blemishes and externally immaculate.

3.12 “What is the mind of awakening like? It is a mind that cannot be crushed by any vice. It is a mind that is unfettered because it is not inclined toward other paths. It is a mind that is stable, not led astray by any counterarguments. It is a mind that cannot be broken by any māras. It is a mind that is steadfast because it has accumulated a great many roots of virtue. It is a mind that is unwavering because it longs for the Buddha’s teaching. It is a mind that is firmly established on the stages of the bodhisatva path. [MS.17.b] It is a mind that is unsurpassed—it has no equal. It is a mind that is like a vajra because it can truly penetrate all the Buddha’s teachings. It is a mind that is balanced because it is impartial in relation to the inclinations of all sentient beings. It is a mind that is completely pure, free by its very nature from afflictive mental states. It is a mind that is stainless because it is illuminated by wisdom. It is a broad mind, as it has room for all sentient beings. It is an extensive, sky-like mind. It is an unobstructed mind because its focus is boundless knowledge.²⁹ It is a mind that is omnipresent since it is never separated from great compassion. It is a mind one should seek to develop, because it is praised by the wise. It is a mind that is like the seed of all the Buddha’s teachings. It is a mind that is the basis of all genuine happiness. It is a mind that comes about through the diligent practice of morality. It is a mind that is difficult to attain, as it requires patience. It is a mind that is difficult to conquer because it is heroic. It is a mind that has been calmed by means of meditation. It is a mind that cannot be impaired because of its great wisdom.

3.13 “Also, it is a mind that is the root of the Tathāgata’s skandha of morality, his skandha of concentration, his skandha of wisdom, [F.283.b] and his skandha of liberation. It is a mind that is the root of the Tathāgata’s skandha

of insight into the knowledge of liberation. It is a mind that is the root of the ten powers of the Tathāgata, his four kinds of confidence, and his eighteen unique buddha qualities.

3.14 “Śāriputra, as awakening is the nature of this mind, it is called *the mind of awakening*. Śāriputra, a bodhisatva is someone who possesses the resolve that is the mind of awakening. It is because of this that he is called a bodhisatva, a being whose mind is exalted, a supreme being, a being of distinction in the threefold world. His bodily conduct is irreproachable. His verbal conduct is irreproachable. His mental conduct is irreproachable. His bodily conduct is undisturbed. His verbal conduct is undisturbed. His mental conduct is undisturbed. Neither Māra and his retinue nor the gods are able to disturb him when he has made up his mind to reach omniscience. He progresses with skill from stage to stage and is not soiled by worldly phenomena. He acts as a leader, and he acts as a mentor, a guide, a torch, a ford, a bridge, a boat, and a ferryman who carries living beings to the other shore. He is a resting place, a shelter, a refuge, and an ultimate sanctuary for all sentient beings. Neither Māra and his retinue nor the gods are able to turn him from his course when he has made up his mind to reach omniscience.

3.15 “Śāriputra, the bodhisatva is intent on attaining unsurpassed genuine awakening. He trusts in this [MS.18.a] and is truly dedicated to it. He longs to see the noble ones. [F.284.a] He longs to listen to the Dharma. He is not miserly but generous and open handed. He takes delight in giving and distributes his wealth with joy. He has no aversion to any sentient beings when he engages with them, but he has an unsullied mind, an unagitated mind, an unscattered mind. He has complete faith, confidence, and trust in karma and the ripening of its fruits and is free from doubt and uncertainty in this respect. He knows that the effects of negative and positive qualities will not vanish, and so he does not perform any evil acts, even at the cost of his own life. He does not take life, nor does he take anything that is not given, engage in sexual misconduct, lie, slander, speak coarsely, or chatter inately, and he does not indulge in covetousness, in malice, or in wrong views. He abandons these ten unwholesome forms of conduct and instead practice the ten wholesome forms of conduct.

3.16 “He has reverence for ascetics and brahmins, for those whose practice is genuine, whose commitment is genuine, who uphold morality, who have good qualities, who are graceful,³⁰ who are of good character, who are of great learning, who study diligently, who are concerned with what is essential, who are disciplined, peaceful, and tranquil, who do not engage in divisive speech, who do not engage in unfriendly speech, whose intentions are virtuous, who do not have unwholesome intentions, who are inseparable from what is wholesome, who avoid all unwholesome acts, who are not

conceited, who are not arrogant, who are not fickle, who are not overly talkative, who do not babble, who are mindful, whose minds are focused, who have cut off that which leads to existence, who have removed their arrows, who have cast off their burden, who have left their uncertainty behind, and who are beyond doubt, for lords, buddhas, who are beyond rebirth, [F.284.b] and for the bodhisatvas, the great beings, the disciples of the Buddha.³¹ When he meets ascetics, brahmins, and spiritual friends such as these, he honors them, serves them, attends to them, and pleases them—he does not ignore them. He treats them well and is not unpleasant to them.

3.17 “As he does not ignore these spiritual friends, they bless him with the Dharma, they explain the Dharma to him, they help him to understand, they inspire him, and they thrill him, saying, ‘Generosity results in great riches, morality leads to rebirth in the heavens, studying brings great knowledge, and meditation leads to liberation.’ This is how they teach him. ‘This is generosity. This is the fruit of generosity. This is miserliness. This is the fruit of miserliness. This is morality. This is the result of morality. This is immorality. This is the result of immorality. This is patience. This is the result of patience. This is malice. This is the result of malice. This is vigor. This is the result of vigor. This is laziness. This is the result of laziness. This is meditation. This is the result of meditation. This is the agitated mind. This is the result of the agitated mind. This is wisdom. This is the result of wisdom. This is misunderstanding. This is the result of misunderstanding. These are positive actions of the body. These are the results of positive actions of the body. These are negative actions of the body. These are the results of negative actions of the body. These are positive verbal actions. These are the results of positive verbal actions. These are negative verbal actions. These are the results of negative verbal actions. [MS.18.b] These are positive mental actions. [F.285.a] These are the results of positive mental actions. These are negative mental actions. These are the results of negative mental actions. This is virtue. This is vice. This is what you should do. This is what you should not do. If you do this, it will benefit you, help you, and bring you long-lasting happiness. If you do this it will hurt you, harm you, and bring you sorrow for a long time.’

3.18 “This is how his spiritual friends instruct him, help him to understand, inspire him, and thrill him. They see that he is worthy to receive the profound teaching, and so they impart it to him: the teaching of emptiness, the teaching on the freedom from attributes, the teaching of freedom from aspirations, the teaching of the conditionless, the teaching of the unborn, the teaching of nonarising, the teaching of no self, no being, and no life force, the teaching of no person, the profound teaching, the teaching of dependent origination. That is to say, when this is, that comes to be. When this has

arisen, that arises. When the condition of ignorance is present, there is mental conditioning. When the condition of mental conditioning is present, there is consciousness. When the condition of consciousness is present, there is name and form. When the condition of name and form is present, there are the six sense fields. When the condition of the six sense fields is present, there is contact. When the condition of contact is present, there is feeling. When the condition of feeling is present, there is desire. When the condition of desire is present, there is grasping. When the condition of grasping is present, there is becoming. When the condition of becoming is present, there is birth. When the condition of birth is present, there is aging, death, pain, despair, suffering, depression, and struggle. This is how the whole great mass of suffering comes about. When this is not, that does not come to be. When this has ceased, that will cease. When ignorance has ceased, mental conditioning will cease, and so forth. [F.285.b] In this way the whole great mass of suffering ceases.

3.19 “In fact, it is not possible to find any phenomenon that comes into being or disappears. Why is this? All phenomena originate interdependently; they have no owner, no creator, no experiencer. They come about in dependence upon causes and conditions. There is no phenomenon that develops, that changes, or that reoccurs. It is the delusion that trusts what is false that leads one to designate the three realms and the ways of vice and suffering that manifest. When this false delusion is seen for what it truly is, there are no phenomena and no creator of any phenomena. Where there is no creator, one is also, ultimately, not able to find any activity or any phenomena that occur or cease. This is how they instruct him.

3.20 “When he has listened to such profound teachings, he harbors no doubt or uncertainty but engage with everything free of attachment. He does not cling to form and does not cling to feeling, perception, mental conditioning, or consciousness. He does not cling to the eye, to form, or to visual consciousness. He does not cling to the ear, the nose, the tongue, the body, the mind, mental objects, or mental consciousness. He is confident of the empty nature of all phenomena.

3.21 “Śāriputra, with his firm confidence the bodhisatva does not give up seeing the Buddha, does not give up listening to the Dharma, and does not give up engaging with the Saṅgha. Wherever he practices, [MS.19.a] he is not deprived of seeing the Buddha, not deprived of listening to the Dharma, and not deprived of engaging with the Saṅgha. He appears in the presence of the lords, the buddhas, and applies himself with diligence in their company, endeavoring to live with virtue. Applying himself with diligence in this way, [F.286.a] he no longer wishes for a household. He no longer wishes for

children and a wife. He no longer wishes for male and female servants, workers, or laborers. He no longer wishes for all the troubles that come with possessions.

3.22 “Soon after he is born he stops running after the pleasures of the senses, and in his adolescence he develops faith in the teachings of the lords, the buddhas, leaves his home behind, and becomes a renunciant. Having developed faith and become a renunciant, he seeks out a truly spiritual friend, stays with this spiritual friend, keeps his attention directed toward his spiritual friend, and develops virtuous intention. He then listens to the good teachings with this virtuous intention and takes their practices to heart. He is not someone who takes an intellectual delight in the teachings. The search for great knowledge does not satisfy him. He elucidates the teachings to many others in exactly the same manner as he has heard them. With no desire for material reward, he teaches the Dharma to others, not seeking honor or praise. He avoids his own words and teaches the Dharma to others just as he has heard it, in a way that is appropriate to the circumstances. He develops great love for those who listen to the Dharma. He engages with all sentient beings with great compassion. Since he has great learning, he is not concerned with his body or his life. He is content because he has few desires. He is a hermit and his nature is gentle. He is easily supported, does not require much, and prefers the wilderness. He understands the meaning of the teachings just as he has heard them, and he does not rely on the words but on the meaning. He is a support for the world with its gods, humans, and asuras. He is engaged not just for his own benefit but for the benefit of all beings,³² seeking the unsurpassed Mahāyāna, the knowledge of the buddhas, the unparalleled knowledge, the knowledge that is unlike anything in the threefold world.

3.23 “He is very careful. In what way is he careful? [F.286.b] He has control over his senses. In what way does he have control over his senses? When he sees forms with his visual faculty he does not hold on to any attributes, does not hold on to any marks. He knows that the enjoyment, distress, and release related to form are nothing more than that. In the same way, when he hears sounds with his faculty of hearing, smells with his faculty of smell, tastes with his faculty of taste, experiences physical sensations with his faculty of touch, [MS.19.b] and experiences mental phenomena with his mental faculty, he does not hold on to any attributes, does not hold on to any marks. He knows truly as they are the enjoyment, distress, and release related to mental phenomena. This is what is meant by being careful.

3.24 “Furthermore, Śāriputra, carefulness is explained in this way. It is to have tamed one’s own mind and to be sensitive to the minds of others. It is to remove one’s inclination toward vices and to become inclined toward

virtue.³³ It is to not engage in greedy thoughts or malicious thoughts. It is to not engage in thoughts of harming others. It is to not engage in the unwholesome root of passion. It is to not engage in the unwholesome root of anger. It is to not engage in the unwholesome root of delusion. It is to not engage in negative physical actions, negative verbal actions, and negative mental actions. It is to not be concerned with what is not essential. It is to not engage in any negative, unwholesome behavior. This is what is meant by being careful.

3.25 “So, Śāriputra, the careful bodhisatva applies himself to what are basic reflections. He will acknowledge that what is the case is the case. He will acknowledge that what is not the case is not the case. So what is the case, and what is not the case? There is noble liberation for one who practices correctly, but there is no noble liberation for one who practices incorrectly. There is ripening of the fruits of actions, but there is no one for whom there is ripening of the fruits of actions. Also, there is a visual faculty, but there is no one for whom there is a visual faculty. There is a faculty of hearing, a faculty of smell, a faculty of taste, [F.287.a] a faculty of touch, and a mental faculty, but there is no one for whom there is a mental faculty.

3.26 “Moreover, there is impermanence of the body, as well as suffering brought by it, it being subject to change, but there is no permanent body, no body that lasts, that is not subject to change, that is eternal, and that one can be certain will stay the way it is. There is impermanence of feeling, perception, mental conditioning, and consciousness, as well as the suffering they bring, their being subject to change, but there is no feeling, perception, mental conditioning, and consciousness that is permanent, that is lasting, that is not subject to change, that is eternal, and that one can be certain will remain exactly the way it is.

3.27 “Furthermore, there is arising of mental conditioning when the condition of ignorance is present, but there is no arising of mental conditioning when the condition of ignorance is not present. It is the same with the rest of the list, up to and including the fact that there is aging and death when the condition of birth is present, but there is no aging and death when the condition of birth is not present.

3.28 “Furthermore, generosity leads to great riches, but generosity does not lead to poverty. Morality leads to rebirth in the heavenly realms, while immorality does not lead to rebirth in the heavenly realms. Studying leads to great wisdom, while mistaken understanding does not lead to great wisdom. Meditation leads to disentanglement, [MS.20.a] but meditation does not lead to entanglement. Being concerned with what is superficial leads to entanglement, but it is not possible that being concerned with what is superficial leads to liberation. There is attainment of awakening for the

- bodhisatva who applies himself diligently, but there is no attainment of awakening for one who is lazy. One who is not conceited is destined for the life of a renunciant, but there is no attainment of nirvāṇa for the conceited.
- 3.29 “Furthermore, emptiness is omnipresent, and there are no such entities as a self, a being, a life force, a person, or a human being. [F.287.b]
- 3.30 “It is in this way that the careful bodhisatva applies himself to what is essential. Whatever the learned ones of the world agree on, they will consider that to be the case. Whatever the learned ones of the world do not agree on, they will not consider that to be the case. They say ‘This is the case’ and acknowledge it. They say ‘This is not the case’ and do not acknowledge it.
- 3.31 “He internalizes the true meaning of the words of all the lords, the buddhas. When the Tathāgata summarizes all the teachings, they are gathered into four succinct statements. What are these four statements? They are that all conditioned things are impermanent, that all conditioned things³⁴ bring suffering, that all phenomena are devoid of a self, and that nirvāṇa is peace. The Lord teaches that all conditioned things are impermanent so that any sentient beings who harbor the idea of permanence might rid themselves of the idea of permanence. The Lord teaches that all conditioned things bring suffering so that any sentient beings who harbor the idea of pleasure might rid themselves of the idea of pleasure. The Lord teaches that all phenomena lack a self so that any sentient beings who harbor the idea of a self might rid themselves of the idea of a self. The Lord teaches the peace of nirvāṇa so that any sentient beings who harbor erroneous apprehensions might rid themselves of these erroneous apprehensions.
- 3.32 “When he hears that all conditioned things are impermanent, he understands impermanence thoroughly. When he hears that all conditioned things bring suffering, he becomes free from wishes. When he hears that all phenomena lack a self, he cultivates the way to liberation that is concentration on emptiness. When he hears of the peace of nirvāṇa he familiarizes himself with freedom from attributes and does not prematurely realize the ultimate goal. [F.288.a]
- 3.33 “It is for this reason, Śāriputra, that the bodhisatva who is truly intent on the Dharma will not give up the wholesome way of life and will swiftly master all the Buddha’s teachings.”
- 3.34 *This is the third chapter, “The Examination of the Bodhisatva.”*

4.

CHAPTER 4: THE INCONCEIVABLE TATHĀGATA

4.1

“Now, Śāriputra, a bodhisatva with firm confidence has faith in the inconceivable tathāgata, the arhat, the fully accomplished Buddha, in respect of his ten qualities. He has trust and confidence and does not doubt him, and to an even greater degree he feels pleasure, joy, and satisfaction. What are these ten qualities? He has faith in the inconceivable body of the Tathāgata, he has trust and confidence, and he does not doubt it, and to an even greater degree he feels pleasure, joy, and satisfaction as he produces the concept of it as being truly wondrous and extraordinary. He has great faith, and so forth in the voice of the Tathāgata, as he produces the concept of it as being truly wondrous and extraordinary. [MS.20.b] He has faith in the knowledge of the Tathāgata, his inconceivable tathāgata radiance, his inconceivable tathāgata morality and concentration, his inconceivable magical tathāgata abilities, his inconceivable tathāgata power, his inconceivable tathāgata confidence, his inconceivable great compassion, and his [F.288.b] inconceivable unique buddha qualities, he has trust and confidence and does not doubt it, and to an even greater degree he feels pleasure, joy, and satisfaction as he produces the concept of it as being truly wondrous and extraordinary. He sets forth with vigor, and he does not tire or become discouraged or intimidated in his pursuit of these ten inconceivable, wondrous and extraordinary qualities of the Tathāgata. He is so committed that even if his physical body with its sinews, muscles, skin, and bones were to rot, and even if his flesh and blood were to dry up, his vigor would not fail as long as he had not attained these ten inconceivable, wondrous, and extraordinary qualities of the Tathāgata. In this way, Śāriputra, the bodhisatva with faithful conviction has great faith in the inconceivable, truly wondrous and extraordinary qualities of the Tathāgata. He has trust and confidence and does not doubt it, and to an even greater degree he feels pleasure, joy, and satisfaction.”

4.2

Then, in order to clarify this further, the Lord spoke these verses:

- 4.3 “The Buddha’s body is inconceivable,
Illustriously embodying the Dharma;
It is beyond attributes, beyond appearance,
And the children of the Victorious One trust in this.
- 4.4 “The number of languages spoken
By different beings is inconceivable.
The Buddha expresses the Dharma in all of them,
And he inspires faith wherever he speaks.
- 4.5 “However many different abilities
Sentient beings in the three times possess,
The Buddha knows them all.
Because of this inconceivable quality, they have faith in him.
- 4.6 “The radiance of the buddhas is limitless,
An inconceivable net of rays
Spreading in all ten directions
Throughout the endless sea of fields.
- 4.7 “The morality of the sage is transcendent
And is not based on the customs of this world.
The bodhisatvas put their trust
In the inconceivable foundations of his magical abilities.
- 4.8 “No sentient being
Can understand the scope of the Buddha.
The Buddha’s concentration is unwavering,
His liberation inconceivable.
- 4.9 “He has the power to see
The totality of phenomena undivided.
The power of the great seers’ knowledge
Is limitless as the heavens. [F.289.a]
- 4.10 “His compassion is such
That in order to benefit even a single sentient being
He will remain in the world for an endless ocean of eons
To train him.
- 4.11 “There is a whole ocean of questions
Sentient beings may ask one another.
He satisfies them with a single answer.
His confidence is inconceivable.

- 4.12 “His understanding is perfectly related
To all aspects of all phenomena.
The unique qualities of the buddhas
Express their universal vision of knowledge.
- 4.13 “They are all inconceivable—
This is the nature of all the qualities of the buddhas.
They all have faith in this,
And their faith is well founded.
- 4.14 “Śāriputra, what is it about the Tathāgata’s inconceivable body that leads the bodhisatva to have faith in it? What is it that leads the bodhisatva to trust and have confidence in it and not to doubt? [MS.21.a] What is it that leads him to an even greater degree to feel pleasure, joy, and satisfaction, as he produces the concept of it as being truly wondrous and extraordinary? His tathāgata body has no unwholesome features. It has only wholesome features. It is beyond impurities such as saliva, snot, mucus, pus, blood, excrement, and urine and free of bones, flesh, veins, and sinews. His tathāgata body is naturally pure and radiant, so it is free from the defilement of any vices whatsoever. His tathāgata body is beyond this world, so it is unaffected by worldly things. His tathāgata body possesses innumerable good qualities and is rich in merit and knowledge, so it nourishes all sentient beings. It is the culmination of immeasurable morality, the culmination of immeasurable concentration, wisdom, liberation, and insight into the knowledge of liberation, so his tathāgata body is the blossoming of all good qualities. His tathāgata body is like an image in an immaculate mirror, [F.289.b] like the reflection of the moon in water. His tathāgata body is inconceivable, as vast as space, extending further than the totality of phenomena. His tathāgata body is undefiled, free of all defilements. His tathāgata body is unconditioned, beyond all conditions. It is a sky-like body, an unequaled body, the most distinguished body in the threefold world. His tathāgata body is matchless, unrivaled,³⁵ unlike anything else, pure, stainless, undefiled, and naturally radiant.
- 4.15 “It is not produced in the beginning of time. It is not produced at the end of time. It is not produced in the present. It is not produced in birth, family, or clans. It is not produced involving form, characteristics, or marks. It is not produced involving thought, mind, consciousness, or views. It is not produced in hearing, memory, or ideas. It is not produced in skandhas, elements, or sense fields. It is not produced in arising, remaining, or ceasing. It is not produced in grasping or rejecting. It is not produced in emancipation or in practice. It is not produced in color, features, or shape. It is not produced in coming or going. It is not produced in a conception of

morality. It is not produced in concentration, wisdom, liberation, or insight into the knowledge of liberation. It is not produced in characteristics or in a lack of characteristics. It is not produced in any phenomenon with a characteristic. [F.290.a] It is not produced in the act of attributing power to it. It is not produced in confidence, analytical abilities, [MS.21.b] or magical abilities. It is not produced in great compassion. It is not produced in the act of attributing the unique buddha qualities to it.

4.16 “Rather, his body is produced essentially as an illusion, a mirage, a reflection of the moon in water, or a dream. It is produced as a body of emptiness, without attributes, and without aspirations. It is produced as an immutable body, an unshakable body, a body free of mental constructions, a body that is not dependent on anything, a body free of pride. It is produced as a firm and stable body that has attained immovability, a body devoid of form and the nature of form. It is produced as a body devoid of feeling, perception, mental conditioning, consciousness, and the essence of consciousness. It is produced as a body that does not come into being, that does not arise, and that does not fail to arise. This body is extraordinary, an extraordinary phenomenon. It does not appear to the eye and is neither part of nor separate from form. It is not dependent on the ear and is neither part of nor separate from sound. It is not sensed by the nose and is neither part of nor separate from smell. It does not appear to the tongue and is neither part of nor separate from taste. It has no contact with the body and is neither part of nor separate from touch. It is neither active nor inactive in thoughts, in mind, or in consciousness, nor does it follow them. It is accomplished in stability and immovability, a sky-like body, and more vast than the totality of phenomena, and it reaches to the end of space.

4.17 “This, Śāriputra, is the inconceivable body of the Tathāgata. The bodhisatva has great faith in it, has trust and confidence, and does not doubt it, and to an even greater degree he feels pleasure, joy, and satisfaction as he produces the concept of it as being truly wondrous and extraordinary.”

4.18 This is what the Lord said. After the Sugata had said this, he, the teacher, continued as follows:

4.19 “For incalculable millions of billions of eons
He followed the training of the bodhisatva, [F.290.b]
Keeping his threefold bodily conduct pure
In search of the incomparable sugata body.

4.20 “With love for all beings in the ten directions,
With generosity motivated by vast compassion,
Having made a permanent end to sexual craving,
He sought the supreme sky-like body.

- 4.21 “With garments radiant like pure gold,
Innumerable as the sands of the Ganges,
The son of the Victorious One trained in the perfection of generosity
And gave the best gifts in the world.
- 4.22 “He guarded his morality as if it were a valuable chowrie,
Showing patient acceptance for his enemies even as they severed his limbs.
Eagerly training in the perfection of vigor,
He was unwearied in his aspiration to attain the buddha body.
- 4.23 “Having meditated extensively on the joys of wisdom and skillful means,
The Victorious One has insight into everything concerned with meditation,
And he makes this aspiration:
‘I shall take the body of a sugata, the perfect totality of all phenomena.’
- 4.24 “Having performed wholesome deeds for the sake of living beings,
The supreme man attained unequalled awakening.
He attained the vast, sky-like body
That is pure, spotless, beautiful, and beyond impurity.
- 4.25 “With no self or being, essentially empty, [MS.22.a]
He attained what is without attributes, beyond expression,
Beyond the sphere of visual objects.
Such is the body attained by the sage.
- 4.26 “It is unencumbered by forms or sounds, purified of mind,
Completely empty, uncreated, and unarisen.
Those who see the immovable body of the Tathāgata
See the Sugata in the ten directions.
- 4.27 “A magical illusion may fool the faint hearted
And trick them into seeing various bodies,
The forms of elephants, horses, women, and men.
The body of one with ten powers should be viewed in the same way.
- 4.28 “Innumerable sugatas have existed in the past,
And there are victorious ones, too, that are yet to be seen.
Their unequalled bodies are of one nature,
Vast as the totality of phenomena, like the sky.
- 4.29 “In this way, Śāriputra, the bodhisatva has great faith in the inconceivable,
truly wondrous and extraordinary body of the Tathāgata. He has trust and
confidence and does not doubt it, and to an even greater degree he feels

pleasure, joy, and satisfaction as he produces the concept of it as being truly wondrous and extraordinary.

4.30 “Śāriputra, what is it about the tathāgatas’ inconceivable [F.291.a] tathāgata voice that leads the bodhisatva to have faith in it? What is it that leads the bodhisatva to trust and have confidence in it, and so on, as he produces the concept of it as being truly wondrous and extraordinary? Śāriputra, when the Tathāgata’s voice is heard in an assembly, when he brings it under the power of his teaching, it spreads to all worlds in the ten directions and satisfies all sentient beings. The Tathāgata, however, does not think, ‘I will say this in the assembly of monks, this in the assembly of nuns, this in the assembly of laymen, this in the assembly of laywomen, this in the assembly of brahmins, this in the assembly of kṣatriyas, this in the assembly of householders, this in the assembly of gods, and this in the assembly of brahmā gods, speaking sūtras, songs, prophecies, verses, inspired utterances, morality tales, legends, stories, jātaka tales, extensive teachings, tales of wonder, or discourses on the Dharma.’³⁶ And yet, Śāriputra, whatever the composition of the assembly, whichever of the assemblies mentioned above it may be, the sentient beings in that assembly will hear the Dharma expressed in accordance with their abilities. When they listen to the Dharma, they will all be able to understand all the words that come from the Tathāgata’s mouth. Still, the Dharma teachings they receive will not conflict with one another, even though they will each have an individual understanding of the Dharma that is taught. The manifestation of the Tathāgata’s tathāgata voice, which is the result of the ripening of the fruits of previous merit, reflects the truth.

4.31 “Moreover, Śāriputra, when the tathāgata voice issues forth, it is soft, agreeable, and pleasant. It is pure and stainless. It is admired, celebrated, and proclaimed widely. [F.291.b] It is not rough or harsh. It refreshes the body, enraptures the mind, and satisfies the heart. It brings joy and happiness. It is famed³⁷ and well regarded. It is clear and correct. It is delightful and agreeable.³⁸ It hits you like the roar of a lion. It rumbles like storm clouds. It resounds like the thundering of the ocean. It is like the songs of the kinnaras. It resounds like the cry of the cuckoo. It resonates like the voice of Brahmā. It reverberates like the beating of drums. It is splendid and delicate. It is full and sonorous. It is pleasing to the senses of all sentient beings. [MS.22.b] It can be heard in all assemblies. It is a voice supreme in every way. The tathāgata voice is perfect, with these and other immeasurable qualities.

4.32 “This, Śāriputra, is the inconceivable voice of the Tathāgata, and the bodhisatva has great faith in it. He has trust and confidence and does not doubt it, and to an even greater degree he feels pleasure, joy, and

satisfaction as he produces the concept of it as being truly wondrous and extraordinary.”

4.33 This is the way things are, and concerning it the following verses were recited:

4.34 “The leader lets his speech carry
With the sound of the voice of Brahmā,
Delighting all the brahmā gods.
Such is the wondrous impact of the Dharma.

4.35 “His voice is filled with love,
It arises from compassion.
With equanimity and joy,
The sage’s voice issues forth.

4.36 “It pacifies the fire of passion
And the poison of anger in all living beings,
Scattering the darkness of delusion.
Such is the wondrous impact of his voice.

4.37 “There is an endless number of languages
Among the people of the various countries of this world,
But when people hear his voice they do so in their own language,
And all are able to understand.

4.38 “The earth-bound, the gods in the heavens,
And those in between are equally able to engage with what is said.
When they encounter the voice of the powerful sage
And truly absorb his words, they reach nirvāṇa.

4.39 “Those with two feet and those with four, [F.292.a]
Those with many feet and those with none—
Are all exhilarated when his words reach them.
They are gripped and enthralled.

4.40 “In the three-thousandfold worlds
He will adapt his words
To lesser, average, and superior beings,
So that all who practice may attain liberation.

4.41 “It is not conceptual or deliberated,
Nor is it preconceived or restricted.
Composed and concentrated, he speaks the noble truth,
And when beings hear it their vices come to an end.

- 4.42 “Beings come to hear words without end,
Words such as *Buddha*, *Dharma*, and *Saṅgha*,
As well as *generosity*, *learning*, *morality*, and *patient acceptance*—
The voice of the Tathāgata gives expression to all this.
- 4.43 “His voice cannot be measured.
It is the limitless voice of limitless understanding.
This is what the wise bodhisatva trusts.
He does not doubt the voice of the Tathāgata.
- 4.44 “Śāriputra, what is it about the tathāgatas’ inconceivable tathāgata knowledge that leads the bodhisatva to have faith in it? What is it that leads the bodhisatva to trust and have confidence in it and not to doubt? What is it that when they learn about it greatly delights and inspires them and makes them consider it to be truly wondrous and extraordinary? Śāriputra, the Tathāgata engages with all phenomena through the unimpeded vision of his knowledge, and it is this that leads the bodhisatva to have great faith, trust, and confidence in it, and so on, and to consider it to be truly wondrous and extraordinary.
- 4.45 “I will give you an example of the Tathāgata’s perfect knowledge. Imagine, Śāriputra, [MS.23.a] the grass, wood, branches, leaves, and petals in as many worlds as there are grains of sand in the river Ganges, down to the very last four-inch piece. Imagine then that someone gathers all this together and then sets fire to it and burns it to ashes. The ashes are then scattered over the oceans in as many worlds as there are grains of sand in the river Ganges, and they are left there for a thousand years to be churned by the waves. [F.292.b] Now, Śāriputra, the Tathāgata’s tathāgata knowledge is such that the Tathāgata, possessing this knowledge, would be able take some ash from any of these oceans and identify the world it came from. He would be able to say which world and which region the ash was from, as well as the particular tree, root, trunk, branch, leaf, flower, or petal that it came from. How is he able to do this? The Tathāgata is able to do this, Śāriputra, because he has completely penetrated the totality of phenomena, and with this understanding he is able to discern things, such as which particular world some ash belongs to, in great detail. Thus the tathāgata, arhat, fully accomplished Buddha possesses great magical abilities and has great authority. He is a great lord.
- 4.46 “Śāriputra, sons and daughters of good family who have faith, trust, and confidence in the Tathāgata, given his tathāgata knowledge, and are captivated by his love will all reach the end of suffering, even if they have

not developed the necessary roots of virtue. Why is this? Śāriputra, it is because the Tathāgata has completely penetrated the totality of phenomena. Because he has penetrated it, not a single thought escapes the tathāgatas.

4.47 “I will give you another example Śāriputra, as intelligent people understand what we say even when only a single example is given. Śāriputra, imagine someone with a hundred years to live who had a drop of water as small as the tip of a hair split into one hundred parts. He would come to the place where I was staying, and say, ‘Excuse me, Gautama. I would like to leave this drop of water with you, and then I would like you to give it back when I need it.’ [F.293.a] The Tathāgata would take it and throw it into the river Ganges,³⁹ where it would be carried away by the current and eventually reach the ocean. Now, that person who had a hundred years to live would eventually reach the age of one hundred and come back to see me. He would say, ‘Gautama, I need the drop of water now, please give it back to me.’ Now, Śāriputra, the Tathāgata’s tathāgata knowledge is such that the tathāgata, the arhat, the fully accomplished Buddha, possessing this knowledge, [MS.23.b] could retrieve the drop of water as small as the tip of a hair split into one hundred parts from the great ocean and give it back to that person, unmixed with any other liquid. Śāriputra, I give you this example in order that you may understand a particular point. The point, Śāriputra, is that that person’s drop of water would not be lost once it had been received by the Tathāgata, even after a long time.

4.48 “Sons and daughters of good family who have faith and confidence in the knowledge of the Tathāgata, being of this kind, understanding that it is as I have described it, who make a mental effort concerning the Tathāgata out of love for him and scatter flowers in the air when they encounter the Tathāgata himself, will all reach the end of suffering, even if they have not developed the necessary roots of virtue. Why is this? Śāriputra, it is because the Tathāgata has completely penetrated the totality of phenomena. Because he has penetrated it, not a single thought escapes the tathāgatas.”

The venerable Śāriputra then asked the Lord, “Lord, is consciousness involved in the tathāgatas’ tathāgata knowledge, or not?”

“It is not, Śāriputra.”

4.49 “Lord, what is knowledge and what is consciousness?”

“Consciousness has four supports that it rests on, Śāriputra. [F.293.b] Consciousness rests on its relationship to form. It is dependent on form and rooted in form. It pursues pleasure, and then it grows, thrives, and expands. Consciousness rests on its relationship to feeling. It is dependent on feeling, rooted in feeling. It pursues pleasure, and then it grows, thrives, and expands. Consciousness rests on its relationship to perception. It is dependent on perception and rooted in perception. It pursues pleasure, and

- then it grows, thrives, and expands. Consciousness rests on its relationship to mental conditioning. It is dependent on mental conditioning and rooted in mental conditioning. It pursues pleasure, and then it grows, thrives, and expands. This is what is meant by consciousness, Śāriputra. When the skandha of consciousness is no longer governed by the five skandhas of grasping, true knowledge arises, and this is what is meant by *knowledge*.
- 4.50 “Moreover, consciousness discerns the earth element, and it discerns the water element, the fire element, the wind element, and the space element. This is what is meant by *consciousness*. When consciousness is no longer governed by the four elements, there arises knowledge that can analyze the totality of phenomena. This is what is meant by *knowledge*.
- 4.51 “Moreover, Śāriputra, consciousness refers to the conceptualization of forms being the mental object of the eye, the conceptualization of sounds being the mental object of the ears, the conceptualization of smells being the mental object of the nose, the conceptualization of tastes being the mental object of the tongue, the conceptualization of physical objects being the mental object of the body, and the conceptualization of mental states being the mental object of the mind. This is what is meant by *consciousness*. Now, when one possesses inner tranquility, when one’s attention is not swayed by external circumstances, when one does not mentally construct or conceptualize any phenomenon, [MS.24.a] this is what is meant by *knowledge*.
- 4.52 “Consciousness arises from apprehending an object. Consciousness arises from mental activity. Consciousness arises from assumptions. This is what is meant by *consciousness*. However, contact without any intention of grasping, with no object, and with no concepts or mental constructions is what is called *knowledge*.
- 4.53 “Moreover, [F.294.a] consciousness dwells within the domain of conditioned phenomena, and that consciousness that dwells within the domain of conditioned phenomena is what is meant by *consciousness*. On the other hand, there is no conscious activity in relation to the unconditioned. Unconditioned consciousness, therefore, is what is meant by *knowledge*.
- 4.54 “Moreover, consciousness is what is based upon creation and destruction, whereas knowledge is not based upon creation and destruction.
- 4.55 “This, Śāriputra, is the difference between consciousness and knowledge, and this is why the bodhisatva has great faith in it. He has trust and confidence and does not doubt it, and to an even greater degree he feels pleasure, joy, and satisfaction as he produces the concept of it as being truly wondrous and extraordinary.”
- 4.56 Then, in order to clarify this point further, the Lord went on to speak these verses:

- 4.57 “If someone takes an immeasurable amount of grass from the worlds in the ten directions,
As much as there are grains of sand in the river Ganges,
He may let it burn to ashes
And be scattered in the ocean for a hundred thousand years.
- 4.58 “The knowledge of the one with ten powers is so precise
That he can retrieve the ashes and declare to the world
The specific location and plant from which these burnt ashes came.
The Omniscient One knows this.
- 4.59 “Likewise, the Victorious One can perceive
All the atoms in the worlds in the ten directions.
He can count these particles with no doubt or difficulty.
Such is the sky-like knowledge of the sugatas.
- 4.60 “However many sentient beings there are in the ten directions,
Driven by passion and bogged down by bewilderment,
The one who is skilled in the workings of the world knows their condition.
He knows whose mind is degenerate and who will reach liberation.
- 4.61 “The knowledge of those of ten powers, supreme in the world,
Can penetrate the entire totality of phenomena in all ten directions.
The guides do not engage in mental constructions or conceptualization,
And so the faithful sons and daughters of the sugatas have confidence in the
Victorious One. [V41][F.1.b] [B4]
- 4.62 “Śāriputra, what is it about the Tathāgata’s inconceivable tathāgata radiance that leads the bodhisatva to have faith in it? What is it that leads the bodhisatva to trust and have confidence in it and not to doubt? What is it that leads him to an even greater degree to feel pleasure, joy, and satisfaction as he produces the concept of it as being truly wondrous and extraordinary? Śāriputra, the Tathāgata has completely penetrated the totality of phenomena, and when this understanding has arisen, the Tathāgata [MS.24.b] ascends through the threefold thousand great thousand worlds and shines, glows, and radiates. When the sun appears from behind a receding cover of cloud, it shines, glows, and radiates. In just the same way, Śāriputra, the tathāgata, arhat, the fully accomplished Buddha ascends through the threefold thousand great thousand worlds and shines, glows, and radiates.
- 4.63 “Śāriputra, compared to the radiance of a firefly, [F.2.a] the radiance of a sesame oil lamp is far greater, stronger, fuller, brighter, and more magnificent. Compared to the radiance of a sesame oil lamp, the radiance of a

great bright wall is far greater, stronger, and so forth and more magnificent. Compared to the radiance of a great wall, the radiance of a great mass of fire and the radiance of the Medicine Star are far greater, and so forth. Compared to the radiance of the moon and the radiance of the sun, the radiance of the gods of the Heaven of the Four Great Kings, of their courtyards and palaces, and of their bodies is far greater, more excellent, stronger, fuller, brighter, and more magnificent. Likewise, the radiance of the gods of the Thirty-Three, of Yāma Heaven, of Tuṣita Heaven, of the Heaven of the Joy of Creation, of the Heaven of the Power over Others' Creations, of their courtyards and palaces, and of their bodies, the radiance of the gods of the brahmā heavens, the Brahmakāyika gods, the Brahmapurohita gods, the Brahmapāṛṣadya gods, and the great brahmās, of their courtyards and palaces, and of their bodies is far greater, more excellent, stronger, fuller, brighter, and more magnificent than the radiance of the moon and the radiance of the sun. Compared to the radiance of the gods of the brahmā heavens, the Brahmakāyika gods, the Brahmapurohita gods, the Brahmapāṛṣadya gods, the great brahmās, and so forth, and compared to the radiance of the gods of the Heaven of Radiance, the Heaven of Lesser Light, the Heaven of Immeasurable Light, the Heaven of Brilliance, and so forth, the radiance of the gods of the Heaven of Vast Virtue and so forth, the radiance of the gods of the Heaven of Great Results, the Heaven of Perception, the Heaven of Nonperception, the Heaven of Neither Perception nor Nonperception, the Heaven of Nothing Greater, the Heaven of No Distress, the Heaven of Excellent Appearance, and the Heaven of Exceptional Sight, of their courtyards and palaces, [F.2.b] and of their bodies, the radiance of the gods of Nothing Higher, of their courtyards and palaces, and of their bodies is far greater, more excellent, stronger, fuller, brighter, and more magnificent. Compared to the radiance of the gods of Nothing Higher, of their courtyards and palaces, and of their bodies, the radiance of the tathāgata, arhat, fully accomplished Buddha is far greater, more excellent, much stronger, fuller, brighter, and more magnificent.

4.64 “Why is this? Śāriputra, it is because of the Tathāgata’s immeasurable morality, his immeasurable concentration, his immeasurable wisdom, his immeasurable liberation, and his immeasurable [MS.25.a] insight into the knowledge of liberation. These are so great, Śāriputra, that if one were to experience all the radiance that could possibly be perceived in the threefold thousand great thousand worlds, then that would not even approach a hundredth part of the radiance of the Tathāgata. It would not even come close. For example, Śāriputra, if one puts ordinary gold next to the gold of the Jambu River, it will look like pieces of soot and will not shine, glow, or radiate light. Likewise, Śāriputra, however much visible radiance could be

perceived in the threefold thousand great thousand worlds, it will not shine, glow, or radiate in the presence of the radiance of the Tathāgata. It will not be brilliant, and this is why the radiance of the Tathāgata is said to be better, superior, and supreme in comparison. Śāriputra, if you take even a minuscule amount of the radiance that stems from the ripening of the fruits of the Tathāgata's previous actions, this radiance will illuminate the threefold thousand great thousand worlds fully.

4.65 “However, Śāriputra, without the radiance of the sun and the moon, one would be ignorant of night and day, one would be ignorant of the full moon and the new moon, and one would be ignorant of days and years. Out of concern for the welfare of sentient beings, the Tathāgata therefore emanates an aura measuring six feet. And, Śāriputra, [F.3.a] the tathāgata, arhat, fully accomplished Buddha does this because he wishes to illuminate innumerable worlds. Why does he wish to do this? It is because, Śāriputra, the Tathāgata has attained the highest perfection, the perfection of wisdom.

4.66 “Śāriputra, I will give you an example so that you might appreciate this more fully. Imagine that a certain person took all the particles in the threefold thousand great thousand worlds and divided them into individual atoms, and that he then gathered these atoms together and headed east. Imagine that he traversed as many worlds as there are atoms, leaving behind an atom in each. Śāriputra, he could use up all these atoms while still heading east. There is no end to the worlds to the east, and similarly there is no end to the worlds to the south, to the west, to the north, and in all ten directions. What do you think, Śāriputra? Is it possible to find an end or a limit to these worlds?”

“Certainly not, Lord. Certainly not, Sugata.”

4.67 “Śāriputra, it is the intention of the Tathāgata, [MS.25.b] the Arhat, the fully accomplished Buddha to extend his radiance through all these worlds. If one were to experience all the radiance that could possibly be perceived in these worlds, it would not even approach a hundredth part of the radiance of the Tathāgata. It would not even come close. Śāriputra, this is because the tathāgata, arhat, fully accomplished Buddha has attained the highest perfection, the perfection of wisdom.

4.68 “Now, Śāriputra, nothing can cast a shadow over the Tathāgata's aura—not a wall, a piece of wood, a tree, the Cakravāḍa Mountains, the Mahācakravāḍa Mountains,⁴⁰ Mount Gandhamādana, Mount Mucilinda, Mount Mahāmucilinda, Mount Himavat, Mount Īśādhāra, any other mountains such as the Black Mountains, or Sumeru, the king of mountains. None can cast a shadow over the Tathāgata's aura. It passes through them all [F.3.b] and spreads throughout the threefold thousand great thousand worlds. Still, there are sentient beings with inferior inclination who might not

be able to see it. Some perceive the Tathāgata's aura as measuring six feet. Great beings perceive the Tathāgata's aura as measuring twelve feet. Superior beings perceive the Tathāgata's aura as measuring one krośa. Supreme beings perceive the Tathāgata's aura as extending throughout the threefold thousand great thousand worlds. Likewise, Śāriputra, the Brahmā of the one hundred thousand perceives the aura as extending throughout the universe of the one hundred thousand, and so forth. The bodhisatvas who have attained the higher stages of development perceive the Tathāgata's aura as extending throughout the limitless universe. Śāriputra, because of his concern for the welfare of sentient beings, the radiance of the Tathāgata will extend wherever space exists and wherever there are sentient beings. The bodhisatva who hears this has great faith in it, has trust and confidence, and does not doubt it, and to an even greater degree he feels pleasure, joy, and satisfaction as he produces the concept of it as being truly wondrous and extraordinary."

4.69 This is the way things are, and concerning it the following verses were recited:

4.70 "The light of the moon and the sun,
The light of Śakra and Brahmā,
Even the radiance of the Heaven of Nothing Higher—
These are not worth even a sixteenth.

4.71 "Though the radiance of the Heaven of Nothing Higher
Spread throughout the three-thousandfold worlds,
It would not match even a sixteenth of the brilliance
Of a single hair on the Buddha's body.

4.72 "Wherever space exists,
His aura may be seen.
This is the aura as it appears
To noble-minded beings.

4.73 "The Buddha's aura is limitless, [MS.26.a]
Equal to the sky in its scope.
Such is the aura as it appears
To those in training.

4.74 "A person blind from birth,
Who is unable to see the light of the sun,
Will say that its light
Does not exist.

4.75 "Likewise, beings whose inclination is inferior

Do not see the aura of the Victorious One,
And thus they will say
That the Victorious One's aura does not exist.

- 4.76 "Some perceive it as extending twelve feet, [F.4.a]
Some one yojana, some eight yojanas,
And some as pervading the whole three-thousandfold world—
This is how the extent of his radiance is perceived.
- 4.77 "Those who dwell on the eighth,
On the ninth, or on the tenth stage
Are bodhisatvas of great wisdom—
They are on the great stages.
- 4.78 "They emerge from the maṇḍala
Of the limitless aura of the Buddha.
They engage in buddha activity
In the inconceivable buddha realms.
- 4.79 "Thus are the buddhas inconceivable,
And their buddha splendor is inconceivable.
Having faith in these inconceivable qualities
Brings inconceivable merit.
- 4.80 "Śāriputra, what is it about the Tathāgata's inconceivable tathāgata morality that leads the bodhisatva to have faith in it? What is it that leads the bodhisatva to trust and have confidence in it and not to doubt? What is it that leads him to an even greater degree to feel pleasure, joy, and satisfaction as he produces the concept of it as being truly wondrous and extraordinary? And what is it about the Tathāgata's inconceivable concentration that leads the bodhisatva to have faith in it? What is it that leads the bodhisatva to trust and have confidence in it, and so on, as he produces the concept of it as being truly wondrous and extraordinary?
- 4.81 "Śāriputra, take for instance those who engage in right speech. Someone like that is born into the world as a being of completely pure morality. He is born and grows up in the world as someone who possesses completely pure physical conduct, completely pure verbal conduct, and completely pure mental conduct. He will not be tainted by worldly customs. He will be a brahmin who has abandoned evil actions. He will be a tranquil ascetic. He will excel in meditation. He will be born into the world as a being who attains the highest perfection of concentration. The Tathāgata is truly someone who engages in right speech. How so? Śāriputra, I have not seen anyone in the world with its gods, brahmās, māras, ascetics, and brahmins,

the world with its gods, humans, and asuras, whose morality and concentration are completely pure and immeasurable like that of the tathāgata, the arhat, the fully accomplished Buddha. [F.4.b] Why should this be the case? It is because the Tathāgata has attained the highest possible degree of perfection in the perfections of morality and concentration.

4.82 “Śāriputra, would you like to hear a simile as an example related to the Tathāgata’s perfection of morality and concentration?”

4.83 He answered, “This time, Lord, this is an occasion, Sugata, for you to provide a simile as an example concerning the Tathāgata’s attainment of perfection in morality and concentration, so that the mendicants listening to the Lord will grasp the essence of things.”

4.84 The Lord asked, “In your opinion, Śāriputra, which is larger: the element of sentient beings or the earth element?”

He answered, “From what I understand of what the Lord has said, the element of sentient beings, and not the earth element, is larger, Lord.”

4.85 He then said, “Exactly, Śāriputra, exactly. The element of sentient beings, Śāriputra, and not the earth element, is larger. Śāriputra, however many sentient beings there may be in the threefold thousand great thousand worlds—those born from an egg, those born from a womb, those born from moisture, those born spontaneously, those with form, those without form, those with perception, those without perception, [MS.26.b] and those with neither perception nor nonperception—however extensive one takes the element of sentient beings to be, imagine that they all at some instant, at some point, at some time, sooner or later, will achieve a human existence. Furthermore, Śāriputra, imagine that all these sentient human beings will at some instant, at some point, at some time, sooner or later, attain unsurpassed perfect awakening. Each of them will be a tathāgata, and as many tathāgatas as there might then be, each of them will emanate that number of tathāgatas, and each tathāgata will have a thousand heads. [F.5.a] Each head will have a thousand mouths. In each mouth there will be a thousand tongues. All these tathāgatas will possess the ten powers. They will possess the four kinds of confidence, the fourfold authentic knowledge of the tathāgatas, and the unrestrained unobstructed eloquence of buddhas. Śāriputra, for a thousand million billion eons these tathāgatas will praise the perfection of morality attained by a single tathāgata. Such is the morality of a tathāgata. Śāriputra, the morality of a tathāgata will not be exhausted, and the wisdom and eloquence of these tathāgatas will not be exhausted. All these tathāgatas will attain complete nirvāṇa during that period. Why is this? It is because both of these qualities, the morality of a tathāgata and these tathāgatas’ unsurpassed wisdom and eloquence, are inconceivable, inestimable, and immeasurable like the sky.

4.86 “And not only, Śāriputra, the sentient beings of the threefold thousand great thousand world but, Śāriputra, as many sentient beings as there are in the eastern direction, in worlds as numerous as the grains of sand in the river Ganges, and likewise in the southern, the western, and the northern directions, below, above, and in the intermediate directions, throughout all the ten directions, and in worlds as numerous as the grains of sand in the river Ganges will at some instant, at some point, at some time, achieve a human existence and attain unsurpassed perfect awakening—and so forth, as set out above. Both of these qualities—the morality of a tathāgata and the unsurpassed wisdom and eloquence of these lords, these buddhas—are inconceivable, inestimable, and immeasurable like the sky. [F.5.b] Such indeed, Śāriputra, is the supreme perfection that the Tathāgata has attained in the perfection of morality.

4.87 “Śāriputra, would you like to hear an example related to the Tathāgata’s perfection of concentration?”

He answered, “This is the time, Lord, this is the occasion, Sugata, for you to provide an example, so that the mendicants listening to the Lord will come to understand the way things are.”

4.88 The Lord said, “There is an era, there is a time, when the world sees the appearance of seven suns, and the threefold thousand great thousand worlds burn, blaze, and flame up like a single mass of fire. Now, Śāriputra, in that world that has become a single mass of fire in this way, in that place, the Tathāgata will walk, stand, sit, and lie down, and that place will have ten wondrous and extraordinary properties. What are these ten qualities? That place will be [MS.27.a] like the palm of a hand. This is the first wondrous and extraordinary property that place will possess.

4.89 “Moreover, Śāriputra, in that world that burns, blazes, and flames up like a single mass of fire, in that place, the Tathāgata will walk, stand, sit, and lie down. There will be no stones and gravel in that place, and it will consist of excellent gold. This is the second wondrous and extraordinary property that place will possess.

4.90 “Moreover, Śāriputra, in that world that burns, blazes, and flames up like a single mass of fire, in that place, the Tathāgata will walk, stand, sit, and lie down. That place will bring the Tathāgata pleasure. This, Śāriputra, is the third wondrous and extraordinary property that place will possess.

4.91 “Moreover, Śāriputra, in that world that burns, blazes, [F.6.a] and flames up like a single mass of fire, in that place, the Tathāgata will walk, stand, sit, and lie down. That place will be covered with soft green grass that will curl to the right as it grows and that will be as pleasant to the touch as fine fabric and will smell exquisite. This, Śāriputra, is the fourth wondrous and extraordinary property that place will possess.

- 4.92 “Moreover, Śāriputra, in that world that burns, blazes, and flames up like a single mass of fire, in that place, the Tathāgata will walk, stand, sit, and lie down. In that place there will be water that possesses eight qualities: it will be soothing, agreeable, mild, clear, not murky, pure, delicious, and not harmful even if enjoyed in excess. These are the eight qualities the water will have. This, Śāriputra, is the fifth wondrous and extraordinary property that place will possess.
- 4.93 “Moreover, Śāriputra, in that world that burns, blazes, and flames up like a single mass of fire, in that place, the Tathāgata will walk, stand, sit, and lie down. A soothing breeze will blow in that place because of the ripening of the fruits of the Tathāgata’s previous actions. Śāriputra, take the example of a person who, during the scorching heat of the last month of summer, immerses his body in the river Ganges to cool down and to remove all his aches and fatigue and then rises from the river Ganges again and resumes his journey. Not long after this, he sees a great thick forest, where branches laden with leaves and petals provide dense shade. He approaches the thick forest, and having entered it, he comes across a throne in the middle of the forest covered with a reed mat and linen, bedecked with the finest fabrics, [F.6.b] and with red silken cushions placed on top of the fabrics on either side. He takes his seat there and rests, and [MS.27.b] a soothing breeze comes from the four directions. Śāriputra, the soothing breeze that will blow in that place will be exactly like this. This, Śāriputra, is the sixth wondrous and extraordinary property that place will possess.
- 4.94 “Moreover, Śāriputra, in that world that burns, blazes, and flames up like a single mass of fire, in that place, the Tathāgata will walk, stand, sit, and lie down. In that place aquatic flowers such as blue, red, pink, and white lotuses will appear. This, Śāriputra, is the seventh wondrous and extraordinary property that place will possess.
- 4.95 “Moreover, Śāriputra, in that world that burns, blazes, and flames up like a single mass of fire, in that place, the Tathāgata will walk, stand, sit, and lie down. In that place, plants such as atimuktaka shrubs, champak, chrysanthemum, jasmine, ashoka trees, trumpet-flower trees, karnikara flowers, crown flowers, gotaraṇī flowers, and so forth will appear. These and other beautifully formed and exquisite-smelling plants will appear. This, Śāriputra, is the eighth wondrous and extraordinary property that place will possess.
- 4.96 “Moreover, Śāriputra, in that world that burns, blazes, and flames up like a single mass of fire, in that place, the Tathāgata will walk, stand, sit, and lie down. That place will be like a vajra, firm and unbreakable. This, Śāriputra, is the ninth wondrous and extraordinary property that place will possess.

4.97 “Moreover, Śāriputra, in this world of the threefold thousand great thousand worlds, which is glowing, shining, and illuminated, [F.7.a] burning, blazing, flaming up, and alight like a single mass of fire, in that place, the tathāgata, arhat, fully accomplished Buddha will walk, stand, sit, and lie down. In that place there will be places of worship for the world with its gods, with its māras, with its brahmās, with its ascetics and brahmins, with its gods, human beings, and asuras. This, Śāriputra, is the tenth wondrous and extraordinary property that place will possess.

4.98 “These then, Śāriputra, are the ten wondrous and extraordinary qualities that this place will possess. Why is this? It is because the Tathāgata has awoken to the totality of phenomena, and with this awakening the tathāgata, arhat, fully accomplished Buddha is able to settle in a kind of concentration wherein the mind is composed to such a degree that he will exclusively experience joy. I say to you, even if he were to remain in this state for as many eons as there are grains of sand in the river Ganges, there would be no deterioration in the Tathāgata’s concentration. Śāriputra, even if the Tathāgata had only one bowlful of alms to sustain him, he could remain in this state for an eon, for a hundred eons, for a thousand eons, for a hundred thousand eons, for ten million eons, for a billion eons, for a thousand billion eons, [MS.28.a] for a hundred thousand million billion eons, or even much longer than that. How can he do this? He can do this, Śāriputra, because the tathāgata, arhat, fully accomplished Buddha has attained the highest possible degree of perfection in the supreme perfections. He possesses great magical abilities and has great authority. He is a great lord.

4.99 “Śāriputra, take the example of a child of the gods born among the gods of the Heaven of Neither Perception nor Nonperception. His consciousness remains unwaveringly in this state for eighty-four thousand eons. [F.7.b] His consciousness does not stray anywhere else as long as his lifespan in this state of concentration has not reached its end. In just the same way, Śāriputra, in that period, from the night the Tathāgata became a fully realized, fully accomplished buddha, the night on which he attained complete nirvāṇa within the sphere of nirvāṇa without remainder, the Tathāgata’s concentration was not broken. His mind did not move. His mind did not flutter. His mind did not stray. His mind did not wander. His mind was not scattered. His mind was not swayed. His mind was not dispersed. His mind was not elevated. His mind did not sink down. His mind was not on guard. His mind was not defensive. His mind was not overjoyed. His mind was not stubborn. His mind was not submissive. His mind was not agitated. His mind enjoyed no pleasures. His mind was not discouraged. His mind made no mental constructions. His mind did not conceptualize. His

mind did not make assumptions. His mind did not become lost in trains of thought. His mind did not dwell on the eyes, nor did it dwell on the ears, the nose, the tongue, the body, or the intellect. His mind did not dwell on forms, nor did it dwell on sounds, smells, tastes, physical objects, or mental objects. His mind did not become involved with phenomena. His mind did not become involved with consciousness. His mind also had no concern for the past. His mind had no concern for the future. His mind had no concern for the present. Śāriputra, such was the state of concentration the tathāgata, arhat, fully accomplished Buddha was in. Even though he did not seek out any phenomena, the unimpeded insight of his knowledge could engage effortlessly with all phenomena. Thus, Śāriputra, the stability of the Tathāgata's concentration, beyond thoughts, mind, and consciousness, cannot be shattered, and he carries out all buddha activities effortlessly."

4.100 This is what the Lord said. After the Sugata had said this, he, the teacher, continued as follows: [F.8.a]

4.101 "In previous lives, for hundreds of thousands of immeasurable, Incomprehensible eons, he practiced the way of awakening. To reach supreme awakening, the leader trained In morality, learning, concentration, and patient acceptance.

4.102 "The Victorious One's goodness resulting from previous actions Is such that his morality is supremely pure, unique in all the world. Just as space remains pure and free from defects and complications, He who possesses ten powers is space-like, free from defects.

4.103 "From the night that the Victorious One realized awakening Until the final night of nirvāṇa, Never did the mind of the one of ten powers flutter or wander. Never was the focus of his concentration broken.

4.104 "The morality of one who possesses ten powers is never given up; There is no decay in his magical powers or freedoms. The leader can remain one-pointedly focused for a hundred thousand eons Without engaging in mental constructions or conceptualization.

4.105 "The conceptual range of the leader is like the sky; The Buddha's knowledge can penetrate the three times without impediment. The mind of the one of ten powers does not stray, does not form mental constructions, And is not scattered. The sons and daughters of the Buddha have faith in this.

- 4.106 “This, Śāriputra, is why the bodhisatva has great faith in the tathāgatas, given their inconceivable tathāgata morality and concentration. This is why he trusts them, has confidence in them, and does not doubt them. [MS.28.b] This is why the tathāgatas bring him pleasure, joy, and satisfaction, and why he considers them to be truly wondrous and extraordinary.
- 4.107 “Now, Śāriputra, what is it about the tathāgatas’ inconceivable magical tathāgata-abilities that leads the bodhisatva to have great faith in them? What is it that causes him to trust and have confidence in them and not to doubt them? What is it that brings him pleasure, joy, and satisfaction, and leads him to consider the tathāgatas to be truly wondrous and extraordinary?”
- 4.108 “Śāriputra, the tathāgata, arhat, fully accomplished Buddha has said [F.8.b] that when it comes to śrāvakas who possess great magical abilities, the best among the mendicants is the elder Mahāmaudgalyāyana. If a bodhisatva assesses and examines the magical abilities first of a śrāvaka and then of a bodhisatva, he will not be able to say that the magical abilities of the śrāvaka can compare to those of the bodhisatva. If he then assesses and examines the magical abilities first of a bodhisatva and then of the tathāgatas, he will not be able to claim that the magical abilities of the bodhisatva can compare to those of the tathāgatas. He will then conclude that the magical tathāgata-abilities of the tathāgatas are inconceivable, and that their magical tathāgata-abilities are perfected by means of the application of great vigor.
- 4.109 “Śāriputra, would you like to hear an example related to the magical tathāgata-abilities of the tathāgatas?”
- He answered, “This is the time, Lord; this is the occasion, Sugata, for you to provide an example of the magical tathāgata-abilities to the mendicants in the presence of the Lord, so that the mendicants listening to the Lord will understand the way things are.”
- 4.110 The Lord said, “Then, Śāriputra, listen well and take to heart what I have to say.”
- The elder Śāriputra said, “Of course, Lord,” and listened attentively to the Lord.
- 4.111 The Lord then asked, “Śāriputra, do you think that the elder Mahāmaudgalyāyana possesses great magical abilities?”
- He answered, “I have heard directly from the Lord and understood it to be so, that when it comes to śrāvakas whose magical abilities are great, the best among the mendicants is the elder Mahāmaudgalyāyana.”
- 4.112 “Śāriputra, imagine that śrāvakas like Maudgalyāyana, whose magical abilities are great, filled the threefold thousand great thousand worlds like dense forests of sugarcane, [F.9.a] forests of reeds, forests of bamboo, fields of sesame, and fields of rice. Then, Śāriputra, if one were to see all the

combined strength and vigor, all the magical and miraculous abilities of such a host of śrāvakas, it would not compare to even a hundredth part of the miraculous abilities of the Tathāgata. It would not be considered to be, be seen to be part of, be reckoned as, be compared to, or resemble even a three thousandth, a hundred thousandth, a ten millionth, a billionth, a ten billionth, or a thousand billionth part. How is this possible? Śāriputra, it is because the tathāgata, arhat, fully accomplished Buddha has attained the highest possible degree of perfection in the perfection of magical abilities.

4.113 “Śāriputra, say that the Tathāgata were to put a single mustard seed on the ground. When that mustard seed had been placed there by the Tathāgata, all the strength, power, vigor, and force, all the magical and miraculous abilities, that such a host of śrāvakas could display would not be sufficient to move the mustard seed that had been placed there by the Tathāgata even a hair’s breadth. Why is this? Śāriputra, it is because the tathāgata, arhat, fully accomplished Buddha has attained the highest possible degree of perfection in the perfection of magical and miraculous abilities.

4.114 “Consider not only the sentient beings of the threefold thousand great thousand world, Śāriputra, but as many sentient beings as there are in the eastern direction, in worlds, Śāriputra, as numerous as the grains of sand in the river Ganges, and likewise in the southern, the western, and the northern directions, below, above, and in the intermediate directions, throughout all the ten directions, in worlds as numerous as the grains of sand in the river Ganges—beings born from an egg, born from a womb, and so forth, up to and including [MS.29.a] those with neither perception nor nonperception—and imagine that they all became śrāvakas with the same great magical abilities as the elder Mahāmaudgalyāyana. Śāriputra, [F.9.b] all the strength, power, and force, all the magical and miraculous abilities that such a host of śrāvakas could display would not be sufficient to move that mustard seed. It would not be sufficient to move it even a hair’s breadth. Why is this? Śāriputra, it is because the Tathāgata has attained the highest possible degree of perfection in the perfection of magical abilities. Śāriputra, this is how great the magical abilities of the Tathāgata are. This is how great his authority is. He is a great lord.”

4.115 The Lord then addressed the elder Śāriputra, “Have you heard, Śāriputra, that a wind blows at the time of the passing of an eon? These winds are called *the destroyers*, and when they blow, the threefold thousand great thousand worlds, Sumeru, the king of mountains, the Cakravāḍa Mountains, the Mahācakravāḍa Mountains, the four great continents, the eighty thousand islands, the great mountains, and the great oceans will be shattered and scattered over one yojana.”

He replied, “Yes, I have heard the Tathāgata speak of this, and I have understood it to be so.”

4.116 He said, “Śāriputra, at the time of this destructive wind, winds called *the great destroyers* will blow. Sumeru and its surrounding mountain range and the mountains and oceans of the threefold thousand great thousand worlds will then be completely shattered and scattered widely over a hundred yojanas. They will be completely shattered and scattered widely over two hundred yojanas, three hundred yojanas, and four and five hundred yojanas, over a thousand yojanas, and over two, three, four and five thousand yojanas; they will be shattered and scattered over many hundred yojanas, many thousand yojanas, many hundreds of thousands of yojanas. Not even the smallest trace of them will be left behind, let alone whole mountains or rocks. The palaces of the yāma gods will shake, fracture, and crumble, and not even the smallest trace of them will be left behind, let alone whole palaces. [F.10.a] It will be the same with the palaces of the gods of Tuṣita Heaven, of the Heaven of the Joy of Creation, of the Heaven of the Power over Others’ Creations, of the mārakāyika gods,⁴¹ of the gods of the brahmā heavens, of the Heaven of Brilliance, of the Heaven of Vast Virtue, and so forth. Like those of the yāmas they will shake, fracture, and crumble, and when they shake, fracture, and crumble not even the smallest trace will be left behind, let alone whole palaces or courtyards. Still, Śāriputra, even if such a wind were to blow, it would not be able to move even the tip of the Tathāgata’s robe, let alone a fold of the robe or the whole robe. Why is this? It is because the magical abilities of the tathāgata, arhat, fully accomplished Buddha are inconceivable, his conduct is inconceivable, his ways are inconceivable, and his great compassion is inconceivable. Śāriputra, if such winds were blowing fiercely [MS.29.b] in worlds as numerous as the grains of sand in the river Ganges, in the east, in the south, in the west, in the north, above, below, and in the intermediate directions—in all ten directions—still, Śāriputra, the Tathāgata could stop these world-destroying wind systems with the tip of his finger, and there would be no noticeable lessening of the Tathāgata’s magical or miraculous abilities. Why is this? Śāriputra, it is because the Tathāgata’s magical tathāgata-abilities are inconceivable, and that is why the bodhisatva has faith in them and trusts them. This is why he has no uncertainty or doubt about them. This is why the Tathāgata brings him pleasure, joy, and satisfaction, and why he considers him to be truly wondrous and extraordinary.”

4.117 Then, in order to clarify this point further, the Lord went on to speak these verses:

4.118 “If all the beings in the three realms
Were to become wise śrāvakas

- And as adept in magical abilities
As the elder Maudgalyāyana,
- 4.119 “And the Tathāgata placed [F.10.b]
A mustard seed on the ground,
Then all the magic they could muster
Would not suffice to move it.
- 4.120 “In the worlds of the ten directions,
As many as the sands of the Ganges,
The winds called *the howlers* and *the destroyers*
Will blow from the ten directions.
- 4.121 “However great these winds are, though,
They will not suffice to move
The robe of the all seer
Even a hair’s breadth.
- 4.122 “A single hair of the great saint
Could turn these winds back.
Such are the magical abilities of the Buddha—
They are as vast as the heavens.
- 4.123 “This, Śāriputra, is why the bodhisatva has great faith in the tathāgatas’
magical tathāgata-abilities. This is why he trusts them, and so forth. This is
why he considers them to be truly wondrous and extraordinary.
- 4.124 “Furthermore, Śāriputra, what is it about the Tathāgata’s inconceivable
tathāgata-power that leads the bodhisatva to have great faith in him? What is
it that leads the bodhisatva to trust and have confidence in him and not to
doubt him? What is it that brings him pleasure, joy, and satisfaction and
leads him to consider the Tathāgata to be truly wondrous and extraordinary?
Śāriputra, the Tathāgata has ten tathāgata-powers, and with these powers
the Tathāgata asserts the state of the supreme bull. He turns the holy wheel
that no ascetic, brahmin, god, māra, or brahmā of this world has legitimately
turned. What are these ten powers? They are the power to know what is
possible and what is impossible, the power to know the ripening of the fruits
of actions, the power to know the various different elements, the power to
know the various different kinds of inclination, the power to know the extent
of faculties and vigor, the power to know the suitable path in every situation,
the power to know how the defilements arise and are purified in the context
of liberative meditative states and the attainments of concentration, [F.11.a]
the power of having clear experiential recollection of past states of existence,
the power of having direct experiential knowledge of the process of death

and rebirth,⁴² and the power of knowing through direct experience that the defilements have been eliminated. Śāriputra, these are the ten tathāgata powers of the Tathāgata. With these powers the Tathāgata roars a true lion's roar in the assembly, and asserting the state of the supreme bull he turns the holy wheel not legitimately turned by anyone in the world.

4.125 “What does the Tathāgata's power to know what is possible and what is impossible entail? Śāriputra, it means that with his unsurpassed [MS.30.a] tathāgata power of knowledge, the Tathāgata truly understands what is possible, as well as what is impossible. Now, what is possible and what is impossible? Śāriputra, it is not possible that bodily misconduct will lead to what is desirable, pleasing, favored, and agreeable. This is what is impossible. Bodily, verbal, and mental misconduct will lead to what is undesirable, disagreeable, unwanted, and difficult. This is what is possible. It is not possible that good bodily, verbal, and mental conduct will lead to what is undesirable, disagreeable, unwanted, and difficult. This is what is impossible. This is not what happens. Good bodily, verbal, and mental conduct will lead to what is desirable, pleasing, favored, and agreeable. This is what is possible.

4.126 “Śāriputra, it is not possible that miserliness will lead to great riches. This is what is impossible. [F.11.b] Miserliness will lead to poverty. It is not possible that generosity will lead to poverty. This is what is impossible. Generosity will lead to great riches.

4.127 “Śāriputra, it is not possible that immoral conduct will result in rebirth as a god or a human being. This is what is impossible. Immoral conduct will result in rebirth in hell, among animals, or in the spirit world governed by Yama. Śāriputra, it is not possible that morally good conduct will result in rebirth in hell, among animals, or in the spirit world governed by Yama. This is what is impossible. Morally good conduct will result in rebirth as a god or a human being.

4.128 “Śāriputra, it is not possible that malice will lead to beauty. This is what is impossible. Malice will lead to ugliness. Śāriputra, it is not possible that patient acceptance will lead to ugliness. This is what is impossible. Patient acceptance will lead to beauty.

4.129 “Śāriputra, it is not possible that laziness will lead to attainment and realization. This is what is impossible. With laziness there will be no attainment or realization. Śāriputra, it is not possible that with vigor there will be no attainment or realization. This is what is impossible. Vigor will lead to attainment and realization.

4.130 “Śāriputra, it is not possible that a scattered mind will arrive at certainty. This is what is impossible. A scattered mind will fail to arrive at certainty. Śāriputra, [F.12.a] it is not possible that a one-pointed mind will fail to arrive

- at certainty. This is what is impossible. A one-pointed mind will arrive at certainty.
- 4.131 “Śāriputra, it is not possible that faulty knowledge will lead to the eradication of the continuum of habitual tendencies. This is what is impossible. Faulty knowledge will not lead to the eradication of the continuum of habitual tendencies. Śāriputra, it is not possible that genuine knowledge will fail to lead to the eradication of the continuum of habitual tendencies. This is what is impossible. [MS.30.b] Genuine knowledge will lead to the eradication of the continuum of habitual tendencies.
- 4.132 “Śāriputra, it is not possible that a person who takes life will have a longer lifespan because he has taken life. This is what is impossible. Śāriputra, a person who takes life will have a shorter lifespan. Śāriputra, it is not possible that a person who avoids taking life will in return have a shorter lifespan. This is what is impossible. Śāriputra, a person who avoids taking life will in return have a longer lifespan.
- 4.133 “Śāriputra, it is not possible that a person who takes what has not been given will obtain great riches. This is what is impossible. Śāriputra, a person who takes what has not been given will in turn become poor. Śāriputra, it is not possible that a person who avoids taking what has not been given will become poor. This is what is impossible. Śāriputra, a person who avoids taking what has not been given will obtain great riches.
- 4.134 “Śāriputra, it is not possible that a person who engages in sexual misconduct will have a cooperative wife. [F.12.b] This is what is impossible. Śāriputra, a person who engages in sexual misconduct will have a quarrelsome wife. Śāriputra, it is not possible that a person who avoids sexual misconduct will have a quarrelsome wife. This is what is impossible. Śāriputra, a person who avoids sexual misconduct will have a cooperative wife.
- 4.135 “It is exactly the same with all ten unwholesome acts as it is with the three pairs of wholesome and unwholesome acts that have already been mentioned. It is not possible that lying will not lead to having to endure false accusations. It will. [MS.31.a] It is not possible that avoiding lying will lead to having to endure false accusations. It will not. It is not possible that slander will lead to harmony among those who are close to you. It will not. It is not possible that avoiding slander will create disharmony among those who are close to you. It will lead to harmony among those who are close to you. It is not possible that if one uses harsh words, one will always hear pleasant things. One will hear unpleasant things. It is not possible that when one avoids harsh words, one will hear unpleasant things. One will hear pleasant things. It is not possible that inane chatter will lead to confident eloquence. It will not. It is not possible that avoiding inane chatter will fail to lead to

confident eloquence. It will lead to confident eloquence. It is not possible that covetousness will fail to result in the destruction of one's fortune. It will. It is not possible that avoiding covetousness will result in the destruction of one's fortune. It will not. It is not possible that malice will not lead to the hell realms. It will. [F.13.a] It is not possible that avoiding malice will not lead to a fortunate existence in a heavenly realm. It will.

4.136 "Śāriputra, it is not possible that a person who entertains wrong views will encounter the path because of the wrong views he holds. This is what is impossible. Śāriputra, a person who entertains wrong views will not encounter the path because of the wrong views he holds. Śāriputra, it is not possible that a person with right views will fail to encounter the noble path because of the right views he holds. This is what is impossible. Śāriputra, a person with right views will encounter the noble path because of the right views he holds.

4.137 "It is not possible that the mind of one who has performed any of the acts with immediate results will be at ease. It will not. It is not possible that the mind of one whose conduct is morally pure will not be at ease. It will. It is not possible that someone with an ingrained tendency to trust his perceptions will possess patient acceptance. He will not. It is not possible that someone with a natural inclination toward emptiness will lack patient acceptance. He will not. It is not possible that someone who is burdened with a guilty conscience will attain mental clarity. He will not. It is not possible that someone whose mind is preoccupied will attain mental clarity. He will not. It is not possible that a king of the entire world will be female. He will be male. It is not possible that Indra, the mightiest of the gods, might be female. He will be male. It is not possible that the sovereign Brahmā will be female. He will be male. It is not possible that a woman will appear in the world as a buddha. She will appear in the world as a buddha after her sex has changed. It is not possible that a person on the eighth-lowest stage will move on without having attained fruition. He will move on when fruition has been attained. [F.13.b] It is not possible that a stream enterer will have actualized an eighth existence. He will attain nirvāṇa by means of the wholesome skandhas. It is not possible that a once-returner will have actualized a third existence. [MS.31.b] He will have attained nirvāṇa by means of the wholesome skandhas. It is not possible that a non-returner will return to this realm. He will transcend his present state. It is not possible that an arhat will have any basis for the fetters. He will not. It is not possible that a noble being will seek out another teacher or that he will act under a different banner. He will have no other god. It is not possible that a bodhisatva who has attained patient acceptance of nonarising will regress. He will attain awakening. It is not possible that having sat down on the seat of awakening he will arise

without having attained full and complete awakening. This is what is impossible. It is, however, possible that the bodhisatva who has sat down on the seat of awakening will, through complete realization, attain to unsurpassed perfect complete awakening.

4.138 “Śāriputra, it is not possible that a tathāgata will have any remaining habitual tendencies. This is what is impossible. The lords, the buddhas, will have eliminated all traces of previous actions. Śāriputra, it is not possible that a tathāgata’s knowledge will be limited in any way. The knowledge of the lords, the buddhas, will be unlimited. Śāriputra, it is not possible that anyone can behold the crown protrusion of a tathāgata. This is what is impossible. The crown protrusions of the lords, the buddhas, are invisible. Śāriputra, it is not possible [F.14.a] that the state of a tathāgata’s mind can be discerned. This is what is impossible. Śāriputra, the states of mind of the lords, the buddhas, are unknowable. Śāriputra, it is not possible that the mind of a tathāgata can be seen to be uncomposed. This is what is impossible. Śāriputra, the lords, the buddhas, are always composed. Śāriputra, it is not possible that a tathāgata may utter an untruth. This is what is impossible. The lords, the buddhas, do not speak untruths and do not speak inconsistently. Śāriputra, it is not possible that the lords, the buddhas, make mistakes. This is what is impossible. The lords, the buddhas, make no mistakes, and the words of the lords, the buddhas, are unmistaken. It is the same with the four kinds of confidence all the way up to the eighteen unique buddha qualities.

4.139 Śāriputra, it is not possible that there could be anything that could obstruct or confuse the vision of the knowledge of the lords, the buddhas, in relation to the present. This, Śāriputra, is because the Tathāgata’s power to know what is possible and what is impossible is completely boundless.

4.140 “Thus, Śāriputra, just as space is completely boundless, the Tathāgata’s power to know what is possible and what is impossible is completely boundless. Śāriputra, if one could claim that there is a limit to space, [MS.32.a] then one could also claim that there is a limit to the power of the tathāgata, arhat, fully accomplished Buddha to know what is possible and what is impossible. When the bodhisatva learns of this inconceivable power of the Tathāgata to know what is possible and what is impossible, [F.14.b] he develops faith, trust, and confidence, and he has no uncertainty or doubt about it. This brings him pleasure, joy, and satisfaction, and he considers it to be truly wondrous and extraordinary.”

4.141 This is what the Lord said. After the Sugata had said this, he, the teacher, continued as follows:

4.142 “Just as the heavens in the ten directions are infinite and immeasurable,

The Victorious One's knowledge of what is possible and what is impossible is limitless.

The teacher truly knows what is possible and what is impossible in the world

And proclaims the exalted, excellent Dharma according to this knowledge.

4.143 "There are people who are fit to be vessels for the path of liberation. The teacher knows them by their conduct and so instructs them in the Dharma.

Then again there are beings who are not fit to be vessels.

Neutral to them, he knows what is possible and impossible.

4.144 "Even if the sky were to collapse to the ground like falling fruit, The sugatas' knowledge of what is possible and what is impossible would remain faultless.

Those who possess the ten powers, are beyond the common world, and have the very best of qualities

Possess knowledge, and this knowledge is inconceivable.

4.145 "This, Śāriputra, is the first of the tathāgatas' tathāgata powers, and with this power the tathāgata, arhat, fully accomplished Buddha roars a true lion's roar in the assembly, asserts the state of the supreme bull, and turns the holy wheel that no ascetic, brahmin, god, māra, or brahmā of this world has legitimately turned.⁴³

4.146 "What does the Tathāgata's power to know the ripening of the fruits of actions entail? Śāriputra, it means that with this unsurpassed tathāgata power of knowledge, the Tathāgata truly understands the ripening of the fruits of actions performed in the past, in the present, and in the future, in terms of both the causes and the situations involved. What does this knowledge consist of? Śāriputra, the tathāgata, arhat, fully accomplished Buddha knows that an action performed in the past that is a wholesome cause [F.15.a] and without anything unwholesome will continue as a wholesome cause in the future. The Tathāgata knows that an action that is an unwholesome cause and without anything wholesome will continue as an unwholesome cause in the future. The Tathāgata knows which actions will lead to failure in the future. The Tathāgata knows which actions will lead to success in the future. [MS.32.b] The Tathāgata knows which actions lead to success in the present. The Tathāgata knows which actions lead to success in the present but to failure in the future. The Tathāgata knows which actions lead to failure in the present but to success in the future. The Tathāgata knows which actions lead to failure in the present and to failure in future. The Tathāgata knows which actions lead to success in the present and to success in the future.

- 4.147 “The Tathāgata knows which actions result in failure in the present but will have excellent consequences in the future. The Tathāgata knows the actions where a small undertaking will bring great success. The Tathāgata knows the actions where a great undertaking will bring only limited success. The Tathāgata knows the actions that cause one to become a śrāvaka. The Tathāgata knows the actions that cause one to become a pratyekabuddha. The Tathāgata knows the actions that cause one to become a buddha. The Tathāgata knows the actions that bring suffering in the present but will ripen as happiness in the future. [F.15.b] The Tathāgata knows the actions that bring happiness in the present but will ripen as suffering in the future. The Tathāgata knows the actions that bring suffering in the present and will ripen as suffering in the future. The Tathāgata knows the actions that bring happiness in the present and will ripen as happiness in the future.
- 4.148 “In this way, Śāriputra, the Tathāgata knows exactly and unerringly the circumstances related to actions, causes, and the ripening of the fruits of actions in the past, present, and future of all sentient beings. Based on this knowledge, the Tathāgata then teaches the Dharma.
- 4.149 “Śāriputra, [MS.33.a] the knowledge of the ripening of the fruits of actions possessed by the tathāgata, the arhat, the fully accomplished Buddha, his knowledge of the causes and underlying conditions involved, in the past, the present, and the future, is completely boundless. Thus, Śāriputra, just as space is completely boundless, in exactly the same way, Śāriputra, the Tathāgata’s power to know the ripening of the fruits of actions is completely boundless. Śāriputra, if it could be claimed that there is a limit to space, then it could also be claimed that there is a limit to the power of the tathāgata, arhat, fully accomplished Buddha to know the ripening of the fruits of actions. When the bodhisatva learns of this inconceivable power of the Tathāgata to know the ripening of the fruits of actions, he develops faith, trust, and confidence, and he has no uncertainty or doubt about it. This brings him pleasure, joy, and satisfaction, and as this power is as inconceivable as space, he considers it to be truly wondrous and extraordinary.”
- 4.150 This is the way things are, and concerning it the following verses were recited:
- 4.151 “The Tathāgata is versed in cause and ripening.
The seer knows the ways of all action.
There is nothing in the three times that limits the Victorious One.
He knows the activities of all sentient beings. [F.16.a]
- 4.152 “The causes of suffering and happiness
For all sentient beings in the five realms,

- And whatever may become a cause for suffering—
All this the Sugata truly knows.
- 4.153 “The ripening of black and white actions,
And how the patterns of cause and ripening unfold—
This the Sugata knows in precise detail,
As if he has a wish-fulfilling jewel in his own hand.
- 4.154 “Even the ripening of the fruits of actions with a minor cause
May yield an immeasurable result,
And something immeasurable may itself be a trifling cause.
The Sugata knows this in detail.
- 4.155 “That which will result in a śrāvaka,
What is the cause of becoming a pratyekabuddha,
And how one achieves the limitless power of wisdom—
The Sugata knows this fully.
- 4.156 “There are actions that are the ripening of suffering
But will yield the result of happiness.
There are actions that are the ripening of happiness
But will yield the result of suffering—he knows all these processes.
- 4.157 “A cause of suffering will remain to become suffering,
And a cause of happiness will remain to become happiness,
But the nature of action is that it has no nature.
The Sugata, the master of causes, knows this.
- 4.158 “Throughout the three times, the sentient beings in the five realms
Engage in what leads to suffering.
With his knowledge of awakening,
The Victorious One knows these things infallibly, exactly, and unerringly.
- 4.159 “This, Śāriputra, is the second of the tathāgatas’ tathāgata powers, and with
this power the Tathāgata roars a true lion’s roar in the assembly and turns
the holy wheel that no ascetic, brahmin, god, māra, or brahmā of this world
has legitimately turned. [B5]
- 4.160 “Furthermore, Śāriputra, with his power to know the various different
kinds of inclination, the Tathāgata truly knows the various different kinds of
inclination [F.16.b] of other sentient beings and of other people. The
Tathāgata knows that when a person is engrossed in desire he is inclined
toward hatred, that when he is engrossed in hatred he is inclined toward
desire, that when he is engrossed in confusion he is inclined toward hatred,
and so forth. [MS.33.b]

4.161 “The Tathāgata truly knows that when a person engages in what is unwholesome he is inclined toward the unwholesome. The Tathāgata knows that when a person engages in what is wholesome he is inclined toward the wholesome. The Tathāgata knows that those who act in petty ways may be inclined to greatness. The Tathāgata knows that those who act in exalted ways may be inclined to pettiness. The Tathāgata knows those who act in particularly petty ways. The Tathāgata knows those who act in particularly exalted ways, as they really are. The Tathāgata truly knows the sort of inclination that will throw one into a state of certain corruption. The Tathāgata truly knows the sort of inclination that will deliver one into a state of certain perfection. The Tathāgata truly knows the sort of inclination that will deliver one to perfect definitive liberation.⁴⁴ The Tathāgata truly knows the sort of inclination that will lead one to enter the realm of desire. The Tathāgata truly knows the sort of inclination that will lead one to enter the realm of form. [F.17.a] The Tathāgata truly knows the sort of inclination that will lead one to enter the formless realm. The Tathāgata truly knows the sort of inclination that will lead one to enter the three realms. The Tathāgata truly knows the sort of inclination that is conducive to what is inferior and that will push one in the direction of what is inferior, as well as the inclination that is conducive to what is superior and that will push one in the direction of what is superior. The Tathāgata truly knows the sort of inclination that will cause one to engage in inferior ways when one has reached excellence. The Tathāgata truly knows the sort of inclination that will cause one to acquire various types of rebirth, various types of appearance, and various types of pleasure. The Tathāgata truly knows the sort of inclination that will cause one to fall from exalted states. The Tathāgata truly knows the sort of inclination that will cause one to reach liberation. Based on this knowledge, the Tathāgata then teaches the Dharma.

4.162 “Śāriputra, the Tathāgata’s power to know the various different kinds of inclination is as boundless as space. When the bodhisatva learns of this power of the Tathāgata to know the various different kinds of inclination, he develops faith, trust, and confidence, and he is without uncertainty and doubt. The Tathāgata brings him pleasure, joy, and satisfaction, and as this power is as inconceivable as space, he considers it to be truly wondrous and extraordinary.”

4.163 Then, to illustrate this point in further detail, the Lord spoke these verses:

4.164 “The various different inclinations and mental capacities
In this world are immeasurable,
But still, the leader knows
The inclinations in the minds of all.

- 4.165 “Those who are inclined toward desire
Will eventually engage in anger,
And when they do
They will be inclined toward confusion—this he knows. [F.17.b]
- 4.166 “When it is confused, the mental continuum’s
Capacity for desire is inconceivable.
That they shift continually between these states
The leader knows.
- 4.167 “Those who act in petty ways
May be inclined toward greatness,
Just as those who act in exalted ways
May be petty—this the leader knows. [MS.34.a]
- 4.168 “Having arrived in a state of corruption
One will eventually return from that state,
And one has the inclination toward liberation
From the three realms—this he knows.
- 4.169 “Their various states of rebirth and appearance,
Their different kinds of fortune,
And the ways that they can fall from grace—
The supreme among men knows this.
- 4.170 “Knowing the various inclinations,
The leader then teaches the Dharma.
This is the third power of the Buddha
In which the children of the Victorious One have faith.
- 4.171 “This, Śāriputra, is the third of the tathāgatas’ tathāgata powers, and with
this tathāgata power the tathāgata, arhat, fully accomplished Buddha asserts
the state of the supreme bull, roars a true lion’s roar in the assembly, and
turns the holy wheel that no ascetic, brahmin, god, māra, or brahmā of this
world has legitimately turned.
- 4.172 “Furthermore, Śāriputra, with his power to know the various different
elements, the Tathāgata knows the world as it really is. The Tathāgata truly
knows which elements strengthen one’s conditioning for beneficial states.
The Tathāgata truly knows which elements strengthen one’s conditioning
for non-beneficial states. The Tathāgata truly knows which elements
strengthen one’s conditioning for the immovable states. [F.18.a] The
Tathāgata truly knows which elements will lead one to achieve the element
of deliverance.

4.173 “Moreover, Śāriputra, the Tathāgata knows the eye element, the form element, and the visual consciousness element. How does he know them? He understands that they are empty of anything internal, empty of anything external, and empty of both internal and external. He knows the other elements in the same way, up to and including the mind element, the mental phenomena element, and the mental consciousness element. How does he know them? He understands that they are empty of anything internal, empty of anything external, and empty of both internal and external. He knows the earth element, the water element, the fire element, and the wind element. How does he know them? He understands that they are just like the space element. He knows the realm of desire, the realm of form, and the formless realm. How does he know them? He understands that they arise because of mental constructions. He understands that the element of the conditioned is characterized by the fact that it can function. He understands that the element of the unconditioned is characterized by the fact that it does not function. He understands that the element of defiled mental states is characterized by future afflictions. He understands that the element of purity is characterized by natural brilliance. He understands that the element of the conditioned is characterized by ignorance of superficiality. He understands that the element of nirvāṇa is characterized by genuine awareness.

4.174 “In this way, he truly knows that every element is involved with the world. Being involved with the world means being stuck in the elements. He knows how elements lead one astray, how one gets stuck in them, but also how one can practice with them, how one’s inclinations are connected to them, how one can reflect on them, [MS.34.b] and how they can provide support. Based on this knowledge, he then teaches the Dharma.

4.175 “Śāriputra, the Tathāgata’s [F.18.b] power to know the various different elements is as boundless as space. Given his power to know the various different elements, the bodhisatva has faith, trust, and confidence, and he is without uncertainty and doubt. The Tathāgata brings him pleasure, joy, and satisfaction, and as this power is as inconceivable as space, he considers it to be truly wondrous and extraordinary.”

4.176 This is the way things are, and concerning it the following verses were recited:

4.177 “The sentient beings in all the worlds,
The various realms that they inhabit,
And how they enter these realms—
The Buddha knows this.

4.178 “He knows, too, where they stand in relation to what is beneficial,
What is not beneficial, and what is immovable,

- As well as deliverance
And the encounter with transcendent peace.
- 4.179 “The eye element, the form element,
And the visual consciousness element,
The elements of the ear, nose, tongue, body, and mind—
These he knows.
- 4.180 “He further knows the element of mental objects,
As well as mind consciousness.
He knows these elements to be empty of anything internal
And empty of anything external.
- 4.181 “It is the same with the element of earth,
Of water, fire, and wind—
He knows that these four elements
Are just like space.
- 4.182 “The realm of desire, the realm of form,
And the formless realm—
The Buddha understands that these
Are the outcome of mental constructs.
- 4.183 “Just as space is boundless,
So, too, are the elements limitless.
Even though the Buddha knows them all,
He is not conceited, thinking, ‘I know.’
- 4.184 “The realm that does not in any way
Involve appearance or cessation
Is the realm of nirvāṇa,
According to the great one’s knowledge.
- 4.185 “The sky is boundless,
And so, too, is the Buddha’s knowledge.
With this knowledge, he knows
The various different inclinations.
- 4.186 “Knowing the different kinds of inclination,
He tames millions of beings. [F.19.a]
The children of the Victorious One have faith
In this fourth power of the Buddha.

- 4.187 “This, Śāriputra, is the fourth of the tathāgatas’ tathāgata powers, and having attained that power he asserts the state of the supreme bull and roars the roar of the true lion, and so forth, until as nobody in this world has legitimately turned.
- 4.188 “Furthermore, Śāriputra, with his power to know the extent of faculties and vigor, the Tathāgata truly knows the extent of the faculties and vigor of other sentient beings and other people. What does he know in this way? He knows which faculties are dull. He knows which faculties are mediocre. He knows which faculties are sharp. He knows which faculties are exceptional. He knows which faculties are poor. The Tathāgata truly knows what sort of faculty of making assumptions is conducive to extreme desire, to extreme anger, and to extreme delusion. The Tathāgata truly knows what sort of faculty of making assumptions is conducive to fabricated desire, anger, and delusion. [MS.35.a] The Tathāgata truly knows what sort of faculty of making assumptions is conducive to weak degrees of desire, anger, and delusion. The Tathāgata truly knows what sort of faculty of making assumptions is conducive to varying degrees of desire, anger, and delusion. The Tathāgata truly knows what sort of faculty of making assumptions is conducive to the restraint of desire, anger, and delusion. The Tathāgata truly knows which faculties lead to unwholesome states, which faculties lead to wholesome states, which faculties lead to immovable states, [F.19.b] and which faculties lead to deliverance.
- 4.189 “Moreover, Śāriputra, the Tathāgata has knowledge of the eye faculty as it really is, and he also has knowledge of the faculties of the ear, nose, tongue, body, and mind as they really are. He has knowledge of the female faculty, the male faculty, the faculty of life, the faculty of happiness, the faculty of suffering, the faculty of satisfaction, the faculty of dissatisfaction, and the faculty of equanimity, as they really are. He has knowledge of the faculty of faith, the faculty of vigor, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom as they really are. He knows the faculty that understands what has not been understood, the faculty of understanding, and the faculty of one who understands, as they really are.
- 4.190 “The Tathāgata truly knows the faculty that is caused by the eye faculty and that will then relate to the ear faculty and not to the faculties of nose, tongue, or body. The Tathāgata also truly knows the faculty that is caused by the ear faculty and will relate to the nose faculty, the one that is caused by the nose faculty and will relate to the tongue faculty, and the one that is caused by the tongue faculty and will relate to the body faculty.
- 4.191 “To a sentient being who possesses the faculty of generosity but practices morality, the Tathāgata gives instructions in generosity because he sees which faculty is more prominent. To a person who possesses the faculty of

morality but practices generosity, the Tathāgata gives instructions in morality because he sees which faculty is more prominent. To a sentient being who possesses the faculty of patient acceptance [F.20.a] but practices vigor, the Tathāgata gives instructions in patient acceptance because he sees which faculty is more prominent. To a sentient being who possesses the faculty of vigor but practices patient acceptance, the Tathāgata gives instructions in vigor because he sees which faculty is more prominent. To a sentient being who possesses the faculty of meditation but practices wisdom, the Tathāgata gives instructions in meditation because he sees which faculty is more prominent. To a sentient being who possesses the faculty of wisdom but practices meditation, the Tathāgata gives instructions in wisdom because he sees which faculty is more prominent. All the elements that are conducive to awakening may be added to this enumeration.

4.192 “To a sentient being who has a faculty conducive to the Śrāvakayāna but practices the Pratyekabuddhayāna, the Tathāgata gives instructions in the Śrāvakayāna because he sees which faculty is more prominent. To a sentient being who has a faculty conducive to the Pratyekabuddhayāna but practices the Śrāvakayāna, the Tathāgata gives instructions in the Pratyekabuddhayāna because he sees which faculty is more prominent. To a sentient being who has a faculty conducive to the Mahāyāna but practices the Pratyekabuddhayāna, the Tathāgata gives instructions in the Mahāyāna because he sees which faculty is more prominent. To a sentient being who has an inferior faculty but practices the Mahāyāna, [MS.35.b] the Tathāgata gives inferior instructions because he sees which faculty is more prominent. There are sentient beings whose faculties are unfit and who are apparently unsuitable. As the Tathāgata knows that they are unsuitable and cannot receive anything, he will remain neutral toward them. Then again, there are sentient beings whose faculties are fitting and who are clearly suitable. [F.20.b] As the Tathāgata knows that they are suitable and can receive it, he gives them instruction in the Dharma once they have paid their respects to him.

4.193 “In this way, Śāriputra, the Tathāgata knows which sentient beings have faculties that are fully developed, and he knows which sentient beings have faculties that are not fully developed. He knows which sentient beings have faculties conducive to deliverance, and he knows which sentient beings have faculties not conducive to deliverance. The Tathāgata truly knows the details of any faculty of a sentient being, what its use is, what its disposition is, what its cause is, what conditions it, what it apprehends, what its consequences are, and to what it will amount. He knows all these things about the faculty of a sentient being.”

- 4.194 This is what the Lord said. After the Sugata had said this, he, the teacher, continued as follows:
- 4.195 “The lord of mankind has perfected his faculties
And is aware of the conduct and inclinations of sentient beings.
According to the varying faculties of living beings,
The lion among men proclaims the Dharma.
- 4.196 “Their faculties may be base, mediocre, or excellent.
With his marvelous wisdom, the Sugata relates to them accordingly.
Seeing that there are sentient beings who are fitting as vessels for liberation,
The knower of ways, the wise one, teaches the excellent Dharma.
- 4.197 “To the extremists in whom the vices are firm,
To those human beings whose faculties are feeble,
To those people whose faculties are varied,
To each according to their abilities he proclaims the Dharma.
- 4.198 “He knows well whose faculties are wholesome,
And whose are unwholesome.
Knowing the faculties from eye to mind,
The faculties of suffering and despair, he speaks the Dharma.
- 4.199 “To those who have the faculty either of faith,
Of vigor, of mindfulness, of concentration, or of wisdom,
He will give instructions in faith, or else in vigor, [F.21.a]
Concentration, or wisdom, teaching according to the ultimate truth.
- 4.200 “Depending on the kind of faculties possessed by men, their particular
conduct,
And the workings of their inclinations,
He sees which teaching is best suited to their faculties,
And, knowing their dispositions, he speaks the Dharma that liberates from
all suffering.
- 4.201 “There are those who are destined to realize awakening because of their
faculties
And for whom engagement with the ways of the śrāvaka is not sensible.
For these he expounds the highest teaching for the attainment of
awakening.
This is the Sugata’s fifth power, one that cannot be overcome.

- 4.202 “This, Śāriputra, is the fifth of the tathāgatas’ tathāgata powers, and having attained that power he asserts the state of the supreme bull and roars the roar of the true lion, and so forth, until as nobody in this world has legitimately turned.
- 4.203 “What is the Tathāgata’s power to know the suitable path in every situation? Śāriputra, with this power, the Tathāgata truly knows the suitable path in every situation. What does he know in this way? He knows the kinds of sentient beings in whom goodness is firmly established. He knows the kinds of sentient beings in whom goodness is not firmly established. He knows the kinds of sentient beings in whom perversity is firmly established, and he knows the kinds of sentient beings in whom it is not firmly established.
- 4.204 “There are those whose faculties are sharp because of the power of previous actions and who gain understanding with minimal explanation. The Tathāgata might see such sentient beings as fit to be instructed in the Dharma, and he might not. The Tathāgata knows the past causes that give momentum to those who are fit for liberation and will give them teachings that are in accord with it. The kinds of sentient beings who are not firmly established may be influenced under certain conditions and may display signs of ripening. [MS.36.a] If they meet with conducive circumstances and appropriate guidance, they may attain liberation. Without proper guidance they will not attain liberation. The Tathāgata will then guide them in a way that is suitable for their particular inclinations and circumstances, and with the right endeavor one who receives the Dharma in the presence of the Tathāgata will achieve the result. [F.21.b] This is the purpose for which the lords, the buddhas, appear in the world.
- 4.205 “Those sentient beings in whom perversity is firmly established have not been purified. They are slow and confused, and they are not suitable vessels. The Tathāgata might instruct these sentient beings in the Dharma, and he might not. The Tathāgata sees that those who are unfit for liberation are not suitable vessels, and he remains neutral toward them. The bodhisatvas don their armor for the benefit of these beings.
- 4.206 “Moreover, Śāriputra, the Tathāgata knows the three ways of desire: the way desire arises when one encounters something beautiful, the way desire arises when one encounters affection, and the way desire arises on the basis of previous conditions. He knows the three ways of anger: the way anger arises when one projects one’s hostility onto external objects, the way anger arises when one does not attain one’s goal,⁴⁵ and the way anger arises due to previously existing dormant tendencies. He knows the three ways of

confusion: the way confusion arises because of ignorance, the way confusion arises due to the view of self-entity, and the way confusion arises because of doubt. The Tathāgata knows all this as it really is.

4.207 “Moreover, Śāriputra, the Tathāgata knows a strenuous path to swift realization for those whose faculties are sharp. He knows a strenuous path to slow realization for those whose faculties are dull. He knows an easy path to swift realization for those whose faculties are sharp. He knows an easy path to slow realization for those whose faculties are dull. He knows a path that, because of the removal of obstructions, is a slow path to slow realization. He knows a path that, because it is continuous, is a slow path to swift realization. [F.22.a] He knows a path that, because of infinite relief, is a swift path to slow realization. He knows a swift path to swift realization for the non-dogmatic.

4.208 “There is a path that refines the power of reflection and not the power of meditation. There is a path that refines the power of meditation and not the power of reflection. There is a path that refines both the power of meditation and the power of reflection. There is a path that refines neither the power of meditation nor the power of reflection. The Tathāgata knows these paths as they really are.

4.209 “There is a path of perfect intent and imperfect engagement. There is a path of perfect engagement and imperfect intent. [MS.36.b] There is a path of neither perfect intent nor perfect engagement. There is a path of both perfect intent and perfect engagement. The Tathāgata knows these paths as they really are.

4.210 “There is a path that purifies the body but not speech or the mind. There is a path that purifies speech but not the body or the mind. There is a path that purifies the mind but not the body or speech. There is a path that purifies neither the body, speech, nor the mind. There is a path that purifies the body, speech, and the mind. The Tathāgata knows these paths as they really are.

4.211 “In this way, Śāriputra, the Tathāgata’s unimpeded knowledge determines for every sentient being in all instances which paths are suitable to be engaged with and which are not. Śāriputra, the Tathāgata’s power to know the suitable path in every situation is as boundless as space, [F.22.b] and when the bodhisatva learns of this, he develops great faith, trust, and confidence, and he is without uncertainty and doubt. The Tathāgata brings him pleasure, joy, and satisfaction, and as this power is as inconceivable as space, he considers it to be truly wondrous and extraordinary.”

4.212 Then, to illustrate this point in further detail, the Lord spoke these verses:

4.213 “The Sugata knows the paths for all.
He knows those beings in whom tendencies are fixed.
He knows the causal makeup of abilities

And how to educate those who are undefined.

- 4.214 “There are three paths linked to desire;
For anger there are three, and likewise for confusion.
When these three proliferate, the vices become limitless.
The teacher knows the causes and conditions of such paths.
- 4.215 “There are strenuous paths for those who are sharp,
As well as for those with slow and feeble faculties.
There are pleasant paths for those who are sharp,
As well as for the slow. The protector of the world knows them.
- 4.216 “There is a path for the slow with slow purification,
As well as one where the slow are swiftly purified.
There is a swift path for the slow
And a swifter one, too, for the non-dogmatic.
- 4.217 “There is a path that encourages reflection
But does not encourage the practice of meditation.
Then again there is one for meditation
And one where they are both emphasized.
- 4.218 “There is a path for purifying one’s motivation,
With no purification of engagement.
Then there is one where both can be purified.
These the omniscient Buddha knows.
- 4.219 “There is one where the body is purified
But speech and mind are not purified.
Speech as well as body can also be purified,
While the mind might sometimes not be purified.
- 4.220 “There is one where mind is purified,
While speech and body are not purified.
Then speech and mind might be purified,
And the body might not be purified. [F.23.a] [MS.37.a]
- 4.221 “The omniscient Buddha knows the path
That purifies the body as well as speech and mind,
And whether one turns back or carries on.
This is the sixth power of the Tathāgata.
- 4.222 “This, Śāriputra, is the sixth of the tathāgata powers, and having attained
that power he asserts the state of the supreme bull and roars the roar of the
true lion, and so forth, until as nobody in this world has legitimately turned.

- 4.223 “What is the Tathāgata’s power to know how the corruptions arise and are purified in the context of the liberative meditative states, the attainments of concentration? Śāriputra, with this, the Tathāgata truly knows how the corruptions and their purification come about in relation to oneself and others in the context of the liberative meditative states, the attainments of concentration. What does he know in this way? The Tathāgata truly knows the causes and conditions from which stem the corruptions of sentient beings. The Tathāgata also truly knows the causes and conditions from which stems the complete purification of sentient beings.
- 4.224 “What are these causes and conditions? The cause of the corruptions of all sentient beings is false mental construction, and the condition for the corruptions of all sentient beings is ignorance.⁴⁶ The cause is ignorance, and the condition is mental conditioning. The cause is mental conditioning, and the condition is consciousness. The cause is consciousness, and the condition is name and form. The cause is name and form, and the condition is the six sense fields. The cause is the six sense fields, and the condition is contact. The cause is contact, and the condition is feeling. The cause is feeling, and the condition is desire. The cause is desire, and the condition is grasping. The cause is grasping, and the condition is becoming. The cause is becoming, and the condition is birth. The cause is birth, [F.23.b] and the condition is aging and death. The cause is the vices, and the condition is the results of previous actions. The cause is views, and the condition is attachment. The cause is habitual tendencies, and the condition is obsessions. These are the causes and conditions of the corruptions of sentient beings, and the Tathāgata knows them as they really are.
- 4.225 “What are the causes and conditions necessary for the purification of sentient beings to take place? There are two causes, two conditions, for the purification of sentient beings. What are they? They are adapting one’s words to one’s listeners while maintaining a profound inner understanding. They are keeping focus in calm abiding meditation and being skilled in insight meditation. Two further causes, two further conditions, are understanding that there is no coming and understanding that there is no going. Two further causes, two further conditions, are examining nonbecoming and not becoming restricted. Two further causes, two further conditions, are engaging in good conduct and realizing liberating awareness. Two further causes, two further conditions, are engaging in training for emancipation and understanding natural liberation. Two further causes, two further conditions, are understanding cessation and understanding nonarising. Two further causes, two further conditions, are

investigating truth and reaching truth. These are the causes, these are the conditions, for the purification of sentient beings to take place, and the Tathāgata knows them as they really are.

4.226 “Moreover, Śāriputra, the defiled objects to which sentient beings relate are immeasurable, and the pure objects to which sentient beings relate are immeasurable. When one considers a defiled object as it really is, it can be engaged with as a pure object. When one considers a pure object as it really is, it can be engaged with as a defiled object. [F.24.a] [MS.37.b] When one is conceited, one can engage with defiled objects, and one can engage with pure objects. With this knowledge, the Tathāgata relates to objects in these divergent ways.

4.227 “Śāriputra, the Tathāgata, who possesses this kind of knowledge, has left desires behind. He has left evil, unwholesome qualities behind, and he attains and abides in the first meditative state, the state of joy and happiness that is born from seclusion and that includes conceptualization and deliberation. When he has reached and dwelt in the first meditative state, he emerges from this cessation, and so forth. When cessation has been attained, he emerges from the first meditative state.

4.228 “He attains the eight liberations in order from first to last, and in reverse order from last to first. He attains them both in order and in reverse order. What are these eight liberations? The first liberation is when one with form sees forms. The second liberation is when the internal formless consciousness sees external forms. The third liberation is when the beauty of liberation attracts one toward this quality of beauty. The fourth liberation is the attainment of the abode of limitless space. The fifth liberation is the attainment of the abode of limitless consciousness. The sixth liberation is the attainment of the abode of nothing whatsoever. The seventh liberation is the attainment of the abode of neither perception nor nonperception. The eighth liberation is the cessation of perception and feeling. He attains the eight liberations in order from first to last, and in reverse order from last to first. He teaches that there are levels of concentration that can be seen within the accomplishment of concentration, [F.24.b] but one cannot really make any distinctions within the Tathāgata’s concentration or attain the concentration of a tathāgata by making it into an object. Through a single concentration the Tathāgata enters into all concentrations, and when he emerges, the Tathāgata accomplishes all concentrations. The mind of the Tathāgata does not enter into them one after the other. The mind of the Tathāgata can never be perceived as not being composed. No one is able to observe the concentration of the Tathāgata.

- 4.229 “The concentration of a śrāvaka is surpassed by the concentration of a pratyekabuddha, the concentration of a pratyekabuddha is surpassed by the concentration of a bodhisatva, and the concentration of a bodhisatva is surpassed by the concentration of a buddha. The concentration of the Tathāgata cannot be surpassed. The knowledge of the Tathāgata cannot be surpassed. The Tathāgata knows how to instruct and how to give advice so that the śrāvaka develops concentration, and he will instruct and give advice according to this knowledge. Śāriputra, the Tathāgata’s power to know how the corruptions arise and are purified in the context of liberative meditative states, the attainments of concentration, is as boundless as space. When the bodhisatva learns of this, he develops faith, trust, and confidence, and he is without uncertainty and doubt. It brings him pleasure, joy, and satisfaction, and as this power is as inconceivable as space, he considers it to be truly wondrous and extraordinary.”
- 4.230 This is the way things are, and concerning it the following verses were recited:
- 4.231 “That which corrupts sentient beings [F.25.a]
And that which purifies sentient beings—
This the great hero knows,
And his teaching is in accord with this knowledge. [MS.38.a]
- 4.232 “Superficial understanding is the cause of the vices
Where ignorance appears.
With its conditions and mental conditioning,
Suffering comes into being.
- 4.233 “Superficial understanding is the root of everything,
The mother of all strands of existence.
The Buddha understands this truth,
And he gives explanations accordingly.
- 4.234 “The corruptions are the roots of action,
And the ignorant keep creating them.
As long as the condition of consciousness is present,
Suffering comes into being.
- 4.235 “He adapts his words to his listeners
And has a profound inner understanding.
These are two causes, two conditions,
That purify sentient beings.
- 4.236 “Calm abiding is the fundamental cause,
Insight meditation is the condition.

- This liberates sentient beings.
This the leader knows.
- 4.237 “Abiding by the practice of morality
And seeing that phenomena are empty,
Through applying these means to liberation
One is rescued from the straits of existence.
- 4.238 “The Buddha knows the ways
Of purification for men and women,
With emptiness and freedom from attributes,
He directs them toward liberation.
- 4.239 “The śrāvakas and pratyekabuddhas
Have attained a certain level of meditation,
But it is said to be limited in scope,
And it can be surpassed.
- 4.240 “The meditative states and the liberations of a buddha
Are unsurpassed, with no limitations.
This is the Buddha’s seventh power,
Which opponents will struggle to defeat.
- 4.241 “This, Śāriputra, is the seventh of the tathāgatas’ tathāgata powers, and having attained that power he asserts the state of the supreme bull and roars the roar of the true lion, and so forth, until as nobody in this world has legitimately turned.
- 4.242 “What is the Tathāgata’s power of having clear experiential recollection of past states of existence? [F.25.b] Śāriputra, with his unsurpassed knowledge, the Tathāgata can recollect his own various past states of existence and those of other people and other sentient beings. He can recollect one past lifetime, two, three, four, five, twenty, thirty, forty, or a hundred lifetimes, or a thousand or innumerable hundreds of thousands of millions of billions of lifetimes. He can remember as far back as an eon of destruction, an eon of evolution, an eon of destruction and evolution, a multitude of eons of destruction, a multitude of eons of evolution, and a multitude of eons of destruction and evolution, and he can state with precision, ‘At that time in the past I had this name, this kind of family, this class, this kind of job. I looked like this, had this gender, and was in this kind of physical condition. This was my lifespan, for that long did I remain, and in these ways I experienced happiness and suffering. Then, when I passed away, I took birth again in that place, and when I passed away again I took birth here.’ In this way, he recollects the details, the places, and the conditions of his own

various previous states of existence and those of others. The Tathāgata knows the causes. He knows the past causes of a sentient being, as well as which causes govern what a sentient being becomes. [MS.38.b] With this knowledge, he then teaches the Dharma. He knows the mental continua of all sentient beings in the past. He knows the kinds of mental states in which the arising of particular kinds of mental objects is experienced instantly. He knows, too, what kinds of defective mental objects cause these mental states to disappear. The Tathāgata knows all these things.

4.243 “Śāriputra, it is not possible to state in detail what kinds of mental events the continuous succession of mental events in the mind of a particular individual sentient being will lead to, because this would entail statements as numerous as the grains of sand in the river Ganges. [F.26.a] Still, the Tathāgata knows everything about all sentient beings, and the Tathāgata could explain the minds of sentient beings to the very end of time, as there is no limit to the knowledge of the Tathāgata. Thus, Śāriputra, the Tathāgata’s power of having clear experiential recollection of past states of existence is inconceivable, incomparable, immeasurable, unfathomable, and inexpressible, so it is not easy to specify how far it reaches.

4.244 “The Tathāgata, the fearsome bull of a buddha, reminds sentient beings, ‘Listen, sentient beings, be mindful! These are the roots of virtue that spur one toward awakening, that spur one on as a śrāvaka, that spur one on as a pratyekabuddha, that spur one in the direction of the Dharma.’ They then remember them because of the authority of the Buddha. The Tathāgata will teach the Dharma in different ways, so that sentient beings can relate to these roots of virtue. In that way, they will not be liable to turn back from unsurpassed complete perfect awakening but will follow their inclinations, some by the Śrāvakayāna, some by the Pratyekabuddhayāna, and some by giving rise to the mind set on unsurpassed complete perfect awakening.

4.245 “Śāriputra, the Tathāgata’s power of having clear experiential recollection of past states of existence is as boundless as space, and when the bodhisatva learns of this, he develops great faith, trust, and confidence, and he has no uncertainty or doubt about them, and so forth, as this power is inconceivable as space.”

4.246 This is what the Lord said. After the Sugata had said this, he, the teacher, continued as follows:

4.247 “The light of the world can remember his past,
And that of others,
For unlimited millions of billions of eons,
As clearly as he could see five gooseberries in the palm of his hand.

4.248 “Name and clan, class and attitudes,

- As well as lifespan and physical condition, death and fate—
 Whatever their past may be, the knower of time
 Will explain the Dharma to those who have vigor. [F.26.b]
- 4.249 “The boundless number of past phenomena
 That constitute the minds and mental states of living beings
 And what results these will bring in the minds that follow—
 The Victorious One, the great wise one, knows all of them.
- 4.250 “The Sugata knows completely
 The past mental continuum of each sentient being,
 But as it extends over as many eons as there are grains of sand in the river
 Ganges,
 Were he to recount it there would be no end. [MS.39.a]
- 4.251 “Even if I were to recount deeds
 From the very beginning to the endless end,
 His incomparable knowledge would not be exhausted—
 The Lord’s knowledge is like the ocean.
- 4.252 “The wholesome inclinations of sentient beings,
 Veneration performed for victorious ones of the past—
 As he is firmly established in this awesome wonder-working buddha power,
 He reminds them of their previous righteous deeds.
- 4.253 “Because of the teacher’s power, they remember
 Whatever wholesome deeds they performed in the past.
 Their practice becomes firmly established through the three vehicles.
 They do not regress, and they remain free from confusion.⁴⁷
- 4.254 “The Sugata’s boundless previous practice
 Cannot be conceived by any sentient being.
 This is the eighth power of the one whose renown is endless,
 In which the children of the Victorious One, the great beings, have faith.
- 4.255 “This, Śāriputra, is the eighth of the tathāgatas’ tathāgata powers, and
 having attained that power, and so forth, until as nobody has legitimately
 turned.
- 4.256 “What is the Tathāgata’s power of direct knowledge of recollection and
 realization by means of divine sight like? Śāriputra, by means of the
 unsurpassed tathāgata knowledge of the divine immaculate eye that
 transcends the human realm, the Tathāgata sees sentient beings. He knows
 their deaths and their rebirths, whether those are adverse or fortunate,
 whether they become beautiful or ugly, and whether they go to higher

realms or lower realms, and he knows that this accords with the ripening of the fruits of these sentient beings' actions. When sentient beings who engage in bodily misconduct, verbal misconduct, or mental misconduct, who denigrate the noble ones, or who hold wrong views see their bodies perish, the results of the actions they have performed based on wrong views will remain, [F.27.a] and because of these actions, they will end up in the unfavorable lower realms after death, reborn in the hell realm or else among animals or in the spirit world governed by Yama. On the other hand, when the bodies of sentient beings who engage in good bodily conduct, in good verbal conduct, and in good mental conduct, who do not denigrate the noble ones, and who hold right views perish, the results of the actions they have performed based on right views will remain, and because of these actions, they will be reborn in favorable states, in the heavenly divine abodes. He knows exactly what the actions accumulated by sentient beings are in this regard.⁴⁸

4.257 “In the buddha fields in the ten directions, to the very limit of space, in the immeasurable, indescribable totality of phenomena, greater in scope than the grains of sand in the river Ganges, the divine sight of the Tathāgata sees any appearances that arise, everything that is consumed, that perishes, or that develops as a buddha field. He sees the circumstances of the death and rebirth of any sentient being that appears. He sees that any bodhisatvas that appear all die and leave their existence in Tuṣita Heaven, enter the mother's womb, are born, take the seven steps, leave the royal apartments, and depart. He sees that any lords, buddhas, that appear all realize complete awakening, turn the wheel of the Dharma, reach the end of conditioned life, [MS.39.b] and enter nirvāṇa. He sees that any śrāvakas that appear all attain complete nirvāṇa. He sees that any pratyekabuddhas who appear all have magical vision, and he sees how they purify the gifts they receive. Those beings who have not yet appeared cannot be perceived by those non-Buddhist sages who possess the five superior abilities. [F.27.b] They do not appear to the śrāvakas, the pratyekabuddhas, or the bodhisatvas, but they do appear to divine sight of the Tathāgata. Within just an area the size of a cart wheel, the number of invisible sentient beings apparent to the Tathāgata are much more numerous than the gods and human beings of the threefold thousand great thousand worlds. The realm of beings who are not apparent is truly immeasurable.

4.258 “So it is, Śāriputra, that the Tathāgata scans the realm of sentient beings within the fields of the Buddha with his divine sight, to see which sentient beings could potentially be trained by the Buddha. The Tathāgata appears to every sentient being who could potentially be trained by the Buddha and trains that sentient being, without other sentient beings being aware of it. In

this way, Śāriputra, the Tathāgata's power of direct knowledge of recollection and realization by means of divine sight is as boundless as space, and when the bodhisatva learns of this, he develops great faith, and so forth, as this power is just as inconceivable as space."

4.259 Then, in order to clarify this further, the Lord spoke these verses:

4.260 "The divine sight of the Sugata is spotless,
Having been purified by virtuous actions for millions of eons.
With it, the Victorious One sees the vast and inconceivable
Buddha fields in the ten directions.

4.261 "Whether they are evolving or being destroyed,
Inhabited by beings or wreathed in flames,
Whether a buddha is present there or is absent,
He sees them all with his self-arisen eye.

4.262 "The vast realm of sentient beings is inconceivable,
But however many they are, with form or formless,
Whether they end up in lower realms or higher,
He sees them all with his self-arisen eye.

4.263 "Wherever the many millions of buddhas may reside,
Wherever the self-arisen guides who have attained nirvāṇa may be,
Wherever the pratyaśāyins or śrāvakas are, [F.28.a]
He sees them all with his self-arisen eye.

4.264 "Whatever excellent activities of awakening
The bodhisatvas who wish to benefit the living perform,
And whoever awakens to the unsupported state,
He sees them all with his self-arisen eye.

4.265 "Such is the spotless vision of the Sugata
With which he sees the very tiniest of creatures.
This is the ninth inconceivable power of vision
In which the gentle children of the Victorious One have faith.

4.266 "This, Śāriputra, is the ninth of the tathāgatas' tathāgata powers, and having attained that power he asserts the state of the supreme bull and roars the roar of the true lion, and so forth, until as nobody in this world has legitimately turned.

4.267 "What is the Tathāgata's power of knowing through direct experience that the defilements have been eliminated? Śāriputra, with the unsurpassed tathāgata power of knowing that all defilements have been eliminated, the Tathāgata has perfectly clear and definitive knowledge of himself regarding

his lack of defilements and the liberation of his mind, [MS.40.a] thinking, 'I have exhausted birth, lived a life of purity, and done what needed to be done, and I know there will be no subsequent existence after this one.'

4.268 "The Tathāgata's power of knowing that the defilements have been eliminated means that all habitual patterns have been done away with. If one practices within the parameters of the Śrāvakayāna, the defilements are eliminated, but habitual patterns are not completely done away with. If one practices within the parameters of the Pratyekabuddhayāna, the defilements are eliminated, but great compassion and eloquence are lacking. The Tathāgata's elimination of the defilements includes all supreme qualities, as all habitual patterns have been done away with. It encompasses great compassion, and it also includes within its scope his confidence and his power of eloquent speech. The Tathāgata's elimination of the defilements is thus unsurpassed by anything in the whole world. It is characterized by momentariness. How is this the case? The Tathāgata is not affected by any habitual patterns resulting from previous actions, any habitual patterns resulting from vices, [F.28.b] or any habitual patterns resulting from mistaken forms of practice. Śāriputra, just as space is completely pure and not affected by pollution in the form of dust or smoke, Śāriputra, the Tathāgata's power of knowing that the defilements have been eliminated is not affected by any habitual vices. He dwells in this knowledge of the elimination of the defilements and teaches the Dharma so that sentient beings who are afflicted by the defilements and by clinging can eliminate their defilements. He teaches the Dharma in order to destroy clinging, 'How sad! Sentient beings are engrossed in false mental constructions. You should develop understanding of the way things really are so that the defilements and clinging will no longer arise.' The Tathāgata teaches them the Dharma using similes and appropriate examples so that they gain understanding of how things actually are, that the defilements are not real, and when they reach this understanding they no longer cling to any phenomena. As they no longer cling to anything, they attain complete nirvāṇa.

4.269 "In this way, Śāriputra, the Tathāgata knows the defilements of all sentient beings. He has perfect and correct knowledge of how the defilements come about, of the destruction of the defilements and the way to destroy the defilements, and with this knowledge he teaches the Dharma. When the bodhisatva learns of this power of the Tathāgata, of knowing through direct experience that the defilements have been eliminated, he develops great faith, trust, and confidence, and he has no uncertainty or doubt, and so forth, and he considers it to be truly wondrous and extraordinary."

4.270 This is the way things are, and concerning it the following verses were recited:

4.271 “The leader’s knowledge of the elimination of the defilements
Is vast and unobscured, immeasurably pure.
With the power of this tenth power
He announces the supreme peace of awakening. [MS.40.b]

4.272 “The śrāvakas know how to eliminate the defilements,
But they have not overcome their habits, so their knowledge is not unlimited.
The best of men, the principal guide,
Has overcome his habits, so there is no limitation. [F.29.a]

4.273 “It is the same for those who reach awakening in isolation,
But they do not have great compassion or eloquence.
The Lord has fully eliminated the defilements,
And his great compassion and eloquence are immeasurable.

4.274 “The Buddha abides in the knowledge that the defilements have been
eliminated,
And he knows that the defilements of living beings are not real.
He knows that they engage with all phenomena in distorted ways
And that they do not understand how to act in accordance with logical
principles.

4.275 “The Victorious One feels great empathy for them,
And so he explains the teachings of impermanence, emptiness, and lack of
self:
‘Investigate and see that phenomena do not exist, that they are hollow.
This is the very highest level of peace.’

4.276 “There is no man, no life force, no person to be found here,
And likewise no human being, soul, or one who acts,
But as they misconceive all these phenomena,
The compassionate teacher explains liberation.

4.277 “The Sugata never feels discouraged,
Nor does his true knowledge ever falter.
Because of this, the Victorious One is always committed
To imparting the Dharma for the benefit of living beings.

4.278 “This power that crushes opponents is the tenth,
Comparable in its scope to the limitless heavens.
Firmly established in this power, the protector

Sets the incomparable wheel in motion.

4.279 “This, Śāriputra, is the tenth of the tathāgatas’ tathāgata powers, and with this power the Tathāgata asserts the state of the supreme bull, roars a true lion’s roar in the assembly, and turns the holy wheel that no ascetic, brahmin, and so forth of this world has legitimately turned.

4.280 “Therefore, Śāriputra, because of the inconceivable nature of these tathāgata qualities, the bodhisatva has great faith and trust in the tathāgatas’ powers. He has confidence in them, and so forth, and he considers them to be truly wondrous and extraordinary. [B6]

4.281 “Now, Śāriputra, what is it about the Tathāgata’s inconceivable tathāgata confidence that leads the bodhisatva to have great faith in it? What is it that leads the bodhisatva to trust and believe in it, [F.29.b] not to doubt it, and so forth, and to consider it to be truly wondrous and extraordinary? Śāriputra, the Tathāgata has four types of inconceivable tathāgata confidence, and with these confidences the Tathāgata roars a true lion’s roar in the assembly, asserts the state of the supreme bull, and turns the holy wheel that no ascetic, brahmin, or māra of this world has legitimately turned.

4.282 “What are these four types of confidence? [MS41.a] When, Śāriputra, the Tathāgata with his unsurpassed tathāgata knowledge is in the midst of an assembly and asserts, ‘I am a fully accomplished buddha,’ the world with its gods is not able to challenge him by claiming legitimately, ‘You have not understood this dharma.’

4.283 “One may then ask in what manner the Tathāgata is a fully accomplished Buddha. All dharmas without exception have been completely and fully understood by the Tathāgata. Whether it is the dharmas of ordinary people, the dharmas of the noble ones, the dharmas of the Buddha, the dharmas of learning, the dharmas of no more learning, the dharmas of the pratyekabuddha, the dharmas of the bodhisatva, which are the same as sameness, the worldly dharmas, the dharmas that transcend the world, the reproachable and irreproachable, the defiled and undefiled, or the conditioned and unconditioned, the Tathāgata fully understands that they are the same as sameness. This is why the Tathāgata is said to be a fully accomplished buddha.

4.284 “What is sameness in this context? [F.30.a] The sameness of emptiness is because of the essential identity of views. The sameness of freedom from attributes is because of the essential identity of attributes. The sameness of freedom from aspirations is because of the essential identity of the three realms. The sameness of the unborn is because of the essential identity of birth. The sameness of nonfabrication is because of the essential identity of fabrications. The sameness of nonarising is because of the essential identity of arising. The sameness of no foundation is because of the essential identity

of the foundation. The sameness of the way things really are is because of the essential identity of the three times. The sameness of awareness and liberation is because of the essential identity of ignorance, becoming, and grasping. The sameness of nirvāṇa is because of the essential identity of saṃsāra. Śāriputra, the Tathāgata's full understanding of all phenomena is like this, and that is why the Tathāgata is called a *fully accomplished buddha*.

4.285 "This confidence of the Tathāgata is known in all assemblies. It satisfies all assemblies, refreshes all assemblies, exhilarates all assemblies, and gladdens, delights, and engages all assemblies. It is the practice of great compassion, and it is the same as the nature of things, real, actual, not inaccurate, unchanging, and imperturbable. It does not appear or perish. It is indisputable, as no one can dispute the confidence of the Tathāgata. One cannot challenge the indisputable confidence of the Tathāgata. It is the same as the nature of things, the same as the face of the totality of phenomena, unobstructed in all the vast stretches of the ten directions of the world. Just as the Tathāgata has attained complete realization of all these deep and subtle phenomena that are difficult to grasp, his great compassion, too, is firm, and he teaches other sentient beings and other people by means of various kinds of instructions and various methods. [F.30.b] His Dharma appears for the purpose of the genuine elimination of suffering. He pledges to be a teacher for those who have not been taught. He pledges to be a fully accomplished awakened one for those who have not fully accomplished awakening. They are outshone by the confidence of the Tathāgata, and those whose pride receives a blow flee in all directions.

4.286 "Thus, Śāriputra, the confidence of the Tathāgata is boundless. Just as space is boundless, Śāriputra, [MS.41.b] so, too, is the confidence of the Tathāgata boundless. Śāriputra, if one could claim that there is a limit to space, then one could also claim to find a limit to the Tathāgata's confidence. When the bodhisatva learns of this inconceivable confidence of the Tathāgata, he develops great faith, trust, and confidence, and he considers it to be truly wondrous and extraordinary. This is the first confidence.

4.287 "Furthermore, Śāriputra, the Tathāgata possesses the unsurpassed tathāgata knowledge, and when he is in the midst of the assembly and asserts, 'I have eliminated the defilements,' the world with its gods, and so forth is not able to challenge the Tathāgata legitimately, saying, 'You have not fully eliminated the defilements.'

4.288 "The Tathāgata's elimination of the defilements is such that the mind of the Tathāgata is freed from the defilement of attachment, as he has overcome all tendencies toward acting from desire. His mind is freed from the defilement of becoming, as he has overcome all tendencies toward acting from anger. His mind is freed from the defilement of ignorance, as he has

overcome all tendencies toward acting from confusion. His mind is freed from the defilement of views, as he has overcome all tendencies toward acting from any kind of vice. Therefore, according to worldly conventions, it is said that the Tathāgata has eliminated the defilements. Still, from the perspective of a noble one with his wisdom and knowledge, there is ultimately no phenomenon anywhere that can be ascertained, renounced, practiced, or realized. [F.31.a] How so? While one might think that elimination takes place, it has never been the case that elimination was absent. Even though the defilements are completely eliminated, one cannot say that they are eliminated by means of an antidote. They are truly eliminated, but that which is truly eliminated is not a thing that is eliminated. That which is a thing that is not eliminated is uncomounded. It does not appear, decay, or remain. Therefore, one can say that whether the tathāgatas appear or not, this is the nature of things, this is the totality of phenomena, and this is how the Tathāgata's knowledge works. In this process, his knowledge is not involved with anything and does not abstain from anything. The defilements and the removal of the defilements are not apprehended by means of any particular sort of phenomenon. Thus, steeped in great compassion, the Tathāgata teaches the Dharma in order to remove the defilements.

4.289 “This confidence of the Tathāgata is known in all assemblies. It satisfies all assemblies, refreshes all assemblies, exhilarates all assemblies, and gladdens, delights, and engages all assemblies. It is the practice of great compassion, and it is the same as the nature of things, real, actual, not inaccurate, unchanging, and imperturbable. It does not appear or perish. It is indisputable, as no one can dispute the confidence of the Tathāgata. One cannot challenge the indisputable confidence of the Tathāgata. It is the same as the nature of things, the same as the face of the totality of phenomena, and unobstructed in all the vast stretches of the ten directions of the world. Thus, the Tathāgata possesses inconceivable, immeasurable, innumerable, limitless qualities and a mind filled with great compassion, and he teaches the Dharma to sentient beings for the removal of their defilements.

4.290 “Thus, Śāriputra, the confidence of the Tathāgata is boundless. [F.31.b] Just as space is boundless, Śāriputra, so, too, is the confidence of the Tathāgata boundless. Śāriputra, if one could claim that there is a limit to space, [MS.42.a] then one could also claim to find a limit to the Tathāgata's confidence. When the bodhisattva learns of this inconceivable confidence of the Tathāgata, he develops great faith, trust, and confidence, and so forth, and he considers it to be truly wondrous and extraordinary. This is the

second tathāgata confidence, and in possession of this confidence the Tathāgata, and so forth, until as nobody in this world has legitimately turned.

4.291 “Furthermore, Śāriputra, the Tathāgata possesses the unsurpassed tathāgata knowledge, and when he is in the midst of the assembly and asserts, ‘the hindering conditions are hinderances,’ the world with its gods, and so forth are not able to legitimately challenge the Tathāgata saying, ‘These are not hindering conditions.’

4.292 “What are the hinderances? There is essentially one phenomenon that is a hinderance. What is it? It is the heedless mind.

4.293 “There are two phenomena that are hinderances. What are they? They are lack of conscience and lack of moral sensitivity.

4.294 “There are three phenomena that are hinderances. What are they? They are bodily misconduct, verbal misconduct, and mental misconduct.

4.295 “There are four phenomena that are hinderances. What are they? They are the four wrong ways of approaching things: approaching things with yearning and approaching things with anger, confusion, or fear.

4.296 “There are five phenomena that are hinderances. What are they? They are taking life, taking what is not given, sexual misconduct, lying, and intoxication.

4.297 “There are six phenomena that are hinderances. What are they? They are not having reverence for the Buddha and not having reverence for the Dharma, the Saṅgha, [F.32.a] the training, concentration, and generosity.

4.298 “There are seven phenomena that are hinderances. What are they? They are pride, arrogance, haughtiness, self-conceit, taking pride in faults, the pride of superiority, and the pride of inferiority.

4.299 “There are eight phenomena that are hinderances. What are they? They are wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration.

4.300 “There are nine phenomena that are hinderances. What are they? They are thinking ‘I have been treated unjustly’ and giving rise to animosity, thinking ‘I am being treated unjustly’ and giving rise to animosity, thinking ‘I will be treated unjustly’ and giving rise to animosity, thinking ‘my dear ones have been, are being, or will be treated unjustly’ and giving rise to animosity, [MS.42.b] and thinking ‘my enemy has gained, is gaining, or will gain an advantage’ and giving rise to animosity.

4.301 “There are ten phenomena that are hinderances. What are they? They are the ten unwholesome forms of conduct: taking life, taking what is not given, sexual misconduct, lying, slander, uttering harsh words, inane chatter, covetousness, maliciousness, and holding wrong views.

- 4.302 “In this way, Śāriputra, the Tathāgata knows that all restrictive phenomena that are related to superficial mental activity are disruptive, however many there may be. Their enjoyment is continually pursued. They keep one yoked to error. They keep one yoked to what is foul. They keep one habituated to having desires and views, to worldliness, to the material, to bodily action, to verbal action, and to mental action. [F.32.b] He knows that they are disruptive and explains their true nature. These ten phenomena are hinderances, and the Tathāgata teaches the Dharma in order to calm them, to pacify them, to eliminate them.
- 4.303 “This confidence of the Tathāgata is known in all assemblies. It satisfies all assemblies, refreshens all assemblies, exhilarates all assemblies, and gladdens, delights, and engages all assemblies. It is the practice of great compassion, and it is the same as the nature of things, real, actual, not inaccurate, unchanging, and imperturbable. It does not appear or perish. It is indisputable, as no one can dispute the confidence of the Tathāgata. One cannot challenge the indisputable confidence of the Tathāgata. It is the same as the nature of things, the same as the face of the totality of phenomena, unobstructed in all the vast stretches of the ten directions of the world. Thus, being in possession of immeasurable, innumerable, inconceivable, unequalled, inexpressible qualities and a mind filled with great compassion, the Tathāgata teaches the Dharma in order to calm, to pacify, and to eliminate.
- 4.304 “Thus, Śāriputra, the confidence of the Tathāgata is boundless. Just as space is boundless, Śāriputra, so, too, is the confidence of the Tathāgata boundless. Śāriputra, if one could claim that there is a limit to space, then one could also claim to find a limit to the Tathāgata’s confidence. When the bodhisatva learns of this inconceivable confidence of the Tathāgata, he develops great faith, trust, and confidence, and he has no uncertainty or doubt about it, and so forth. He considers it to be truly wondrous and extraordinary. This is the third tathāgata confidence, and in possession of this confidence the Tathāgata, and so forth, until as nobody in this world has legitimately turned.
- 4.305 “Furthermore, Śāriputra, [F.33.a] [MS.43.a] the Tathāgata possesses unsurpassed tathāgata knowledge, and he knows the path that is conducive to the noble deliverance that can genuinely eliminate suffering and that sentient beings can rely upon for deliverance.
- 4.306 “The world with its gods, and so forth is not able to legitimately challenge the Tathāgata by saying, ‘This is not a path conducive to deliverance.’
- 4.307 “There is one path that is conducive to deliverance. What is it? It is the path to be tread alone that brings about the purification of sentient beings.

- 4.308 “There are two dharmas that are conducive to deliverance. What are they? They are calm abiding and insight meditation.
- 4.309 “There are three dharmas that are conducive to deliverance. What are they? They are emptiness, freedom from attributes, and freedom from aspirations.
- 4.310 “There are four dharmas that are conducive to deliverance. What are they? They are mindfulness of the body, mindfulness of feelings, mindfulness of the mind, and mindfulness of mental phenomena. These are the four dharmas that are conducive to deliverance.
- 4.311 “There are five dharmas that are conducive to deliverance. What are they? They are the faculty of faith, the faculty of vigor, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom. These are the five dharmas that are conducive to deliverance.
- 4.312 “There are six dharmas that are conducive to deliverance. What are they? They are recollecting the Buddha, recollecting the Dharma, recollecting the Saṅgha, recollecting morality, recollecting renunciation, and recollecting the gods. These are the six dharmas that are conducive to deliverance.
- 4.313 “There are seven dharmas that are conducive to deliverance. What are they? They are the factors of awakening that is mindfulness, the factors of awakening that is the examination of phenomena, the factors of awakening that is vigor, the factors of awakening that is contentment, the factors of awakening that is trust, the factors of awakening that is concentration, [F.33.a(b)] and the factors of awakening that is equanimity. These seven dharmas are conducive to deliverance.
- 4.314 “There are eight dharmas that are conducive to awakening. What are they? They are the noble eightfold path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. These eight dharmas are conducive to deliverance.
- 4.315 “There are nine dharmas that are the roots of joy. What are they? They are joy, contentment, trust, happiness, concentration, knowledge that sees things as they really are, nirvāṇa, passionlessness, and liberation. These nine dharmas are conducive to deliverance.
- 4.316 “There are ten dharmas that are conducive to awakening. What are they? They are the ten wholesome forms of conduct: abstaining from taking life, abstaining from taking what is not given, abstaining from sexual misconduct, abstaining from lying, abstaining from slander, abstaining from harsh words, not chattering inanely, not being covetous, not being malicious, and having right views. These ten dharmas are conducive to deliverance.

- 4.317 “This is the path that is conducive to deliverance. Śāriputra, whatever these wholesome dharmas conducive to awakening may be—those connected to morality, those connected to concentration, those connected to knowledge, those connected to liberation, or those connected to insight into the knowledge of liberation or to the noble truths—they are said to be paths that are conducive to deliverance.
- 4.318 “Moreover, what is said to be a path conducive to deliverance is something that leads to genuine attainment. Avoiding accumulating any phenomenon and avoiding diminishing, striving after, relinquishing, appropriating, or abandoning any phenomenon leads to genuine attainment. [MS.43.b] Why is this? It is because genuine attainment is not possible on the basis of a dualistic intellectual approach. [F.33.b] Possessing the knowledge that sees the actual nondual nature of all phenomena is the path that is conducive to deliverance, and the Tathāgata instructs sentient beings in this path that is conducive to deliverance.
- 4.319 “And this confidence of the Tathāgata is known in all assemblies. It satisfies all assemblies, refreshes all assemblies, exhilarates all assemblies, and gladdens, delights, and engages all assemblies. It is the practice of great compassion, and it is the same as the nature of things, real, actual, not inaccurate, unchanging, and imperturbable. It does not appear or perish. It is indisputable, as no one can dispute the confidence of the Tathāgata. One cannot challenge the indisputable confidence of the Tathāgata. It is the same as the nature of things, the same as the face of the totality of phenomena, unobstructed in all the vast stretches of the ten directions of the world. Thus, being in possession of immeasurable, innumerable, inconceivable, unequalled, inexpressible qualities and a mind filled with great compassion, the Tathāgata expounds the path that leads to deliverance.
- 4.320 “When sentient beings understand this and engage with it, the genuine elimination of suffering follows, and this, Śāriputra, is the fourth of the tathāgata confidences. With this confidence, the Tathāgata roars a true lion’s roar in the assembly, asserts the state of the supreme bull, and turns the holy wheel that no ascetic, brahmin, god, māra, or brahmā of this world has legitimately turned.
- 4.321 “Thus, Śāriputra, the four types of confidence of the Tathāgata are boundless. Just as space is boundless, Śāriputra, [F.33.b(b)] so, too, are the four types of confidence of the Tathāgata boundless and unable to be comprehended by any sentient being. Śāriputra, if one could claim that there is a limit to space, then one could also claim to find a limit to the Tathāgata’s confidences. When the bodhisatva learns of this inconceivable confidence of the Tathāgata, he develops great faith, trust, and confidence, and he is

without uncertainty and doubt. The Tathāgata brings him pleasure, joy, and satisfaction, and since these four types of confidence are as inconceivable as space, he considers them to be truly wondrous and extraordinary.”

4.322 The Lord then spoke these verses:

4.323 “All dharmas are the same as sameness

In his spontaneous realization.

Thus, the fully realized Buddha,

The Tathāgata, sees impartially.

4.324 “Whatever dharmas ordinary people have

Are equally the dharmas of the Buddha

And of those who need training and those who need no more

And the true dharma of the pratyekajinas.

4.325 “The worldly dharmas, too,

And the dharmas that transcend the world

And the wholesome, unwholesome, and immovable

Are like the path of nirvāṇa.

4.326 “Emptiness, freedom from attributes,

Leaving wishes behind,

Unborn, unconditioned,

This is the basis for this sameness.

4.327 “Realizing the sameness of these,

He gives instructions accordingly.

The great sage is confident

That sentient beings are liberated through this. [MS.44.a]

4.328 “He gives instruction in liberation

While liberated in the three worlds.

This is proclaimed

As the second confidence of the lord of men.

4.329 “There will be no attainment of liberation

If one does not rely on the Dharma realized by the Victorious One.

Heedlessness; having no conscience;

Lacking any kind of moral sensitivity;

4.330 “Never keeping any sort of discipline

Of body, speech, or mind;

With fear, anger, or confusion,

Killing, causing loss for others,

- 4.331 “Adultery, lies, and liquor;
Pride, lack of respect, which are the seven,
Those that I tell you are wrong;
The eight that disrupt any path of liberation; [F.34.a]
- 4.332 “The nine malicious intentions with which evil thrives;
And the ten unwholesome forms of conduct—
With these one will not know how to get rid of superficial understanding,
And one will never know liberation.
- 4.333 “Seeing how they are engaged in perversity,
He speaks about the error of heedlessness.
That one should base oneself on the way things are
Is the Victorious One’s third confidence.
- 4.334 “The doors one can enter to be purified are innumerable,
And people who rely on them encounter awakening.
The Victorious One knows everything without learning it,
And with this knowledge he speaks the Dharma of immortality.
- 4.335 “There are many dharmas that are wholesome,
Virtues conducive to awakening, that the Victorious One praises.
He does not depend on them to reach liberation.
The one with ten powers says that there is no foundation.
- 4.336 “It is profound understanding that pacifies the abundant defilements;
The true wholesome dharmas are beyond equal.
Based on neither dharmas nor non-dharmas,
One meets liberation, peace, the painless state.
- 4.337 “One who knows that the various wholesome dharmas
Are hollow, void, and empty—like space,
Like illusory shapes, like space—
Is released from the ocean of existence.
- 4.338 “This Dharma of the sages with ten powers
Liberates heedless travelers journeying through existence,
And it does so through compassion and love.
This is the fourth space-like confidence.
- 4.339 “These, Śāriputra, are the inconceivable confidences of the Tathāgata, in
which the bodhisatva has great faith, trust, and confidence and about which
he is without uncertainty and doubt. The Tathāgata brings him pleasure, joy,

and satisfaction, and as these confidences are as inconceivable as space, he considers them to be truly wondrous and extraordinary.

4.340 “Śāriputra, what is it about the inconceivable great tathāgata-compassion of the Tathāgata that leads the bodhisatva to have faith, trust, and confidence, and so forth and to consider it to be truly wondrous and extraordinary? Śāriputra, it should be understood that because of this great compassion, the tathāgatas never abandon sentient beings [MS.44.b] but constantly engage with them all. They work to bring sentient beings to maturity, and they never give up. [F.34.b] This great tathāgata compassion is so immeasurable, so inconceivable, so incomparable, so boundless, so inexpressible, and so strong that it cannot easily be put into words.

4.341 “How so? Because the Tathāgata has attained awakening, he has great compassion for sentient beings. He is just as compassionate as he is awakened. What is the Tathāgata’s attainment of awakening like? The Tathāgata’s attainment of awakening is rootless and without foundation. What is the root and the foundation in this context? The root is separate existence, and the foundation is false mental constructs. The Tathāgata understands these completely because of his awakening, which is the same as sameness, and it is therefore said that the Tathāgata has fully realized the awakening that is rootless and without foundation. With great compassion for sentient beings, the Tathāgata sees that sentient beings do not understand rootlessness and lack of foundation, and so he pledges to help them understand.

4.342 “Moreover, Śāriputra, awakening is tranquility and peace. What are tranquility and peace in this context? Tranquility relates to the internal, and peace relates to the external. How so? The eye is empty of self and owner, and as this is its nature, it is said to be tranquil. Likewise, the ear, the nose, the tongue, the body, and the mind are empty of self and owner, and as this is their nature, they are said to be tranquil. When it is understood that the eye is empty, there is no attraction to form, and this is why it is called *peace*. When it is understood that the rest, up to and including mind, are empty, there is no attraction to mental phenomena and so forth, and this is why it is called *peace*. With great compassion for sentient beings, the Tathāgata sees that they do not recognize tranquility and peace, and so he pledges to help them understand.

4.343 “Moreover, Śāriputra, the awakening fully attained by me is naturally radiant. In what way is it radiant? As it is natural, it is not defiled. It is like space. [F.35.a] It has the nature of space. It merges with space. It is the same as the sameness of space. Radiance means being completely natural, but as ordinary beings do not appreciate this natural quality of radiance, [MS.45.a]

they are afflicted by adventitious defilements. With great compassion for sentient beings, the Tathāgata sees that they do not recognize this natural radiance, and so he pledges to help them awaken to it.

4.344 “Moreover, Śāriputra, the awakening fully attained by me is free of exertion and abandonment. In what way is it free of exertion, and in what way is it free of abandonment? It is said to be free of exertion because one does not hold on to phenomena. It is said to be free of abandonment because there is no apprehension of phenomena. In this regard, the Tathāgata has arrived at the confluence of the rivers of exertion and abandonment, where there is no exertion and no abandonment. The Tathāgata does not see in terms of this or that, and therefore the Tathāgata has completely realized all phenomena beyond conflicting views. This is why he is referred to as the one who understands things just as they are, a tathāgata. With great compassion for sentient beings, the Tathāgata sees that they do not recognize this freedom from exertion and from abandonment, and so he pledges to help them see it.

4.345 “Moreover, Śāriputra, the awakening fully attained by me has no attributes, and it is not an object. In what way is it without attributes, and in what way is it not an object? As it is not an object of eye consciousness, it does not have attributes. As it is not a form that can be observed, it is not an object. Neither is it an object of the others, up to and including mind consciousness, and so it does not have attributes. As it is not a mental phenomenon that can be observed, it is not an object. Therefore, Śāriputra, as it does not have attributes and is not an object, it is the domain of the noble ones. What is the domain of the noble ones? The three realms are the domain of the noble ones. [F.35.b] With great compassion for sentient beings, the Tathāgata sees that the domain of the noble ones is not the domain of all ordinary, immature beings, and so he pledges to help them realize it.

4.346 “Śāriputra, awakening is not of the past. It is not of the future. It is not of the present. It is the same with regard to the three times, and it has cut through the three spheres. In what way has it cut through the three spheres? It does not engage with thoughts of the past, it does not pursue ideas of the future, and it is not occupied with thoughts in the present. With great compassion for sentient beings, the Tathāgata sees that they do not recognize this sameness of the three times, the purification of the three spheres, which is not limited by mind, thoughts, or consciousness and does not conceptualize the past, think about the future, or elaborate on the present, and so he pledges to help them realize it.

4.347 “Śāriputra, awakening is an unembodied and unconditioned complete realization. It is not perceived by the eye consciousness, and is likewise not perceived by the others, up to and including the mind consciousness. It is

said to be unconditioned as it is not something that appears, disintegrates, or remains. In this way one can say that it is free from the three spheres and unconditioned. One should understand the conditioned in the same way one understands the unconditioned. How should one thus understand the conditioned? There are no phenomena that have a real essential nature. As there are no real entities there, there is no duality.⁴⁹ With great compassion for sentient beings, the Tathāgata sees that they do not recognize the unembodied and unconditioned, and so he pledges to help them realize it.

4.348 “Śāriputra, awakening is an indivisible state of complete realization. In what way is it indivisible, and in what way is it a state? It is the state of truth: as it is unsupported, it is indivisible. It is the state of the totality of phenomena: as it is not varied, it is indivisible. It is the summit of existence: as it is immovable, it is indivisible. It is the state of emptiness: as it cannot be apprehended, it is indivisible. It is the state of freedom from attributes: [F.36.a] as it is unimaginable, it is indivisible. It is the wishless state of freedom from aspirations: as it is without engagement, it is indivisible. It is the state of no sentient beings: [MS.45.b] as its nature is devoid of sentient beings, it is indivisible. It is the state of space: as it cannot be apprehended, it is indivisible. It is the unborn state: as it is unceasing, it is indivisible. It is the unconstructed state: as it is not distracted, it is indivisible. It is the state of awakening: as it is tranquil, it is indivisible. It is the state of nirvāṇa: as it is not something to be accomplished, it is indivisible. Śāriputra, with great compassion for sentient beings, the Tathāgata sees that they do not recognize this indivisible state, and so he pledges to help them realize it.

4.349 “Śāriputra, awakening is not realized by means of the body or by means of the mind. How so? The body is lifeless, powerless, and ineffective, like grass, plaster, wood, rock, or a reflection. The mind is like an illusion, a mirage, like the reflection of the moon on water. One can say that awakening is a realization of body and mind. This is, however, just a conventional way of approaching awakening. Awakening cannot be expressed verbally in any way, as anything physical or mental, as phenomena or non-phenomena, as existence or nonexistence, as truth or falsity. How so? Awakening cannot be expressed verbally by means of any phenomena, as there are no conventional words applicable to awakening. Just as space is not a condition and cannot be expressed, awakening is not a state that can be expressed. Therefore, Śāriputra, when searching for the true state of things, all phenomena are without expression. One does not find expressions in phenomena, nor does one find phenomena in expressions. With great compassion for sentient beings, the Tathāgata sees that they do not understand and recognize that this is the way phenomena work, and so he pledges to help them realize it.

4.350 “Śāriputra, awakening cannot be grasped and does not rest anywhere. In what way can it not be grasped, [F.36.b] and in what way does it not rest anywhere? It cannot be grasped by visual cognition, and as it cannot be seen as form, it does not rest anywhere. It cannot be grasped by the other forms of cognition up to and including mental cognition, and as it cannot be apprehended as a mental object, it does not rest anywhere. So it is, Śāriputra, that the Tathāgata has realized awakening that cannot be grasped and does not rest anywhere. With this realization, the eye does not grasp and form does not rest anywhere, so consciousness is not fixed in any way. With this realization, the other faculties up to and including the mind do not grasp and mental phenomena do not rest anywhere, so consciousness is not fixed in any way. This unfixed consciousness knows the mental states of all sentient beings. How does it know them? There are four ways in which the minds of sentient beings become fixed. What are they? The mind can become fixed on form, and the mind of sentient beings can become fixed on feeling, perception, and mental conditioning. These are the four ways in which the minds of sentient beings become fixed, and the Tathāgata has come to know these ways of being fixed as unfixed. With great compassion for sentient beings, the Tathāgata sees that they do not recognize the way in which things are ultimately unfixed, and so he pledges to help them realize it.

4.351 “Śāriputra, *awakening* is a designation of emptiness. Because of emptiness, awakening is empty, and because of this emptiness, all phenomena are empty. The Tathāgata has realized that emptiness is indeed exactly how all phenomena are. Could it then be that because of emptiness the realization of emptiness does not take place? The Tathāgata knows that emptiness and awakening are a single principle. One cannot make any distinction between these two things, emptiness and awakening. [MS.46.a] This phenomenon of nonduality and indivisibility has no name, no attributes. One cannot access it, one cannot engage with it in any way, and one cannot practice it. What is said to be empty is devoid of inclinations and grasping. Ultimately there is no phenomenon that is apprehended, and as it is empty in this manner it is described as empty. [F.37.a] Space is called *space* even though there is no way to describe space, and likewise the empty is called *empty* even though there is no way to describe emptiness. In this way, one engages with all phenomena and gives them conventional designations, but the name is not something that is inherent in the object or its parts. This is how the Tathāgata understands all phenomena. As he understands that they are primordially unborn and unarisen, he is liberated and not confined in any way. With great compassion for sentient beings, the Tathāgata sees that ordinary, immature beings are not free and do not recognize this, and so he pledges to help them realize it.

4.352 “Śāriputra, awakening is like space. Space is neither homogeneous nor heterogeneous, and awakening too is neither homogeneous nor heterogeneous. Just as one cannot say that phenomena are either homogeneous or heterogeneous because they do not really exist, the Tathāgata’s full understanding of all phenomena, Śāriputra, is neither homogeneous nor heterogeneous. He fully understands that the smallest phenomenal entity is neither homogeneous nor heterogeneous, and however many phenomena there are, he knows them as such with his genuine knowledge. What is genuine knowledge? After not existing, phenomena come about, and after existing, they disintegrate. They come about without an owner, and they disintegrate without an owner. Arising and destruction take place on the basis of conditions, but there is no thing there that takes place or ceases. It is said that the Tathāgata teaches the Dharma in order to put an end to worldly paths. With great compassion for sentient beings, the Tathāgata sees that they are not able to put an end to worldly paths, and so he pledges to help them put an end to them.

4.353 “Śāriputra, awakening is the state of things just as they are. What is the state of things just as they are? In the same way as awakening, form also does not change because it is just as it is. [F.37.b] In the same way as awakening, feeling, perception, mental conditioning, and consciousness do not change because they are just as they are. In the same way as awakening, the earth element, the water element, the fire element, and the wind element do not change because they are just as they are. Just as it is with awakening, so is it with the eye element, [MS.46.b] the element of form, the element of eye consciousness, and so forth, the mind element, the element of mental phenomena, and the element of mind consciousness—these are merely ideas one has about phenomena, as in the case of the cognition of skandhas, elements, and sense fields. The Tathāgata fully understands their state just as it is; he understands it unmistakably. It will be the same in the future as it was in the past, and in the time in between. All these things are unarisen from the very beginning. They do not pass away in the end, and they are transcendent in the time in between. This is the state of these things just as they are. In this way, all things are like a single thing, and a single thing is like all things. Thus, the state of these things just as they are is that there is no singularity or plurality. With great compassion for sentient beings, the Tathāgata sees that they do not realize the state of things just as they are, and so he pledges to help them realize it.

4.354 “Śāriputra, awakening is to make use of qualities while dwelling in the absence of qualities. What are qualities and what is the absence of qualities in this regard? Śāriputra, what is called *qualities* is engagement with wholesome conduct, while what is called *the absence of qualities* is the fact that

no phenomena can be apprehended. What is called *qualities* is to dwell in the nondwelling mind, while what is called *the absence of qualities* is the concentration that is free from attributes, the entryway to liberation. What is called *qualities* is the mind that ponders, reckons, and examines, while what is called *the absence of qualities* is beyond pondering. In what way is it beyond pondering? There is no conscious activity anywhere. With what is called *qualities* there is examination of compounded things. [F.38.a] With the absence of qualities, there is direct realization of the uncompounded. With great compassion for sentient beings, the Tathāgata sees that ordinary, immature beings do not recognize this utilization of qualities and the absence of qualities, and so he pledges to help them realize it.

4.355 “Śāriputra, awakening is undefiled and without clinging. What is it to be undefiled and what is to be without clinging in this regard? To be ‘undefiled’ is to be free from the four defilements: the defilement of desire, the defilement of existence, the defilement of ignorance, and the defilement of views. To be without clinging is to be free from the four types of clinging: clinging to desire, clinging to existence, clinging to views, and clinging to morality and rituals. All who engage in these four types of clinging are blinded by ignorance and drenched by the waters of desire. When one adheres to a self, one clings to skandhas, elements, and sense fields. [MS.47.a] Because he knows the root of this self-clinging thoroughly and has purified himself, the Tathāgata is able to successfully purify sentient beings. He who has fully purified himself does not harbor any sort of assumption. He who harbors assumptions because of engaging in superficial mental activity is not able to engage in non-superficial mental activity, because of his ignorance. He who does not allow ignorance to proliferate does not see the appearance of the twelve limbs of existence, and there is then no birth. To be free of birth is to arrive at certainty. When one arrives at certainty, the clear, explicit truth is established. When the clear, explicit truth is established, one has arrived at the ultimate truth. The ultimate truth is that no person really exists. The truth that no person exists is the truth of inexpressibility. The truth of inexpressibility is the reality of dependent origination. The reality of dependent origination is the reality of phenomena. The reality of phenomena is the reality of the Tathāgata. That is why it is said that one who sees dependent origination sees the Dharma, and one who sees the Dharma sees the Tathāgata. Thus, when he sees, [F.38.b] searching for the truth, he does not see anything. What is ‘anything’ in this regard? It is the freedom from attributes and the lack of anything that is apprehended. One who sees the freedom from attributes and the lack of anything that is apprehended sees what is real. In this way, the Tathāgata’s full understanding of all phenomena is the same as sameness. With great

compassion for sentient beings, the Tathāgata sees that ordinary, immature beings do not recognize this undefiled quality that is free of clinging, and so he pledges to help them realize it.

4.356 “Śāriputra, awakening is pure, stainless, and free of blemishes. In what way is it pure, stainless, and free of blemishes? As it is emptiness, it is pure. As it lacks attributes, it is stainless. As it is without aspiration, it is free of blemishes. As it is without birth, it is pure. As it lacks conceptual formation, it is stainless. As it is without clinging, it is free of blemishes. As it is natural, it is pure. As it is completely purified, it is stainless. As it is luminous, it is free of blemishes. As it is without elaboration, it is pure. As it does not elaborate, it is stainless. As its elaborations have subsided, it is free of blemishes. As it is just as it is, it is pure. As it is the totality of phenomena, it is stainless. As it is the summit of existence, it is free of blemishes. As it is space, it is pure. As it is the sky, it is stainless. As it is the firmament, it is free of blemishes. As it is understanding of the internal, it is pure. As it is unmoved by the external, it is stainless. As it does not conceive of the internal and the external, it is free of blemishes. As it is understanding of the skandhas, it is pure. As it is the nature of the elements, it is stainless. As it rejects the sense fields, it is free of blemishes. As it knows that cessation is in the past, it is pure. As it knows that the unarisen is in the future, it is stainless. As it has knowledge based in the totality of phenomena in the present, it is free of blemishes. Thus, purity, stainlessness, and freedom from blemishes relate to a single state, the state of tranquility. Tranquility is being calmed. To be calmed is to be at peace. One is then said to be a sage.

4.357 “Thus, [F.39.a] space is just like awakening. Awakening is just like phenomena. Phenomena are just like sentient beings. Sentient beings are just like a field. A field is just like nirvāṇa. So it is said that all phenomena are the same as nirvāṇa. As it is the final state, it has no adversary. As it has no adversary, it is primordially pure, primordially stainless, and primordially free of blemishes. The Tathāgata has fully understood all phenomena of form and of no form in this way and has beheld the world of sentient beings. He thus engages with sentient beings with the great compassion that is known as the play of purity, stainlessness, and freedom from blemishes.

4.358 “Thus, Śāriputra, [MS.47.b] the great compassion of the Tathāgata, which is pure, stainless, and free of blemishes, is always effortlessly engaged. It will never falter, and it is completely unobstructed in the vast realms of the ten directions of the world. Śāriputra, the great compassion of the Tathāgata is boundless. If one could claim that there is a limit to space, then one could also claim that there is a limit to the Tathāgata’s great compassion. When the bodhisatva learns of the inconceivable great compassion of the Tathāgata, he

develops great faith, trust, and confidence, he has no uncertainty or doubt, and so forth, and as his great compassion is as inconceivable as space, he considers it to be truly wondrous and extraordinary.”

4.359 Then, in order to clarify this further, the Lord spoke these verses:

4.360 “Rootless and without support
Is the awakening the Buddha has attained,
And he instructs all beings
In accordance with his understanding.

4.361 “Internally, the eye is empty.
Externally, forms are empty.
Tranquility and peace
Is the awakening the Buddha has attained.

4.362 “Sentient beings do not recognize
This tranquility and peace,
So having understood words and meanings,
He meets sentient beings with compassion. [F.39.b]

4.363 “Awakening is natural and radiant.
It is completely pure like the heavens.
As sentient beings do not know this,
He has compassion for them.

4.364 “Phenomena are not grasped
Or apprehended.
The Dharma the Buddha has realized
Is without abandonment, without exertion.
Sentient beings do not recognize this,
And so he has compassion for them.

4.365 “There are no attributes and no objects
From the perspective of the noble ones.
The awakening the Buddha has attained
Is not something that can be accessed by the immature.

4.366 “Ordinary beings have no knowledge of it;
Lacking wisdom, they are bound.
The Tathāgata acts with great compassion
Toward sentient beings.

4.367 “Being by nature unconditioned,
It has no birth and no cessation.

- It cannot be located,
And it is free of the three characteristics.
- 4.368 “The immature do not realize
That this is the nature of conditioned things.
With compassion he engages with them,
So that they may awaken to this principle.
- 4.369 “The body does not attain awakening,
Nor is it the mind that is awakened.
The body is by nature lifeless,
And the mind is just like an illusion.
- 4.370 “The immature do not realize
That this is the nature of the body and mind.
With compassion, therefore, he engages with them,
So that they may awaken to this principle.
- 4.371 “He reaches the great supreme summit, spontaneous awakening,
And seated at the tree of excellence, he beholds the world of sentient beings.
Thrown around in the wheel of existence, in the various states they wander.
Having seen this, the Buddha is stirred by intense compassion.
- 4.372 “They are driven by pride and conceit, bound by the web of views.
They see happiness in suffering, permanence in impermanence, and are
drawn toward beauty.
They hold the views of a self, of a being, of a life force.
When he sees this, the Buddha reaches out to them with intense compassion.
- 4.373 “The world of sentient beings is afflicted and hindered by the cataracts of
confusion,
Just as the sun does not appear and shine when obscured by a cover of
clouds.
When he sees this, the Buddha is filled with intense compassion and
pledges,
‘I will fill this world with the stainless light of wisdom.’
- 4.374 “They have fallen into the lower realms. They have lost their path and gone
astray. [F.40.a]
Sentient beings have descended to the hellish realms; they have become
animals and pretas. [MS.48.a]
When he sees this, the Buddha says, ‘I will show them the path
Followed by the victorious ones of the past,’ and reaches out with intense
compassion.

- 4.375 “He understands that phenomena are in accord with the principle of suchness,
Sky-like, unbound, and with no need for release.
He sees the beings who do not know this pure state of phenomena,
And so reaches out to them with unending compassion.⁵⁰
- 4.376 “This, Śāriputra, is the inconceivable great compassion of the Tathāgata, in which the bodhisatva has great faith, trust, and confidence, without uncertainty and doubt. The Tathāgata brings him pleasure, joy, and satisfaction, and as his great compassion is as inconceivable as space, he considers it to be truly wondrous and extraordinary. [B7]
- 4.377 “Śāriputra, what are the Tathāgata’s inconceivable unique buddha qualities, given which the bodhisatva has great faith, trust, and confidence, and so forth and considers them to be truly wondrous and extraordinary? Śāriputra, the Tathāgata has eighteen unique buddha qualities, and equipped with these qualities the Tathāgata roars a true lion’s roar in the assembly, asserts the state of the supreme bull, and turns the holy wheel that no ascetic, brahmin, god, or māra of this world has legitimately turned.
- 4.378 “What are these eighteen unique buddha qualities? Śāriputra, the Buddha does not err, and neither the immature nor the learned can legitimately accuse him of any bodily violation. Why is this? It is because the lords, the buddhas, are unerring in their bodily conduct. The Tathāgata conducts himself with grace. Looking ahead and all around, with graceful limbs, carrying his robes and bowl, he goes from place to place. He leaves and returns, [F.40.b] walks, stands, sits, and lies down, and enters and leaves villages and towns, without the soles of his feet touching the ground. Wherever he steps, thousand-spoked wheels appear on the ground, and sweet-smelling lotuses spring forth. The sentient beings who have been born as animals who come in contact with the feet of the Tathāgata enjoy comfort for seven nights, and when they pass away, they are reborn in the fortunate heavenly realms. Although his robes are not in contact with even four inches of the body of the Tathāgata, the wind named *the howler* is not able to stir them. The radiance of his body reaches as far as the Incessant Hell, filling the sentient beings there with pleasant sensations. Thus, Śāriputra, the Tathāgata makes no bodily errors. [MS.48.b]
- 4.379 “Likewise, Śāriputra, the Tathāgata makes no verbal errors, and neither the immature nor the learned can legitimately accuse him of any verbal violation. Why is this? Śāriputra, it is because the Tathāgata speaks when it is timely, he speaks authentically, he speaks truly, he speaks appropriately, and he speaks accurately. What he says is well stated. What he says is pleasing to all sentient beings. What he says is not repetitive. What he says is

meaningful and beautiful. When he utters even a single sound, it delights the minds of all sentient beings. It is thus said that the lords, the buddhas, truly make no verbal errors.

4.380 “Likewise, Śāriputra, the Tathāgata makes no mental errors, and neither the immature nor the learned can legitimately accuse him of any mental violation. Why is this? Śāriputra, the Tathāgata does not lose his focus. He performs all the activities of awakening without abandoning his commitment, and he does so with the unimpeded vision of knowledge. Thus the Tathāgata makes no mental errors, and he therefore teaches the Dharma so that sentient beings, too, may overcome their mental errors. This is the first of his unique buddha qualities.

4.381 “Moreover, [F.41.a] Śāriputra, the Tathāgata never makes any ill-considered noise that Māra and his retinue, the gods, or non-Buddhists might use against him. Śāriputra, the Tathāgata is neither noisy nor loud in response to anything. The Tathāgata is truly without addictions or anger, and he is not encouraged if sentient beings praise him, nor does he become agitated if sentient beings criticize him. The Tathāgata does not express regret or sorrow when any of his activities do not bring excellent results or achieve their intended aim. The Tathāgata does not quarrel with the world, and therefore the Tathāgata never makes any ill-considered noise. The Tathāgata is unaffected by strife, and he is without egotism, without attachment, without clinging, and free from all knots. These are the reasons the Tathāgata never makes any noise. [MS.49.a] And just as he does not make any ill-considered noise, he teaches the Dharma so that sentient beings, too, may avoid all types of ill-considered noise. This is the second of his unique buddha qualities.

4.382 “Moreover, Śāriputra, the Tathāgata never lacks awareness: he never experiences any confusion with regard to any phenomenon. Because of his liberative meditative states, his attainments of concentration, he is able to see all the mental activities and flickerings of sentient beings without obstruction, and thus he is free from confusion. He is undeluded when it comes to presenting teachings that accord with the merit of a particular individual. Since his knowledge that sees the past, the present, and the future is unobstructed, his command of meaning, objects, etymology, and eloquence is unflinching. Thus the Tathāgata himself is unflinching, and his knowledge sees the past, the present, and the future without obstruction. He therefore teaches the Dharma to all sentient beings without any lack of awareness. This is the third of his unique buddha qualities.

4.383 “Moreover, Śāriputra, the Tathāgata [F.41.b] does not become unfocused in his mind: whether he is walking, standing, sitting, lying down, eating, speaking, or remaining silent, the Tathāgata is constantly focused. He has

attained the penultimate profound state of concentration and remains in unobstructed meditation. There is no sentient being in any state of being, whether focused or unfocused, who is able to observe the mind of the Tathāgata, except with the Tathāgata's blessing. Thus, the Tathāgata remains always focused, and he therefore teaches the Dharma to sentient beings so that they might develop concentration. This is the fourth of his unique buddha qualities.

4.384 “Moreover, Śāriputra, the Tathāgata does not entertain preferences, which lead to unbalanced states of mind. How so? In the field of the Tathāgata there are no preferences, because his field is imperishable, like space. The Tathāgata has no preferences with regard to sentient beings because they are by nature indistinguishable. There are no preferences in the buddha field of the Tathāgata, because from the perspective of the knowledge of sameness, the totality of phenomena is indivisible. The Tathāgata has no preferences with respect to phenomena, because their actual nature is free from attachment. The Tathāgata does not favor beings who uphold morality, nor does he become angry with the immoral. He does not give benefits to those who provide service, nor does he reject those who act offensively. He is not indifferent to those who are receptive to training, nor does he have contempt for beings immersed in error. The Tathāgata stays balanced in relation to all phenomena, and so it is said that the Tathāgata does not entertain preferences. In this way, the Tathāgata [F.42.a] does not entertain preferences, and thus he teaches the Dharma to all sentient beings so that they may eliminate preferences. This is the fifth of his unique buddha qualities.

4.385 “Moreover, Śāriputra, the equanimity of the Tathāgata is not unconsidered. How so? The equanimity of the Tathāgata is related to the path of cultivation and does not exist without the path of cultivation. The equanimity of the Tathāgata is related to the cultivation of the mind, the cultivation of morality, [MS.49.b] and the cultivation of wisdom, and it does not exist without the cultivation of wisdom. The equanimity of the Tathāgata is connected with knowledge and does not exist in the presence of confusion. The equanimity of the Tathāgata is otherworldly and does not exist together with involvement in worldly matters. The equanimity of the Tathāgata is conducive to what is noble, and it is not conducive to what is ignoble. The equanimity of the Tathāgata sets the holy wheel in motion and does not abandon compassion for sentient beings. The equanimity of the Tathāgata comes from his own nature, not from that of others. Furthermore, Śāriputra, the equanimity of the Tathāgata is not elated or dejected. It is neither high nor low. It does not rest and is imperturbable. It is free from duality. It is beyond addition and subtraction. It considers the right moment

and does not transgress the temporal. It is imperturbable, unconceited, free of mental constructions, indiscriminating, not cultivated, nonconceptual, real, genuine, actual, not false, and not anything different. Such is his perfect equanimity, Śāriputra, and the Tathāgata teaches the Dharma to all sentient beings so that they may attain equanimity. This, Śāriputra, is the sixth of his unique buddha qualities.

4.386 “Moreover, Śāriputra, the zeal of the Tathāgata is never given up. What is meant by zeal here? [F.42.b] It is the zeal for wholesome conduct. What does that imply? It implies that the Tathāgata’s zeal for great love is never given up, his zeal for great compassion is never given up, his zeal to teach the Dharma is never given up, his zeal to train sentient beings is never given up, his zeal to bring sentient beings to maturity is never given up, his zeal for seclusion is never given up, his zeal to encourage others to become bodhisatvas is never given up, and his zeal for the Three Jewels to endure is never given up. The Tathāgata is not driven by zeal; knowledge is foremost. This is the zeal of the Tathāgata, and in order to instill the zeal for unsurpassed omniscience in all sentient beings, he teaches them the Dharma. This is the seventh of his unique buddha qualities.

4.387 “Moreover, Śāriputra, the vigor of the Tathāgata is never given up. This is what the vigor of the Tathāgata is like. His vigor is such that he never abandons beings who are responsive to training, and his vigor is such that he is never disheartened when he encounters those who wish to hear the Dharma. If the Tathāgata encounters someone who wishes to hear the Dharma, a suitable vessel for the Dharma who has the good fortune of not becoming weary when he hears the Dharma, then the Tathāgata does not turn away from this opportunity but teaches the Dharma continually, with no concern for food. Because of his concern for sentient beings, the Tathāgata will enter as many buddha fields as there are grains of sand of the river Ganges, and wherever there are beings to be trained by the Buddha, even just one, the Tathāgata will not display any sign of fatigue in body, speech, or mind. The Tathāgata remains serene in body, speech, and mind. He engages with vigor. He speaks highly of vigor. Through genuinely engaging with vigor, sentient beings will attain noble liberation, and it is that vigor that he extols to sentient beings. This, Śāriputra, [MS.50.a] is the eighth of his unique buddha qualities.

4.388 “Moreover, Śāriputra, [F.43.a] the Tathāgata’s awareness of all things in all ways and of all things at all times is never given up, because the Tathāgata’s awareness is free from distraction. How so? The moment the perfectly awakened Tathāgata became an unsurpassed, fully accomplished buddha, he could see the mindstreams of all sentient beings in the past, future, and present, and from the moment of his awakening, the awareness of the

Tathāgata has never been distracted. The knowledge of the Tathāgata, by which he knows the ways of sentient beings, will not be lost. The Tathāgata does not lose his awareness of the conduct of sentient beings in relation to the three types of sentient beings, their acquisition of their faculties, and the states of mind that motivate them. As he teaches the Dharma to sentient beings, the Tathāgata does not need to employ his awareness to recollect, contemplate, or analyze. He makes no mistakes. How can that be? It is because there is no deterioration in his awareness. Self-aware and undistracted, he teaches the Dharma to sentient beings. This, Śāriputra, is the ninth of the Tathāgata's unique buddha qualities.

4.389 "Moreover, Śāriputra, the concentration of the Tathāgata is never given up. The concentration of the Tathāgata is the sameness of all phenomena. It is the absence of any differences between phenomena. It is endowed with the actual nature of all phenomena. Why does the Tathāgata not lose his concentration? Whatever suchness is, that is what his concentration is like. Whatever his concentration is like, that is what suchness is. He rests in this sameness, and that is why he is 'concentrated.'⁵¹ The sameness of the very peak of attachment is the sameness of the very peak of nonattachment. The sameness of the very peak of anger is the sameness of the very peak of the absence of anger. The sameness of the very peak of confusion is the sameness of the very peak of the absence of confusion. [F.43.b] The sameness of the very peak of the conditioned is the sameness of the very peak of the unconditioned. The sameness of the very peak of saṃsāra is the sameness of the very peak of nirvāṇa. He actualizes this sameness, and that is why it is said that there is no deterioration in the concentration of the Tathāgata. How can that be? It is because his sameness is never given up; it is not corrupted. Further, although the concentration of the Tathāgata is not dependent on the eye and not dependent on the ear, the nose, the tongue, the body, or the mind, the Tathāgata does not lack faculties. His concentration is not reliant on the earth element. It is not reliant on the water, fire, or wind element. [MS.50.b] It is not reliant on the realm of desire, form, or formlessness. It is not reliant on this world, and it is not reliant on the world beyond. As it is not reliant on anything, it is never given up. Therefore, as the Tathāgata's concentration is never given up, he teaches the Dharma to all sentient beings in order that they may achieve this concentration. This, Śāriputra, is the tenth of the Tathāgata's unique buddha qualities.

4.390 "Moreover, Śāriputra, the wisdom of the Tathāgata is never given up. What is the wisdom of the Tathāgata?⁵² It is a full understanding of all phenomena. It is a knowledge that is unaffected by others. It is a knowledge that is able to make things clear for other sentient beings, for other people. It

is a knowledge that comes from skill in detailed, nondual⁵³ analysis. It is a knowledge that understands everything that is said. It is a knowledge that, by employing a single expression, is able to continue teaching for a hundred thousand eons. It is a knowledge that can alleviate the doubts that come from such questions as ‘how’ or ‘why.’ It is a knowledge that is always unimpeded. It is a knowledge that teaches by assigning one to whichever of the three vehicles is appropriate. It is a knowledge that comprehends sentient beings’ eighty-four thousand kinds of mental activity. It is a knowledge that can assign what is appropriate among the eighty-four thousand categories of teaching. This understanding of the Tathāgata is boundless and imperishable because his teaching with wisdom is imperishable. [F.44.a] Therefore, the wisdom of the Tathāgata is never given up, and he thus teaches the Dharma to sentient beings so that they may attain imperishable wisdom. This, Śāriputra, is the eleventh of his unique buddha qualities.

4.391 “Moreover, Śāriputra, the liberation of the Tathāgata is never given up. What is the liberation of the Tathāgata? The liberation of the śrāvakas lies in the fact that they follow only verbal expressions. The liberation of the pratyekabuddhas comes from their contemplation of conditions. The liberation of the lords, the buddhas, is their freedom from all sorts of clinging and ideas of duality. Liberation implies that one is not bound from the outset, one does not continue at the end, and one does not remain in one’s present state. It is freedom from grasping at the duality of eye and form. In the same way, it is freedom from grasping at the dualities of ear and sound, of nose and smell, of tongue and taste, and of body and physical objects. It is a liberation that is based on the absence of grasping and the absence of attachment. Knowledge is the natural luminosity of the mind, and that is why it is said that the wisdom inherent in a single moment of thought can lead to the realization of unsurpassed perfect awakening. As he is perfectly awakened, the Tathāgata teaches the Dharma to sentient beings. This, Śāriputra, [MS.51.a] is the twelfth of the Tathāgata’s unique buddha qualities.

4.392 “Moreover, Śāriputra, all the Tathāgata’s bodily activity is preceded by knowledge and accompanied by knowledge. The Tathāgata trains sentient beings by performing certain bodily activities. He trains sentient beings by speaking. He trains sentient beings by remaining silent. He trains sentient beings by consuming food. He trains sentient beings by means of his spiritual practice. He trains sentient beings by means of the major characteristics. He trains sentient beings by means of the minor marks. He trains sentient beings by means of his invisible crown protrusion, [F.44.b] by just being seen, by emitting radiance, by walking in a certain manner, and by entering and leaving towns. There is nothing in the conduct of the Lord

Buddha that does not lead to sentient beings being trained. Therefore, it is said that all the Tathāgata's bodily activity is preceded by knowledge and accompanied by knowledge. This, Śāriputra, is the thirteenth of the Tathāgata's unique buddha qualities.

4.393 “Moreover, Śāriputra, all the Tathāgata's verbal activity is preceded by knowledge and accompanied by knowledge. How so? The instructions that the lords, the buddhas, give are not useless. His prophecies are not trite. His utterances are well articulated. The speech of the Tathāgata is informative, instructive, not haughty, not base, not evasive, not stuttering, not dishonest, not harsh, not rough, and not inaccessible. It is soft, desirable, not dull, not fickle, not oppressive, not hurried, not frantic,⁵⁴ with correct pronunciation, articulate, beautiful, melodious, strong, clear, sonorous, friendly, sweet, helpful, delightful, honorable, splendid, immaculate, and clear. It is not defective, not confusing. It is glowing, unimpeded, coherent, illuminating, and straightforward. It is not feeble, not fragmented, not rattling. It brings joy. It leads to physical well-being. It leads to mental rapture. It pacifies desire. It pacifies anger. It eliminates confusion. It overcomes māras. It demolishes evil. It conquers opponents. It makes things known. It is the booming of drums. It delights the wise. It is like the sound of the song of the cuckoo, the sound of Indra, the sound of Brahmā, the sound of the waves of the ocean, the sound of clouds, the sound of the earth, the sound of the curlew, the sound of the cry of the peacock, the sound of the pheasant, the sound of geese, the sound of the swan, [F.45.a] the roar of the king of beasts, the sound of the lute, the guitar, drums, the conch, or cymbals. It is informative, instructive, intelligible, charming, worth paying attention to, profound, and not like the mindless bleating of sheep. It is what gives rise to the root of happiness and to the wholesome. Words and expressions are uncorrupted. Sentences are well formulated. Words and meanings are related. The words conform with the Dharma. They are timely, relevant, and not excessive. He teaches, knowing whose abilities are adequate and whose are not. It is ornamented with generosity. It is purified by morality. [MS.51.b] It is accomplished through patience. It burns with vigor. It is made pleasant by concentration. It is fulfilled through wisdom. Its provisions are love. Its compassion is unwearied. It shines with empathetic joy. It is fulfilled through equanimity. It provides one with the three vehicles. It keeps the lineage of the Three Jewels unbroken. It establishes on the path the three types of sentient beings. It purifies the three liberations. It cultivates truth. It cultivates knowledge. It is blameless in the eyes of the wise. It is praised by the noble. It is as immeasurable as space. It is endowed with the best of all qualities. This, Śāriputra, is the nature of the Tathāgata's speech, and this is

why it is said that all the Tathāgata's verbal activity is preceded by knowledge and accompanied by knowledge. This, Śāriputra, is the fourteenth of the Tathāgata's unique buddha qualities.

4.394 “Moreover, Śāriputra, all the Tathāgata's mental activity is preceded by knowledge and accompanied by knowledge. How so? The Tathāgata does not express himself through his mind. It is not by means of mental capacity or consciousness that the Tathāgata expresses his knowledge, that he becomes the lord of knowledge. The knowledge of the Tathāgata can engage with the minds of all beings. It adapts to the mentalities of all beings. [F.45.b] It is completely separate from the consciousness of all beings. It can reflect on all phenomena. In all concentrations, it is beyond the influence of others. It has transcended the idea of an object. It is free from conditioned arising. It is removed from the three forms of existence. It has transcended all forms of selfishness. It is liberated from all demonic patterns. It has left all illusion and deceit behind. It has abandoned all egoism and sense of possession. It is free of the cataracts of ignorance and confusion. It has fully cultivated the different aspects of the path. Like the heavens, it cannot be conceptualized. It is indivisible from the totality of phenomena. This, Śāriputra, is the way in which all the Tathāgata's mental activity is preceded by knowledge, and this, Śāriputra, is the fifteenth of the Tathāgata's unique buddha qualities.

4.395 “Moreover, Śāriputra, the Tathāgata's vision of knowledge has unimpeded and unobstructed access to the past. How does it have this unimpeded access? Śāriputra, whatever may or may not have occurred in the past, the Tathāgata knows these buddha fields and is able to recount them. Whatever may have occurred within these buddha fields, manifesting as grass, bushes, herbs, and woods, he is aware of it all. Whatever may have occurred within these buddha fields, manifesting as the bodies of sentient beings and labeled as sentient beings, he is aware of it all. Whatever may have occurred within the buddha fields of various kinds of beings, in various forms, he is aware of it all. However many buddhas may have appeared, however many teachings on the Dharma each of these tathāgatas may have delivered, he is aware of them all. However many beings may have gone through the training of the Śrāvakayāna, and however many may have gone through the training of the Pratyekabuddhayāna, he is aware of them all. He has detailed knowledge of the buddha fields. He has detailed knowledge of the community of mendicants. He has detailed knowledge of the lifespans of sentient beings, [F.46.a] and he has detailed knowledge of the bases of phenomena. He understands the process of inhalation and exhalation. He understands the pleasures of enjoying good food. The Tathāgata knows the processes of death and rebirth of every being in the past. He knows their various abilities, their various forms of conduct, and their various

inclinations. He knows their mental continua. He knows and is able to recount the states of mind that are continuous and the states of mind that arise. His knowledge stems from direct perception and from inference. One cannot find any mental patterns governed by the past in the Tathāgata. Such is the knowledge with which the Tathāgata teaches the Dharma faultlessly, adjusted to the inclinations of sentient beings. This, Śāriputra, [MS.52.a] is the sixteenth of the Tathāgata's unique buddha qualities.

4.396 “Moreover, Śāriputra, the Tathāgata's vision of knowledge has unimpeded and unobstructed access to the future. The Tathāgata knows all the tathāgatas who in the future will appear or disappear, who will come into existence or not come into existence. The Tathāgata knows the fires that will burn at the end of an eon, the waters that will churn and the winds that will rage. He knows the buddha fields that will manifest, the earth element that will be present within these buddha fields, the minute particles of dust that will exist, and the grass, bushes, herbs, and woods that will grow there. He knows the constellations of stars that will be there. He knows the lords, the buddhas, who will appear in the buddha fields, each and every one. He knows the pratyekabuddhas, the śrāvakas, and the bodhisatvas who will appear. He knows the edible enjoyments, the in-breaths and the out-breaths, the journeys, the dwellings, and the spiritual practices that will appear. [F.46.b] He knows the sentient beings who, being within the vast range of influence of any of the many tathāgatas, will be liberated through the Pratyekabuddhayāna or the Śrāvakayāna, and he knows the sentient beings who will be liberated through the Mahāyāna. He knows all this. He knows the places, the buddha fields—each and every one—where sentient beings will take birth, and the minds and mental states that appear and will appear. The Tathāgata knows all this. Even though the Tathāgata knows all this, the Tathāgata's future mental stability is not disturbed. With this insight into the future, the Tathāgata teaches sentient beings. This, Śāriputra, is the seventeenth of the Tathāgata's unique buddha qualities.

4.397 “Moreover, Śāriputra, the Tathāgata's vision of knowledge has unimpeded and unobstructed access to the present. How does it have this unimpeded access? Śāriputra, the Tathāgata knows the buddha fields in the ten directions in the present by means of three ways of counting. He knows all present phenomena. He knows all present bodhisatvas, as well as the śrāvakas and pratyekabuddhas of the present. He knows every present constellation of stars. He knows every present blade of grass, shrub, herb, and wood. [MS.52.b] He knows and can recount the whole present earth element in the ten directions down to the most finely crushed particles of dust. He knows and can recount the whole water element down to the tiniest drop of water as small as a hair's breadth. He knows and can recount

the whole fire element, flames that ignite and go out. He knows and can recount the whole wind element, which makes the realm of form effective. [F.47.a] He knows and can recount in minute detail the whole space element. He knows the diverse present realm of living beings. He knows the present realm of hell. He knows what causes one to be born there, and he knows what causes one to leave that state. He knows the present realm of animals. He knows what causes one to be born there, and he knows what causes one to leave that state. He knows the present spirit world governed by Yama. He knows what causes one to be born there, and he knows what causes one to leave that state. He knows the present realm of human beings, and he knows what causes death there. He knows the present realm of the gods. He knows what causes one to be born there, and he knows what causes death there. He knows the present mental continua of all sentient beings. He knows their states of affliction. He knows the state that is free from afflictions. He knows all the present sentient beings who can be trained, and he knows those who cannot be trained. This is what the Tathāgata knows, and still the Tathāgata does not entertain any notions of duality. Remaining in nonduality, he teaches the Dharma to all sentient beings. This, Śāriputra, is the eighteenth of the Tathāgata's unique buddha qualities.

4.398 “These, Śāriputra, are the eighteen unique buddha qualities that the Tathāgata possesses and with which he completely overwhelms his surroundings with fiery, magnificent, glorious, wondrous and extraordinary true qualities, glowing, glittering and shining as he travels throughout all the vast worlds in the ten directions. Śāriputra, these eighteen unique buddha qualities are therefore [MS.53.a] boundless. [F.47.b] Śāriputra, just as space is boundless, so, too, are these unique buddha qualities of the Tathāgata boundless. Śāriputra, if one could claim that there is a limit to space, then one could also claim that there is a limit to the unique buddha qualities of the Tathāgata. When the bodhisatva, the great being, learns of these unique buddha qualities of the Tathāgata, he develops great faith, trust, and confidence, and he has no uncertainty or doubt about them. They bring him pleasure, joy, and satisfaction, and as these qualities are as inconceivable as space he considers them to be truly wondrous and extraordinary.”

4.399 This is what the Lord said. After the Sugata had said this, he, the teacher, continued as follows:

4.400 “The leader is without error,
Unshakable in body, speech, and mind.
In this way, he teaches the Dharma to all living beings.
This is one of the leader's unique qualities.

- 4.401 "He does not become haughty or depressed.
He has overcome attraction and aversion.
He is unconflicted, free from strife.
This is one of the leader's unique qualities.
- 4.402 "The leader does not lose his awareness.
He knows the dharmas, the domain of liberation, in full.
He does not lose his analytical abilities.
This is one of the leader's unique qualities.
- 4.403 "He maintains his focus.
He is focused whether he is eating, walking, or sleeping.
He is not disturbed, and his perception is not like that of sentient beings.
This is one of the leader's unique qualities.
- 4.404 "The Sugata does not differentiate
Between universes, beings, and victorious ones
But has the same great intentions in all circumstances.
This is one of the leader's unique qualities.
- 4.405 "His disinterestedness toward them is well considered.
He cultivates the path of definitive certainty
And remains free from opinions and judgements.
This is one of the leader's unique qualities.
- 4.406 "His zeal for what is wholesome is never given up.
Out of compassion, the teacher is always continually engaged
In training the unlimited expanse of beings. [F.48.a]
This is one of the leader's unique qualities.
- 4.407 "His vigor never deteriorates,
Even when he sees that those to be trained are innumerable.
He trains them by means of body, speech, and mind.
This is one of the leader's unique qualities.
- 4.408 "Once he has realized awakening on the seat of awakening,
His awareness does not disappear
The Dharma he realized is not something to be known.
This is one of the leader's unique qualities.
- 4.409 "He does not conceptualize or maintain judgements.
He remains in the sameness of spontaneous focus,
And his concentration does not rely on any phenomena.
This is one of the leader's unique qualities.

- 4.410 “The leader gives instruction with wisdom.
He knows the activities of all beings
And speaks the Dharma according to their inclinations.
This is one of the leader’s unique qualities.
- 4.411 “The liberation of the śrāvakas comes through words,
That of the pratyekabuddhas through contemplating conditions.
Beyond clinging, unstained like the sky,
The equanimity of the buddhas is inconceivable.
- 4.412 “Mind primordially unbound, [MS.53.b]
Mental continua naturally liberated,
This liberation is the Dharma that he teaches.
This is one of the leader’s unique qualities.
- 4.413 “He maintains his spiritual practice, keeping his gaze lowered
When standing, walking, or entering towns.
The luminosity of all the buddhas’ characteristics and marks
Comes from their engagement with the training.
- 4.414 “When he sends out his light, which strengthens all beings,
Many millions of living beings experience joy.
Touched by the light, they are trained.
This is one of the leader’s unique qualities.
- 4.415 “He spontaneously expresses a single sound,
And sentient beings hear sound appropriate to their inclinations.
His speech is heard like an echo.
This is one of the leader’s unique qualities.
- 4.416 “For the Sugata there is no mental activity;
The leader’s acts are performed through knowledge,
And with knowledge he engages with the inclinations of sentient beings.
This is one of the leader’s unique qualities. [F.48.b]
- 4.417 “He genuinely applies meditative concentration
And is unswayed by any mental proliferation.
He remains in space-like equilibrium.
This is one of the leader’s unique qualities.
- 4.418 “Through his knowledge, he has unlimited access
To all phenomena that took place in the past.
He knows all the various different creatures in minute detail.
This is one of the leader’s unique qualities.

- 4.419 “Whatever may or may not occur
In future times,
The Buddha knows completely all that is spoken
Among beings, in buddha fields, and by victorious ones.
- 4.420 “His mind does not become scattered
When he looks into the future.
He sees the Dharma that is suitable for sentient beings.
This is one of the leader’s unique qualities.
- 4.421 “The Victorious One has unimpeded knowledge
Of all the paths traversed in the present.
The domain of the leader is like the heavens.
This is one of the leader’s unique qualities.
- 4.422 “The eighteen unique qualities of the Tathāgata
Expressed here are inconceivable.
The devoted bodhisatva has faith
In the sky-like state of the Tathāgata.
- 4.423 “Śāriputra, these are the Tathāgata’s eighteen unique buddha qualities, and
with them the tathāgata, arhat, fully accomplished Buddha roars a true lion’s
roar in the assembly, asserts the state of the supreme bull, and turns the holy
wheel that no ascetic, brahmin, god, or māra in this world has legitimately
turned.
- 4.424 “Śāriputra, given these ten inconceivable qualities, a bodhisatva with firm
devotion has great faith, trust, and confidence in the Tathāgata. He has no
uncertainty or doubt about them. The Tathāgata brings him pleasure, joy,
and satisfaction, and he considers him to be truly wondrous and
extraordinary.” [B8]
- 4.425 *This is the fourth chapter, “The Inconceivable Tathāgata.”*

5.

CHAPTER 5: LOVE, COMPASSION, EMPATHETIC JOY, AND EQUANIMITY

5.1

“Now, Śāriputra, [F.49.a] the lords, the buddhas, consider a bodhisatva with such firm devotion to be a suitable vessel. They consider him to be a suitable vessel for the cycle of teachings contained within *The Collected Teachings on the Bodhisatva*. They consider him to be a suitable vessel for the Buddhist teachings, and they reveal to him the path of the bodhisatva when he approaches them. Therefore, Śāriputra, [MS.54.a] one should understand things by means of this cycle of teachings. The lords, the buddhas, consider a bodhisatva with such firm devotion to be a suitable vessel. They consider him to be a suitable vessel for the cycle of teachings contained within *The Collected Teachings on the Bodhisatva*. They consider him to be a suitable vessel for the Buddhist teachings, and they reveal to him the path of the bodhisatva when he approaches them.

5.2

“At one time, Śāriputra, a great many eons ago, uncountable, inconceivable, innumerable eons upon innumerable eons ago, a tathāgata, arhat, fully accomplished buddha by the name of Mahāskandha appeared in the world. He was perfect in wisdom and conduct, and he was a sugata, a knower of the world, an unsurpassable guide for those who wished to train, a teacher of gods and men, awakened, a lord. When he himself attained realization and accomplishment through his superior abilities, he surpassed the world with its gods, with its māras, with its brahmā gods, with its various classes of ascetics and brahmins—the world with its gods, human beings, and asuras. He taught the Dharma, which is excellent in the beginning, excellent in the middle, excellent in the end, and accurate in meaning and well expressed, and he reveals the life of purity that is simple, complete, perfect, and pure. Śāriputra, with the tathāgata, the arhat, the fully accomplished Buddha Mahāskandha, there was a great assembly of seven

thousand two hundred billion śrāvakas. All of them were arhats who had eliminated defilements, were free from vices, [F.49.b] and had reached the very highest level of complete mastery of the mind.

5.3 “At that time, Śāriputra, there was a just king by the name of Vijitāyus who ruled according to the Dharma. The capital city of King Vijitāyus was named Vijitadhvaṅga, and his royal residence was rich, prosperous, pleasant, abundant, delightful, and filled with throngs of people. Now, Śāriputra, King Vijitāyus had a son by the name of Vīryacarita, who had previously developed roots of virtue, served past buddhas, venerated a hundred thousand million billion buddhas in the past, and was beautiful, handsome, pleasant, and possessed the most wonderful and splendid features. Śāriputra, Prince Vīryacarita once went on an outing accompanied by his harem, and the tathāgata, the arhat, the fully accomplished Buddha Mahāskandha, aware that this prince was truly a suitable vessel for the cycle of teachings contained within *The Collected Teachings on the Bodhisatva*, that Prince Vīryacarita was truly a suitable vessel for the Buddhist teachings, sought out Prince Vīryacarita in the park where he was staying. When he arrived there, he took his seat in midair [MS.54.b] and revealed the path of awakening to Prince Vīryacarita.

5.4 “ ‘What is the path of awakening? To exert oneself in love and in the perfections and to employ the methods for bringing people together—this is what is called *the path of awakening*. What does having love for all sentient beings entail? Young prince, the bodhisatva’s love extends throughout the whole of the realm of sentient beings. How extensive is the realm of sentient beings? The realm of sentient beings is as extensive as the realm of space. Young prince, consider this. There is nothing that is not encompassed by the realm of space, and likewise, young prince, there is [F.50.a] not a single sentient being among the classes of beings who is not encompassed by the bodhisatva’s love. Young prince, just as the realm of sentient beings is immeasurable, so is the bodhisatva’s cultivation of love immeasurable. Therefore, young prince, just as space is unlimited, sentient beings are unlimited. Just as sentient beings are unlimited, the bodhisatva’s love is unlimited. Neither the earth element, young prince, nor the water element, the fire element, or the wind element is greater than the realm of sentient beings.

5.5 “ ‘I will illustrate this for you, young prince, so that you may reach an understanding of how immeasurable the realm of sentient beings is. Young prince, imagine that the worlds to the east, as numerous as the grains of sand in the river Ganges, those to the south, the west, the north, and the intermediate directions, and those above and below—the worlds in the ten directions as numerous as the grains of sand in the river Ganges—all

became nothing but a single great ocean. Imagine then that sentient beings as numerous as the grains of sand in the river Ganges gathered, and each took from the ocean a drop of water as small as the tip of a hair split into one hundred parts. Imagine that sentient beings as numerous as the grains of sand in the river Ganges gathered, and each took from the ocean two drops of water as small as the tip of a hair split into one hundred.⁵⁵ Imagine that sentient beings as numerous as the grains of sand in the river Ganges gathered, and each took from the ocean three drops of water as small as the tip of a hair split into one hundred parts. Young prince, this would deplete the water element, but there would still be no measure or limit to the realm of sentient beings.⁵⁶ This, young prince, is how immeasurable, how unlimited, the realm of sentient beings is, and it is all encompassed by the love of the bodhisatva. What do you think young prince? Is it possible to definitively grasp the immeasurable root of virtue that is the cultivation of love?

5.6 “He replied, ‘Certainly not, Lord. [F.50.b] Certainly not, Sugata.’

5.7 “ ‘This, young prince, is how immeasurable the cultivation of great love, the root of virtue for the bodhisatvas, the great beings, is. With this love, young prince, one guards oneself and becomes a source of benefit for others. As it is the highest form of abstention from malice, it is free from destructive malice and anger. As it overcomes faults, it is free from the tendency toward desire. As one’s vision becomes immaculate, one can discern all erroneous faults. [MS.55.a] As one does not burn to obtain pleasures of the body, speech, or mind, one has no tendency toward exploiting others. One is free from all fear, and one lives according to the noble path. One is tranquil when faced with abuse and insults. One remains untouched by conflict. One does not resort to sticks and weapons. One accumulates beneficial nonmaterial riches.⁵⁷ One rejoices in the liberation of sentient beings. One is free of any form of anger. One does not engage in hypocrisy, manipulation, fraud, or extortion. One is generous with one’s possessions, with favors, and with praise. One is honored by Śakra and Brahmā. One is adorned by one’s own radiance. One is praised by the learned. One protects all those who are immature. One follows the holy path. One is unaffected by the realm of desire. One is focused on the path of liberation. One incorporates all vehicles into one’s practice. Everything that one manifests through one’s meritorious activity is unsurpassed. One is adorned with the thirty-two characteristics and with the minor marks. All inferior and imperfect abilities have been discarded. One travels along all paths that lead to bliss and nirvāṇa. One has turned away from the lower realms and the eight states of misfortune. One takes delight in the pleasures of the Dharma. One rejoices in all pleasures, in possessions, influence, and kingship. One practices generosity by being even-minded toward all sentient beings. One is free from biased opinions.

[F.51.a] One's path of complete proficiency in morality provides protection from all bad conduct. One teaches with the power of patient acceptance, and one is free from all egotism, haughtiness, and arrogance. One applies unshakeable vigor, and correct practice leads to emancipation. One bases oneself in the liberative meditative states, the attainments of concentration. One gives rise to the cause that is wisdom, and love comes through taking hold of learning. One overcomes one's own opinions and the opinions of others, and one eliminates māras and vices. One takes care to be amiable when performing the spiritual practices connected to getting up, standing, sitting down, and sleeping, and one eliminates all arrogant ingrained concepts. Love, anointed with fragrant scents, anointed with modesty and humility, is what overcomes all states of misfortune, all the vices, and all the lower realms. Great love is what protects all who live. One shuns one's own happiness, and one's concern is to provide happiness for all sentient beings.

5.8 “ ‘Young prince, the love of the śrāvakas is self-centered, but the love of the bodhisatvas embraces all sentient beings. Young prince, the love of the bodhisatvas, in whom the mind of awakening has arisen for the first time, has sentient beings as its object. The love of the bodhisatvas, who are engaged in practice, has phenomena as its object. The love of the bodhisatvas, who are proficient in patient acceptance, has no object. This, young prince, is how the love of the bodhisatvas, the great beings, is described. When this love has firmly taken root in the bodhisatva, it encompasses all sentient beings.

5.9 “ ‘Young prince, what is the great compassion of the bodhisatva like? A desire for the unsurpassed state of genuine awakening, young prince, is a prerequisite for the great compassion of the bodhisatva. [F.51.b] Young prince, just as breathing in and out is a prerequisite for a person's ability to live, so, too, is great compassion a prerequisite for the bodhisatva to engage with the Mahāyāna. Young prince, just as, out of all precious items, it is the precious wheel that is the prerequisite for one to be a king of the entire world, so, too, young prince, out of all the buddha qualities, it is great compassion that is the prerequisite for the bodhisatva. [MS.55.b] With this great compassion, one does not abandon any sentient being.

5.10 “ ‘Young prince, how is it that the bodhisatva engages with sentient beings with great compassion? Young prince, the bodhisatva sees that sentient beings are bound by the view of self-entity and that they are caught up in a variety of different views. With great compassion for sentient beings, the bodhisatva vows to teach them the Dharma so that they may destroy this restrictive view of self-entity. Furthermore, young prince, the bodhisatva sees that sentient beings follow what is incorrect and mistaken, believing that what is impermanent is permanent, that what is suffering is happiness,

that what is without self has a self, and that what is impure is pure. The bodhisatva develops great compassion for these sentient beings and vows to teach them the Dharma so that they may discard what is incorrect and mistaken.

5.11 “ Moreover, young prince, the bodhisatva sees that sentient beings are overcome by perverse desires, that they make sexual advances toward their mothers and their sisters. The bodhisatva then thinks, “What an unworthy state these worldly people will descend into. They are adept at blabbering. They are filled with immodesty. How is it that, when they have lain as a seed within their mother’s womb and taken birth through her vagina, they can then indulge in desire toward her? How can they have illicit sexual relations with their sisters, who have come from the same womb as themselves? [F.52.a] How terrible! These sentient beings are lost. They are corrupted. They are destroyed. They are smitten by desire. They are smitten by confusion. They are smitten by unknowing. They have gone astray from the Dharma and are stuck in non-Dharma. They practice the way of adversity. They are within range of hell. They are within range of the animal realm. They are within range of the spirit world governed by Yama. They are within range of the wrong path.”

5.12 “ Young prince, take the example of a jackal who night after night is hunted by dogs along a precipice near a charnel ground and falls screaming over this precipice. Young prince, sentient beings are just like this jackal. Young prince, take the example of a blind person being hunted by dogs along a precipice. Young prince, sentient beings are like this blind person. Young prince, take the example of a pig who lives in a filthy place and has to eat filth. Young prince, sentient beings are just like this pig. Indeed they are when they treat their mother or their sister like a wife. The bodhisatva develops great compassion for these sentient beings and vows to teach them the Dharma, so that sentient beings smitten by vice, under the influence of Māra, captured and bound by the noose of Māra, who have fallen into the swamp of desire, may eliminate all desire.

5.13 “ Moreover, young prince, the bodhisatva sees that sentient beings are clouded by the five obscurations. Pierced by the arrows of desire, addicted to and driven by the six sense fields, they end up grasping at attributes and grasping at marks when their eyes see form. They end up grasping at attributes and grasping at marks when their ears encounter sounds, when their noses encounter smells, when their tongues encounter tastes, and when their bodies encounter physical objects. [MS.56.a] How much anger and mutual animosity these sentient beings feel. When their aim is profit, they do not even recognize their friends. [F.52.b] They will kill one another to stop anyone gaining an advantage over them. How immensely listless and

indolent are these sentient beings. They are feeble, restless, and covered by the cataracts of ignorance. They are false. How occupied are these sentient beings with feeling guilty. Their minds are so strongly affected by worrying about the future. How bound are these sentient beings by doubt. They have no confidence in the profound Dharma. The bodhisatva develops great compassion for these sentient beings and vows to teach them the Dharma so that they may overcome all the hindrances.

5.14 “ Moreover, young prince, the bodhisatva sees that sentient beings are smitten by pride, smitten by arrogance, smitten by haughtiness, smitten by conceit, smitten by the pride of superiority, smitten by the pride of inferiority, and smitten by pride in their faults. They think of themselves as superior to the lowly. They look at themselves and think, “I am better than my peers.” They relate to the body as a self, and so forth, and they relate to consciousness as a self. They think of the incomprehensible as something they can comprehend. They do not give due recognition to those who deserve it. They do not honor those who deserve honor. They do not give respect to those who are advanced in age.⁵⁸ They do not obey their teachers. They do not ask the learned about what is wholesome and what is unwholesome, what to rely on and what not to rely on, what is to be practiced and what is not to be practiced, what is reproachable and what is irreproachable. They do not ask about what the path is, about what concentration is, or about what liberation is. They think of themselves in terms of “I am the greatest, I am superior.” The bodhisatva develops great compassion for these sentient beings and vows to teach them the Dharma so that they may overcome all forms of pride.

5.15 “ Moreover, young prince, the bodhisatva sees that sentient beings are bound by the fetters of craving. They are slaves to craving, occupied with wives, sons, and daughters. They are seized by troubles [F.53.a] and are occupied with meaningless things. They are occupied with the intricacies of cyclic existence, stuck on the road that leads to hell, to the animal realm, and to the spirit world governed by Yama. They are held fast by the bonds of becoming, and they lack independence and autonomy. The bodhisatva develops great compassion for these sentient beings and vows to teach them the Dharma so that they may develop independence and autonomy, so that they may obtain whatever gives them pleasure, and so that they may progress toward nirvāṇa.

5.16 “ Moreover, young prince, the bodhisatva sees that sentient beings are deprived of spiritual friends and surrounded by evil friends. He sees that under the influence of evil friends, they engage in unwholesome activities, such as taking life, taking what is not given, sexual misconduct, lying, slander, harsh words, inane chatter, covetousness, maliciousness, and

wrong views. The bodhisatva develops great compassion for these sentient beings and vows to teach them the Dharma so that they may encounter spiritual friends, so that they may cease to engage in unwholesome activities, and so that they may begin to engage in the ten wholesome forms of conduct.

5.17 “ ‘Moreover, young prince, the bodhisatva sees that sentient beings are hampered by delusion. They are covered by the obscuring, blinding cataracts of ignorance [MS.56.b] and cling to ideas such as a self, a being, a life force, a creature, a human being, a man, a soul, a person, someone who acts, someone who experiences, a sense of *me*, and a sense of *mine*. The bodhisatva develops great compassion for these sentient beings and vows to teach them the Dharma so that they may purify the noble eye of wisdom and eliminate all tendencies toward maintaining views.

5.18 “ ‘Moreover, young prince, the bodhisatva sees that sentient beings take pleasure in cyclic existence. The bodhisatva develops great compassion for these sentient beings and vows to teach them the Dharma so that they may be freed from the executioner, the five skandhas, [F.53.b] so that they may find their way out of the dense forest of cyclic existence, and so that they may escape from all three realms.

5.19 “ ‘Moreover, young prince, the bodhisatva sees that sentient beings are disturbed like sedge or reeds, crooked, and adept at deception. He sees that they roam violently from this world to other worlds, and from other worlds to this one. He sees that they are inclined toward continuing to visit the five states of existence and have no inclination to travel toward nirvāṇa. The bodhisatva develops great compassion for these sentient beings and vows to teach them the Dharma so that they may uncover the entrance to nirvāṇa.

5.20 “ ‘And so, young prince, when the bodhisatva sees the realm of sentient beings, he engages with them compassionately in ten different ways. His great compassion is unrelentingly engaged, as it comes from his resolve. His great compassion is without complacency,⁵⁹ as it is well founded in sincere resolve. His great compassion is honest and not artificial, as it is based on the path. His great compassion does not deceive, as it is firmly founded in a nondeceptive motivation. His great compassion is such that it does not involve arrogance,⁶⁰ as it is founded in an attitude of respect and reverence for all sentient beings. His great compassion is concerned with protecting others, as it is based on the fact that he has purified his mind. His great compassion is such that it is firm in its wisdom, as it is based on a stable mind that is free of mental fluttering. His great compassion is such that it discards personal happiness, as it is based on generously sharing happiness with others. His great compassion is such that he can carry the burdens of all

sentient beings, as it is founded on a firm sense of vigor. Young prince, [F.54.a] the compassion of the buddhas functions in these as well as other ways.

5.21 “ ‘Young prince, anyone who truly applies the Mahāyāna truly applies great compassion. This is why it is called *great compassion*. To practice generosity, to practice morality, to practice patient acceptance, to practice vigor, to practice meditation, and to practice wisdom is to have great compassion. This is why it is called *great compassion*. To practice the application of mindfulness and to practice genuine renunciation is to have great compassion. This can be extended to apply to all terms such as faculties, powers, the factors of awakening,⁶¹ the path, acts that are the root of supreme joy, [MS.57.a] the successive states of absorption, and the ten wholesome forms of conduct. It is great compassion when one’s practice is furnished with self-arisen knowledge. This is why it is called *great compassion*. When someone who truly applies the Mahāyāna acts on his own, when he does good deeds, when he acts without altering anything, when he does anything for sentient beings, if he has great compassion he will meet whatever needs sentient beings have. This is why it is called *the great compassion of the bodhisatvas, the great beings*. With such great compassion, the bodhisatva, the great being, sees sentient beings and the states they are in, and when he is in their presence, he develops a loving and compassionate attitude.

5.22 “ ‘What is the empathetic joy of the bodhisatvas like? It is to be mindful and attentive, glad, and enthusiastic, and to take joy in wholesome conduct. It is to not be discouraged, to be undaunted and unwearied, and to rid oneself of any dissatisfaction in relation to all wholesome forms of conduct. It is to engage joyously with all things and to have a joyous mind, a satisfied body, a stimulated intellect, and elated thoughts. It is to applaud and delight in the body of the Tathāgata. It is to delight in the search for the splendor of major characteristics and minor marks. It is to delight in the Dharma [F.54.b] and not become weary when listening to it. It is to delight in the progress that is made by following the Dharma. It is to be elated by the joy of the Dharma. It is to be without anger toward sentient beings. It is to take joy in awakening and to feel inclined toward the illustrious teachings. It is to have a motivation that is removed from that of the limited vehicle. It is to have defeated miserliness. It is to be joyful toward those in need. It is to take joy in renunciation. It is to be kind and affectionate toward those who are immoral. It is to always appreciate those who uphold good moral conduct. It is to keep one’s moral conduct pure, and to delight in the fact that this alleviates and frees one from all the fears of the lower realms. It is to rejoice and be patient with others when confronted with insults and offensive language. It is to

remain joyously undisturbed and patiently bear it when one's hands, feet, eyes, and head are being cut to pieces. It is to joyfully have reverence for one's teachers.⁶² It is to joyfully bow to and venerate one's superiors. It is to always have a joyful smiling demeanor toward those in need. It is to joyfully keep a nonaggressive demeanor when one engages in conversation with interest. It is to rejoice in the absence of hypocrisy, manipulation, and extortion. It is to rejoice when there is a connection with the essential Dharma.

5.23 " 'It is to be just as fond of the bodhisatvas as one is of one's mentor. It is to be just as fond of the teachings as one is of oneself. It is to be just as fond of the tathāgatas as one is of one's own life. It is to be just as fond of the teachers as one is of one's parents. It is to be just as fond of all sentient beings as one is of one's own child. It is to be just as fond of the masters as one is of one's own eyes. It is to be just as fond of spiritual progress as one is of one's own head. It is to be just as fond of the perfections as one is of one's hands and feet. It is to be just as fond of those who preach the Dharma as one is of all one's riches. It is to be just as fond of seeking the Dharma as one is of medicine. It is to be just as fond of encouragement and reminders as one is of a doctor.

5.24 " 'This, young prince, is what is called *empathetic joy*. The bodhisatvas, the great beings, who have this kind of stable empathetic joy always take great delight in searching for the Dharma. [F.55.a] They do not weary of following the training in the bodhisatva's way of life.

5.25 " 'What is the equanimity of the bodhisatvas like? There are three aspects of equanimity. What are they? They are equanimity in the face of afflictive emotions, equanimity with regard to concern for oneself versus others, and remaining equanimous when it is called for.

5.26 " 'What is equanimity in the face of afflictive emotions? It is to remain unexcited when one is praised and not become depressed when one is criticized. It is to not become complacent concerning one's possessions and not become upset when one is unable to acquire new things. It is to be equanimous with respect to those who are moral and those who are immoral. It is to not be overly fond of fame and not be discouraged when one is disgraced. It is to not let oneself be hurt by blame [MS.57.b] and to be realistic when receiving approval. It is the ability to relate to pain and the ability to keep in mind that happiness is temporary. It is to abandon attachment and to shun anger. It is to think of friends and foes as equal. It is to not consider good and bad actions as different. It is to not discriminate between dear ones and enemies. It is to not give different recognition to those who are articulate and those who are not. It is to not give different recognition to those who are attentive and those who are not.⁶³ It is to not be attached to pleasant speech

and not become angry at unpleasant speech. It is to endure pleasure and pain equally. It is to have the same care for other sentient beings as for oneself. It is to have no concern for one's body or one's life. It is to have the same respect for beings who are lower, higher, or in between. It is to consider those with status and those without status as equal by nature. It is to maintain one's own true purity when faced with truth and falsehood. In this way, young prince, the bodhisatva remains equanimous when faced with challenges.

5.27 “ ‘What is equanimity with regard to concern for self versus others? It is to remain equanimous when the flesh of one's major and minor limbs is being chopped off. [F.55.b] It is to not wish for or chase after experience when having the flesh of one's major and minor limbs chopped off, but to remain in equanimity. What is meant by *equanimity* is being patient in two ways: to adjust one's body and to adjust one's speech to any situation.⁶⁴ What is meant by *equanimity* is not sustaining the two wounds, not letting oneself be wounded with respect to the eye or with respect to form, and so forth, and not letting oneself be wounded with respect to the intellect or with respect to mental phenomena. What is meant by *equanimity* is not being wounded or hurt. What is meant by *equanimity* is not being affected when one is wounded. What is meant by *equanimity* is the twofold patience: with oneself and with others. What is meant by *equanimity* is relating to those who are helpful and to those who are not in the same way. Equanimity is the supreme way to avoid disputes. Equanimity is to comprehend one's own mind. Equanimity is to analyze the self. Equanimity is to not hurt anyone. The equanimity of the bodhisatvas is to keep a concentrated focus. For the lords, the buddhas, however, the equanimity of the bodhisatvas, the great beings, is not acceptable. Why is that? It is because the bodhisatva keeps himself perpetually engaged and occupied, always concerned with his search for the wholesome, and he will engage in the practice of equanimity only when it is called for.

5.28 “ ‘What does it mean to practice equanimity when it is called for? It is to be unconcerned⁶⁵ with sentient beings who are not suitable vessels. It is to be unconcerned with those who do not have the proper kind of engagement. It is to be unconcerned when faced with loss, blame, disgrace, and pain. It is to be unconcerned with those whose destiny it is to follow the Śrāvakayāna. It is to be unconcerned with upholding morality when one is being generous. It is to be unconcerned with being generous when one upholds morality. [F.56.a] It is to be unconcerned with being generous, moral, or vigorous when one is practicing patient acceptance. It is to be unconcerned with practicing morality when one is being vigorous. It is to be unconcerned with

perfecting generosity when one is practicing meditation. It is to be unconcerned with keeping a focus on the five perfections when one is applying wisdom. This is what *practicing equanimity when it is called for* means.

5.29 “ Thus, what is meant by *equanimity* is remaining uninvolved with the phenomena that one should not get involved with. The bodhisatva, the great being, practices equanimity toward all unwholesome things, with this firm foundation.

5.30 “ This then, young prince, is what is known as *the love, compassion, empathetic joy, and equanimity that the bodhisatvas, the great beings, have when they relate to all sentient beings.*’

5.31 “In this way, Śāriputra, the Lord, the Tathāgata Mahāskandha, [MS.58.a] explained love, compassion, empathetic joy, and equanimity in great detail to the diligent young prince. He explained the six perfections using descriptions and illustrations. What are these six perfections? They are the perfection of generosity, the perfection of morality, the perfection of patient acceptance, the perfection of vigor, the perfection of meditation, and the perfection of wisdom, and he explained them in great detail using descriptions and illustrations.⁶⁶ When he had heard all this, the diligent young prince began to exert himself in the perfections.”

5.32 *This is the fifth chapter, “Love, Compassion, Empathetic Joy, and Equanimity.”*

6.

CHAPTER 6: THE PERFECTION OF GENEROSITY

6.1

“Now, Śāriputra, how does one practice the perfections? Śāriputra, there are six perfections that bodhisatvas engage in when they practice the bodhisatva path. What are these six perfections? They are the perfection of generosity, the perfection of morality, the perfection of patient acceptance, the perfection of vigor, the perfection of meditation, and the perfection of wisdom.

6.2

“What is the perfection of generosity? Śāriputra, the bodhisatva gives support to ascetics, brahmins, and the wretched. He gives food to those in need of food, [F.56.b] drink to those in need of drink. He gives vehicles, clothes, fragrance, garlands, ointments, shelter, utensils, medicine for the sick, light, music, male and female servants, gold, jewels, pearls, gems, conches, crystals, and coral. He gives horses, elephants, chariots, parks, hermitages, sons, daughters, wives, treasure, grain, stocks, storerooms, and all the pleasures enjoyed by the kings of the four continents. He gives all his joys and amusements, and he gives his hands, feet, ears, nose, eyes, head, flesh, blood, marrow, and bone. There is not a single worldly object that he will not part with for those in need.

6.3

“He gives that gift as purified because of ten features. What are they? The bodhisatvas’ generosity does not provide for inappropriate pleasures. The bodhisatvas’ generosity does not inflict harm on sentient beings. The bodhisatvas’ generosity does not come from intimidation or fear. The bodhisatvas’ generosity does not discourage renunciation. The bodhisatvas’ generosity is not superficial. The bodhisatvas’ generosity does not discriminate between sentient beings. The bodhisatvas’ generosity is not a gesture of flattery. The bodhisatvas’ generosity is not a gesture of animosity. The bodhisatvas’ generosity is not a means to acquire land. The bodhisatvas’

generosity does not involve denigrating sentient beings, thinking that they are unworthy recipients. These, Śāriputra, are the ten features by means of which the bodhisatva gives that purified gift.

6.4 “Śāriputra, he gives that gift as purified because of ten features. What are they? The bodhisatvas are not generous because they wish to ripen the fruits of their actions. [F.57.a] The bodhisatvas are not generous with improper motives. [MS.58.b] The bodhisatvas are not generous without the proper resolve.⁶⁷ The bodhisatvas do not become exhausted by being generous. The bodhisatvas are not generous because they are encouraged to be. The bodhisatvas do not regret their generosity. The bodhisatvas are not sorry for their generosity. The bodhisatvas are not generous as a way to honor those who uphold morality. The bodhisatvas are not generous as a way to chastise those who behave badly. The bodhisatvas are not generous because they wish to obtain something. These, Śāriputra, are the ten features by means of which the bodhisatva gives that purified gift.

6.5 “Śāriputra, he gives that gift as purified because of ten features. What are they? The bodhisatvas do not give reproachfully. The bodhisatvas do not give with their faces averted. The bodhisatvas do not give in distress. They do not express anger, envy, or malice when they give. They do not give without veneration. They do not avoid giving personally. They do not give less than is appropriate. The bodhisatvas do not give with a desire that anything in particular will occur. These, Śāriputra, are the ten features by means of which the bodhisatva gives that purified gift.

6.6 “Śāriputra, he gives that gift as purified because of ten features. What are they? There is no bodhisatvas’ generosity that is not firm. There is no bodhisatvas’ generosity that is already included. The bodhisatvas’ generosity is not broken. It is not a generosity that is reliant on others. It is not a generosity that is less than what would be considered little. It is not a generosity that delights in the physical, in pleasure, or in power. The bodhisatvas are not generous out of a longing to be born as any of the gods, as Śakra, Brahmā, [F.57.b] or a protector of the world. The bodhisatvas do not aspire to generosity at the level of a śrāvaka or a pratyekabuddha. The bodhisatvas’ generosity is not despised by the learned. There is no bodhisatvas’ generosity that is not dedicated to omniscience. These, Śāriputra, are the ten features by means of which the bodhisatva gives that purified gift.

6.7 “Further, Śāriputra, he gives that gift as purified because of ten other features. What are they? If the giving is done for the purpose of escaping the conditioned and reaching the unconditioned, then, Śāriputra, the bodhisatva gains ten advantages from being generous. What are they? By giving food he will gain perfect vitality, eloquence, happiness, power, and status. By

giving drink he will gain the complete removal of all afflictions and craving. By giving vehicles he will gain perfect possessions that will bring him pleasure. By giving clothes he will gain perfect modesty, humility, and a golden complexion. By giving fragrances and garlands he will gain perfect fragrance-anointed morality, learning, and concentration. By giving pleasant fragrances, powders, and ointments he will gain a perfectly energetic and sweet-smelling body. By giving flavors [MS.59.a] he will experience the most exquisite tastes in the world and gain the perfect characteristics of a great man. By giving shelter he will gain a perfect resting place, a shelter, a sanctuary, an abode, and a refuge for all sentient beings. By giving medicine for the sick he will gain the perfect complete happiness of immortality without aging and death. By giving various utensils [F.58.a] he will gain the perfect tools conducive to awakening, the complete Dharma. Śāriputra, when the bodhisatva who longs for awakening is generous in this way, he will obtain these ten advantages.

6.8 “Śāriputra, there is a further set of ten advantages that the bodhisatva will gain. What are they? By giving lamps he will gain a tathāgata’s five kinds of perfect, pure vision. By giving music he will gain perfect, pure divine hearing. By giving all types of precious substances—gold, jewels, pearls, gems, conches, crystals, and coral—he will gain the perfect, complete thirty-two characteristics of a great being. By giving a variety of different kinds of riches and various kinds of flowers he will gain the perfect complete eighty minor marks. By giving horses, elephants, and chariots he will gain vast tracts of land. By giving parks and hermitages he will gain the perfect complete liberative meditative states, the attainments of concentration. By giving treasure, grain, stocks, and storerooms he will gain the perfect complete treasury of all precious Dharma teachings. By giving male and female servants, workers, or laborers he will gain perfect complete freedom, independence, and spontaneous knowledge. By giving sons and daughters he will gain what he wants, what he longs for and desires: perfectly complete supreme full awakening. By giving all the resources of the kings of the four continents, [F.58.b] the bodhisatva will gain the perfect knowledge of omniscience, with all supreme qualities. These, Śāriputra, are the ten advantages he will obtain.

6.9 “If he gives in this manner, Śāriputra, the bodhisatva who gives and longs for awakening will gain a further ten advantages. What are they? By giving the pleasures of the five senses he will gain perfectly pure morality, concentration, wisdom, liberation, and insight into the knowledge of liberation. By giving up all joys and amusements he will gain the perfectly pure joys and amusements of the true Dharma. By giving his legs he will gain the completely perfect legs of Dharma that carry one toward the seat of

awakening. By giving his hands he will gain the hand of Dharma, the most perfect means of giving to all sentient beings. By giving his ears and nose he will gain completely perfect unimpaired senses. By giving his major and minor limbs he will gain the perfect complete body of a buddha with supreme, irreproachable limbs. By giving his eyes he will gain the perfectly pure eye of the Dharma that has unobstructed access to all sentient beings. By giving his flesh and blood he will gain perfect experience of the way all sentient beings rely on the belief that the body and life force have an essence when in fact they are without essence. By giving his bones he will gain perfect attainment of the unbreakable vajra body. By giving the supreme limb, his head, the bodhisatva, the great being, will gain perfect realization, supreme and unsurpassed omniscient knowledge, truly outstanding in the three realms. Śāriputra, when the bodhisatva [MS.59.b] who longs for awakening is generous in this way, he will obtain these advantages, [F.59.a] the perfect characteristics of a buddha.

6.10 “Śāriputra, the learned bodhisatva of profound wisdom longs for unsurpassed perfect awakening from mundane concerns. He longs for deathlessness. He longs for the essential. He longs for awakening. Śāriputra, the bodhisatva who longs for nirvāṇa gives away material things, but as he takes supreme perfect awakening as his support, there are in fact no mundane concerns that he has to give up;⁶⁸ there are in fact no worldly objects that he has to give up.

6.11 “Śāriputra, take the example of a farmer who, relying on a dry piece of land,⁶⁹ works the land with an ox, making furrows in the soil made fertile by the divine rain, and then plants seeds. By basing his survival on the plow, the various conditions that are put in place will eventually yield gold and silver for him. They will result in a variety of other things. Why is this? Śāriputra, it is because there is nothing like the wealth of grain. Likewise, Śāriputra, eventually, in due time, the bodhisatva will accomplish unsurpassed perfect awakening by relying on the material world.

6.12 “Śāriputra, take the example of a cow who is fed moist and dry hay and who drinks cold and warm water. It will produce milk, which can be fermented into yogurt or churned into butter. Likewise, Śāriputra, the bodhisatva, the great being, gives material worldly objects, and as he takes unsurpassed perfect awakening as his reference point, he will become a king of the entire world, even though he does not desire it. He will even attain the state of Śakra and Brahmā. Through his mastery of those three states, he will accomplish the ten stages of the bodhisatva path. He will attain the ten powers and the four kinds of confidence. He will manifest the eighteen unique buddha qualities that are the result of a thousand deeds. He will manifest perfect speech with sixty characteristics that is the result of a

thousand deeds. [F.59.b] He will manifest the unique characteristic of a great being that is the result of a hundred deeds. He will develop a crown protrusion that is the result of two hundred deeds. He will manifest the blast of the conch shell of the great Dharma of the tathāgatas complete with a hundred features and qualities. He will display an unbroken, faultless, even row of white teeth with ten million features and a hundred thousand qualities. Then, Śāriputra, he will have reached the goal of tathāgatahood, the ripened fruit of tathāgata actions.

6.13 “Śāriputra, as he has given rise to a loving mind and is generous, giving to those who request it, he develops a mental state that is as vast as the grains of sand in the river Ganges are numerous, and he therefore accomplishes the unique, unbroken concentration of a buddha. Dwelling in this concentration, the tathāgata, arhat, fully accomplished Buddha will manifest a hundred concentrations as Ganges-like streams from each of the pores of his body. As a tathāgata, Śāriputra, he has mastered all types of magical techniques.

6.14 “These are the buddha qualities, Śāriputra, that are the outcome of training according to the way of the bodhisatva and that he will take hold of as a tathāgata, as he has been generous with worldly material objects. Śāriputra, longing for the deathless, longing for the essential, longing for awakening, [MS.60.a] longing for nirvāṇa, the bodhisatva gives material worldly objects. So, Śāriputra, you ought to take to heart that this is the way of things, that the bodhisatva will realize unsurpassed perfect awakening by relying on the material world.

6.15 “At one time, Śāriputra, a great many uncountable, inconceivable, innumerable eons upon innumerable eons ago, a tathāgata, arhat, fully accomplished buddha by the name of Bhāṅgīraṣi, appeared in the world. He was perfect in wisdom and conduct, and he was a sugata, [F.60.a] a knower of the world, an unsurpassable guide for those who wished to train, a teacher of gods and men, awakened, a lord. Now, Śāriputra, the Lord, the Tathāgata Bhāṅgīraṣi, reached the ripe age of ten thousand. Śāriputra, the Tathāgata Bhāṅgīraṣi had a hundred thousand mendicants, arhats who had eliminated the vices, who possessed powers and had reached the very highest level of complete mastery of the mind—a great assembly of śrāvakas.

6.16 “At that time, Śāriputra, there was a weaver by the name of Sūtracunaka. He was beautiful, handsome, pleasant to behold, and possessed an abundance of excellent and splendid features. The Lord, the Tathāgata Bhāṅgīraṣi, was dwelling in an area that was not very far from his place of work. When the day’s work was ended and he was on his way home in the evening, it was always his habit to visit the Lord, the Tathāgata Bhāṅgīraṣi, and offer him some woven fabric. He would then proclaim, ‘Lord, as I make this offering of woven fabric through your inspiration, may I, Lord, be able to

develop in future all the necessary roots of virtue to become a tathāgata, an arhat, a fully accomplished buddha.’ As a consequence of having made one thousand five hundred gifts of woven fabric, he did not fall into the lower realms for five hundred million eons. With these roots of virtue, he enjoyed the state of a king of the entire world for a billion eons. With these roots of virtue, he enjoyed the powerful state of Śakra for a billion eons. With these roots of virtue, gentle and agreeable acts of a beginner, he pleased a billion buddhas. [F.60.b] He constantly honored, worshiped, and venerated all of them and supplied them with flowers, incense, perfumes, garlands, ointments, aromatic powders, clothes, parasols, banners and flags, robes, and offerings of food, beds, seats, medicine for the sick, and utensils. Then, after incalculable eons, he fully realized the unsurpassable state of full awakening. He appeared in the world as a tathāgata, arhat, fully accomplished buddha by the name of Susaṃgrhita. He was perfect in wisdom and conduct, and so forth, awakened, a lord. He remained for two hundred million eons and had two thousand million billion śrāvakas, arhats who had eliminated defilements, who were free from vices, who possessed powers, and so forth, and who had reached the very highest level of complete mastery of the mind—a great assembly of śrāvakas. He established fifty million bodhisatvas in the state of unsurpassed perfect awakening. He taught the Dharma, [MS.60.b] benefitting uncountable, innumerable sentient beings, and then passed into nirvāṇa. After this lord had attained final nirvāṇa, the true Dharma remained for a thousand years, and his relics were spread far and wide, just as my relics, Śāriputra, will be spread far and wide after I pass into final nirvāṇa.

6.17 “You should observe, Śāriputra, that it was because of his motivation for giving the cloth that he in turn could eventually accomplish the qualities of the Buddha. Śāriputra, it is the motivation that is great, and not the gift. Giving a great gift, Śāriputra, without the proper motivation, is simply crude. However many gifts one might give, one’s mind will not be purified.

6.18 “You should observe, Śāriputra, that it is in relying on the material world that everything is accomplished. The learned bodhisatva, Śāriputra, will perform acts of great generosity with few things. What he does is superior because it is done with the power of knowledge. It is vast because it is done with the power of wisdom. It is immeasurable because it is done through the power that comes from dedicating.”

6.19 Then, in order to clarify this point further, the Lord went on to speak these verses:

6.20 “They are not generous out of desire for physical objects,
Or out of desire for pleasure or for heaven, [F.61.a]
But out of desire for unsurpassed supreme awakening.

- Thus even a little generosity is multiplied.
- 6.21 “They never wish for glory or fame,
For agreeable words, followers, or comfort.
They have no interest in death or rebirth.
Thus even a little generosity yields great results.
- 6.22 “They give food, drink, and clothing
Without being interested in any of the states of existence of this world.
One who is generous and who seeks out the door to the deathless
Can find it in a gift as small as the tip of a hair.
- 6.23 “They are not haughty, they are not arrogant.
They give up all falsity and miserliness,
Never showing any sign of laziness.
In this way they bring benefit to the world.
- 6.24 “Having discarded royalty, a life of riches and abundance,
Their minds are set on nothing else.
When one gives, the most supreme satisfaction is attained.
For one who gives away and relinquishes, awakening is not hard to reach.
- 6.25 “Like the affection parents have for their child,
Such is theirs for those in need, for the whole world.
Those who make the most of supreme awakened conduct
Are never miserly when they give.
- 6.26 “They show no anger no matter what they see,
But continue conversing as they would have before.
They are always friendly to those who are unfriendly,
And grant fearlessness to those who are afraid.
- 6.27 “From those who ask, they do not conceal
Anything they might possess.
It is always the Dharma that they wish for;
They have no interest in power.
- 6.28 “They always speak of renunciation,
Giving the gift of Dharma.
What is it apart from pleasure
That one who seeks power longs for?
- 6.29 “They do not seek pleasures or power,
And they have no interest in the joys of heaven.
The celebrated ones are generous,

Searching for the awakening of a buddha.

- 6.30 “They are quick to abandon the self
And the hoarding of other valuables,
But they will never ever abandon
Supreme awakening.
- 6.31 “The wise ones have no interest in the body,
Nor are they drawn toward possessions.
“They have no interest in heaven either,
And they are not drawn toward nirvāṇa.
- 6.32 “They do not put too much stock
In praise they might receive.
Those who know the path and are skilled in the path [F.61.b]
Long for freedom from existence.
- 6.33 “This, Śāriputra, is the perfection of generosity of the bodhisatvas, the great
beings, and by engaging in this perfection of generosity, the bodhisatvas
train in the bodhisatva path.” [B9]
- 6.34 *This is the sixth chapter, “The Perfection of Generosity.”*

7. CHAPTER 7: THE PERFECTION OF MORALITY

- 7.1 “What is the perfection of morality of bodhisatvas, great beings, like? [MS.61.a] How do bodhisatvas conduct themselves when they practice the bodhisatva path? Śāriputra, the conduct of bodhisatvas is good in three ways. What are these three ways? They are good bodily conduct, good verbal conduct, and good mental conduct. Now, what does good bodily conduct imply? Śāriputra, good bodily conduct implies that a bodhisatva abstains from taking life, abstains from taking what is not given, and abstains from sexual misconduct. Moreover, Śāriputra, good verbal conduct implies that a bodhisatva abstains from lying and abstains from slander, harsh words, and inane chatter. Finally, good mental conduct implies that a bodhisatva is not covetous, is without malice, and holds right views.
- 7.2 “He reflects, ‘What is good bodily conduct, good verbal conduct, and good mental conduct?’ He reflects, ‘The acts of the body that should not be carried out are taking life, taking what is not given, and sexual misconduct. This is what is meant by *good bodily conduct*.’ What about good verbal conduct? He reflects, ‘The verbal acts that should not be carried out are lying, slander, harsh words, and inane chatter. This is what is meant by *good verbal conduct*.’ What about good mental conduct? He reflects, [F.62.a] ‘The acts of the mind that should not be carried out are being covetous, being malicious, and holding wrong views. This is what is meant by *good mental conduct*.’
- 7.3 “He then investigates whether the abstention from acts of body, speech, or mind can be conceived of. Through sincere investigation he comes to see that it is impossible to conceive of the abstention from acts of body, speech, or mind as being, for example, blue, yellow, red, white, crimson, crystal, or silver. It is not something that can be perceived by the eye, the ear, the nose, the tongue, the body, or the mind. Why? It does not arise, is not created, does not occur, and is not engaged with; it cannot be understood as being performed by someone. His conclusion will be that morality is not

conditioned in any way, and anything that is not conditioned is not something that can be conceived of. Something that cannot be conceived of is not something one can apply oneself to. In this way, he does not focus on the morality of good conduct. In the same way, he does not focus on someone who is moral or on the morality to which he applies himself. When he has seen this, the view of self-entity will not arise in him, as it is the view of self-entity that leads one to be intent on analyzing morality and immorality. When he has seen this, he is thoughtful in his commitments, his observances, his practices, and his responsibilities, as it is through thoughtful conduct that one comes to be known as a moral individual. However, he does not cling to the idea of a self, and he does not cling to the idea of another, so his morality is never given up; his morality remains untarnished. [F.62.b] Clinging to the idea of a self leads to clinging to the idea of morality, but one who does not cling to the idea of a self does not cling to the idea of morality. One who does not cling to the idea of morality does not violate the training, and as they do not violate their training, neither will they violate their morality, although they will still not cling to it. The reason they do not cling to it is that [MS.61.b] they know that all phenomena exist in relation to other phenomena. That which exists in relation to other phenomena has no self, and when there is no self, what is there to cling to?"

7.4 The Lord then went on to speak these verses:

7.5 "Maintaining purity of body, purity of speech,
And purity of mind, always keeping his conduct pure,⁷⁰
Abiding at all times with his discipline pure,
A bodhisatva like this is known as one who is moral.

7.6 "There are ten wholesome forms of conduct
That the learned bodhisatva will follow.
By avoiding the acts of body, speech, and mind that they proscribe,
The learned one practices morality.

7.7 "Something that has not been done, that does not occur, and that is not
expressed
Has no color, nor indeed any shape.
Something that has neither color nor shape
Is not something that can be conceived. It cannot be apprehended.

7.8 "As morality, therefore, is always unconditioned and never made up,
It is not something that can be seen by the eye.
Neither can it be perceived by the ear, the nose,
The tongue, the body, or the mind.

- 7.9 “What the senses cannot perceive
Cannot possibly inspire compassion.
When he sees pure morality in this way,
He will never cling to the idea of morality.
- 7.10 “He will not be conceited, thinking of himself as moral,
And he will not guard his morality with a selfish attitude.
Someone who practices the bodhisatva path maintains his morality
By guarding his morality without having any conception of morality.
- 7.11 “One who does not nurture the view of self-entity
Will never tend toward views.
One who holds no views will not be biased,
Arrogantly distinguishing between morality and immorality.
- 7.12 “The practice of one who is committed to the Dharma
And adheres to its principles is inconceivable. [F.63.a]
One who is moral has a good foundation and will guard his morality well.
He will be involved with nothing else.
- 7.13 “Understanding no self means not clinging to morality—
Where there is no self, neither will there be morality.
I say that those who are arrogant about themselves and their morality
Will always be victims of fear.
- 7.14 “The one who teaches no self is not conceited about morality.
The one who teaches no self does not rely on morality.
The one who teaches no self does not focus on morality.
The one who teaches no self does not conceptualize morality.
- 7.15 “The morality of someone who does not consider himself
To be a moral person is undeteriorated, untarnished.
Where there is no self there is no conception of morality.
This is the profound wisdom of the path of awakening.
- 7.16 “The morality of one who has confidence is such
That he will never let his discipline falter.
The morality praised by the noble ones
Does not involve clinging to any idea of any phenomena.
- 7.17 “The immature, who are stuck in the idea of a self,
Guard their discipline, thinking they are moral.
But the fruit of their labors will only be
The inability to escape the three lower realms.

- 7.18 “Those who have abandoned the idea of a self
Do not entertain notions of *I* and *mine*.
They do not consider themselves to be moral,
And they need have no more fear of falling into the lower realms.
- 7.19 “One who understands the practice of morality in this way
Will certainly not come to regard anything as immoral.
As no self can be found within the three forms of existence,
Why even look for morality and immorality?
- 7.20 “Śāriputra, there are ten attitudes that the bodhisatva who practices morality will adopt. What are these ten attitudes? He adopts an attitude of faith. He adopts an attitude of vigor. He has strong yearning. He trusts in the complexity of actions and the ripening of their fruits. He shows respect to his teachers. He serves his gurus. He is attentive in the presence of his teachers. [MS.62.a] He is fully committed to his search for the Dharma. He has no concern for his body or his life in his pursuit of awakening.⁷¹ [F.63.b] These, Śāriputra, are the ten attitudes that the bodhisatva who practices morality will adopt. When he masters these ten practices, he will have perfected wholesome practice.⁷² What is wholesome practice? It is to follow the three kinds of good conduct, that is to say, good bodily, verbal, and mental conduct. Basing himself on these three kinds of good conduct, the bodhisatva, the great being, applies himself to the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*. This will lead to awakening.”
- 7.21 This is the way things are, and concerning it the following verses were recited:
- 7.22 “He applies himself to wholesome bodily conduct,
Which is praised by the buddhas,
And he serves the noble ones
From whom he learns.
- 7.23 “He shows great respect to those
Who apply themselves to the teaching.
In order to be able to help all sentient beings,
He maintains a loving mind, free of envy.
- 7.24 “He guards his speech
And speaks no unfriendly word.
Those who are filled with inspiration
Will never speak a harsh word.
- 7.25 “His thoughts are gentle,

And he has no evil desires.
With a mind of love and devotion,
He constantly examines the way things are.

- 7.26 “He listens to the Dharma,
The teachings of the Victorious One, with devotion.
One who is devoted to the Dharma
Will quickly attain awakening.
- 7.27 “Relying on these ten practices, the bodhisatva applies himself to the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, honoring and serving his teacher to the extent that he would even be willing to give up his water flask.
- 7.28 “Furthermore, Śāriputra, the bodhisatva cultivates ten thoughts. What are these ten thoughts? ‘How terribly diseased this body is! Its elements are in constant imbalance, as if ravaged by poison. It is very painful. It is full of flaws. It is full of imbalances, boils, blisters, infections, rashes, wind, bile, and phlegm. It is like a disease. It is like a boil. It is like a thorn. It is like a stream. It is like a wound. [F.64.a] It is unstable, feeble, insubstantial, weak, decrepit, transient, and temporary, and it will end up in the charnel ground. Therefore, I will put this insubstantial body to good use.’
- 7.29 “This is the first thought the bodhisatva cultivates, and so he applies himself to *The Collected Teachings on the Bodhisatva*, honoring and serving his teacher to the extent that he would even be willing to give up his water flask.”
- 7.30 This is what the Lord said. After the Sugata had said this, he, the teacher, continued as follows:
- 7.31 “The four elements are in disarray,
Interacting with one another other
As if they were ravaged by a terrible poison,
Bringing about a great deal of disease.
- 7.32 “Diseases of the eyes,
Disorders of hearing and taste,
Tooth decay, and infections of the lips—
These and other things affect the body.
- 7.33 “Disorders, boils, and blisters,
Infections and rashes—
These and various other diseases
Affect embodied beings.
- 7.34 “This body is like a sickness.

- It is like a growing pustule.
This body is a wound, [MS.62.b]
Transient and temporal.
- 7.35 “It will meet its end in the charnel ground.
It is impermanent, unstable, and transient.
This body is full of pus,
diseased and ruined.
- 7.36 “I will therefore put it to good use,
This body full of pus,
Decaying and transient,
And turn it into the cause of the body of awakening.
- 7.37 “By means of this pus-filled body,
Overflowing with pollutants,
The body of awakening,
The inconceivable embodiment of the Dharma, is realized.
- 7.38 “There is no other way
I can attain such a body,
Which offers shade from the burning heat
And protects one from the cold.
- 7.39 “One’s being will eventually
Be overcome by old age and death.
But one who is able to endure all kinds
Of physical hardships of cold and heat
Can make use of the opportunities of this human state
To attain the supreme body.
- 7.40 “I will show reverence
To those in this world who are esteemed gurus [F.64.b]
And put this insubstantial body
To good use.
- 7.41 “This then, Śāriputra, is the first thought the bodhisatva cultivates, and so he
applies himself to the cycle of teachings contained in *The Collected Teachings
on the Bodhisatva*, honoring and serving his teacher to the extent that he
would even be willing to give up his water flask.
- 7.42 “Furthermore, Śāriputra, the bodhisatva cultivates the following thought:
‘How insubstantial this body is! It is constantly becoming dilapidated,
threadbare, and worn out, getting broken or crushed, decaying, and being
destroyed.’

7.43 “Śāriputra, however many pots, large or small, a potter makes, they will all eventually break. In the same way, Śāriputra, this insubstantial body will eventually break. It will break as easily as an unfired pot. Śāriputra, however many leaves, flowers, and fruits may hang on the branches of a tree, they will all eventually fall to the ground. In the same way Śāriputra, this insubstantial body is ready to fall to the ground like ripe fruit. Śāriputra, however many dewdrops hang on the tips of blades of grass, none of them will last very long; they will vanish when the sunlight hits them. In the same way Śāriputra, just like a dewdrop this insubstantial body will not last long. Śāriputra, however much froth may accumulate on the oceans, in rivers, and in streams, it has no substance and is by nature fragile. So it is, Śāriputra, with this insubstantial body. It is by nature fragile, just like froth. Śāriputra, just as raindrops in the sky appear and vanish one after the other, this body, Śāriputra, is insubstantial and fragile by nature, like a raindrop. ‘Therefore, I will put this insubstantial body to good use.’

7.44 “This is the second thought the bodhisatva cultivates, and so he applies himself to the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, honoring and serving his teacher to the extent that he would even be willing to give up his water flask.”

7.45 Then, [F.65.a] in order to clarify this point further, [MS.63.a] the Lord went on to speak these verses:

7.46 “A potter makes pots
Out of clay
That will all eventually break.
The lives of sentient beings are like this.

7.47 “Leaves, flowers, and fruit
Hanging on the branches of a tree
Will all find themselves falling to the ground.
The lives of mortals are like this.

7.48 “Dewdrops on the tips of blades of grass
Will be no more
The instant sunlight hits them.
The lives of mortals are like this.

7.49 “Just like fragile froth
Accumulating in rivers and streams,
The body is extremely fragile,
Insubstantial, like froth.

7.50 “Just as raindrops

Appear in the sky
And disappear again just as quickly,
So, too, is this body insubstantial.

7.51 “Those who conceive of the insubstantial as substantial
And conceive of the substantial as insubstantial
Do not realize what is substantial
And remain stuck in the sphere of mistaken ideas.

7.52 “Those who understand that the substantial is substantial
And that the insubstantial is insubstantial
Will realize what is substantial
And remain within the sphere of correct ideas.

7.53 “In order to find out what is substantial,
I will even give up my water flask.
Thinking in this way, he makes good use
Of his insubstantial body.

7.54 “This, then, Śāriputra, is the second thought the bodhisatva cultivates, and so he applies himself to the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, honoring and serving his teacher to the extent that he would even be willing to give up his water flask.

7.55 “Furthermore, Śāriputra, the bodhisatva cultivates the following thought: ‘For a long time I had no spiritual friends. Influenced by evil friends, I was lazy, I had little vigor, I was idle and stupid and held wrong views, and so I did not pay proper attention to making offerings and sacrifices and performing the fire ritual. I thought that there would be no consequences to the good and bad actions I carried out, and I was overcome by temptations. In this way I developed many bad habits, and as a result of these unwholesome habits [F.65.b] I had to endure terrible states of existence. In the preta realm I was not able to rely on those who are worthy of veneration. As a preta I had charcoal for sustenance, and for many years, many hundreds of years, many thousands of years, many hundreds of thousands of years, I did not even hear the word *water*, much less come in contact with it. In this kind of state, I had no inclination to serve those who are worthy of veneration. Now that I have attained this fortunate state and my motivation is good, I will dedicate my life to those who are worthy of veneration. I will honor the teachers and apply myself to the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, with no concern for my body or my life.’

- 7.56 “This is the third thought the bodhisatva cultivates, and so he honors and serves his teacher to the extent that he will even be willing to give up his water flask.”
- 7.57 The Lord then spoke these verses:
- 7.58 “A friend to whom you are devoted
Is someone that you serve.
By serving someone again and again,
You will become like them.
- 7.59 “Influenced by evil friends,
I abandon friends who bring me benefit,
And I become lazy, with little vigor, [MS.63.b]
Envious, jealous, and false.
- 7.60 “Things such as generosity
Have been abandoned completely,
And I will certainly end up
In a terrible state of existence as a preta.
- 7.61 “For a long time I will find myself
In a dreadful, shadowy cycle.
Seized by hunger and thirst,
I will suffer incredible pain.
- 7.62 “For a great many thousands of years
I will not even hear the word *water*,
And, having no regard for those who are worthy of veneration,
I will not encounter any opportunities to develop.
- 7.63 “The situation in which I now find myself
Is something that is very difficult to attain.
It is through having served my teacher
That I have obtained this fortunate opportunity.
- 7.64 “I have abandoned evil friends.
I have met with virtuous friends,
And so with no concern for my body or my life,
I will work toward awakening.
- 7.65 “Filled with faith in the teachers,
The gurus, those who are worthy of honor, [F.66.a]
I will honor them and praise them
In order to realize awakening.

- 7.66 “This then, Śāriputra, is the third thought the bodhisatva cultivates, and so he applies himself to the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, honoring and serving his teacher to the extent that he would even be willing to give up his water flask.
- 7.67 “Furthermore, Śāriputra, the bodhisatva cultivates the following thought: ‘For a long time I had no spiritual friends. Surrounded by evil friends, I was lazy, I had little vigor, I was idle and stupid, and I had the sort of opinions, the sort of tendencies, and the sort of convictions that led me to believe that it would not be evil, and that there would be no evil consequences, if I injured sentient beings, if I left them crying and wailing as I slapped and beat them, completely enveloped by anger. In this way I developed many bad habits, and as a result of these unwholesome habits I had to endure terrible states of existence. In the realm of animals I was not able to rely upon those who are worthy of veneration, and as a camel, a cow, or a donkey I had to live on grass, be beaten with sticks, suffer fear, work against my will, and be used as a pack animal. In this kind of state I had no inclination to serve those who are worthy of veneration. Now that I have attained this fortunate state, and now that my motivation is good, I will honor the teachers and apply myself to the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, with no concern for my body or my life.’
- 7.68 “This is the fourth thought the bodhisatva cultivates, and so he honors and serves his teacher to the extent that he will even be willing to give up his water flask.”
- 7.69 This is the way things are, and concerning it the following verses were recited:
- 7.70 “For a long time,
Being ignorant of the noble path,
One ends up as a camel or an ass
And has to undergo great suffering.
- 7.71 “As I have gained a human state,
I will act in a virtuous way
In order to attain awakening—
This is the way of the wise.
- 7.72 “I will apply myself with devotion
To the teachings of the Buddha,
And in order to reach awakening [F.66.b]
I will honor and serve the teachers.
- 7.73 “For inconceivable eons in the past,
I have wandered cyclic existence,

- Using my senses in pointless ways,
And I did not seek out those who are worthy of veneration.
- 7.74 “I abandoned spiritual friends
And constantly relied on evil friends.
Following their teachings,
I have had to endure states of misfortune again and again. [MS.64.a]
- 7.75 “I have been responsible for trapping, enslaving, beating,
And killing. As a result of this,
I have been born in the animal realm
And undergone the suffering brought about by my harmful actions.
- 7.76 “Having ended up in unfortunate states of existence,
As a camel, a cow, or an ass,
I have been beaten with sticks and put to work,
Without the opportunity to rely on spiritual friends.
- 7.77 “I have attained something very rare, a human state.
I have met with spiritual guides, and I am in an ideal place.
Encountering such an opportunity is as difficult and rare
As the example that involves surfacing through a hole.⁷³
- 7.78 “I will conduct myself with a noble mind,
Taking care to control my body and speech,
And apply my whole being unwaveringly
In pursuit of spiritual friendship.
- 7.79 “My gurus, my teachers, are those
Who bring about the arising of the mind of awakening in me.
They teach the excellent way of supreme awakening,
So I will serve these mentors with love.
- 7.80 “With various kinds of ointments,
Various kinds of perfumes and powders,
With piles of fabric and flowers,
I will honor the best of men.
- 7.81 “To the buddhas who reside in the ten directions,
Who work for sentient beings, who see the ultimate truth,
Shining with golden radiance,
Whose appearance is unfathomable, I will pay reverence.
- 7.82 “Making a lavish offering of worldly objects
To the buddhas, the charioteers of men,

Will purify the path of awakening
And enable me to reach the seat of awakening.

7.83 “This then, Śāriputra, is the fourth thought the bodhisatva cultivates, [F.67.a] and so he applies himself to the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, honoring and serving his teacher to the extent that he would even be willing to give up his water flask.

7.84 “Furthermore, Śāriputra, the bodhisatva cultivates the following thought: ‘For a long time I had no spiritual friends. Surrounded by evil friends, I was lazy, I had little vigor, I was idle and stupid, and I had the sort of opinions, the sort of tendencies, and the sort of convictions that led me to believe that even if one were to engage in the wicked acts of piling up the flesh of all sentient beings, and of squeezing the flesh of all living creatures together, no evil would be involved, that no evil would come from that. I believed that even if one were to give all sentient beings enough gifts to fill all the oceans, no good would be involved, that no good would come from that. I believed that even if one were to kill enough sentient beings to fill an ocean, if one were to cut up their bodies, no evil would be involved, that no evil would come from that. Because of these beliefs, I was not able to distinguish between good and evil. Relying on evil ideas and overcome by confusion, I developed many evil, unwholesome habits, and as a result of these unwholesome habits I had to endure terrible lower states of existence, such as hell. In the hell realm I was burned, I swallowed embers, and I experienced only sharp suffering, torture, and destruction, and eventually I died. For many hundreds of thousands of years I did not even hear the word *pleasant*, much less experience anything pleasant. In this kind of state I had no inclination to serve those who are worthy of veneration. Now that I have attained this fortunate state and my motivation is good, [MS.64.b] I will dedicate my life to those who are worthy of veneration, and I will serve the teachers with no concern for my body, my life or my honor.’ [F.67.b]

7.85 “This is the fifth thought the bodhisatva cultivates, and so he applies himself to the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, honoring and serving his teacher to the extent that he would even be willing to give up his water flask.”

7.86 The Lord then spoke these verses:

7.87 “Spending time with evil friends,
One ends up being deceived by evil thoughts.
Relying on evil views,
One engages in evil acts.

7.88 “ ‘No good will come

- From satisfying with food and drink
As many beings
As would fit into all the oceans.
- 7.89 “ ‘No evil will come
From killing and mutilating
As many beings as would fill
All the oceans.’
- 7.90 “Adhering to evil views like these,
Over and over again,
One will be cast into terrible hells
Where nothing but unrelenting heat awaits.
- 7.91 “One will be cast into the three lower realms
For thousands of existences,
Having no regard for the perfect Buddha,
Who is a guide for the world.
- 7.92 “Now that the excellent one is present in the world,
Now that I have heard his words
And have attained a human existence,
I will act in virtuous ways.
- 7.93 “It is difficult to attain the human state.
It is difficult to be born as a mortal man.
It is difficult to hear the true Dharma.
It is difficult to for a buddha to appear.
- 7.94 “With difficulty I have become a human being,
A life I cannot be certain to hold on to.
A buddha has arisen,
And I have received teachings from an omniscient victorious one.
- 7.95 “Never again will I engage
In evil acts of body, speech, or mind,
The fruits of which
Are intolerable torture.
- 7.96 “With my motivation completely pure,
I will engage in excellent acts
Of body, speech, and mind,
Even though such acts are difficult to perform in this world.
- 7.97 “I will not go against the commands

Of my esteemed teacher
But will venerate him
In order to realize awakening.

7.98 “The path for those who are straightforward
Is revealed without any duplicity.
In order to realize awakening, [F.68.a]
I will not engage in any form of deceit.

7.99 “Thinking in this way,
The bodhisatva who has perfected wisdom and skillful means
Will be ready to give up his water flask
Without a second thought.

7.100 “This then, Śāriputra, is the fifth thought the bodhisatva cultivates, and so he applies himself to the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, honoring and serving his teacher to the extent that he would even be willing to give up his water flask.

7.101 “Furthermore, Śāriputra, the bodhisatva cultivates the following thought: ‘For a long time I had no spiritual friends. Surrounded by evil friends, I was lazy, and so forth, and I had the sort of convictions that led me to believe that acts of homage, salutation, praise, reverence, respect, and honor would not have any consequences. Overcome by conceit, I engaged in much that was unwholesome, and when the fruits of these unwholesome actions ripened, I had to endure cruel states of existence where I had no inclination to serve those who are worthy of veneration. When I took a human existence I became a wretched human being, a poor human being. I became a servant under the rule of others, [MS.65.a] under the rule of beings who were greedy for pleasures of the senses, caught up in pleasures of the senses, who acted in coarse ways and upheld wrong views, whose morality was misguided, whose practice was misguided, and whose views were misguided, who engaged in the three unwholesome roots and the four wrong ways of approaching things, who were clouded by the five obscurations, who had no reverence for the six kinds of gurus, who resorted to the seven kinds of untrue teachings, who were caught up in the eight kinds of mistakes, who were overcome by the nine types of harmful acts, who were following the wrong path and engaging in the ten unwholesome forms of conduct, heading along the road to hell, [F.68.b] who had turned away from the road that leads to the celestial realms, who had abandoned their spiritual friends and fallen into the hands of evil friends, who were under the sway of Māra, who had abandoned wholesome actions, and who were engaging in unwholesome actions. I was terrorized with sticks. I felt the terror of fear and

had to act against my will. I was forced to carry loads and had to honor and serve them.⁷⁴ In this kind of state, I had no inclination to serve those who are worthy of veneration. Now that I have attained this fortunate state, and now that my motivation is good, I will dedicate my life to those who are worthy of veneration and serve the teachers with no concern for my body, my life, or my honor.’

7.102 “This is the sixth thought the bodhisatva cultivates, and so he honors and serves his teacher to the extent that he will even be willing to give up his water flask.”

7.103 Then, to formulate this even more clearly, the Lord spoke these verses:

7.104 “Throughout a great many oceans of eons,
I have relied upon evil friends with rampant self-conceit,
And although born a human being, I have been a slave
In the stream of cyclic existence for a long time.

7.105 “With great hardship, I have attained a human body,
A thing that is incredibly difficult to attain,
A wonderfully suitable dwelling place,
And I am in the presence of a buddha—such precious opportunities.

7.106 “The very best of excellent friends
Are those who give instructions on the bodhisatva’s path of training,
Who have fully developed the jewel that is the mind of awakening,
Obtained after many millions of eons.

7.107 “The body is fragile, impermanent, uncertain,
Like froth or bubbles appearing on water,
An illusion, like a staged play,
A deception, and like images appearing in a dream.

7.108 “Life is short and ends suddenly—
Like clouds or lightning it does not remain.
But even though one’s time is gone in an instant,
One can make good use of this insubstantial life.

7.109 “Even though he had done his mischief
For inconceivable hundredfold oceans of eons,
When the time came
The proud one of the mountain Mandara was thrown down.⁷⁵

7.110 “Completely leaving behind my love for this body [F.69.a]
And having no concern for this life,
I will give up pride, conceit, and arrogance

And honor and serve those who possess good qualities.

- 7.111 “Giving up pride, conceit, and arrogance,
I will, in the best possible ways, honor and serve
The gurus who are celebrated as the most excellent in the world,
As well as my mother, my father, and my brother.
- 7.112 “Those who help me act in accordance with the practice that leads to
awakening
Are bodhisattvas who dwell in supreme awakening.
Therefore, with firm appreciation and respect for them,
I will do my best to honor them.
- 7.113 “Those who are proud do not know
That discipline that is free from pride and subdues pride.
I will strike them down with the vajra of knowledge
And bring the mountains of pride and conceit crashing down.
- 7.114 “Perfecting the supreme practice that leads to awakening,
I will take my place on the seat of awakening,
And subduing the hostile hosts of māras,
I will liberate beings from the four streams. [MS.65.b]
- 7.115 “With a mind filled with love and compassion,
I will be a protector, a defender, and a final refuge
For those human beings in the ten directions who are suffering from
afflictions
And who are the victims of their own abhorrent filth.
- 7.116 “I will employ the perfection of generosity when it is called for,
Follow the appropriate training set forth by the Buddha of the Śākya clan,⁷⁶
Become accomplished in the cultivation of patient acceptance
And apply myself with unobstructed vigor.
- 7.117 “Having attained the benefits of the perfection of meditation,
Having made use of the opportunity to train the mind well,
Skilled in wisdom and skillful means,
I will respectfully circumambulate all the gurus.
- 7.118 “With my merit, strength, and splendor increasing in this way,
With inconceivable mastery of wisdom and knowledge,
Having realized supreme self-mastery,
I offer a bowl that is filled to the brim.

7.119 “This then, Śāriputra, is the sixth thought the bodhisatva cultivates, and so he applies himself to *The Collected Teachings on the Bodhisatva*, honoring and serving his teacher to the extent that he would even be willing to give up his water flask.

7.120 “Furthermore, Śāriputra, the bodhisatva cultivates the following thought: [F.69.b] ‘For a long time I had no spiritual friends. Surrounded by evil friends, I was lazy, I had little vigor, I was idle and stupid, and I had the sort of opinions, the sort of tendencies, and the sort of convictions that led me to believe that negative actions have no negative consequences, that positive actions have no positive consequences, that mixed actions do not have both negative and positive consequences, and that the consequences of actions that are positive without anything negative would not be positive without anything negative. I did not consult with ascetics and brahmins and ask, “Venerable ones, what is wholesome, and what is unwholesome? What is irreproachable, and what is reproachable? What should one commit oneself to, and what should one not commit oneself to? What should be done, and what should not be done? What will prove to be useless, unhelpful, and bring suffering in the long run? What will prove to be meaningful, helpful, and bring happiness?” Overcome by conceit, I acted in a great many unwholesome ways, and when the fruits of these unwholesome actions ripened, I had to endure miserable states of existence as a human being who had no inclination to serve those who are worthy of veneration. When I took a human existence, I was incapacitated. I had a stutter. I was mute, blind, and deaf, and I could understand neither the meaning of teachings that were well spoken nor of those that were not well spoken. In this kind of state, I had no inclination to serve those who are worthy of veneration. Now that I have attained this fortunate state, with my faculties intact, I will dedicate my life to all those who are worthy of veneration, with no concern for my body or my life. When I am able to distinguish between teachings that are well spoken and those that are not well spoken, I will consult the teachers and ask, “Venerable ones, what is wholesome, and what is unwholesome? What is irreproachable, and what is reproachable? What should one commit oneself to, and what should one not commit oneself to? What should be done, and what should not be done? What actions will lead one to encounter the teachings on the śrāvaka and the pratyekabuddha? What actions will lead one to encounter the teachings on the bodhisatva?”⁷⁷ When one inquires in this way, one [F.70.a] will honor and serve one’s teacher, in order to learn *The Collected Teachings on the Bodhisatva*. One will maintain the attitude that one wishes to make use of this insubstantial body to attain a substantial body, such that one is even willing to give up one’s water flask.’

- 7.121 “This is the seventh thought the bodhisatva cultivates, and so he honors and serves his teacher to the extent that he will even be willing to give up his water flask.”⁷⁸
- 7.122 This is what the Lord said. After the Sugata had said this, he, the teacher, continued as follows:
- 7.123 “I did not seek the benefits of having spiritual friends
For many hundreds of eons.
I did not consult them about the results
Or wholesome and unwholesome, reproachable and irreproachable actions.
[MS.66.a]
- 7.124 “Under the sway of arrogance,
I ended up as a hell being, among animals, and ruled by Yama.
Relying on friends with evil intentions,
I fell into the lower realms for many eons.
- 7.125 “For many thousands of eons I roamed about
In the human realm with my faculties deficient.
I did not know what was wholesome and what was unwholesome,
Or the fruits of reproachable and irreproachable actions.
- 7.126 “With great difficulty, I have obtained a human existence
With my faculties intact and my senses sharp.
With the unfavorable states of existence behind me, I have attained a
favorable state,
Just like the turtle putting its head through a yoke.
- 7.127 “Having pleased those who are like lamps for the world,
I have heard the Victorious One’s teachings, the Dharma that frees one from
passion,
And I now have the opportunity to consult the guru of the world
About the results of wholesome and unwholesome actions:
- 7.128 “ ‘What becomes of the miser,
And what of one who gives without miserliness?
What becomes of one who is deceitful, greedy, and immoral,
And what of one who unfailingly guards the riches of his moral conduct?
- 7.129 “ ‘What becomes of a man who is angry and out of control,
And what of one who does not become angry but has the power of patience?
What becomes of the lazy and restless,
And what of one whose vigor is awakened and whose meditation is joyful?

- 7.130 “ ‘What becomes of those who are dull minded and whose understanding is distorted,
And what of the wise who rejoice in the truth of the teachings?
What becomes of one whose attention to the practice that leads to awakening is undivided
And who wholeheartedly strives to do good?
- 7.131 “ ‘What becomes of one who has love for all beings without exception,
And what of one who rescues sentient beings from the lower realms?
What happens to one whose joy in the Dharma is ceaseless
And who strives to practice the path to awakening contained in *The Collected Teachings*? [F.70.b]
- 7.132 “ ‘What becomes of one who seeks out the gurus in this world,
Wherever they may dwell in the vast regions in the ten directions?
What of one who pays honor? What of one who acts virtuously?
What of one who does good in every possible way?’ This is what I ask.
- 7.133 “As the appropriate time has now come,
I present these questions to the teachers, the gurus.
Being with the gurus, joyfully receiving their instruction,
How can I gladden the hearts of my teachers?
- 7.134 “This is the motivation that a son of the Buddha,
Noble minded with power and merit, cultivates.
With strength and the power of the highest knowledge,
He gladly gives away his water flask.
- 7.135 “This then, Śāriputra, is the seventh thought the bodhisatva cultivates, and for the sake of *The Collected Teachings on the Bodhisatva*, he honors and serves his teacher to the extent that he will even be willing to give up his water flask.
- 7.136 “Furthermore, Śāriputra, the bodhisatva cultivates the following thought: ‘For a long time I had no spiritual friends. Surrounded by evil friends, I was lazy, I had little vigor, I was idle, and I was dumb. I dismissed those words and statements that were coherent, that related to the Dharma, and that were about emancipation, about what is beyond passion, and about cessation, pacification, complete awakening, asceticism, what is holy, and nirvāṇa. I learned, remembered, recited, and mastered those words and statements that were not coherent, that were not related to the Dharma, that were not about nirvāṇa, and so forth, and that professed ideas such as there being no power, no vigor, no human power, no human strength, no human endeavor, no practice, no endeavor, no endeavor in practice, the idea that there is no cause

and no condition that leads to sentient beings' afflictions, the idea that sentient beings can be afflicted without there being any causes or conditions involved, the idea that there are no causes and no conditions that lead to the purification of sentient beings, [MS.66.b] and the idea that sentient beings can be purified without causes and conditions being involved. [F.71.a] Upholding the view that there are no causes and the view of causal incongruence, I developed many unwholesome habits, and as a result of these unwholesome habits, I had to endure states of existence in which my faculties were deficient. I ended up as a human being with no inclination to serve those who are worthy of veneration. I was born a fool, distracted, incapacitated, dull, crippled, blind, and deaf, and so I lacked the ability to understand, remember, recite, or master those words and expressions that were coherent, that were about nirvāṇa, and so forth. Indeed, in this kind of state, I had no inclination to serve those who are worthy of veneration. So now that I have attained this fortunate state, and so forth, I will, with no concern for my body or my life, strive to learn the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, which contains words and statements that are coherent, that are about cessation, about nirvāṇa, and so forth. I will work to master them, and so forth, and I will honor and serve the teachers. In this way, by learning, remembering, reading, reciting, and venerating the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, this insubstantial body will be employed in a meaningful way, and serve as a foundation for the powers of virtue and knowledge. Motivated to create a firm support for the powers of virtue and knowledge, and to develop a relationship with *The Collected Teachings on the Bodhisatva*, one honors and serves one's teacher to the extent that one will even be willing to give up one's water flask.'

7.137 "This is the eighth thought the bodhisatva cultivates, and so he honors and serves his teacher to the extent that he will even be willing to give up his water flask."

7.138 This is the way things are, and concerning it the following verses were recited:

7.139 "The Dharma is what makes good sense.
It is by means of the Dharma that one makes progress on the path
And attains complete cessation.
The Dharma is what contains the essence of the path to nirvāṇa.

7.140 "I abandoned that Dharma
And took what is useless as my dharma.
I relied upon teachings
That were not coherent. [F.71.b]

- 7.141 “ ‘There is no power or vigor.
Human strength does not exist,
Nor does the highest form of exertion.
None of these things can be conceived of.
- 7.142 “ ‘There is no Buddha or Dharma,
And likewise there are no mothers or fathers.
The ripening of the fruits of previous
Good and bad actions does not take place.’
- 7.143 “These were the sorts of evil views
That I put my trust in again and again.
Because of this, I ended up in the most dreadful
And horrible state of hell for a long time.
- 7.144 “Likewise, I took birth as an animal
And in the spirit world governed by Yama.
When I was born as a human being,
I was stupid and lacked the ability to speak.
- 7.145 “I was incapacitated and deaf,
Lost, crippled, and confused,
And being ignorant I fell again
Into the terrible hells for a long time.
- 7.146 “But now, after a very long time,
I have obtained this magnificent existence
In which I have all my faculties intact—
Now is the time for me to exert myself.
- 7.147 “Now is the time to exert myself
To that Dharma that is meaningful,
That helps one to approach nirvāṇa,
The path of awakening, awakening itself.
- 7.148 “It is exceedingly difficult,
Even in the course of a thousand million eons,
To gain access to that which is most profoundly meaningful,
The Collected Teachings on the Bodhisatva.
- 7.149 “To gain the awakening of a buddha,
I will engage with and master
This and many [MS.67.a]
Of the Buddha’s other inconceivable teachings.

- 7.150 “With great reverence
I will serve the teacher,
And this will give me access
To the learning of the buddhas and bodhisatvas.
- 7.151 “Having reflected in this way,
The undaunted bodhisatva,
Accomplished in wisdom and skill,
Will even give away his water flask.
- 7.152 “This then, Śāriputra, is the eighth thought the bodhisatva cultivates, and for the sake of *The Collected Teachings on the Bodhisatva* he honors and serves his teacher to the extent that he will even be willing to give up his water flask.
- 7.153 “Furthermore, Śāriputra, the bodhisatva cultivates the following thought: ‘Alas! Sentient beings are completely caught up in meaningless activities and are far too concerned about their bodies and their lives. [F.72.a] When one is engaged with what is meaningful, one will have no concern for one’s body or one’s life. What does being caught up in meaningless activities entail? It is to be concerned about one’s body and one’s life but to have no concern for the Dharma that leads to awakening. It is fostering the idea of ownership by being protective of one’s sense of self, being addicted to rubbing, massaging, bathing, and shampooing one’s body. This is what is meant by ‘being caught up in meaningless activities.’ Likewise, being caught up in meaningless activities is to be concerned about one’s body and one’s life but to have no concern for the Dharma that leads to awakening, fostering the idea of ownership by being protective of one’s wife, sons, daughters, friends, kinsmen, acquaintances, and relatives and being addicted to rubbing, food and drink, and so forth, and to all kinds of objects, pleasures, and possessions. This is what is meant by ‘being caught up in meaningless activities.’ Likewise, it is to foster the idea of ownership by keeping male and female servants, workers, and laborers, ordering them around and keeping them under guard. This is what is meant by ‘being caught up in meaningless activities.’
- 7.154 “ ‘What does being engaged with what is meaningful entail? It is to have no concern for one’s body or one’s life and to be solely concerned with the Dharma that leads to awakening, fostering the mind of awakening by guarding one’s physical, verbal, and mental activity. This is what is meant by ‘being engaged with what is meaningful.’
- 7.155 “ ‘Likewise, to be engaged with what is meaningful is to have no concern for one’s body or one’s life but to be solely concerned with the Dharma that leads to awakening, fostering the mind of awakening by being fully

- dedicated to becoming accomplished in the perfections, from generosity to wisdom. This is what is meant by 'being engaged with what is meaningful.'
- 7.156 " 'Likewise, to be engaged with what is meaningful is to have no concern for one's body or one's life and to be solely concerned with the Dharma that leads to awakening, fostering the mind of awakening by being generous, speaking kindly, acting for the benefit of others, and being consistent. [MS.67.b] This is what is meant by 'being engaged with what is meaningful.'
- 7.157 " 'Likewise, to be engaged with what is meaningful is to have no concern for one's body or one's life and to be solely concerned with the Dharma that leads to awakening, [F.72.b] fostering the mind of awakening by dedicating oneself to maintaining one's mindfulness, to proper renunciation, to the foundations of magical abilities, to the faculties, the powers, the factors of awakening, and to making progress on the path. This is what is meant by 'being engaged with what is meaningful.'
- 7.158 " 'Likewise, to be engaged with what is meaningful is to have no concern for one's body or one's life but to be solely concerned with the Dharma that leads to awakening, fostering the mind of awakening with full dedication toward serving one's parents and teachers and toward serving, attending, venerating, prostrating to, worshiping, praising, welcoming, and saluting one's guru and addressing him with respect. This is what is meant by 'being engaged with what is meaningful.'
- 7.159 " 'Likewise, to be engaged with what is meaningful is to have no concern for one's body or one's life but to be solely concerned with the Dharma that leads to awakening, fostering the mind of awakening by being fully dedicated to serving the Three Jewels. One thinks, "Alas! Completely caught up in meaningless activities, these sentient beings' sole concern is for their own bodies and their own lives. I must therefore engage with what is meaningful and apply myself to this endeavor with vigor. I will honor and serve my teacher. In this way, this insubstantial body will be used in a meaningful way, and a foundation for the powers of virtue and knowledge will be developed. With the support of the powers of virtue and knowledge, I will be brought closer to the seat of awakening." '
- 7.160 "This is the ninth thought the bodhisatva cultivates, and so for the sake of *The Collected Teachings on the Bodhisatva* he honors and serves his teacher to the extent that he will even be willing to give up his water flask."
- 7.161 Then, in order to clarify this further, the Lord spoke these verses:
- 7.162 "All immature ordinary beings
Are only concerned with their bodies and their lives.
They are not concerned with what leads to awakening,
And they engage in all kinds of activities.

- 7.163 “For their own benefit and that of their wives,
With their sons and daughters in mind,
Ordinary beings greedily
Pursue their meaningless goals. [F.73.a]
- 7.164 “The ignorant order their servants,
Workers, and laborers about.
By raising livestock,
They pursue their meaningless goals.
- 7.165 “They amass wealth and riches,
But they are not generous, and they do not make good use of it.
Pursuing their meaningless goals,
They become known as *guardians of treasure*.
- 7.166 “This is what ordinary beings are like,
Addicted to pursuing meaningless goals.
Those who have wisdom, the bodhisatvas,
Persevere in their pursuit of what is meaningful.
- 7.167 “They have no concern for their bodies or their lives
And are only concerned with what leads to awakening. [MS.68.a]
In all the different activities they carry out,
They are known as *those who pursue what is meaningful*.
- 7.168 “They engage skillfully with generosity,
Morality, patience, vigor,
Meditation, and wisdom.
They are known as *those who pursue what is meaningful*.
- 7.169 “They serve their mothers and their fathers.
They cherish their gurus and their elders.
They serve the Three Jewels,
And they are known as *those who pursue what is meaningful*.
- 7.170 “They have grasped all the teachings
In *The Collection of Teachings on the Bodhisatva*.
They recite it and elucidate it
And are known as *those who pursue what is meaningful*.
- 7.171 “These meaningful pursuits
Are praised by all the buddhas.
The sons of the Victorious One
Apply themselves to these pursuits with skill.

- 7.172 “Having cultivated this thought,
He serves his gurus
With the greatest devotion
And will even be willing to give away his water flask.
- 7.173 “This then, Śāriputra, is the ninth thought the bodhisatva cultivates, and for the sake of *The Collected Teachings on the Bodhisatva*, he honors and serves his teacher to the extent that he will even be willing to give up his water flask.
- 7.174 “Furthermore, Śāriputra, the bodhisatva cultivates the following thought: ‘Alas! Sentient beings do not value advice. They dislike their teacher’s instructions and are not able to understand them. What is it they do not understand? They do not understand the riches of the teacher. What are the riches of the teacher? The riches of faith, the riches of morality, the riches of learning, [F.73.b] the riches of conscience and moral sensitivity, the riches of renunciation, and the riches of wisdom—these are considered to be the riches of the teacher. Those who do not understand this can be said to be utterly impoverished. I will value the advice I receive and keep an open attitude toward the instructions of the teacher. How is this to be done? The bodhisatva who values advice keeps an open attitude toward the instructions of the teacher and attains understanding. What is it that he understands? He understands the riches of the teacher. What are the riches of the bodhisatva’s teacher? These riches comprise the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*. When the teacher sees that the receptive bodhisatva is able to value his advice, he will give him a detailed explanation of the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*. He will teach it to him, guide him in it, expound it for him, illuminate it for him, instruct him in it, open it up for him, and make it manifest to him. The bodhisatva who gains a firm mastery of *The Collected Teachings on the Bodhisatva* completely eliminates poverty and gains understanding—the state of a fully accomplished buddha. Having cultivated this thought, I will give meaning to this insubstantial body by valuing the advice I receive and maintaining an open attitude toward the instructions of the teacher. In this way, one honors and serves one’s teacher to the extent that one will even be willing to give up one’s water flask.’
- 7.175 “This, Śāriputra, is the tenth thought the bodhisatva cultivates, and so he applies himself to *The Collected Teachings on the Bodhisatva*, honoring and serving his teacher to the extent that he will even be willing to give up his water flask.”
- 7.176 This is what the Lord said. After the Sugata had said this, he, the teacher, continued as follows:
- 7.177 “Sentient beings do not value advice.

- They are deceitful, cunning, and dishonest.
They dislike their gurus
And do not follow their teaching.
- 7.178 “As they do not value advice
And dislike the teachings, [F.74.a]
The riches of the sage
Are not revealed to them.
- 7.179 “The riches of faith, the riches of morality,
The riches of conscience and moral sensitivity,
The riches of learning, the riches of renunciation,
And wisdom—these are the seven kinds of riches.
- 7.180 “These seven kinds of riches
Are inexhaustible treasures,
But they are not revealed
To those who are not worthy recipients.
- 7.181 “All those sentient beings
Who are not dishonest, corrupt, or deceitful
But value the teachings and are grateful for them
Are fit to receive the Dharma of the Buddha.
- 7.182 “Filled with vigor and enthusiasm
To attain the awakening of a buddha,
They long for the Dharma and devote themselves to it
With no concern for their bodies or their lives.
- 7.183 “Seeing that he is fit to receive the teachings [MS.68.b]
And is able to follow the way,
The guides will reveal to him
The indivisibility of the totality of phenomena.
- 7.184 “*The Collected Teachings on the Bodhisatva*
Is where awakening resides,
And they reveal this treasure,
The essence of the buddhas, in detail.
- 7.185 “All phenomena lack self;
They have no attributes and are characterized by emptiness.
They have no life force, they do not change,
They do not proliferate, and they rest nowhere.
- 7.186 “All phenomena are by nature

- Unborn and without essential characteristics.
 They do not arise, they do not develop,
 And they are characterized by the fact that they lack attributes.
- 7.187 “The self-arisen Victorious One will teach
 Those men who are reverent and who value advice,
 Who are favorably disposed toward instruction.
 He will teach them, through his own experience, the training that is the door
 to liberation.
- 7.188 “They fully embody the riches of faith and the riches of morality,
 Of conscience and moral sensitivity, of learning, of renunciation, and of
 wisdom.
 They embody these riches
 And reveal to him the treasury of Dharma, these inexhaustible seven.
- 7.189 “I will always be reverent, value advice, and be open.
 I will always think of my benevolent spiritual friend.
 In these ways, I will serve the gurus
 In my pursuit of unsurpassed awakening.
- 7.190 “Having cultivated these kinds of thoughts,
 With the greatest love and compassion,
 I will offer an earthenware container
 Filled with crystal-clear water to those who are thirsty.
- 7.191 “These then, Śāriputra, are the ten thoughts [F.74.b] the bodhisatva
 cultivates, and so he applies himself to *The Collected Teachings on the
 Bodhisatva*, honoring and serving his teacher to the extent that he would even
 be willing to give up his water flask.
- 7.192 “By means of these roots of virtue, such a bodhisatva obtains four things.
 What are these four things? He is able to quickly understand the teachings
 on what is wholesome. He praises his teacher. His efforts bear fruit, and he
 does not regress. Because of the Dharma, he does not allow himself to
 become disheartened by suffering. These, Śāriputra, are the four things such
 a bodhisatva obtains in a human existence.
- 7.193 “There is a further set of four things he obtains. What are these four
 things? Having trained a great many beings, he has a firm foundation in the
 pure Dharma. He establishes hermitages where one can dwell in seclusion
 and that effectively bring pleasure and joy to a great many beings. He
 remains joyful day and night. He does not become overwhelmed, and at
 death he is reborn in a joyful heavenly existence. These, Śāriputra, are the
 four further things the bodhisatva obtains.

- 7.194 “When he is born among the gods he obtains four things. What are these four things? He obtains an elevated seat in the assembly of the gods. His fame in all divine assemblies is such that they think, ‘Whatever he says, we will listen to it and take it to heart.’ He is sought out by Śakra, the lord of the gods, as well as by other divine sons, and he does not need to search for other divine sons whom he can address and whose doubts he can eliminate. He manifests great palaces for their enjoyment. These Śāriputra, are the four things the bodhisatva obtains.
- 7.195 “In divine and human existences, he finds hundreds of thousands of immeasurable ways to enter into the Dharma.”
- 7.196 The Lord then went on to speak these verses:
- 7.197 “He occupies an elevated seat
And is honored by the gods.
Wherever he expounds the Dharma,
The gods give him their attention.
- 7.198 “All give him their praise
As a learned one without selfishness. [F.75.a]
Śakra seeks his advice.
His palace is of breathtaking beauty.
- 7.199 “When he leaves the divine realm,
He takes on a human existence [MS.69.a]
And becomes a king with great magical powers,
An unselfish king of the entire world.
- 7.200 “Leaving the human realm behind,
He returns to the heavens.
Having shown reverence to the gurus,
He does not experience any suffering at all.
- 7.201 “These are the four illustrious states
That are always obtained
By one who is undeterred
In his reverence for the gurus.
- 7.202 “Giving away his water flask
Out of affection and veneration,
He is worthy of being venerated
By gods, nāgas, and men. [B10]

7.203 “When he dwells among the gods, there is a further set of four things he obtains. What are these four things? He has knowledge of his accumulation of previously performed actions and of the roots of virtue by means of which he has now attained this rebirth. He knows that wholesome things deteriorate. He knows, too, the rebirth he will take when he passes on from this state of existence. After he has instructed the assembly of the gods in the Dharma, encouraged them in their understanding, engaged them, and delighted them, he passes on from the heavenly realms. These, Śāriputra, are the four further things the bodhisatva obtains.

7.204 “Moreover, Śāriputra, there is a further set of four things the bodhisatva obtains. What are these four things? When he passes from his divine abode and comes to dwell among human beings, he will possess five noble qualities in his existence as a human being. What are these five noble qualities? He will be born into a noble family, he will be noble in his appearance, he will be noble in his morality, he will be noble in the company of his followers, and he will be noble in the love sentient beings will have for him. These, Śāriputra, are the five noble qualities he obtains.

7.205 “Moreover, he will possess five qualities of inseparability. What are these five qualities of inseparability? [F.75.b] He is not separated from his friend. He is not separated from his body, as it does not decay rapidly. He is not separated from pleasures. It is impossible for him to become separated from the mind of awakening, and if the Dharma is hard to obtain, he provides the Dharma in abundance. These, Śāriputra, are the five qualities of inseparability he obtains.

7.206 “Moreover, he will possess five wonder-working abilities. What are these five wonder-working abilities? The first wonder-working ability is that any empty, worn-out container upon which he places his hand becomes filled with jewels. The second wonder-working ability is that he can manifest reservoirs of water that possesses eight qualities for those who are thirsty. The third wonder-working ability is that no external physical harm can befall him, whether it be injuries caused by poison, by weapons, by fire, by water, or by harmful yakṣas. [MS.69.b] The fourth wonder-working ability is that he is not born on the Jambu continent during an age of strife, an age of plague, an age of famine, an age of fire, an age of water, an age of wind, an age of thirst, an age of affliction, or an age of yakṣas. During these ages, he will take divine birth, with its pleasures and its strength. He will be exceedingly happy and strong. [F.76.a] The fifth wonder-working ability, Śāriputra, is that as he possesses these roots of virtue, the bodhisatva is not born into unfortunate circumstances. He is not born into the lower realms. It is not possible for him to become entangled in misfortune. Renunciation is quick to spring forth in him.

- 7.207 “Moreover, Śāriputra, with these roots of virtue there are four things that he will not lack. What are these four things? When he sees the suffering of sentient beings, the bodhisatva will develop great compassion. Those who are his sons and daughters will have great reverence and respect for him. Even if age takes its toll on him, he will not buckle. The benefits that come from the actions he performs are multiplied a hundredfold, or even two or three hundredfold. These are the four things that the bodhisatva comes to possess and that he will never be without.
- 7.208 “Moreover, Śāriputra, with these roots of virtue there are three things that will not carry the bodhisatva away. What are these three things? He will not be carried away by desire, he will not be carried away by anger, and he will not be carried away by confusion. These are the three things that will not carry him away.
- 7.209 “Moreover, Śāriputra, with these roots of virtue the bodhisatva obtains four kinds of well-being. What are these four kinds of well-being? He does not become afflicted by long-lasting illness. His joints do not become stiff. He is able to enjoy pleasures. He does not have to suffer the harm that kings or thieves are able to inflict on other sentient beings. These, Śāriputra, are the four types of well-being that the bodhisatva obtains.
- 7.210 “Moreover, Śāriputra, with these roots of virtue the bodhisatva gains four weighty positions. What are these four weighty positions? The first weighty position he gains is that he becomes a king of the entire world with a domain that extends in the four directions, a Dharma king in possession of the seven precious implements. The seven precious implements he comes to possess are the precious wheel, the precious elephant, the precious horse, the precious jewel, the precious queen, the precious householder, and the precious minister. [F.76.b] He will have a thousand sons who will be heroic and courageous, whose physical abilities will be supreme, and who will be able to crush the forces of his enemies. He will have four subservient fiefdoms. He will be venerated. All who dwell within his borders—astrologers, high officials, guards, counsilors, townspeople, and villagers—will venerate him. The second weighty position he gains, Śāriputra, is that he will not in any way be attracted to the five pleasures of the senses. What are the five pleasures of the senses? They are the visual objects conceived of by the eye, [MS.70.a] the sounds conceived of by the ear, the smells conceived of by the nose, the tastes conceived of by the tongue, and the physical sensations conceived of by the body. He will not be attracted to these five pleasures of the senses in any way, and because of his faith he will leave the ordinary household life behind and become a renunciant. He will quickly attain the five superior abilities, and he will be venerated by human and nonhuman beings alike. The third weighty position he gains, Śāriputra, is

that wherever he is born he will always have an exceptional intellectual capacity, exceptional wisdom, and exceptional eloquence. He will have the fame of a king. He will be treated in the same way Mahauṣadha was in the past, and he will be awarded a seat of honor within the royal court. The king will honor him, and so will others, such as astrologers, high officials, guards, councilors, townspeople, and villagers. The fourth weighty position he gains, Śāriputra, is that when he reaches the state of an unsurpassed, fully accomplished buddha, [F.77.a] he will surpass and be greater than all other sentient beings: gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, human beings, and nonhuman beings. His morality, concentration, wisdom, liberation, and insight into the knowledge of liberation will be exceptional. His morality will be exceptionally vast. His concentration, wisdom, liberation, and insight into the knowledge of liberation will be exceptionally vast. These are the four weighty positions he attains.

7.211 “Śāriputra, these are the kinds of unlimited qualities the bodhisatva comes to possess when he offers his water flask to his preceptors and teachers. For the sake of the Dharma, he follows what he is told to follow and does not go against the advice he receives. Because of these roots of virtue, he then obtains four kinds of possessions. What are these four kinds of possessions? He obtains the possessions of a king, possessions that ordinary men do not obtain. He obtains the possessions of an ascetic. In order to cast off desire, he removes himself, meaning that because of his faith he leaves ordinary household life behind and becomes a renunciant. This is what is called *the possession of the Dharma*. Moreover, Śāriputra, wherever he takes birth, the bodhisatva is able to recollect all his births, and with this recollection of his previous births, he does not abandon the mind of awakening in these births. This is what is called *the possession of recollection*. Moreover, Śāriputra, when he reaches the state of an unsurpassed, fully accomplished buddha, he is accompanied and esteemed by the four assemblies. He is accompanied and esteemed by gods, nāgas, gandharvas, yakṣas, rākṣasas, garuḍas, kinnaras, mahoragas, human beings, and nonhuman beings. These are the four kinds of possessions he attains.

7.212 “Moreover, Śāriputra, whichever teacher he is in the presence of, he receives and remembers verses of the Dharma. If he is told to follow, he follows. [F.77.b] If he is told to go, he goes. He is told what is wholesome and what is unwholesome, what is irreproachable and what is reproachable, what should be relied upon and what should not be relied upon, and so forth. He is told what will, in the long run, prove useless and unhelpful and bring suffering if practiced. He is told what will prove meaningful and helpful and bring happiness if it is done. In accordance with these

instructions, he does not then do what is unwholesome but instead relies upon what is wholesome. He is not led astray and does not go against the advice he has received. With these roots of virtue, [MS.70.b] his practice becomes elevated in four ways. In what four ways does his practice become elevated? His practice of morality becomes elevated. His physical appearance becomes elevated. His appearance becomes imposing, and all the parts of his body become perfect. His wisdom becomes great. His wisdom becomes exalted. His wisdom becomes broad. His wisdom becomes vast. His wisdom becomes quick. His wisdom becomes sharp. His wisdom becomes swift. His wisdom becomes deep, and his wisdom becomes penetrating. When his body succumbs, he is reborn in the joyful heavenly realms. These are the four ways in which his practice becomes elevated.

7.213 “Moreover, Śāriputra, the bodhisatva with these roots of virtue possesses four unobservable qualities. What are these four unobservable qualities? The first unobservable quality he possesses is that his male organ is retracted in a sheath. The second unobservable quality the bodhisatva with these roots of virtue possesses, Śāriputra, is that upon his birth, no one is able to see his crown protrusion. Neither his mother nor his father, nor any other relatives, nor any other sentient beings at all, not gods, nāgas, gandharvas, yakṣas, rākṣasas, garuḍas, kinnaras, mahoragas, human beings, or nonhuman beings, whether their state of mind is pure or not, are able to see the bodhisatva’s crown protrusion. [F.78.a] The third unobservable quality the bodhisatva with these roots of virtue possesses, Śāriputra, is that upon his birth, no one is able to perform the mouth-washing ceremony for him. Neither his mother nor his father, and so forth, nor any human beings or nonhuman beings, whether their state of mind is pure or not, are able to perform the mouth-washing ceremony for him. When they try to perform the mouth-washing ceremony, the entrance of his mouth appears on his feet. Why does this happen? It happens because of the wondrous and extraordinary qualities that this noble being possesses, and because of this noble being’s supreme speech. The fourth unobservable quality the bodhisatva with these roots of virtue possesses, Śāriputra, is that as soon as the bodhisatva is born he is not restricted by anything external. He has a full overview of the regions in the four directions. His knowledge blazes. How does this happen? As the bodhisatva was unwavering in his search for learning in the past, he attained an undeceiving eye, and with this undeceiving eye, which is divine sight of supreme purity that surpasses anything human, the bodhisatva can see all sentient beings in the threefold thousand great thousand worlds, however many they may be. This great knowledge the bodhisatva has obtained is also very swift. With this great knowledge, the bodhisatva is able to know the states of mind of all sentient

beings in the three times. How is he able to do this? As the bodhisatva was purposeful in the past, focused, and fully engaged with the teachings, and as he had respect for them, viewing them as medicine, as precious, as difficult to encounter, and as authentic, he became learned, and as a result of this the bodhisatva obtained very swift analytical abilities. With these analytical abilities the bodhisatva is able to examine the morality of all sentient beings, as well as their learning, concentration, wisdom, [F.78.b] liberation, and insight into the knowledge of liberation. He is able to examine their general level of morality, as well as their general level of learning, concentration, wisdom, liberation, and insight into the knowledge of liberation. [MS.71.a] He is able to examine what the effects of the morality of all sentient beings will be, as well as what the effects of their learning, concentration, wisdom, liberation, and insight into the knowledge of liberation will be. He is able to examine how the effects of the morality of all sentient beings becomes greater, as well as how the effects of their learning, concentration, wisdom, liberation, and knowledge of liberation become greater. He is able to examine the religious practice, conduct, progress, and effort of all sentient beings. He compares himself with all sentient beings. He compares the morality, learning, and so forth, up to insight into the knowledge of liberation, of all sentient beings with his own. He compares the general level of morality of all sentient beings, as well as their general level of learning, concentration, wisdom, liberation, and insight into the knowledge of liberation, with his own. He compares the effects of all sentient beings' morality, as well as the effects of their learning, concentration, wisdom, liberation, and insight into the knowledge of liberation, with his own. He compares how the effects of the morality of all sentient beings become greater, and how the effects of their learning, concentration, wisdom, liberation, and insight into the knowledge of liberation become greater with how his own become greater. He takes the religious practice, conduct, progress, and effort of all sentient beings and holds it up against his own merits. He is not able to find anything in all this that can compare to what he possesses. [F.79.a] Even if he searches out those sentient beings who are in the best possible conditions, he is not able to find anyone who can compare to himself. His analytical abilities are so swift, Śāriputra, that the bodhisatva knows instantly what the effects of the ripening of the fruits of previous actions will be. In the blink of an eye, he knows a thousand different aspects of the minds of all sentient beings, and among all of them he is not able find any that compare to himself. He knows that he himself inhabits an exceptional position, and then like a lion, like an elephant, he takes seven uninhibited steps across the ground. He faces the place that is destined to be the seat of his awakening and proclaims, 'I am

supreme in the world. I am foremost in the world. I will put an end to birth, aging, and death. I will liberate sentient beings from the afflictions of birth, aging, and death. I will provide them with the vastness of the Dharma.' Śāriputra, as soon as the bodhisatva has spoken these words, their sound carries across the threefold thousand great thousand worlds and are known throughout them. Great earthquakes are felt in the world, and formidable divine drums that cause one's hair to stand on end resound perpetually. The ground on which the bodhisatva stands, an area the size of a wheel, remains unmoving. All the water in that place remains undisturbed by the wind. His overview of things is complete, and he sees what his own role is, but no sentient being is able to observe that he is an unsurpassed, fully accomplished buddha. These, Śāriputra, are the four unobservable qualities of the bodhisatva. What causes them? He does what his teacher instructs him to do. [F.79.b] If he is told to follow, he follows. If he is told to go, he goes.

7.214 "With these roots of virtue he obtains four kinds of ease. What are these four kinds of ease? The first kind of ease he obtains is that the teachings of the lords, the buddhas, are in no way lacking, and that the lords, the buddhas' instructions in the Dharma are not ineffective. The second kind of ease he obtains is that with these roots of virtue the Tathāgata can say, 'Come, monk!' he can say, 'Follow me, monk!' [MS.71.b] and the bodhisatva will then cut off his hair, don saffron, and take up the alms bowl. The third kind of ease he obtains is that with these roots of virtue, the Tathāgata knows the minds of all beings in the three times. The fourth kind of ease he obtains is that with these roots of virtue, the Tathāgata knows what kind of medicine is appropriate for any sentient being. These are the four kinds of ease. How do they come about? They come about because he offered his water flask to his teachers and preceptors with a strong, well-developed motivation.

7.215 "Moreover, Śāriputra, with these roots of virtue the bodhisatva obtains four qualities of unassailability. What are these four qualities of unassailability? It is not the case, Śāriputra, that the Tathāgata can be hurt by fire, by weapons, or by poison, or that he can suffer an untimely death by means of any kind of external harm. This is what is impossible. This is not the case. These are the four qualities of unassailability that he obtains.

7.216 "There is a further set of four qualities of unassailability that he obtains. What are these four qualities of unassailability? It is not the case, Śāriputra, that any sentient being is able to learn even a single word of the Dharma of the Tathāgata that is beyond the sphere of learning. This is what is impossible. This is not the case. It is not the case, and so forth, that any sentient being can identify even a single mental event of the Tathāgata's that

is not concentrated. This is what is impossible. This is not the case. [F.80.a] Śāriputra, the Tathāgata always dwells in concentration. The Tathāgata dwells in love, in compassion, in empathetic joy, and in equanimity. It is not the case, Śāriputra, that any sentient being is able to fully understand the body, the form, and the attributes of the Tathāgata. This is what is impossible. This is not the case. These are the four further qualities of unassailability that he obtains.

7.217 “Śāriputra, the Tathāgata possesses five immeasurable qualities. What are these five immeasurable qualities? Śāriputra, the morality of the Tathāgata is immeasurable. The concentration, the wisdom, the liberation, and the insight into the knowledge of liberation of the Tathāgata are immeasurable. These, Śāriputra, are the five immeasurable qualities of the Tathāgata.

7.218 “Śāriputra, he follows when he is instructed to follow, and possessing roots of virtue in this way, he obtains four kinds of unimpeded knowledge. What are these four kinds of unimpeded knowledge? His insight into the knowledge of the lords, the buddhas, of the past is unimpeded and unobstructed. His insight into the knowledge of the lords, the buddhas, of the future is unimpeded and unobstructed. His insight into the knowledge of the lords, the buddhas, of the present is unimpeded and unobstructed. The Tathāgata remains concentrated, and by means of his concentration he has unified knowledge of the three times. The Tathāgata’s knowledge is perfect, and by means of his perfect knowledge he has knowledge of all phenomena, and this knowledge is neither obstructed by nor dependent on anything external. The Tathāgata’s knowledge is inconceivable. As he possesses this inconceivable knowledge, [MS.72.a] the Tathāgata has intimate knowledge of the winds and rain. There is a wind that blows called *harmonious* [F.80.b] that can be experienced by any sentient being, and this wind rises to a height of three krośas. Above this there blows a wind called *cloud wind*, and this wind system rises to a height of five krośas. Above this there blows a wind called *destroyer*, and this is a system of winds that rises to a height of ten yojanas. Above this there blows a wind called *free from birth*, and this is a system of winds that rises to a height of thirty yojanas. Above this there blows a wind called *transcendent*, and this is a system of winds that rises to a height of forty yojanas. Śāriputra, the tathāgata, arhat, fully accomplished Buddha is able to know six hundred eighty billion wind systems by relying on wisdom. The final wind system is called *all pervasive*. It rises to a height of sixty-eight thousand yojanas above the level of where the water element is found on earth, and its height above the ground is sixty-eight thousand yojanas.

- 7.219 “Śāriputra, such figures and reckonings characterize the threefold thousand great thousand worlds, and it is here that the tathāgata, arhat, fully accomplished buddha by the name of Mahāskandha presently resides. This is where he dwells and where he is active. He has a lifespan of ten million years. He is accompanied by a great assembly of śrāvakas consisting of three hundred million billion great śrāvakas who are all arhats, who have eliminated the defilements, who are free from vices, who are powerful, and who have reached the very highest level of complete mastery of the mind. He is accompanied by an assembly of a billion great bodhisatvas, great beings, who are accomplished in *The Collected Teachings on the Bodhisatva*, who have a thorough grasp of its meaning, who possess a great ocean of learning and can express the Dharma, who dwell in the state of emptiness, who dwell in the state of freedom from attributes, and who dwell in the state of freedom from aspirations. After his final passing, the true Dharma will last for a thousand years: [F.81.a] ‘One thousand years after my final passing, it, too, will finally pass away.’ His relics will be distributed: ‘As I now pass into final nirvāṇa, my relics are to be distributed.’
- 7.220 “Śāriputra, the knowledge of the Tathāgata is unimpeded. There is no measure higher than the knowledge of the Tathāgata. The field of a buddha reaches as far as the winds can travel. Śāriputra, there are worlds to the zenith where there is no tathāgata at present, but in those worlds there are a hundred thousand pratyekabuddhas in the presence of whom living beings are cultivating roots of virtue.
- 7.221 “Śāriputra, the Tathāgata relies on knowledge, and hence he fully knows the tathāgatas, [MS.72.b] the arhats, the fully accomplished buddhas, as numerous as the grains of sand in the river Ganges, who are appearing right at this moment. He fully knows the unlimited, innumerable, inconceivable, incomparable, immeasurable tathāgatas, arhats, fully accomplished buddhas, who are appearing in the ten directions at this very moment. He fully knows the buddha fields that are burning, however many they may be.”
- 7.222 When the Lord had said this, the venerable Śāriputra then asked him, “Lord, which roots of virtue does the tathāgata, arhat, fully accomplished Buddha possess that provide him with unobscured knowledge?”
- 7.223 The Lord answered, “Śāriputra, my powers are complete, and seeing the greatness of the Dharma, I venerate it, and I consider it to be medicine, to be precious, to be difficult to obtain, to be the root of virtue, to be genuine. Taking hold of it with this reverential approach, I master the approach of the Dharma, and as a consequence, Śāriputra, the knowledge of the Tathāgata blazes forth. The Tathāgata comes to know a great many things. The

knowledge of the lords, the buddhas, is so supreme that it is uninterrupted, [F.81.b] it is unlimited, it cannot be reckoned, and it is inconceivable, incomparable, and inexpressible.

7.224 “With the power that comes from following when he is told to follow, the Tathāgata is able to travel across as many buddha fields as there are grains of sand in the river Ganges, and back again, in the blink of an eye. Śāriputra, this confidence that allows me to accumulate learning is what will facilitate swift liberation. My liberation is true liberation. What is it liberation from? It is true liberation from all suffering.

7.225 “Śāriputra, those who simply hear about these fourfold sets that inspire reverence will reach the following conviction: ‘We will abide by this. We will follow this way. This is what we will stick to, and so we will never again be separated from the Buddha’s teachings.’ Even though they may not remember the exact words and phrases of the discourses containing these instructions, these roots of virtue will still lead them to obtain four things that are generated by wisdom. What are these four things? With wisdom, they will reach great wisdom. With wisdom, they will have the good fortune of seeing and meeting buddhas. With wisdom, they will develop the faith that will lead them to leave ordinary household life behind and become renunciants. With wisdom, they will reach the state of unsurpassed, fully accomplished buddhahood. These are the four things that are generated by wisdom.

7.226 “They will obtain four things in abundance. What are these four things? They will obtain an abundance of human states of existence. They will obtain an abundance of opportunities to meet a buddha. They will obtain an abundance of faith that will lead them to leave ordinary household life behind and become renunciants. They will obtain the abundance of reaching the state of unsurpassed, fully accomplished buddhahood. These are the four things [MS.73.a] that they will obtain in abundance.

7.227 “They will attain four states. What are these four states? They will obtain the state of being a universal one. They will become a king of the entire world, they will become Brahmā in the realm of the brahmā gods, they will become Śakra, the lord of the gods, and reaching the state of unsurpassed, fully accomplished buddhahood, [F.82.a] they will obtain mastery of the entirety of the Dharma. They will obtain the power of good reputation. They will obtain insight into the mental abilities of sentient beings. They will know the scope of magical abilities, and their eyesight will be like that of those who dwell in the heavenly realms.”

7.228 Then, in order to clarify this point further, the Lord spoke these verses:

7.229 “He is a protector and a guide for the world,
Supreme among all sentient beings.

- He knows all modes of healing
That lead one to attain nirvāṇa.
- 7.230 “The consequences that come
From him following the advice he received
Are that he will never experience any sort of suffering
And will never fail to value advice.
- 7.231 “He easily goes the heavenly realms,
He easily takes human existences,
He easily comes to behold the buddhas,
And he will avoid misfortune.
- 7.232 “He becomes wealthy, with great riches,
And he discovers many treasures.
Whatever he lays his hand upon
Fills with all kinds of jewels.
- 7.233 “He is surrounded by
Ponds of perfect water with eight qualities.
He will never have to experience pain.
This is the result of being receptive to advice.
- 7.234 “He does not become crippled or lame.
His legs do not shrivel up or become bent.
His limbs do not cause him any pain,
Nor do they ever deteriorate.
- 7.235 “He does not lack any fingers,
Nor is he hunchbacked or one eyed.
He does not suffer from elephantiasis.
This is the result of being receptive to advice.
- 7.236 “His limbs are full and brilliant
And as sturdy as iron.
He is beautiful, attractive,
And elegant, with a bright complexion.
- 7.237 “He is venerated by the gods
And honored by human beings.
He is venerated by the nāgas.
This is the grace of being receptive to advice.
- 7.238 “Having left the lower realms behind,
He travels to the higher abodes,

- And as a man he quickly realizes awakening—
This is the result of being receptive to advice.
- 7.239 “This man knows the minds
Of all sentient beings fully, [F.82.b]
And so he takes seven steps
And makes a declaration to the world.
- 7.240 “His knowledge is supreme.
His wisdom is supreme.
His liberation is supreme.
He is supreme among all sentient beings.
- 7.241 “With wisdom, his wisdom is perfected,
And he is firmly established in wisdom and knowledge.
Wisdom, knowledge, and liberation
Are what all buddhas cultivate.
- 7.242 “With wisdom the true nature of things becomes known,
And with knowledge what is knowable becomes known.
Nothing is difficult to grasp
For one who possesses wisdom.⁷⁹
- 7.243 “These are the sorts of excellent things
That I have taught you,
But beings with little inclination toward these things
Do not consider them to be of any use.
- 7.244 “Oppressed by delusion,
They are foolish and evil.
They become angry and hateful
And develop no respect for the Dharma.
- 7.245 “As these beings have little dedication,
They cultivate these sorts of things
And will have no reverence
For one another.
- 7.246 “Beings who never have any reverence,
But take joy in the evils of anger,
Will proclaim, with a mind filled with vices:
‘We are honorable ones.’
- 7.247 “ ‘Elders’ who are merely old,
‘Elders’ who are just aged and decrepit,

- Will say that when the time for death comes,
Their last existence has come to pass.
- 7.248 “ ‘Elders’ who are merely old,
‘Elders’ who are just aged and decrepit,
Enjoy offerings befitting an arhat,
But then they fall straight into hell.
- 7.249 “Being a moral person is rare enough,
Not to mention becoming an arhat.
One may express faith in constructing a stūpa
And still go to the lower realms.
- 7.250 “Śāriputra, the bodhisatva who practices morality in this way [MS.73.b] will honor and serve his teacher for the sake of *The Collected Teachings on the Bodhisatva*, and he will obtain these sorts of benefits and benefits that are even greater than these—that are unlimited, inconceivable and immeasurable. So it is, Śāriputra, that the bodhisatva who bases himself firmly on *The Collected Teachings on the Bodhisatva* values advice [F.83.a] and keeps his morality completely pure when he practices the way of the bodhisatva.
- 7.251 “What does *pure morality* imply in this context? Śāriputra, the pure morality of the bodhisatva has ten features. What are these ten features? He does not hurt any sentient being. He does not steal the property of others. He does not desire another’s wife. He does not deceive any sentient being. He does not publicly slander people. He is patient when faced with abuse, and he does not use harsh language. He abstains from idle chatter, and instead he expresses himself coherently. He is not selfish, and so he does not covet others’ wealth. He can patiently endure slanderous speech and does not develop malice. He has no affinity for other gods, and so he is free from wrong views. These, Śāriputra, are the ten features of the pure morality of the bodhisatva.
- 7.252 “Śāriputra, there is a further set of ten features of pure morality of the bodhisatva. What are these ten features? He is not attracted to the ignorant, and so his morality does not become impaired. He avoids disadvantageous rebirths, and so his morality does not become broken. He does not become entangled in any disturbing emotions, and so his morality does not become muddled. He is only concerned with strengthening positive qualities, and so his morality remains unsullied. He follows his own instincts, and so his morality remains free. There is nothing for which the wise can criticize him, and so he maintains his reputation for moral purity. He abstains from pursuing any vices, and so his morality remains blameless. He controls his

senses, guarding his morality well. He is attentive and mindful, guarding his morality superbly. These, Śāriputra, are ten further features of the pure morality of the bodhisatva.

7.253 “Śāriputra, there is a further set of ten features of pure morality of the bodhisatva. What are these ten features? As he knows what the appropriate limits are, he maintains the morality of moderation. As he has overcome desire, [F.83.b] he maintains the morality of contentment. As he keeps his body and mind in remote places, he maintains the morality of perseverance. As he despises involvement with worldly matters, he maintains the morality of dwelling in the wilderness. As he is self-reliant in developing roots of virtue, he maintains the morality of ascetic practices and abstinence. As he does not stare at people’s faces, he maintains the morality of delighting in the lineage of the noble ones. As he does not break his promises to gods or men, he maintains the morality of acting in accord with his words. As he is focused on his own mind, he maintains the morality of being aware of his own inadequacies. As he is considerate of the minds of others, he does not think badly of others’ inadequacies. As he does not abandon the methods for bringing people together, he maintains the morality of bringing sentient beings to maturity. These, Śāriputra, are ten further features of the pure morality of the bodhisatva.

7.254 “Śāriputra, there is a further set of ten features of pure morality of the bodhisatva. What are these ten features? As his mind is not jaded, he maintains the morality of having faith in the Buddha. As he defends the authentic teaching, he maintains the morality of having faith in the Dharma. As he has reverence for the noble assembly, he maintains the morality of having faith in the Saṅgha. As he always keeps his mind directed toward the buddhas and bodhisatvas, he maintains the morality of homage and veneration. As he develops the necessary factors of awakening, he maintains the morality of relying upon a spiritual friend. As he has abandoned all unwholesome forms of conduct, he upholds the morality of ridding oneself of negative influences. As he helps to bring all sentient beings to maturity, he upholds the morality of love. [MS.74.a] As he helps to bring pitiable sentient beings to maturity, he upholds the morality of compassion. As he enjoys and delights in the Dharma, he maintains the morality of empathetic joy. As he has rid himself of attachment and anger, he maintains the morality of equanimity. These, Śāriputra, are ten further features of the pure morality of the bodhisatva.

7.255 “Śāriputra, [F.84.a] there is a further set of ten features of pure morality of the bodhisatva. What are these ten features? As he helps to bring sentient beings to maturity, he maintains the morality of generosity. As he guards his mind, he maintains the morality of patience. As he does not give up, he

maintains the morality of vigor. As he perfects the requirements for meditation, he maintains the morality of meditation. As his thirst for learning about what is fundamental⁸⁰ is insatiable, he maintains the morality of wisdom. As he studies *The Collected Teachings on the Bodhisatva*, he maintains the morality of pursuing learning. As he keeps impermanence in mind, he maintains the morality of having no concern for the body. As he maintains an understanding that the mind is like an illusion, he maintains the morality of not trusting in a life force. As his morality is completely pure from the outset, he maintains the morality that is the fulfillment of all intentions. As he dedicates all his morality to awakening, he maintains the morality that connects one with the tathāgatas. These, Śāriputra, are ten further features of the pure morality of the bodhisatva.

7.256 “Śāriputra, the morality of the bodhisatva is so completely pure that there is no divine or human glory that he does not experience. There is no worldly craft or skill that he does not master, and there are no pleasures or resources that sentient beings possess that he cannot attain. There is no way for ordinary people to come into conflict with him—the bodhisatva has no enmity. There is no liar that the bodhisatva does not relate to in good faith. There is no sentient being that he does not consider as having been his mother. There is no sentient being among the different kinds of beings who he does not consider as having been his father. There is no sentient being that will not place their trust in him. There are no conditioned phenomena that he does not consider to be impermanent. [F.84.b] As he sees that this is the way of all conditioned things, the bodhisatva practices the way of the bodhisatva, keeping his morality pure with no concern for his body or his life.”

7.257 This is what the Lord said. After the Sugata had said this, he, the teacher, continued as follows:

7.258 “The sound, the features, and the form
Of the Dharma body of the protector
Are not hard to obtain
For those who practice morality.

7.259 “One will not become blind or deaf,
Crippled or impaired in any way.
One who has embarked on what is pure
Will have a beautiful appearance.

7.260 “One will have great power, great strength,
And one will shine with the greatest splendor.
One’s wisdom and vigor will be like that of Vāyuna,⁸¹

- Arousing fear in the evil Māra.
- 7.261 “Worshiped by kings,
Honored by gods and nāgas, [MS.74.b]
They eliminate all doubt
And excel in the practice of love.
- 7.262 “They master the field of morality
And do not fear dying.
Religious practitioners of great renown
Will not go to the lower realms.
- 7.263 “Even in their sleep they watch over
All sentient beings and never grow tired.
They search in all four directions
For genuine teachings.
- 7.264 “Those who master the field of morality
Will give away the most precious riches,
Their wives and their own flesh,
In the search for the path of awakening.
- 7.265 “They search for the highest Dharma,
The unsurpassed teachings of the Buddha.
They are lords of the world,
Worthy recipients of veneration.
- 7.266 “They put up with abuse, criticism,
And all kinds of wicked behavior.
They praise patience.
They are masters of patience.
- 7.267 “They act as they speak.
They do not speak falsely,
And when they sit on the seat of awakening
The earth shakes.
- 7.268 “They do not doubt the Buddha’s teachings,
And they dispense with other gods,
Never holding anything to be more sacred
Than the Buddha, the Lord. [F.85.a]
- 7.269 “The mark of a learned one
Is that he reconciles those
Who use weapons and poison

- To hurt one another.
- 7.270 “He has no concern for his own welfare,
And he will never abandon sentient beings
Once he has seen their immense suffering,
Even if he has to remain for thousands of millions of eons.
- 7.271 “Sentient beings relate to one another thinking,
‘I am friendly when it benefits me.’
Then, when friendliness brings no benefit,
They do not hesitate to kill one another.
- 7.272 “ ‘I will fill the Jambu continent,
And even the mighty buddha realms,⁸²
With riches and give it to you—
You are my friend whatever happens.’
- 7.273 “He remains even minded
Toward all sentient beings,
Even if his major and minor limbs
Are severed with sharp weapons.
- 7.274 “For the sake of the Buddha’s teachings,
They defeat the teachings of the immature.
They always maintain pure morality,
And master the true Dharma.
- 7.275 “They practice the way of awakening
By engaging with the Dharma and with whatever is in accord with it.
In order to realize awakening,
They will give up the nectar of threefold knowledge.
- 7.276 “Remaining within the field of morality,
All the teachings become their training,
And in the world with its gods
The wise accord them honor.
- 7.277 “They have no doubts whatsoever about the Dharma,
And they are experts in whatever field may be relevant.
They know the inclinations of sentient beings
And give them verses that please them.
- 7.278 “They purify the field of morality
And realize supreme awakening.
Sitting below the supreme tree,

- They chase away the evil māras.
- 7.279 “Shining with an intense radiance
Equal to the light of the sun and moon,
They become the foremost among sentient beings,
Ascending by means of the eye of wisdom.
- 7.280 “They are generous to sentient beings,
Providing answers about the path.
They always speak in a congenial manner
And have no envy whatsoever.
- 7.281 “They spontaneously and in abundance
Give themselves and their riches to others,
But not for anything
Will they give up supreme awakening.
- 7.282 “Their faith and morality are perfect. [F.85.b]
They have mastered words of truth,
And as they are firm in their practice of morality,
There will be no trickery on their part.
- 7.283 “A liar might come their way,
Saying ‘Give me this’ or ‘Do that,’
Even believing it himself,
But they will recognize words of truth.
- 7.284 “If he orders everyone to give away
Their robes and their alms bowls, [MS.75.a]
He will not be troubled
If they do not do as he says.
- 7.285 “Moreover, Śāriputra, the bodhisatva who keeps his morality pure will view
all conditioned things with distaste. He will view all sentient beings as his
mother and father. He will view the pleasures of the five senses as worthless.
He will view sensory experiences as telling him nothing. Neither agreeable
nor disagreeable things will disturb him.
- 7.286 “How does he do this? If one reacts to things going well, this might take
one’s mind off nirvāṇa. If one reacts to things not going well, this will lead
one’s mental disturbances to become even more rampant. Eye consciousness
comes about in dependence on eye and form; mental attachment arises and
ceases,⁸³ and the dormant tendencies that it has lead one to hold the idea of
a thing’s true nature. A mistaken perception leads to a mistaken idea, and
one thinks, ‘It is beautiful.’ This is the mistake that is made. Approaching

something thinking 'It is not beautiful' brings liberation. When liberation occurs, elimination occurs. What is it that is eliminated? Desire is eliminated. Anger is eliminated. Confusion is eliminated. At the same time, there is no elimination of desire, nor is there any elimination of anger or elimination of confusion.⁸⁴ How can this be so? If when desire is eliminated that desire was considered to be something separate, then the elimination would be something other than that, and desire would be something truly real. Therefore, it is because desire has no reality that it can be eliminated.

7.287 "So it is, Śāriputra, that desire is created by superficial mental activity and manifests due to conceptualization. Without conceptualization, no mental constructs take place. The abandoning of mental constructs is not something that is real, and that which lacks desire is not something that is real. [F.86.a] Something that is not real does not suffer and does not experience agony, and something that does not experience agony is not real. Something that is not real has no anguish. This is the way of pacification, nirvāṇa, the state of no desire. How is this the case? Nirvāṇa is not something within the mental sphere. It is that which eliminates desire. Thus, the elimination of desire is defined as nirvāṇa. Desire is one thing, and nirvāṇa is another. That which is other is beyond other things. And that which is beyond other things is what the wise seek. In seeking this they do not apprehend an essence. Something that has no essence is hollow. Something that is hollow is void. Something that is void is empty. What is it empty of? It is empty of a self and of ownership, permanence,⁸⁵ stability, constancy, and any unchangeable phenomena. In the absence of a sentient being there is no life force, and consequently no desire arises, no anger arises, and no confusion arises.

7.288 "Where then does the reversal of the idea of *I* or *mine*, of *this is me* or *this is mine*, the grasping at a self or the grasping at ownership, take place? Mental conditioning comes from grasping at ownership. Conditions are created in four ways. What are these four ways? One can be conditioned by the bodily. One can be conditioned by the verbal. One might express oneself using harsh language as a result of a mental process and then go on to inflict physical harm. This is how one comes to hold on to the idea of a self and an other. This conceptual knot, Śāriputra, binds all ordinary, immature beings. Śāriputra, as the bodhisatva comes to understand that this is how distortions arise, he does not accommodate anything like this. Why is this? He sees that this kind of accommodation is a danger, and he thinks, 'I have no interest in such danger.' As a consequence of this, Śāriputra, the bodhisatva does not make himself reliant on sentient beings.

7.289 "In what way, Śāriputra, [F.86.b] does the bodhisatva think of all sentient beings as his mother or his father? [MS.75.b] Śāriputra, it would be hard to come across a sentient being that has not at some point throughout time

been one's mother or one's father. All sentient beings have been one's parents. When desire for them arises, one turns it back by thinking of them as one's mother, and when anger toward them arises one turns it back by thinking of them as one's father. This then, Śāriputra, is how the bodhisatva should approach all sentient beings.

7.290 "At one time in the past, Śāriputra, a great many uncountable, innumerable, inconceivable eons ago, a tathāgata, arhat, fully accomplished buddha by the name of Agragaṇin appeared in the world. He was perfect in wisdom and conduct, he was a sugata, a knower of the world, an unsurpassable guide for those who wished to train, a teacher of gods and men, awakened, a lord. He remained in the world for nine hundred million years and had a great following of ninety thousand million billion śrāvakas.

7.291 "At that time, Śāriputra, a bodhisatva by the name of Smṛtipratilabdha was born into a royal family. He was handsome and pleasant to behold, with an abundance of the most supreme features. At his birth, his mother gave him eighty-four thousand servant girls, his father gave him eighty-four thousand servant girls, his friends, relatives, and kinsmen gave him eighty-four thousand servant girls, and his parents' relations gave him eighty-four thousand servant girls to accompany him and aid him.

7.292 "Now, Śāriputra, his father had three palaces made for him: one for the summer, one for the rainy season, and one for the winter. He would reside where the season permitted, and whenever he went from one palace to another, hundreds of thousands of fanfares would accompany him as expressions of honor and reverence. Whenever these instruments were heard, though, the bodhisatva would think only of birth and decay, [F.87.a] and when the music stopped he would reflect on how this sound had come about, where it had come from, why it had stopped, and where it had gone to when it ceased. He was not aware of the passage of night and day; he was only aware of impermanence. He did not take any joy in this music. As he did not take any joy in it, Śāriputra, the bodhisatva Smṛtipratilabdha never became attached to these sounds, even after forty thousand years. Even after forty thousand years, he did not take joy in them. Remaining as a householder, he dwelled in the four meditative states and perfected the five superior abilities. Then, from his dwelling, he created a magical emanation and traveled to the place where the tathāgata, arhat, fully accomplished Buddha Agragaṇin was staying in order to ask the Lord, the tathāgata, arhat, fully accomplished Buddha Agragaṇin, about the reality of roots of virtue.

7.293 "However, Śāriputra, the Lord, the Tathāgata Agragaṇin, had stated that the occasion for his final nirvāṇa had arrived.

- 7.294 “So, when the bodhisatva Smṛtipratilabdha arrived there, in the presence of the one who had by then attained nirvāṇa, he asked, ‘Should we mendicants honor the Tathāgata?’
“The mendicants then answered, ‘Son of good family, the Tathāgata has attained final nirvāṇa.’
- 7.295 “Upon hearing [MS.76.a] that Agragaṇin had attained final nirvāṇa, he fell to the earth in tears, and with his face to the ground he spoke these verses:
- 7.296 “ ‘He was like a light for the world.
He had attained mastery in all things.
I have been deceiving myself
And have been traveling the road of bewilderment.
- 7.297 “ ‘The tathāgatas appear
At intervals of thousands of millions of eons,
And as I have not been able to attend a lord,
Who will be my protector now?
- 7.298 “ ‘My mother seems like an enemy to me
For not having told me about the Buddha.
I should have searched for the Tathāgata
The moment I was born. [F.87.b]
- 7.299 “ ‘My father seems like an enemy to me,
As he made me engage in pleasures.
I was caught up in them
And did not serve the lord of the world.
- 7.300 “ ‘Because of this, I did not hear
The speech of the Tathāgata, which has sixty characteristics.
My life has been an immense failure,
As I have not attended the Buddha.
- 7.301 “ ‘He was a tender aid to the world
And had reached perfection in everything that is fundamental.
I, however, have spent my time carelessly
And have not attended the supreme among men.
- 7.302 “ ‘Even if a thousand million billion eons were to pass,
It would be exceedingly difficult to encounter a buddha.
Today, as the Sugata has attained nirvāṇa,
I have missed the opportunity to serve him.
- 7.303 “ ‘My parents are like enemies to me,

As they did not immediately tell me about the Buddha.
If I had had the good fortune to see the Victorious One,
I would certainly have honored him and listened to his teachings.

7.304 “ ‘The voice of the Tathāgata has sixty characteristics
With which its sound carries forth,
But I have not had the opportunity to hear his speech today,
As the Victorious One has already passed on.

7.305 “ ‘It is a great misfortune that I arrived here today,
When nirvāṇa has already been attained,
Leaving me with no opportunity to receive the teachings
That the buddhas of the past have always revealed.’

7.306 “ ‘After this, Śāriputra, the bodhisatva got up and proceeded to the deathbed
of the Lord, the Tathāgata, the Arhat Agragaṇin, and in tears he
circumambulated the Tathāgata’s deathbed many hundreds and thousands
of times. He then took his place to one side and spoke these verses:

7.307 “ ‘You were truly supreme among sentient beings;
The teachings you gave were true.
Now, for the sake of supreme awakening,
The mind of truth has arisen in me.

7.308 “ ‘I am not to see the Tathāgata,
The one who speaks truly, the one whose wisdom is great.
I hope, though, that my knowledge may become
Like that of the Victorious One.

7.309 “ ‘Because I was weak willed in the past,
Because I was ignorant on the side of the māras, [F.88.a]
Remaining as a householder,
I did not attend the most superior of men.

7.310 “ ‘Because of good deeds performed in the past,
I sought out the Tathāgata.
But you could not impart teachings to me—
How terrible is the pain this causes me.

7.311 “ ‘May the words of truth that I present
In the presence of gods and nāgas
Come to be just as I have spoken them,
If I am able to pursue what is authentic.

7.312 “ ‘May I become a buddha

- In the future, supreme among men,
One who sees what is meaningful, a great elephant,
One who upholds the true teachings.
- 7.313 “ ‘May I not be born into unfavorable circumstances
Or have a life governed by sensual distractions.
May I not end up in a female form
Or be bound by the chains of Māra.
- 7.314 “ ‘May I always encounter buddhas, [MS.76.b]
So that they can teach me the Dharma directly.
May I have faith when I see them
And attend them faithfully.
- 7.315 “ ‘May these words that I have spoken
Come true in exactly this way,
And may this truth establish in me
The same awakening as that of the Buddha.
- 7.316 “ ‘Now, as these words have been uttered,
Thousands of millions of gods
Spread fine fabrics on this seat
Where the Tathāgata rests.
- 7.317 “ ‘They are gathering in space
In joyful celebration,
And up above they are singing
The praises of the Victorious One.
- 7.318 “ ‘The supreme sayings of the one who possesses great magical abilities
Reveal his desire to bring benefit to the world.
The protectors remember the words of the Buddha
And disseminate his supreme teachings.’
- 7.319 “After he had spoken these words, he continued with the following verses
in order to put the crowd in good spirits:
- 7.320 “ ‘It has been prophesied by the supreme among men
That I will become a buddha in this world.
Therefore, follow my example
And honor the Tathāgata.
- 7.321 “ ‘How could I possibly fail to have faith in the Buddha,
The inconceivable protector of the world,
Who through his great compassion for me

Has manifested final nirvāṇa?’

7.322 “With this display of roots of virtue, he presented great offerings to the Tathāgata and worshiped him. [F.88.b] After his death he was reborn in the joyful heavenly realms because of these roots of virtue. For two hundred million eons, he did not fall into the lower realms. For two hundred million eons he never indulged in the pleasures of the senses. Eager for unsurpassed perfect awakening, he served seven thousand buddhas,⁸⁶ presenting all of them with great offerings and worshipping them. He led a life of purity in every way, and in his final eon, in his final birth, in his final existence, his roots of virtue led him to appear in the world as a tathāgata, arhat, fully accomplished buddha by the name of Sālarāja. He was perfect in wisdom and conduct, and he was a sugata, a knower of the world, an unsurpassable guide for those who wished to train, a teacher of gods and men, awakened, a lord. Śāriputra, the lord Sālarāja lived for two hundred million years. Śāriputra, the tathāgata Sālarāja had two assemblies of śrāvakas: one assembly of śrāvakas consisting of two hundred million mendicants, and one assembly of śrāvakas consisting of forty thousand mendicants. Every one of them was an arhat who had eliminated their defilements, who was free from vices, who had great abilities, and so forth, and who had reached the very highest level of complete mastery of the mind. After his final nirvāṇa, his relics were distributed widely. After his final nirvāṇa, Śāriputra, the authentic teachings of the tathāgata Sālarāja continued for ten thousand years.”

7.323 The Lord then spoke these verses:

7.324 “For two hundred million eons
He did not fall into the lower realms.
For two hundred million eons
He was not governed by the pleasures of the senses.

7.325 “During this time,
Seven thousand buddhas reached nirvāṇa,
And he led a life of purity,
Always yearning for the Dharma. [F.89.a]

7.326 “Finally, he realized awakening
And became the victorious Sālarāja,
Dwelling in supreme awakening
For thirty thousand years. [MS.77.a]

7.327 “He realized unsurpassed awakening
For the benefit of all who live,

- And for two hundred million eons
He taught the Dharma to living beings.
- 7.328 “He had one saṅgha of forty thousand
And another of two hundred million.
All were sages
Who had eliminated the defilements.
- 7.329 “After the teacher had attained nirvāṇa,
His relics were widely distributed,
And six hundred thousand million
Stūpas were erected to contain them.
- 7.330 “After his nirvāṇa,
His teachings remained for ten thousand years,
And those who heard the Victorious One’s teachings
Could not help but develop faith in them.
- 7.331 “Anyone who is learned will entertain no doubts
Once they have heard the teachings of the Buddha.
They will not fall into the lower realms
But quickly reach nirvāṇa.
- 7.332 “So, Śāriputra, the bodhisatva whose morality is pure will regard all sentient
beings as his parents. Whenever desire arises in his mind, he neutralizes it
by thinking of those he desires as his mother. Whenever hostility arises in
his mind, he neutralizes it by thinking of those to whom he feels hostile as
his father. [B11]
- 7.333 “Furthermore, Śāriputra, the bodhisatva whose morality is pure is able to
remain unmoved in very unpleasant circumstances. When desire arises, he
employs the right kind of mental analysis to deal with the passions. He
knows about the passions and what counters the passions. What, then, is a
passion, and what counters passions? Passion is said to be the intense
attachment to forms that are perceived by the eye. This is what is meant by
passion. Moreover, passion is said to be the intense attachment to sounds that
are perceived by the ear, as well as the intense attachment to scents that are
perceived by the nose, to tastes that are perceived by the tongue, and to
physical objects that are perceived by the body. This is what is meant by
passion. [F.89.b] With intense attachment comes obsession. With obsession
comes involvement. With involvement comes development. With
development comes entanglement, and one ends up being deceived by what
is false. This, indeed, is how sentient beings are bound by the fetters of
deception. They are bound. They are chained. They are shackled.

7.334 “What is it that binds them? They are bound by the fetters of form. This is what is meant by *being bound*. They are bound by the fetters of sound, smell, taste, and physical objects. This is what is meant by *being bound*. What is the fetter of form? It is to provide form with a real identity, investing it with ideas such as a self, a life force, a person, permanence, constancy, durability, substance, wholeness, and solidity. This is what is meant by *the fetter of form*. What does being bound by the fetter of form entail? It entails investing a great deal in the identity that one has built, and it entails having a selfish love and affection for one’s wife. When one is bound by the fetters of form, one remains focused on satisfying one’s passions, and so one accumulates unwholesome karma. One does not understand the faults of passion. What are the faults of passion? Even though there is no passion in those whose faults have been purified, or passion in faults, still, the faults of passions lead one to the lower states of existence, and so that is what I teach. How is it that the fault of passion leads to the lower states of existence? I assure you, Śāriputra, that there is no evil that someone who is governed by passion will not commit. When the fruits of his actions ripen, [MS.77.b] there is no suffering that he will not have to endure. This is why, Śāriputra, there is no greater enemy in the thousand realms of the world than one’s own wife.

7.335 “Why is this? Śāriputra, the Tathāgata is knowledgeable, [F.90.a] while all sentient beings remain ignorant. When someone knowledgeable forbids something, then there is good reason for it. When the ignorant grasp after things, that is a mistake. What is it that the ignorant grasp after? They grasp after conditioned things. They grasp after sons, daughters, and wives. This is what they grasp after, and as they are entangled by grasping they are not seized by the noble path. Being caught up in sons, daughters, and wives leads to attachment and craving and is a hindrance to the renunciant life. It is a hindrance to morality, a hindrance to meditation, a hindrance to heaven, and a hindrance to nirvāṇa. Keeping male and female servants and having sons, daughters, and wives is a hindrance to any kind of wholesome practice. Similarly, when one has sons, daughters and wives, one is providing for an enemy, and one is providing for the hell realms, the animal realms, and the spirit world governed by Yama. In short, one is providing for all imaginable unwholesome things. These things are a hindrance to healthy sustenance, and they are a hindrance to seeing the Buddha. Similarly, they are a hindrance to hearing the Dharma, to serving the Saṅgha, to seeing the Buddha and developing faith in him, to hearing the Dharma and developing faith in it, to serving the Saṅgha and developing faith in it, and to encountering favorable conditions. Similarly, they are a hindrance to attaining the riches of faith, the riches of morality, the riches of learning, the riches of wisdom, the riches of renunciation, the riches of modesty, and the

riches of self-control. One becomes distrustful when one has wives, sons, and daughters. Likewise, one becomes immoral, stingy, mean, [F.90.b] dull minded, shameless, and immodest when one has wives, sons, and daughters. When one has wives, sons, and daughters, one becomes sick, with boils and pain, one takes hold of the fire element, and one takes hold of a poisonous snake. Living as a householder is like living in a charnel ground. I tell you, the charnel ground of the house is a barren wasteland that steals away everything that brings any benefit. Enjoying wives, sons, and daughters, Śāriputra, is like enjoying a bolt of lightning. It is like enjoying a sharp sword or a seat of molten iron. When one enjoys fragrant flowers, rosaries, and ointments, one is in fact enjoying an iron seat, a garland of iron balls, and an ointment of feces and urine. Keeping a house is like keeping an iron kettle. Someone who keeps male and female servants and workers and laborers is providing for the guardians of hell. Someone who keeps elephants, horses, buffaloes, donkeys, sheep, fowl, and pigs is providing for creatures such as Śyāma and Śabala to be dispatched for a hundred yojanas. Someone who has wives, sons, and daughters is providing for all kinds of suffering, depression, and grief.

7.336 “Śāriputra, it would be preferable to be surrounded by a glowing, burning, blazing iron plain extending for a thousand yojanas [MS.78.a] than to look from afar upon the wife one has been given by one’s parents, much less embrace her. Why is this? A wife is the root of suffering. A wife is the root of evil. A wife is the root of misfortune. A wife is the root of captivity. A wife is the root of trouble. A wife is the root of rivalry. A wife is the root of blindness. A wife is what causes the destruction of the eye of wisdom. [F.91.a] Having a wife is like being on a plain strewn with burning hot iron and stones. Having a wife is like being under attack. Having a wife is like being overcome by unwise tendencies.

7.337 “Why is it that we call her *a wife, a burden*?⁸⁷ It is because she is the one who is designated as a burden,⁸⁸ the burden that falls to one, the burden one has to take on, the burden one is stuck with, the burden one has to drag, the burden that affects one emotionally, the burden that brings one pain, the burden on account of which one suffers evils, and the burden that emaciates one. This is why we call her *a wife, a burden*.

7.338 “Because they are slaves to desire, sentient beings have to support their wives, and in this way they are oppressed by this burden and seized by this burden, they succumb to this burden, they are weighed down by this burden, they become subject to this burden, they become slaves to this burden, and they have to tend to this burden. This is why we call her *a wife, a burden*.

- 7.339 “Because of their wives, they are not able to get rid of the great burden. What is the burden that they cannot get rid of? It is the five skandhas. What are the five skandhas? They are the skandha of form, the skandha of feeling, the skandha of perception, the skandha of mental conditioning, and the skandha of consciousness. They are not able to get rid of the burden of these five skandhas. This is why she is called *a wife, a burden*.
- 7.340 “Why is she called *an old companion*? It is because, Śāriputra, she is one’s companion when it comes to ruining morality. She is one’s companion when it comes to ruining good conduct. She is one’s companion when it comes to ruining right view. She is one’s companion in eating and drinking. She is a companion in one’s journey to the hells, to the animal realms, and to the spirit world governed by Yama. She obstructs the wisdom of the noble ones. She is an adversary to the happiness of nirvāṇa. She is one’s companion in bringing together all types of suffering. This is why she is called *an old companion*.
- 7.341 “Why is she called *a woman*? [F.91.b] It is because she is a seductress, with many faults and full of unending deception, that she is called *a woman*. Those who are under the sway of a woman have fallen into the hands of Māra. They who have fallen into the hands of Māra are under the sway of the Evil One. The faults of the woman are many, their deceptions unending. Her mind is fickle. Her mind is restless. Her mind is agitated. Her mind is agitated and unsteady. She has a monkey mind, like that of an ape. She is a mistress of deception. This is why she is called *a woman*.
- 7.342 “She is a ‘village of seduction,’⁸⁹ Śāriputra, a town of seduction, a kingdom of seduction, a marketplace of seduction, a realm of seduction, a land of seduction, an empire of seduction, a region of seduction, a world of seduction, unending seduction, great seduction, immeasurable seduction, inconceivable seduction. This is why she is called *a woman*.
- 7.343 “Therefore, Śāriputra, it is said that those who entertain the fault of passion are destined for the lower states of existence. Śāriputra, just as a [MS.78.b] skilled magician can make you experience any sort of illusion, so can women, Śāriputra, skilled in female deception, take a man captive through his eyes, take a man captive through his ears, take a man captive through his mind, and take control over him. They take control over men through song. They take control over men through dance. They take control over men through laughter. They capture men through crying, coming, going, sitting, lying, sleeping, and all kinds of such things, and they take control over them. Śāriputra, just like a field of fully matured rice can be ravaged by a great thunderstorm, so are women like a thunderstorm

ravaging the field of men, destroying everything that is good. All immature ordinary beings are engaging in passions that lead to the lower states of existence when, out of ignorance, they take a wife.

7.344 “Śāriputra, with his insight into the faults of passion, the learned bodhisatva comes to understand two things. What are these two things? He comes to understand how wretched all immature ordinary people are, [F.92.a] and he comes to understand how honorable all noble beings are. With these two insights he thinks to himself, ‘We shall strive to become honorable men, and not remain wretched. We shall endeavor not to end up in the hell realms, or to end up in the animal realms, or in the spirit world governed by Yama. We shall not engage in immoral behavior. We shall not be influenced by those who are badly behaved. On the contrary, we shall work to develop the distinguished, unsurpassed realization of all phenomena, the knowledge of a buddha. We shall begin to change the way we go about things, and not continue in the same direction. We shall let the lion’s roar resound. We shall not let the jackal’s bark resound. We shall display the strength of the eagle. We shall not be like insects. We shall become good men, and not dishonorable men. We shall keep the diet of honorable men, and not indulge in lesser foods. We shall remain absorbed in the best of meditations, the supreme meditations, the distinguished meditations. We shall remain absorbed in the meditations that lead to the attainment of supreme meditation, and not those meditations that do not lead to the attainment of supreme meditation, or the lesser meditations. We shall enjoy the meditative concentrations of the Buddha, but not the meditative concentrations of the śrāvakas, the pratyekabuddhas, [MS.79.a] or immature ordinary people. We shall meditate without support, not with form as support, or with feeling, perception, mental conditioning, or consciousness as support. We shall not meditate relying on the earth element, or relying on the water element, the fire element, or the wind element. [F.92.b] We shall not meditate with the realm of desire as our aim, or with the realm of form as our aim, or with the formless realm as our aim. We shall not meditate with anything in this world as our aim, or with anything beyond this world as our aim. Anything that can be seen, heard, recollected, thought of, attained, reached, or realized shall not be a support for our meditative concentration. We shall not meditate in a manner that could bring harm to ourselves, to others, or to both ourselves and others. We shall exert ourselves in our search for perfection in the knowledge of a buddha. Enough of this search of mine for pleasure!’

7.345 “The learned bodhisatva, Śāriputra, then comes to reject four things. What are these four things? He rejects temptation, he rejects existence, he rejects the company of sentient beings who are ungrateful, and he rejects the

suffering that comes with engagement in anything that is conditioned. These are the four things he comes to reject.

7.346 “Śāriputra, even if, in the lower states of existence, the bodhisatva were to set eyes on a woman with perfect features, four things would come to his mind. What are these four things? He would think of her as vile. He would think of her as a precipice. He would think of her as a latrine. He would relate to her as one does to pus. These, Śāriputra, are the four things that would come to the mind of the bodhisatva even if he, in the lower states of existence, were to set eyes on a woman with perfect features. If he were a human being, Śāriputra, a son of good family who had entered the Mahāyāna, and he were to set eyes on a woman with perfect features, four thoughts would certainly come to his mind. What are these four thoughts? He would think of her as vile. He would think of her as a precipice. He would think of her as a latrine. He would relate to her as one does to pus. If, with these considerations in mind, he were still to feel desire, he should then cultivate three thoughts. What are these three thoughts? If she resembles a mother he should think of her as his mother. If she resembles a sister he should think of her as his sister. If she resembles a daughter he should think of her as his daughter. These are the three thoughts he should cultivate.

7.347 “Śāriputra, [F.93.a] the bodhisatva who absorbs these excellent words of mine will see things in accordance with the way they are presented in the sūtras: ‘It is not easy to encounter a sentient being who has not throughout the extent of time been my mother or my father. All sentient beings have been my parents, and so one is indeed taking one’s mother as one’s wife!’ This is how one should train. This would not be in harmony with the practice of all immature ordinary people, and I would not wish to infringe upon the customs of immature ordinary people.

7.348 “When one is following a particular course of action and thoughts of desire arise, one should properly investigate the arising of this state of desire to see whether it is visual perception that is the source of this mental event. One should properly investigate whether the desire is located in the eye, reflecting, ‘If my desires were located in the eye, how could the eye be observing the eye? Can an essence perceive its own essence? How could that be? [MS.79.b] There would then be *that* eye and *this* eye. *That* eye would be related to the element, and *this* eye would be the production of the element. In the context of the production of elements, a real essence cannot desire a real essence, or its own being. Why is this? If *that* is just the same as *this*, there is no difference between desiring *that* and desiring *this*. All immature ordinary people fail to make this distinction. I, however, wish to be someone who sees distinctions. Why do I wish this? I wish this because someone who wishes for desires is without good qualities.’ ”

- 7.349 The Lord then spoke these verses:
- 7.350 “There is one thing that is common to everyone—
And no one is different in this regard—
And that is that the mind of desire
Follows along with the grasping born of superficiality.
- 7.351 “How can something come from something,
And how can there be desire for an element?
Phenomena are like logs—
There is nothing there to desire.
- 7.352 “I have analyzed these things and come to see
That things arise without any reality.
The unreal is what gives rise to desire. [F.93.b]
One cannot find any reality in desire.
- 7.353 “Even if one searches in all ten directions,
One cannot find any reality to desire.
It is only by means of misconceptions
That the mind of desire arises.
- 7.354 “If one properly investigates how desire arises in the mind in this way, one
will take the greatness of my instructions to heart. A master of discourses
should be in agreement with the explanations found in the sūtras:
- 7.355 “The eye is like a bubble—it bursts under strain. A bubble has no self, no
being, no life force, no person, no man, no human being, no soul, no one who
acts, and no one who experiences. Where then can there be someone filled
with desire?⁹⁰ Who would desire that which is powerless and ineffective?
- 7.356 “The eye is like froth on water—it has no essential nature. Froth has no
self, no being, no life force, no person, no man, no human, no soul, no one
who acts, and no one who experiences. Who would desire that which is
powerless and ineffective?
- 7.357 “The eye is like a mirage—it comes about through action, vice, and desire.
A mirage has no self, no being, no life force, no person, no man, no human,
no soul, no one who acts, and no one who experiences. Who would desire
those things that are powerless and ineffective? Where does desire take
place?⁹¹
- 7.358 “The eye is like a plantain tree—it has no essential nature. The plantain
tree has no self, no being, and so forth. Who would desire these things?
Where is such desire to be found?

- 7.359 “The eye is like an illusion—it appears due to trickery. An illusion has no self, no being, and so forth. Who would desire these things? Where is such desire to be found?
- 7.360 “The eye is like a dream—it sees things in a distorted and false manner. A dream has no self, no being, and so forth. Who would desire these things? Where is such desire to be found? [F.94.a]
- 7.361 “The eye is like an echo—it is dependent upon conditions. An echo has no self, no being, and so forth. Who would desire these things? Where is such desire to be found?
- 7.362 “The eye is like a reflection—it is seen through the mirror of karma. A reflection has no self, no being, and so forth. Who would desire these things? Where is such desire to be found?
- 7.363 “The eye is like a cloud—it is ever changing and lacks any essential characteristics. A cloud has no self, no being, and so forth. Who would desire these things? Where is such desire to be found?
- 7.364 “The eye is like lightning—it is gone in an instant. Lightning has no self, no being, and so forth. Who would desire these things? Where is such desire to be found?
- 7.365 “The eye is like something empty, with no self or ownership. Things that are empty have no self, no being, and so forth. Who would desire these things? Where is such desire to be found? [MS.80.a]
- 7.366 “The eye is like lifeless matter, like grass, plaster, wood, rock, or a reflection. All phenomena are like lifeless matter, and they have no self, no being, and so forth. Who would desire these things? Where is such desire to be found?
- 7.367 “The eye is helpless, as if caught in a whirlwind. All phenomena are helpless, and they have no self, no being, and so forth. Who would desire these things? Where is such desire to be found?
- 7.368 “The eye is worthless, like a heap of pus and excrement. All phenomena are worthless, and they have no self, no being, and so forth. Who would desire these things? Where is such desire to be found?
- 7.369 “The eye is useless, like something that is worn out, damaged, broken, decayed, and ruined. [F.94.b] All phenomena are useless, and they have no self, no being, and so forth. Who would desire these things? Where is such desire to be found?
- 7.370 “The eye is like a dried-up well, overcome by age. All phenomena are like dried-up wells, and they have no self, no being, and so forth. Who would desire these things? Where is such desire to be found?
- 7.371 “The eye is not something that will last—its passing is inevitable. No phenomena will last, and they have no self, no being, no life force, no person, no man, no human, no soul, no one who acts, and no one who

experiences. Who would desire those things that are powerless and ineffective, that are dependent upon conditions? Where is such desire to be found?

“One should go through all the outer and inner sense fields in this way.

7.372 “Śāriputra, the bodhisatva who applies himself correctly in this manner will not be disturbed by passion. This is impossible. He will remain passionless in the face of all phenomena. This, Śāriputra, is the purity of the morality of the bodhisatva, the great being.

7.373 “Śāriputra, the pure morality of the bodhisatva, the great being, is such that he will not kill any being under any circumstances. He will not harm anything that possesses life. He will not take anything that has not been given to him under any circumstances, even if his life depends on it. He does not steal the property of others. He will not engage in sexual misconduct under any circumstances, even if his life depends on it. He does not lust for the wife of another. He will not tell a lie under any circumstances, even if his life depends on it. He does not violate the trust of any sentient being. He will not condone slanderous remarks among those who are associated with him. Even if his life depended on it, he would still not engage in inane chatter. He measures his words and avoids saying anything irrelevant. He will not [F.95.a] covet another’s possessions, even if his life depends on it. He will not become angry, even if his life depends on it, but will patiently accept harsh and slanderous remarks. He will not adopt wrong views even if his life depends on it. He will go for refuge to the Buddha and will not have recourse to any other divinity.

7.374 “He maintains his morality unblemished by not striving after any other type of knowledge. He keeps his morality unbroken by avoiding anything that is incompatible with the Dharma. He keeps his morality unadulterated by not associating with wicked people who indulge in vices. He keeps his morality spotless by only promoting wholesome ways of acting. He keeps his morality free by following his own inclinations. He keeps his morality respectful and is not censured by those who are knowledgeable. He preserves his morality by remaining mindful and aware. He keeps his morality irreproachable by not letting any mistakes occur. He safeguards his morality by guarding the doors of the senses. He guards his reputation for pure morality [MS.80.b] because it is in accord with the intent of all the buddhas. He maintains the morality of requiring little by knowing what the proper measures are. He maintains the morality of contentment and easily avoids greed. He maintains the morality of persistence by isolating his body and his mind. He maintains the morality of the hermit by shunning society. He maintains the morality of the tradition of the noble ones by not looking another directly in the face. He maintains the morality of upholding the

qualities of a purified one by generating the roots of virtue of a life of self-reliance. He maintains the morality of integrity by not violating his promises to gods and men. He maintains the morality of love through the attitude of not causing harm to any sentient being. He maintains the morality of compassion by being moved by all forms of suffering. He maintains the morality of empathetic joy by delighting in the Dharma and not becoming discouraged. He maintains the morality of equanimity by ridding himself of attachment and aversion. He maintains the morality of examining his own mistakes by clearly discerning his own mind. [F.95.b] He maintains the morality of not seeing faults in others' mistakes and is considerate of the minds of others. He maintains the morality of bringing sentient beings to maturity through the perfection of generosity. He maintains the morality of guarding himself through the perfection of morality. He maintains the morality of not becoming angry through the perfection of patient acceptance. He maintains the morality of not turning away from the wholesome Dharma through the perfection of vigor. He maintains the morality of perfecting the factors of meditation through the perfection of meditation. He maintains the morality of excellent learning through the perfection of wisdom. He maintains the morality of relying on a spiritual friend and develops the necessary factors of awakening. He maintains the morality of avoiding bad influences by avoiding wicked paths. He maintains the morality of having no concern for his body by applying the idea of impermanence. He maintains the morality of having no concern for his life by not putting his trust in it. He maintains the morality of having no regrets by keeping his intentions perfectly pure. He maintains the morality of being uncontrived by keeping his engagement perfectly pure. He maintains the morality of avoiding burning desire by keeping his sincerity perfectly pure. He maintains the morality of modesty by remaining free from desire. He maintains the morality of unpretentiousness by keeping a low profile. He maintains the morality of not being foolish because of his noble nature. He maintains the morality of discipline through a lack of aggression. He maintains the morality of tranquility by remaining calm. He maintains the morality of being receptive by not being opposed to the statements of the buddhas. He maintains the morality of bringing sentient beings to maturity by not abandoning the methods for bringing people together. He maintains the morality of guarding the Dharma by not letting his resources diminish. The learned bodhisatva's skandha of morality is like this, Śāriputra, and with it he trains in the way of the bodhisatva.

7.375 “This, Śāriputra, is the perfection of morality of the bodhisatvas, the great beings, [F.96.a] and when bodhisatvas apply themselves to it in their practice of the way of the bodhisatva, they cannot be overpowered by Māra and his

retinue, nor by the gods. They cannot be overpowered by any opponent.”

7.376 *This is the seventh chapter, “The Perfection of Morality.”*

8. CHAPTER 8: THE PERFECTION OF PATIENT ACCEPTANCE

8.1 “Now, Śāriputra, what is the bodhisatva’s perfection of patient acceptance, by which he wholeheartedly practices the way of the bodhisatva? Śāriputra, the bodhisatva’s patience comes from a natural ability for endurance. He can patiently accept cold and heat, starvation and thirst, wind and scorching heat, [MS.81.a] insects and reptiles, and people speaking to him in unpleasant and unwelcome ways. He is patient with painful sensations that are related to or produced by the physical body and endures them easily, whether they are intense, strong, sharp, life threatening, or deadly.

8.2 “Previously, Śāriputra, when I had not yet attained complete awakening and was practicing the way of the bodhisatva, I cultivated patience.”

8.3 Śāriputra inquired, “How then, Lord, did you cultivate patience as a bodhisatva?”

The Lord replied, “I recall, Śāriputra, that in a past existence, when I was practicing the way of the bodhisatva and encountered sentient beings who spoke to me harshly and abusively out of anger, speaking harsh and slanderous words, because I was a bodhisatva no anger, hatred, confusion, miserliness, or distress arose in me. As I stand here in the midst of cyclic existence, there would be nothing so easy to resort to as anger and speaking in harsh ways. This is why we should cultivate equanimity. In such encounters we should cultivate compassion. Why is this? The more one displays anger and speaks in harsh ways, the more one will experience the ripening of the fruits of these actions. One will receive anger and harsh words in return. Wherever one is reborn, [F.96.b] one will be ugly and disfigured. I do not wish to be ugly. I do not wish to be angry and speak in harsh ways. Why is this? It is because these things are improper. These are improper ways of acting. They are immature actions. They are small-minded actions. They are not the actions of good men. They are actions that bring unwanted results. With anger and harsh words one falls into the hell realms;

one falls into the realms of animals. This is the nature of actions such as anger and speaking harsh words. One falls into the spirit world governed by Yama. This is the nature of actions such as anger and speaking harsh words. One becomes enslaved in hell. This is the nature of actions such as anger and speaking harsh words. One becomes an impoverished yakṣa. This is the nature of actions such as anger and speaking harsh words. Such actions are the root cause of the poverty of a yakṣa. This is the nature of actions such as anger and speaking harsh words. One becomes an impoverished preta. This is the nature of actions such as anger and speaking harsh words. Such actions are the root cause of the poverty of a preta. This is the nature of actions such as anger and speaking harsh words. One becomes an impoverished human being. This is the nature of actions such as anger and speaking harsh words. Such actions are the root cause of the poverty of a human being. This is the nature of actions such as anger and speaking harsh words. One will become a small-minded being. Such actions are the root cause of becoming a small-minded being. This is the nature of actions such as anger and speaking harsh words. We do not wish to become small-minded beings.

8.4 “What then? How can we distinguish between what is proper and improper and see what their different features are? In order to do this, Śāriputra, a bodhisatva, a great being, should cultivate himself by following the same training I followed. [MS.81.b] How is this to be done? Śāriputra, when the bodhisatva is abused and spoken to harshly by another, he keeps these sorts of instructions in mind and patiently accepts the abuse. [F.97.a] The roots of virtue that one obtains from mastering the practice of patience in this way is much greater than those that would come from making an offering of as much money, coins, jewels, pearls, lapis lazuli, shells, coral, gold and silver as could fill the four continents of the world. Why is this? Śāriputra, an honorable man progresses successfully and displays the power of patience. It is usually the case, Śāriputra, that sentient beings who allow themselves to be governed by anger and harsh words will not be able to turn away from cyclic existence.

8.5 “Furthermore, Śāriputra, the bodhisatva should be aware of his own resilience, ‘Am I able to keep the Buddha, awakening, the Dharma, and the Saṅgha in mind when I am abused and spoken to harshly by others? If I am, that will be a good thing. If I am not, I should employ various means to keep the Buddha, awakening, the Dharma or the Saṅgha in mind. When I am not able to keep them in mind, I should reflect in the following way, “What is the difference between myself and these sentient beings? As they are filled with malice, they are not able to keep the Buddha, awakening, the Dharma, and the Saṅgha in mind, just as I am not able to keep them in mind. What, then, is

the difference? What is the distinction? Why is this so difficult?" On this basis, both we and they should come to the following conclusion: that when malice arises, we should react with equanimity, and in these contexts we should keep the Buddha, awakening, the Dharma, and the Saṅgha in mind. Then we will come to know the power of patience.

8.6 “ ‘How will we come to know this? We will not abandon any of all sentient beings on account of focusing on one single being, but we will declare, “I will realize unsurpassed perfect awakening so that I can teach the Dharma to all sentient beings. Let the lords, the buddhas, be my witness, that I, a son of good family, will work toward unsurpassed perfect awakening so that I can teach the Dharma to sentient beings. The knowledge and insight of the lords, the buddhas, is unimpeded and [F.97.b] unobstructed, so let the lords, the buddhas, be my witness that I may never fail to meet malice with equanimity and never fail to keep the Buddha, awakening, the Dharma, and the Saṅgha in mind.

8.7 “ ‘ “To the east reside as many tathāgatas, arhats, and perfectly awakened buddhas as there are grains of sand in the river Ganges. [MS.82.a] The lords, the buddhas, who live there, who dwell there, know of my commitment. They know that this son of good family has made the commitment to attain unsurpassed perfect awakening so that he can teach the Dharma to all sentient beings.

8.8 “ ‘ “Furthermore, to the south, to the west and to the north, and to the southeast, the southwest, the northwest and the northeast, as well as above and below and in the intermediate directions, in all ten directions, there reside as many tathāgata, arhat, perfectly awakened buddhas as there would be grains of sand in as many Ganges rivers as there are grains of sand in the river Ganges. Living there, dwelling there, they know of my commitment. They know that this son of good family has made the commitment to work toward unsurpassed perfect awakening. I will attain unsurpassed perfect awakening so that I can teach the Dharma to all sentient beings and so that I can praise patience. We will praise it with the roar of the lion, and not with the bark of the jackal. It is truly with the lion’s roar that we will make the power of patience known. The bark of the jackal is for anger and verbal abuse.

8.9 “ ‘ “Sentient beings help those who help them. If I were to help those who help me, then what would be the difference between us? What would be the difficulty in that? What would the distinction be?

8.10 “ ‘ “Sentient beings are hostile to those who are hostile to them. [F.98.a] If I were to be hostile toward those who are hostile toward me, then what would be the difference between us? What would be the difficulty in that? What would the distinction be?” ’

- 8.11 “The bodhisatva, Śāriputra, trains in this way: ‘All these sentient beings are mutual enemies, but if they can gain an advantage by becoming friends, they will consider one another friends. They are, however, still happy to harm and kill one another. I will not be oblivious to the fortunes of sentient beings. Let harm befall me. I will still work for the benefit of sentient beings.’
”
- 8.12 The Lord then spoke these verses:
- 8.13 “Let misfortune befall me
For many thousands of millions of eons.
Still, I will not stand by with indifference,
Watching sentient beings suffer.
- 8.14 “If it benefits them,
They will consider one another friends.
If they are not able to find any advantage in friendship,
They will hurt one another instead.
- 8.15 “I will always remain friendly
And give away enough wealth
To fill the whole of the world
And the realms of the buddhas.
- 8.16 “Let me be tortured,
And let the limbs of my body be severed—
Still I will remain even minded
Toward all sentient beings.
- 8.17 “They tolerate anger and verbal abuse
And all kinds of evil acts.
Their patience is firm.
They praise patience.
- 8.18 “It is a characteristic of the learned ones
That they are able to reconcile sentient beings
Who hurt one another
With weapons and poison.
- 8.19 “I will not follow the training of the immature
But rather seek that which is exceptional,
That which is different from the ways of the immature
And different from the attainment of nirvāṇa.

8.20 “This then, Śāriputra, is how the bodhisatva will approach the training. If someone beats him with stones, sticks, or weapons for a hundred thousand million billion eons but does not kill him, his reaction will be, [F.98.b] ‘It is wonderful that these noble sentient beings do not rob me of my life.’ Furthermore, he will approach the training in this way: [MS.82.b] ‘Even if they were to chop off my head as many times as there are grains of sand in the river Ganges before I could take the first seven steps, I would still not become annoyed or angry. Why is this? Anger, that which is called *anger*, destroys the roots of virtue that have been accumulated over a hundred thousand eons. Then, I would have to accumulate roots of virtue for another hundred thousand eons, and unsurpassed perfect awakening would be that much harder to achieve. It would be that much harder to meet with the Dharma. Therefore, we must don the armor that is the power of patient acceptance.’

8.21 “Śāriputra, Māra will surely appear to the Mahāyāna practitioner who is aggressive and create obstacles to the attainment of unsurpassed perfect awakening. Someone who is aggressive will lose his focus on awakening, and with a scattered mind, he will be vulnerable to evil Māra’s demonic ways. What are the demonic ways of Māra? They are to have a demonic attitude toward the begging bowl, to have a demonic attitude toward the monastic robes, to have a demonic attitude toward begging for alms, to relate to success, honor, and praise in a demonic manner, the demonic attitude of being disinclined to become a renunciant, the demonic attitude of being disinclined to act in beneficial ways, the demonic attitude of being disinclined to remain in retreat, the demonic attitude of being disinclined to attain unsurpassed perfect awakening, and the demonic attitude of heedlessness toward preceptors and teachers. Śāriputra, one who is aggressive will lose his focus on awakening, and when his mind is scattered, Śāriputra, the evil Māra [F.99.a] will lead him in the direction of these demonic ways. Śāriputra, the evil Māra looks for his weak points for a long time. He searches for anger and aggression.

8.22 “Śāriputra, I recall a certain occasion in the past when I was a seer by the name of Cāritragocara, and the evil Māra produced five hundred aggressive and powerful men. They hounded me continually for five hundred years. They abused me at night. They abused me during the day. They abused me when I was leaving. They abused me when I was coming. They abused me when I was standing and sitting. They abused me when I was sleeping. They abused me when I was walking. They abused and verbally attacked me when I was resting, when I was in the village, when I was traveling, when I was at home, when I was resting on the road, when I was resting at home, when I was going on retreat, when I was staying in retreat, and when I was

resting in retreat. They spoke evil and harsh words to me in these various situations, hounding me continually for five hundred years. Still, Śāriputra, I recall that throughout these five hundred years, not only was it not an option for me to have any antipathy toward them, but I would look upon them with an attitude of love.

8.23 “At that time I would think, ‘It is not only for the sake of those sons of good family who are moral and whose character is virtuous, whose nature it is to have little desire, little anger, and little confusion, that I will attain unsurpassed perfect awakening. Rather, it is for the sake of those sentient beings who are unruly, undisciplined, and immoral, whose character is evil and whose nature it is to experience much desire, much anger, and much confusion, [MS.83.a] that I will attain unsurpassed perfect awakening. It is these beings, first and foremost, who I will help toward nirvāṇa.’ Śāriputra, this was the attitude of nonaggression that I kept in mind at that time. This, Śāriputra, is how the Tathāgata perfected his abilities of helpfulness [F.99.b] as he pursued the practice of the way of the bodhisatva in the past.

8.24 “Śāriputra,⁹² imagine that there was a bodhisatva who was well on his way to unsurpassed perfect awakening and had in his possession a piece of meat, and imagine that some hungry and thirsty person then came to ask him for this meat, but in asking they said, ‘Anyone who gives me a piece of meat will destroy all the roots of virtue he has cultivated in the past. He will displease a thousand buddhas in eons to come. He will roast in the great hells for a hundred thousand eons.’ In a situation like this, Śāriputra, the bodhisatva should ask for that person’s attention: ‘My good man, I am fully aware of these states of misery, but you will have a pleasant experience.’ If he accepts the piece of meat with the words ‘This will give me pleasure,’ then the bodhisatva should give the meat to that person without concern, with the strength of an undiscouraged mind, an unrelenting mind, an undepressed mind, with a mind free of impurities and miserliness. How so? He thinks, ‘Let trouble come to me. Let this person experience pleasure. I will make sure that all sentient beings are happy, and this applies equally to this situation. We should make the person who is in front of us happy.’ This, Śāriputra, is the quality of limitless compassion that bodhisatvas possess. It preserves and guards one’s morality. It enables one to attain awakening.”

8.25 The Lord then spoke these verses:

8.26 “In the midst of the assembly of mendicants,
The lion among men
Spoke of the past,
Of one of the Victorious One’s previous existences,

8.27 “When he was a pure seer,

- A master of good conduct⁹³
Who dwelled in mountains and forests
And led a pure and moral life.
- 8.28 “Through the influence of the evil Māra,
Cunning and deceitful,
Five hundred men
Verbally abused him.
- 8.29 “They would hound him
Constantly,
Hurling unpleasant comments
At the seer day and night.
- 8.30 “When he was standing, sitting,
Walking, or lying down,
Going about the village,
Or traveling on the road,
- 8.31 “At home, away from home,
Or in the wilderness,
They would shout
Unpleasant words at him.
- 8.32 “Alas, for five hundred years
This situation prevailed.
I was hounded constantly
With threats and intimidation,
- 8.33 “But not for a single moment
Did I feel antipathy.
I was filled with love
For the whole world.
- 8.34 “At that time
I made up my mind:
‘I will not only work for those
Who are naturally kind and gentle
- 8.35 “ ‘And who are of good family,
But I will also focus
On helping the undisciplined
Reach nirvāṇa.’
- 8.36 “In this way, for endless eons,

- His practice was supremely pure,
And his aim was to benefit
Living beings in all worlds and make them happy.
- 8.37 “He could see how they suffered,
Burning with desire and anger,
Bound to the logs of ignorance,
Consumed by the flurry of the fire.
- 8.38 “For seven days
He kept a fast
For the good of the world,
One-pointedly.⁹⁴ [MS.83.b]
- 8.39 “While he was practicing,
He got hold of a piece of meat,
And as this was the final phase of his training,
His physical strength had become diminished.
- 8.40 “Then someone
Who had fallen on hard times
Came to him, and said,
‘Give me that piece of meat.
- 8.41 “ ‘If anyone gives me
A piece of meat, however,
I will completely destroy
His roots of virtue.
- 8.42 “ ‘This will displease
A thousand self-arisen victorious ones,
And he will roast in hell
For a hundred thousand eons.⁹⁵
- 8.43 “ ‘He loses all his good qualities
And is removed from the happiness of heaven.
He suffers, disasters befall him,
And he will always be poor.’
- 8.44 “Then the bodhisatva,
The provider of happiness,
Said to the man,
‘I am fully aware of all these kinds of misery,
- 8.45 “ ‘But still, you will experience

- A moment or a whole eon
Of enjoyment
If you eat this piece of meat.'
- 8.46 "One should spread happiness.
One should provide happiness.
The bodhisatva is generous
And removes men's pain.
- 8.47 "He gives it away
And thinks,
'May all suffering fall to me.
May pleasure come to them.
- 8.48 " 'In this way, I will liberate
Sentient beings from suffering,
Because all beings are tormented
In the five states of existence.'⁹⁶
- 8.49 "They are led along the four great rivers,
Carried away with no savior.
They sink into the dark muddy ditch
Of believing in a self.
- 8.50 "The great one, the bodhisatva, cares for them.
He works for the benefit and happiness
Of sentient beings
Without selfish aims.
- 8.51 "He does not allow Māra to escape
But crushes him and his armies.
Nothing will hinder him in attaining
The highest awakening, the supreme goal.
- 8.52 " 'I will not entertain the antipathy
Of pride, haughtiness, or jealousy,
But seek awakening, which instills fear in Māra.
This is my highest aim.'⁹⁷
- 8.53 "Someone who possesses the power of patience
Has the loving mind of a supreme bull.
He attains compassion and empathetic joy
And remains equanimous in the face of any vice.

8.54 “Śāriputra, any bodhisatva who aspires to attain unsurpassed perfect awakening must master patient acceptance and have a natural ability for endurance. He must be patient with and have a natural ability to endure cold and heat, starvation and thirst, wind and scorching heat, insects and reptiles, and people speaking to him in unpleasant and unwelcome ways. He must be patient with and have a natural ability to endure painful sensations that are related to or produced by the physical body, whether they are intense, strong, sharp, life threatening, or deadly.

8.55 “Thus, Śāriputra, the bodhisatva who comes to master such patient acceptance achieves ‘bodhisatva patience.’ What is bodhisatva patience? The absence of malice is a sign of bodhisatva patience. The absence of anger is a sign of bodhisatva patience. Nonviolence is a sign of bodhisatva patience. The absence of disputes is a sign of bodhisatva patience. The absence of aggression is a sign of bodhisatva patience. Guarding oneself is a sign of bodhisatva patience. Guarding others is a sign of bodhisatva patience. Guarding one’s body is a sign of bodhisatva patience. Guarding one’s speech is a sign of bodhisatva patience. Guarding one’s mind is a sign of bodhisatva patience. Investigating everything thoroughly is a sign of bodhisatva patience. [MS.84.a] Not wishing for nirvāṇa is a sign of bodhisatva patience. Accepting the ripening of the fruits of previous actions is a sign of bodhisatva patience. Being physically pure is a sign of bodhisatva patience. Being verbally pure [F.100.a] is a sign of bodhisatva patience. Being mentally pure is a sign of bodhisatva patience. Experiencing the excellent states of a god or a human being is a sign of bodhisatva patience. Coming to possess the major and minor marks of a tathāgata is a sign of bodhisatva patience. The attainment of the resounding speech of a tathāgata and the voice of Brahmā is a sign of bodhisatva patience. Following the way of the bodhisatva and never allowing one’s roots of virtue to perish is a sign of bodhisatva patience. Being beyond any attack from others is a sign of bodhisatva patience. Delighting in setting one’s opponents on the right path is a sign of bodhisatva patience. In short, possessing the powers, confidence, unique qualities, great compassion, great love, great empathetic joy, and great equanimity of a tathāgata and being replete with all the characteristics of a buddha is a sign of bodhisatva patience.

8.56 “Śāriputra, because of this bodhisatva patience, he truly understands that any outburst is just like an echo and will not retort when he is verbally abused. He sees the body as being like a reflection and will not strike back when he is struck. He understands that the mind is like an illusion and will not become angered, even when others are angry. He knows his own level of achievement and is neither downcast if he is not praised nor flattered if he

is complimented. He is disciplined and tranquil and is neither exhilarated by gain nor depressed by loss. He sees the bigger picture and is neither fascinated by fame nor troubled by anonymity. He is firm and unshakeable and is neither bowed by blame nor elated by praise. His focus is sentient beings, and so suffering does not trouble him. As conditioned happiness is impermanent, he does not allow himself to become intoxicated by happiness. [F.100.b] He is beyond any type of birth and is therefore untarnished by worldly matters. As he does not cause others any agony, he is able to bear the agony that befalls him. As he possesses all the factors of awakening in their fullness, he can bear it when his major and minor limbs and his head are chopped off.⁹⁸ As his goal is the buddha body, he can bear it when his body is cut to pieces. He is able to patiently bear any difficulties, as it is this that provides one with the power of having acted in positive ways. This, Śāriputra, is what is called *bodhisatva patience*.

8.57 “Moreover, Śāriputra, this bodhisatva patience is limitless patient acceptance. In what way? One can be patient, reflecting, ‘Who is abusing? Who is being abused?’ Patience that involves this sort of duality, though, is not limitless patient acceptance. There is the patience where one asks, ‘Who is abusing here?’ This patience, though, which involves contemplating phenomena, is not limitless patient acceptance. One can be patient, reflecting, ‘Is it the eye that abuses the eye?’ This patience, though, which involves examining the sense fields, is not limitless patient acceptance. One can be patient, observing, ‘There is nothing there to abuse.’ This patience, which does not involve any sentient being, though, is not limitless patient acceptance.⁹⁹ One can be patient, observing, ‘The anger is communicated through words.’ [MS.84.b] This patience, though, which perceives any outburst as being like an echo, is not limitless patient acceptance. One can be patient, observing, ‘That is impermanent and I am impermanent.’ This patience, though, which alights on impermanence, is not limitless patient acceptance. One can be patient, observing, ‘He is mistaken, I am not mistaken.’ This kind of patience that belittles others, though, is not limitless patient acceptance. One can be patient, observing, ‘I am doing what is right, he is doing what is wrong.’ This patience that makes distinctions, though, is not limitless patient acceptance. One can be patient, observing, ‘I am on the path. He is on the wrong path.’ This dualistic patience, though, is not limitless patient acceptance. One may think, ‘I can be patient with emptiness, but I have no patience with those who hold views. I can be patient with freedom from attributes, but I have no patience with sophistry. I can be patient with freedom from aspirations, but I have no patience with ambitions. I can be patient with the unconditioned, but I have no patience with the conditioned. I can be patient with the state in which the vices have

been eliminated, but I have no patience with vices. I can be patient with wholesomeness, but I have no patience with what is unwholesome. [F.101.a] I can be patient with the irreproachable, but I have no patience with the reproachable. I can be patient with the undefiled, but I have no patience with the defiled. I can be patient with the transcendent, but I have no patience with worldly things. I can be patient with the state of purification, but I have no patience with the state of corruption. I can be patient with nirvāṇa, but I have no patience with cyclic existence.’ This sort of patience, though, where one avoids that which is disagreeable, is not limitless patient acceptance.

8.58 “What, then, is limitless patient acceptance? It is to understand emptiness while neither discarding views nor attributing emptiness to things. It is to understand emptiness while neither discarding logical investigation nor attributing freedom from attributes to things. It is to understand emptiness while neither discarding ambitions nor attributing freedom from aspirations to things. It is to understand emptiness while neither discarding the conditioned nor attributing unconditionality to things. It is to understand emptiness while neither discarding the vices nor attributing the elimination of corruption to things. It is to understand emptiness while neither discarding the unwholesome nor attributing wholesomeness to things. It is to understand emptiness while neither discarding the reproachable nor attributing the quality of being irreproachable to things, and so forth; one may here supplement all the elaborations found above. It is to understand emptiness while neither discarding cyclic existence nor attributing nirvāṇa to anything. Patience in this manner is called *limitless patient acceptance*.

8.59 “That which is unborn, which is not created, which has not arisen, and which does not take place cannot have any sort of existence. As it does not exist, it cannot perish. That which is imperishable is limitless patient acceptance. [MS.85.a]

8.60 “That which is not conditioned and yet not unconditioned, cannot be subject to attribution, and cannot be located, expanded, increased,¹⁰⁰ accumulated, or reduced is not something to which one can attribute arising. [F.101.b] That which does not arise is imperishable. One who is patient in this way is said to possess the patient acceptance of nonarising.

8.61 “This is the kind of patient acceptance, Śāriputra, by means of which the bodhisatva, the great being, practices the way of the bodhisatva. When bodhisatvas, great beings, apply themselves to this in their practice of the way of the bodhisatva, they cannot be overpowered by Māra and his retinue, nor by the gods. They cannot be overpowered by any opponent.” [B12]

8.62 *This is the eighth chapter, “The Perfection of Patient Acceptance.”*

9. CHAPTER 9: THE PERFECTION OF VIGOR

9.1 “Now, Śāriputra, what is the bodhisatvas’ perfection of vigor like, the perfection of vigor by means of which bodhisatvas, great beings, practice the way of the bodhisatva and that makes bodhisatvas, great beings, invulnerable to attacks by Māra and his retinue, the gods, and all other opponents?¹⁰¹

9.2 “Śāriputra, the vigor of the bodhisatva, the great being, is unyielding and involves no concern for his body or his life. When he has cultivated this powerful vigor, he will seek out the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*. He will study it conscientiously, learn it, memorize it, recite it, absorb it, clarify it for others, teach it in great detail, commit it to writing, and preserve it.

9.3 “In what sense does he not have any concern for his body or his life? Śāriputra, even if he is threatened, the bodhisatva will continue his studies of these teachings. He will continue to memorize them, recite them, and absorb them, clarify them for others, teach them in great detail, commit them to writing, and preserve them. He will continue in these pursuits with diligence, even if someone says to him, ‘We are going to ravage your body with a hundred arrows, swords, and spears and rob you of your life.’ [F.102.a] Even then, the bodhisatva will not become afraid, alarmed, frightened, or intimidated at all but will bring forth firm vigor, and with strong conviction, he will never damage, sabotage, or abandon the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*. His resolve is firm. His patience is firm. His vigor is firm.

9.4 “I will give you an example, Śāriputra, to help you understand the firmness of his patience and the firmness of his vigor. So firm is his patience, so firm is his vigor, that the bodhisatva has no concern for his body or his life. Śāriputra, no matter how many sentient beings there may be in the threefold thousand great thousand worlds—those born from an egg, those born from a womb, those born from moisture, those born spontaneously,

those with form, those without form, those with perception, those without perception, those with neither perception nor nonperception, the visible and the invisible—however many sentient beings there may be, imagine that they all at some moment, at some point, at some time, sooner or later, were to attain a human existence. Imagine then that, having obtained a human form, they all became his enemies, carrying sharp swords, and saying to him, ‘We will catch anyone who studies these texts with diligence, who memorizes them, recites them, clarifies them to others, and teaches them in great detail. When we catch him, we will take his life.’ Even then, Śāriputra, the bodhisatva would not be afraid even for a moment but would continue to uphold the true teachings [MS.85.b] and pursue the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*.

9.5 “Śāriputra, it is said that the bodhisatva’s vigor is unyielding, that the power of his vigor is unending, that he is a hero of vigor, a hero of commitment, a hero of morality, a hero of patience, a hero of concentration, [F.102.b] a hero of wisdom. It is said that his knowledge of excellent conduct is like that of a hero. Śāriputra, when the bodhisatva is faced with hostile enemies carrying sharp weapons, he will not entertain the idea of retaliating, even for an instant. Therefore, Śāriputra, it is said that the bodhisatva is like Brahmā, like Indra, like Mount Meru. He has unyielding compassion and maintains his loving resolve to assist all sentient beings according to their needs. He has an unyielding sphere of influence and a mind that is like the earth, a mind that is like water, a mind that is like fire, a mind that is like the wind, a mind that is like space. He has succeeded in removing the evils of attachment, aversion, and confusion.

9.6 “Śāriputra, take a bodhisatva, a great being, who fills as many worlds as there are grains of sand in the river Ganges with the seven precious substances and offers this to the tathāgatas, the arhats, the fully accomplished buddhas. Contrast that with a bodhisatva, a great being, who listens to the cycle of teachings contained within *The Collected Teachings on the Bodhisatva* and is filled with one-pointed determination, thinking, ‘I must train according to these teachings.’ Even if he does not undertake this training, Śāriputra, the bodhisatva who wishes to undertake it gathers much more merit because of this wish than the one who makes the kind of offering I have described. Why is this? It is because, Śāriputra, this is what ensures the attainment of unsurpassed perfect awakening. Therefore, Śāriputra, the bodhisatva, the great being, vigorously pursues the study, memorization, writing, recitation, preservation, and elucidation of the cycle of teachings contained within *The Collected Teachings on the Bodhisatva*.

- 9.7 “Śāriputra, having embarked on the path of vigor, the bodhisatva journeys on a voyage that is a non-voyage. What is the voyage that is a non-voyage? It is nirvāṇa. The evils of Māra cannot journey there, [F.103.a] and that is why it is called *the voyage that is a non-voyage*. Those who journey there are those who have perseverance, good men, buddhas, pratyekabuddhas, and śrāvakas. Why is this? It is because it is proper engagement with the path of vigorous conduct that makes one an honorable man, a buddha.
- 9.8 “Sentient beings take three courses. What are these three courses? They are a slope that leads toward the lower realms of existence, a hill that leads toward the lower realms of existence, or an abyss that opens into the lower realms of existence. This is the case for anyone who lives in a corrupt way. The only way to avoid these three courses is morality, patience, and learning. Oh, how lost they are, these sentient beings who go about their business thinking, ‘I! Oh, how lazy they are, these sentient beings who vigorously pursue things thinking, ‘I! The learned ones, Śāriputra, the bodhisatvas, do not make friends with or rely upon lazy sentient beings who are engaged in useless business. Instead, they will rely upon bodhisatvas who vigorously pursue an appropriate path of conduct. Why do they do this? Śāriputra, there is no nirvāṇa that is higher than the final nirvāṇa of a buddha. Śāriputra, the bodhisatva who has the motivation to become purified and who vigorously pursues this does not do so only to attain peace for himself, but he works with vigor for the benefit and happiness of all sentient beings. In order to be able to do this, he gains understanding, teaches them, encourages them, inspires them, and helps them onto the noble path. This is the kind of honorable man we call *a bodhisatva*.”
- 9.9 The Lord then spoke these verses:
- 9.10 “With unrestrained vigor,
He always follows the sublime.
The learned always uphold
The collected teachings on the bodhisatvas.
- 9.11 “The meaning of these teachings [F.103.b]
Is something the intellect cannot fathom. [MS.86.a]
Those who search for purification
Are called *bodhisatvas*.
- 9.12 “They exert themselves in great wisdom,
Taking their seat beneath the tree of excellence,
And so, through the application of vigor and wisdom,
They scare away the evil māras.
- 9.13 “They all teach morality

From the perspective of worldly convention.
For the benefit of all sentient beings,
They never let their vigor wane.

9.14 “Śāriputra, there will be a time, an occasion, after both you and I have passed away, five hundred years into the future, when this sūtra will delight and inspire a great many people. It will bring them wisdom, and it will bring them merit. It will bring them an abundance of possessions, it will lead them to heaven, and it will bring them all kinds of prosperity. It will bring them the powers, the four kinds of confidence, the analytical abilities, the great love, the great compassion, the great empathetic joy, the great equanimity, and the unique buddha qualities of a tathāgata. In short, it will bring them the teachings of the Buddha.¹⁰² It will chase off māras. It will purify their minds. It will put an end to birth. It will put an end to suffering. It will bring them closer to nirvāṇa. When this time comes, they will forsake the world, they will be without desires, and they will practice renunciation.

9.15 “Śāriputra, the sentient beings who will appear at that time will apply themselves; they will make an effort, they will strive. They will be interested in supreme, perfect, complete awakening. They will be interested in morality, in learning, in meditative concentration, in wisdom, in liberation, and in insight into the knowledge of liberation. They will be interested in the teachings of the Buddha. They will be interested in bringing benefit and happiness to all sentient beings. They will be unimpressed with wrong views. They will be interested in cultivating right views. [F.104.a] They will want to relinquish cyclic existence. They will be interested in cultivating the noble path. They will want to teach the Dharma. They will want to rout the māras. They will want to quench desire. They will want to pacify anger. They will want to crush confusion. They will want to crush ignorance. They will wish to give rise to understanding. Śāriputra, having heard this type of teaching, they will apply themselves with vigor because they desire the qualities associated with the roots of virtue.

9.16 “As they have heard these kinds of teachings,
There will be no obstacles
To any of the Buddha’s qualities—
Of this I have no doubt.

9.17 “Śāriputra, the sentient beings who will appear at that time will be strongly supported by the power of their merit, and they will set out toward unsurpassed perfect awakening with the utmost resolve. They will listen to sūtras like this one, and when they hear them they will be greatly delighted

and inspired. They will absorb this cycle of teachings contained in *The Collected Teachings on the Bodhisatva* to an exemplary degree. Because of their diligence, they will come to master it.

9.18 “Those who practice the Dharma by listening to the instructions of the Tathāgata will not be swayed by any kinds of circumstances, by any kinds of experiences, as they listen. When they have heard the instructions of the Tathāgata they will be greatly delighted and inspired, and because of their delight and inspiration, their vigor will grow stronger. However, they will receive only a small fraction of this jewel of the Dharma that is *The Collected Teachings on the Bodhisatva*.

9.19 “Śāriputra, say that, for example, various different kinds of ripe fruit that looked, smelled, and tasted delicious were carried around on the great ocean. A certain person, who had developed exceptional vigor and courage, might then plunge into the great ocean, struggling with arms and legs to get hold of a piece of fruit, or two or three pieces of fruit, from the great ocean, [MS.86.b] and then come out of the great ocean again. He might settle down and enjoy the fruit, comparing the taste of the fruit to the taste of fruit that he has had in the past. He might think to himself, [F.104.b] ‘I have never had fruit this good, this sweet smelling, or this tasty before. Perhaps, if I apply myself with even greater vigor, working diligently with my arms and legs, I will be able to get more fruit like this.’ If he then goes and searches the great ocean again but does not find any more fruit, he will be upset and disappointed, and he will complain, ‘This fruit was ripe and had many good qualities. It looked, smelled, and tasted delicious. It is such a pity that I was not able to get hold of any more of this fruit.’

9.20 “In the same way, Śāriputra, in a future time, on a future occasion, in five hundred years time, at the time of the disappearance of the true Dharma, there will be little faith, little renunciation, little wisdom, and little vigor. Even though some people might hear a precious sūtra like this in a discourse and grasp a little bit of what they hear, even just one four-line verse, they will still be terrorized by the evil Māra. There will not be many who have respect for the true Dharma. There will not be many who worship it. There will not be many who praise it. If it is not respected, worshiped, and praised, it will be lost to oblivion. Those who do study it and understand it will be very few and far between. There will be few who will dwell in solitude in order to investigate their minds, to meditate. Those who do so will not be filled with joy but will constantly complain, ‘Oh, what a pity! The excellent instructions of the Tathāgata are fading, and I will not be able to hear any more of them. I will not be able to study any more of them.’ This is how they will remember the tathāgata, arhat, fully accomplished Buddha for some time.

- 9.21 “Moreover, Śāriputra, at that time there will be mendicants who will be under the sway of Māra, and who, when they hear this discourse, will publicly contest its authenticity, saying that this discourse is not the word of the Buddha. Śāriputra, at that time there will even be mendicants who will not want to hear anything of it.” [F.105.a]
- 9.22 The Lord then spoke these verses:
- 9.23 “As they have heard these kinds of teachings,
There will be no obstacles
To any of the Buddha’s teachings—
Of this I have no doubt.¹⁰³
- 9.24 “There will be those who have little merit
Who will not listen to something like this.
There will be those who have little merit
Who will not develop faith in it when they hear it.
- 9.25 “There will be those who possess merit
Who will hear it and preserve it with faith.
- 9.26 “There will be those who have little merit
Who will claim that it is not the Teaching.
They will go to the lower realms of existence [MS.87.a]
And will be like blind people crawling on the ground.
- 9.27 “Those who have merit
Will hear it and be overjoyed.
They will go to pleasurable states of existence,
Which are like the essence of clarified butter.
- 9.28 “There will be those who have little merit
Who will become depressed when they hear it.
They will suffer for a long time,
And, being ignorant, they will not be liberated.
- 9.29 “There will be a few who will be
Terrorized by māras when they hear it.
They will abandon the awakening of the Buddha;
They soon end up in hell.
- 9.30 “Śāriputra, the knowledge of the Tathāgata is completely pure. Śāriputra, the Tathāgata knows of everyone who will hear sūtras like this one at the time of the disappearance of the Dharma of the buddhas. He knows whether they will belong to one of the four assemblies, whether they will be a monk, a

nun, a layman, or a laywoman. He knows who will practice it and gain a good grasp of it when they hear it, and who will disregard it and want to hear nothing of it. Those who practice it and gain a good grasp of it when they hear it will gain four things that will free them from obstructions and purify them. What are these four things? They will gain morality, which will free them from obstructions and purify them. They will gain freedom and riches and the opportunities these things bring, which will free them from obstructions and purify them. They will gain the opportunity to meet [F.105.b] and listen to a buddha, and this will free them from obstructions and purify them. They will see the Buddha Maitreya, and when they see him they will be freed from obstructions and be purified. Śāriputra, these are the four things they will gain that will free them from obstructions and purify them. They will each experience these things in accordance with the roots of virtue that they have planted.

9.31 “Also, Śāriputra, at that time of the disappearance of the true Dharma there will be followers of the Mahāyāna who will apply themselves to sūtras like this one. They will exert themselves with great vigor, and they will learn them, memorize them, recite them, absorb them, explain them, clarify them to others, and teach them in great detail. They will, though, encounter ten obstacles, and because of these obstacles, they will not be influenced by the understanding of the learned ones, even though this understanding will be available to them, and even if they apply themselves with vigor. What are these ten obstacles that will mean that the understanding of learned ones will not have any effect, even when it is available?

9.32 “Śāriputra, the mendicants will be interested in studying the sūtras, but the evil Māra will destroy the words. This is the first obstacle that will mean that the understanding of the learned ones will not have any effect.

9.33 “Furthermore, Śāriputra, the mendicants will be interested in studying the sūtras, but their eyesight will become impaired. This is the second obstacle that will mean that the understanding of the learned ones will not have any effect.

9.34 “Furthermore, Śāriputra, the mendicants will be interested in studying the sūtras, but they will have some sort of physical disability. This is the third obstacle that will mean that the understanding of the learned ones will not have any effect.

9.35 “Furthermore, Śāriputra, the mendicants will be interested in studying the sūtras, but they will not be satisfied with the place where they are staying, and they will want to move. [F.106.a] This is the fourth obstacle that will mean that the understanding of the learned ones will not have any effect.

- 9.36 “Furthermore, Śāriputra, the mendicants will be interested in studying the sūtras, but they will be angry with one another, and because they are overcome by anger, there will be animosity among them, and they will not remain loyal to sūtras like this one. This is the fifth obstacle that will mean that the understanding of the learned ones will not have any effect.
- 9.37 “Furthermore, Śāriputra, the mendicants will be interested in studying the sūtras, but they will engage in disputes, they will quarrel, they will make accusations against one another, and they will attack one another with animosity, trying to hurt one another with hundreds of different verbal weapons. [MS.87.b] These disputes, quarrels, and accusations, this animosity, and these attempts to attack and hurt one another with hundreds of different verbal weapons will create obstacles for them. Because they end up in conflict with one another in these ways, they will be eager that these sorts of teachings not be propagated. This is the sixth obstacle that will mean that the understanding of the learned ones will not have any effect.
- 9.38 “Furthermore, Śāriputra, the mendicants will be interested in studying the sūtras, but the evil Māra will appear to the householders and the renunciants, and when the evil Māra appears, they will not apply themselves to sūtras like this one but will reject them and eagerly engage in conflict. This is the seventh obstacle that will mean that the understanding of the learned ones will not have any effect.
- 9.39 “Furthermore, Śāriputra, at that time, on that occasion, at the time of the destruction of the true Dharma, there will be young and inexperienced mendicants who will apply themselves to sūtras like this one and to the discipline of the Dharma. They will have conviction, faith, and a firm resolve to advance toward unsurpassed perfect awakening. They will listen to sūtras like this one, [F.106.b] and when they hear them, they will be thrilled and exhilarated. Their preceptors, however, will create obstacles to the beneficial Dharma, claiming that ‘This is not the word of the Buddha. This does not represent the awakening of the Buddha. This is not the discipline. These are not the instructions of the Teacher.’ The mendicants will believe these claims and think, ‘What we profess as the truth is what is genuine.’ If they believe this, they will be disregarding the awakening of the Buddha, and these new mendicants will then completely destroy their previous virtue and cut themselves off from it. If they cut off their roots of virtue in this way, evil māras will dominate their practice, and they will act in ways that will lead them to become cut off from Dharma. When they die, they will experience a violent death. They will meet with a horrible death. They will act in ways that will lead them to end up in hell. Śāriputra, the Tathāgata knows these sentient beings. He knows those sentient beings who will come to reject

sūtras like this one. He knows each and every sentient being who will reject them—those who will reject them on arrival and those who will reject it when they leave. The Tathāgata knows them all.

9.40 “Then, Śāriputra, those followers of the Mahāyāna, those bodhisatvas, who apply themselves with vigor will cultivate four kinds of intention. What are these four kinds of intention? They will cultivate the intention to tame themselves. They will cultivate the intention to reflect on how they themselves act and not how others act. They will have compassion for other sentient beings. They will remain in isolated forest monasteries, guarding their own minds and guarding the minds of others. These are the four kinds of intention they will cultivate.

9.41 “Moreover, Śāriputra, at that time there will be many beings who will hold wrong views. There will only be a few mendicants who will teach the Dharma, and they will be reviled. [F.107.a] They will not be honored, venerated, respected, worshiped, relied upon, revered, or served. At that time, too, there will be many who will rely upon those who teach non-Dharma. They will be honored, venerated, respected, worshiped, and smiled at, and they will be very powerful. Sūtras like this will be ridiculed and reviled. Śāriputra, those who are not attracted to them will continue to not be attracted to them. Those who are attracted to them will continue to be attracted to them. There will be those [MS.88.a] who will have access to sūtras like this one, but they will not teach them to large gatherings of people. This is the eighth obstacle that will mean that the understanding of the learned ones will not have any effect.

9.42 “Furthermore, Śāriputra, at that time the mendicants will be overwhelmed by desire, and they will act very deceitfully. They will strive to obtain three things. What three things will they strive to obtain? They will strive to obtain bowls and robes, they will strive greedily to obtain food and drink, and they will strive to follow the materialists. This is the ninth obstacle that will mean that the understanding of the learned ones will not have any effect.

9.43 “Furthermore, Śāriputra, at that time, on that occasion, there will be followers of the Mahāyāna who will apply themselves to sūtras like this one. They will exert themselves with great vigor, and they will memorize them, write them down, preserve them, recite them, absorb them, clarify them to others, and teach them in great detail. But they will be under the influence of Māra, and they will be restricted by the restraints of their previous actions. They will be restricted by the restraints of the vices. They will be fond of activities. They will delight in activities and will engage in pleasant activities with enthusiasm. They will be fond of talking. [F.107.b] They will delight in talking and engage in pleasant talk with enthusiasm. They will be fond of sleeping. They will delight in sleeping and engage in pleasant sleep with

enthusiasm. They will be fond of associating with others. They will delight in associating with others and will associate with others with enthusiasm. Because of this, they will not study sūtras like this one. They will not memorize them, recite them, absorb them, clarify them to others, or teach them in great detail to others. Śāriputra, there is nobody who will do more to bring about the disappearance of the instructions of the Tathāgata, or who will do more damage to the instructions of the Tathāgata, than these wicked mendicants. This, Śāriputra, is the tenth obstacle that will occur at that time.

“Śāriputra, even though learned ones will possess understanding, it will not have any effect.”

9.44 The Lord then spoke these verses:

9.45 “They will encounter many obstacles
Caused by māras.
They will abandon beneficial practices
And have no interest in a life of seclusion.

9.46 “They will have little wisdom and poor understanding.
They will not follow the true Dharma.
They will act in non-Dharmic ways
And end up in lower states of existence.

9.47 “When the time of death arrives
And protection and refuge is provided
By gurus, preceptors, and teachers,
They will go to the lower states of existence all the same.

9.48 “For a billion eons their conduct has brought only suffering,
As they have only had worldly goals.
Oh, how will I be able to rescue sentient beings
Who are burned by the three fires?

9.49 “When I have attained supreme awakening
And set the holy wheel in motion,
None in the world will be my equal,
Not even the gods, and certainly none will be superior.

9.50 “The kind of complete equanimity I have attained
Is exceptionally rare in this world.
Those who rely on other things
Will experience a great deal of suffering.

9.51 “They will not be able to obtain this gift
That provides a path to awakening. [F.108.a]

- Even if they cling to the instructions of the Buddha,
They will stray from the path in confusion.
- 9.52 “When they hear this kind of Dharma
That praises emptiness,
They will do their best to build on it as an established truth,
But this will only create obstacles.
- 9.53 “They will say, ‘This is the best. This is the truth,’
But they will believe that what is false is true.
Nothing will stop them from
Reviling the true Dharma.
- 9.54 “Those who will appreciate the Buddha
And whose respect for him is solid
Will rejoice when they hear this kind of Dharma.
They are the fortunate ones.
- 9.55 “When he discovers that they are rejoicing,
Māra will become upset,
And he will create obstacles
To terrify them.
- 9.56 “Taking on the guise of a mendicant,
He will create uncertainty:
‘What are you running around like this for?
This is not the path to awakening.’
- 9.57 “These sūtras genuinely provide
A solid foundation for what is most important. [MS.88.b]
When they create this discord,
It will then be lost.
- 9.58 “Under the influence of Māra,
They will stick to what is pleasurable.
They will not speak in accordance with the Dharma,
And they will abandon nirvāṇa.
- 9.59 “They will leave their teacher
And lose interest in the Dharma.
Indulging in selfish desires,
They will quickly end up in hell.
- 9.60 “They will become small minded
And have no interest in the teachings on emptiness.

- Wherever they may dwell,
They spread their inconsistencies.
- 9.61 “Although this Dharma is excellent,
They will criticize it when they hear it.
They will be scared by it, frightened by it, and they will flee.
This is what will happen in the future.
- 9.62 “There will be no one to teach,
But there will be no shortage of others.
The few who will be capable of teaching
Will be indifferent to doing so.
- 9.63 “The obstacles to this kind of Dharma,
The obstacles to the instructions
Of the protector of the world, will be many.
They will spread like wildfire.
- 9.64 “The gentle ones who abandon concern for this life [F.108.b]
And go to live in the wilderness,
Where they cultivate these teachings,
Will swiftly reach the state of happiness.
- 9.65 “Śāriputra, when the followers of the Mahāyāna see this kind of dreadful,
awful destruction of the true Dharma, they will experience a great rush of
vigor and strength: ‘I will do my best to properly study this sūtra, the cycle of
teachings contained in *The Collected Teachings on the Bodhisatva*, to memorize it,
commit it to writing, preserve it, elucidate it for others, and teach it in great
detail.’
- 9.66 “This vigor will come in the form of four thoughts. What are these four
thoughts? ‘Our precious family inheritance is being destroyed. The Lord
Śākyamuni, the tathāgata, the arhat, the fully accomplished Buddha,
persevered in his arduous practice for uncountable hundreds of thousands
of millions of billions of eons. This precious inheritance is being destroyed,
so we need to maintain it, preserve it, and not let it be lost. We must apply
ourselves to this task with great vigor.’
- 9.67 “Śāriputra, take the example of a man who has only one son, a kind,
gentle, pleasant son with no undesirable traits. Imagine that this man’s son
is about to fall into an abyss, and so he grabs him and holds on to him in
order to keep him safe, as if it were the abyss of hell he was about to fall into.
In the same way, Śāriputra, good men who have faith in me, who have not

given up the incomparable jewel of the Dharma, and who wish to reach nirvāṇa should uphold the true Dharma at that time, thinking, 'I will lead others to supreme awakening.'

9.68 "Śāriputra, take the example of a great battle. A few people will be sent to face the army to protect the population as a whole. These few, Śāriputra, will be capable, seasoned fighters who will be able to win the battle. When the dreadful battle commences, they will stand and face the opposing army to protect the population as a whole. In the same way, Śāriputra, [F.109.a] when the time of the destruction of the true Dharma is upon them, there will be those whose intentions are noble, heroes whose vigor will be firm and who will be intent on nirvāṇa, who will don the armor of firmness. With great vigor and strength, they will be victorious over the forces of Māra. They will preserve the very essence of this kind of precious teaching.

9.69 "How will they do this? Śāriputra, he will not be pleased if even a single four-line verse is treated carelessly, and he will object to this careless treatment. He will explain that 'These are the authentic words of the Buddha' and try to get people to understand. He takes delight in the eloquent words of the lords, the buddhas, of the past, the future, and the present.

9.70 "Śāriputra, I am not talking about the kind of people in whom little merit has matured. The people I am talking about will have a great deal of merit, as vast as the sky. Why is this? Śāriputra, honorable men like this are very hard to come by. I call them excellent men. [MS.89.a] I call them supreme men. I call them heroic men. I call them great men. They practice the Dharma of the Tathāgata. They do not take sides and do not cause fights. They apply themselves at the very core of their being. Śāriputra, they will apply themselves at the very core of their being until they die. They will apply themselves to the preservation of the true Dharma until they die. They will apply themselves with confidence in emptiness until they die.

9.71 "Śāriputra, those who possess these four qualities will master the three times,¹⁰⁴ placate the authorities, and work so that the awakening of the Buddha remains available, even at the penultimate time in the future, the time when the true Dharma is destroyed, the time when the true Dharma disappears, the time immoral practices become commonplace, the time when the mantras of the materialists become commonplace, the time of the age of degeneration, the time of degenerate sentient beings, the time of degenerate lifespans, [F.109.b] the time of degenerate vices, the time of degenerate views. Śāriputra, they will master the three times."

9.72 The Lord then spoke these verses:

9.73 "They do not lack the supreme Dharma.
They have access to that which can undo aging and death.

None among them are ever in doubt about what their goal is,¹⁰⁵
And they are intent upon helping everyone.

9.74 “Those who hear this Dharma that I teach
Do not only relate to it superficially.
I am their instructor,
And they are my hearers.¹⁰⁶

9.75 “However, those who only relate to this Dharma
Superficially when they hear it
Will go to the lower realms of existence,
Like a cart rolling into the ocean.

9.76 “Even in the course of a billion eons
It is incredibly difficult to meet a buddha,
So if they displease a buddha when they meet him
They must certainly be under the sway of māras. [B13]

9.77 “A long time ago, Śāriputra, ninety-one eons in the past, there was a time, an occasion, when a tathāgata, arhat, fully accomplished buddha by the name of Vipasyin appeared in the world. He was perfect in wisdom and conduct, he was a sugata, a knower of the world, an unsurpassable guide for those who wished to train, and he was a teacher of gods and men, awakened, a lord.

9.78 “The story goes that there were six wicked mendicants named Sudarśana, Sulabha, Nandaka, Kalyāṇaka, Yaśa, and Agnidatta. They believed in the self, in the person, in annihilation, and in permanence. They joined forces, and they worked together to make the following plan: ‘We should each take responsibility for one hundred households, and we should argue our case in these one hundred households. [F.110.a] We should each argue our case in twenty, thirty, forty, fifty, if not a full hundred households.’ They plotted in this way and then traveled to different villages, towns, cities, countries, kingdoms, and royal courts and visited individual households. In each household they visited, the first thing they would do was to make disparaging remarks about the Buddha. What sort of disparaging remarks did they make about the Buddha? When they entered the houses they would say, ‘A self exists. A being exists. A life force exists. A person exists. If there were no self, what would come [MS.89.b] and what would go? What would stand, what would sit, and what would lie down? What would speak, and what would be silent? What would give a gift, and who would receive it? What would eat? What would feel the sensations of happiness and suffering? Whoever has told you that there is no self, no being, no life force, and no person is not a suitable spiritual guide for you. He is not a spiritual friend.’ So, Śāriputra, women and men, boys and girls, would say, ‘Someone

like this is not a spiritual friend. He is evil. An evil friend is not a spiritual friend. The people who have explained this to you are learned, and so you should believe them when they say that someone who is an evil friend is not a spiritual friend. Therefore, if someone tells you that there is no self, no being, no life force, and no person, do not rely on him, do not associate with him, and do not serve him.’ In this way, these mendicants each influenced five hundred households in the space of two weeks.

9.79 “Then, Śāriputra, there were mendicants and arhats of the Lord, the tathāgata, arhat, fully accomplished Buddha Vipāśyin, who were free of any impurities or vices. These śrāvakas went to the households that had been influenced by the wicked mendicants. When they arrived there, the women and men, the boys and [F.110.b] girls, insulted them and abused them with harsh and vulgar words. They spoke the following verse:¹⁰⁷

9.80 “ ‘This path of yours is foolish.
You do not understand the Dharma.
You have strayed from the Dharma,
And you will all end up in hell.’

9.81 “The mendicants who had been abused in verse in this way then replied with verses in praise of the Buddha:

9.82 “ ‘The Dharma the Buddha teaches
Is that all conditioned things are impermanent,
That all phenomena are without a self,
That they do not last, that they are transient.

9.83 “ ‘They are hollow, ephemeral, and empty.
They always mislead the immature.
All conditioned things are insubstantial.
It is easy to be fooled by these deceptive phenomena.’

9.84 “The Dharma taught by the Tathāgata is that there is no self, no being, no life force, and no person. Those mendicants have spoken the following verse:

9.85 “ ‘Those who give, who enjoy, who receive,
Who feel, and who have all kinds of experiences
But claim that there is no self
Will go to the lower states of existence.’

9.86 “When they died, Śāriputra, the women and men, boys and girls, who had been led astray by these wicked men were reborn in the great Incessant Hell for sixty-eight thousand lifetimes. They would be reborn in a particular kind of body, which was that of a fish. Their heads would have a particular form,

which was that of a human being. Their tongue would have a particular form, which was, to take an example, that of a brewery filter made of cloth, and their tongues would be shredded by numerous plows made of iron. Their bodies would all be struck by a hundred weapons. A great many burning balls of iron would fall from the sky and incinerate them, engulf them, a single mass of fire as they hit their bodies.”

9.87 The Lord then spoke these verses: [F.111.a]

9.88 “Hundreds and thousands
Of burning arrows and tongues of lightning
Will constantly rain down upon their bodies—
This is what they will experience in hell.

9.89 “Their bodies will all be ablaze,
In an intolerable inferno. [MS.90.a]
For a full hundred eons
Their bodies will burn.

9.90 “Their tongues will each
Will be shredded by plows.
As their tongues are mangled,
They will experience nothing but pain.

9.91 “This is what will happen
If one relies upon evil friends.
If one rejects those who uphold morality,
One will quickly end up in the lower realms of existence.

9.92 “Śāriputra, when these six wicked men died, they were reborn in the great Incessant Hell, and each took on a body a hundred yojanas in size. Their bodies each had a thousand mouths. There were two tongues in each of their mouths, each of which measured four yojanas. Five hundred plows appeared on each of their tongues. The plow blades were made of iron, and their tongues were shredded. They were not even able to cry ‘Haaaa...’ There were a billion henchmen of hell at each of their heads, torturing them with sharp blades. Each of the lives they had there lasted ten billion years. They underwent many other kinds of horrible experiences in the other great hells too. Why? It was because they spoke disparagingly about the teachings of the Buddha.

9.93 “Furthermore, at that time there was a householder by the name of Kṣema. He was wealthy, with great riches, a great many possessions, and much property. He had a great deal of money, gold, jewels, pearls, gems, shells, crystals, coral, silver, and precious metals. He had many male and female

servants, workers, and laborers. He had storerooms filled with great wealth, treasure, and stocks of grain. [F.111.b] He was a follower of the views of annihilation propounded by these wicked men. His wife's name was Arcimati, and she was beautiful, delightful, and appealing and had a great many excellent qualities. She gave birth to a child who was beautiful, delightful, and appealing and had a great many excellent qualities. He possessed excellent roots of virtue that he had accumulated under many hundreds of thousands of millions of billions of buddhas. As soon as he was born, he laughed three times and said, 'I have been born into a family of believers in annihilation!' When she heard her son's words the mother was frightened, shocked, and terrified. Her hair stood on end, and she put him down and ran away. The other women who were there with her fled as well. Then, Śāriputra, after a long time had passed, the women returned to look at the child, wondering what he could be—a god, a nāga, a yakṣa, a gandharva, an asura, a garuḍa, a kinnara, a mahoraga, a kumbhāṇḍa, a bhūta, a piśāca, a human being, or a nonhuman being?

9.94 “Śāriputra, the boy then thought, ‘Alas, these women are fleeing from ease,’¹⁰⁸ and he spoke these verses:

9.95 “ I only wish you well.
No harm will come to you. You need not be scared.
I will liberate you
From the wrong path you are following.

9.96 “ ‘It is Kṣema who you should fear,
Like an enemy, not me.
I will liberate you
From falling into wrong views.’

9.97 “Then, Śāriputra, as the boy's parents and the wider community heard about these verses that the boy had spoken, they went to where he was staying. The boy then spoke these verses to his parents:

9.98 “ ‘Take whatever stores of treasure and grain
There are in this house
And quickly make an offering to us—
For we are śrāvakas of the Buddha. [MS.90.b]

9.99 “ ‘There is no one like him,
The light of the world, Vipāśyin,
In the sphere¹⁰⁹ of all the three worlds— [F.112.a]
And we are his śrāvakas.

9.100 “ ‘The one who reveals the Dharma

- For the benefit of all who live
Is the light of the world, Vipāśyin—
And we are his śrāvakas.
- 9.101 “ ‘The one whose body is adorned
With the thirty-two characteristics of a great being
Is the light of the world, Vipāśyin—
And we are his śrāvakas.
- 9.102 “ ‘It is incredibly rare to be able to hear him:
It happens just once every ten billion eons,
As rarely as the blossoming of the udumbara flower—
And we are his śrāvakas.’
- 9.103 “ ‘Then, Śāriputra, the boy’s parents presented him with two hundred million
gold coins, and said, ‘Son, this is the wealth of your parents. Please give it to
the one whose mind is pure.’
- 9.104 “ ‘They then spoke these verses:
- 9.105 “ ‘This is the wealth of your mother,
And this is the wealth of your father.
Son, please make an offering of it
To the one whose mind is pure.
- 9.106 “ ‘We have quickly brought you
The treasure and gold
That we had in the house—
Please give it to the one whose mind is pure.
- 9.107 “ ‘With joy, we have brought you
Our beds and our blankets,
Our garlands, perfumes, and ointments—
Please give it to the one whose mind is pure.
- 9.108 “ ‘The Buddha, the Dharma, and the Saṅgha
Are unsurpassed fields of merit—
Please make this offering to them
For the benefit of all who live.’
- 9.109 “ ‘Then, Śāriputra, the boy spoke these verses to his parents:
- 9.110 “ ‘I will go to Vipāśyin,
The protector of the world,
And then I will make a great offering
For the benefit of all who live.

- 9.111 “ ‘Let those who long for the happy state,
Gods and humans alike,
Join me on my journey.
Come with me!’
- 9.112 “Then, Śāriputra, the boy looked thoughtfully in the four directions and said to his parents, ‘Father, mother, [F.112.b] I am going to see the tathāgata, the arhat, the fully accomplished Buddha Vipāśyin.’
- 9.113 “When the crowd heard this they thought, ‘How can it be that this boy can speak to his parents, and that he is able to walk, on the same day he was born?’ The crowd of eighty-four thousand living beings that had gathered thought, ‘What kind of boy is this? A god, a nāga, a yakṣa, a gandharva, an asura, a garuḍa, a kinnara, a human being, or a nonhuman being?’
- 9.114 “The boy, together with these eighty-four thousand living beings, then went to the place where the tathāgata, arhat, fully accomplished Buddha Vipāśyin was staying. On the way, the boy manifested ten thousand umbrellas in the sky in order to provide shade for his body, so that he would not be disturbed by the wind or the heat. Wherever the boy went, there would be a golden net suspended above him. Wherever the boy walked, a rain of flowers and perfume, surpassing even those of the divine realms, would fall about him. Wherever the boy walked, a cool breeze filled with divine scents would blow. Wherever the boy walked, perfumed water would be sprinkled on his path. Wherever the boy walked, golden tiles would cover his path. Wherever the boy walked, a knee-high carpet of divine flowers would be spread over his path. Wherever the boy walked, many thousands of ponds would appear, and in these ponds would be water that possesses eight qualities. [MS.91.a] They would be covered in blue, red, pink, and white lotuses, and the cries of wild geese would resound above. Wherever the boy walked, his path would be a platform covered by the seven precious substances. Wherever the boy walked, many thousands of instruments would be heard. Wherever the boy walked, his path would be ornamented by jewels to the left and right. Wherever the boy stepped, a row of flowers would appear [F.113.a] for him to step on, and when he lifted his feet they would not leave any imprint.
- 9.115 “Then, after he had walked awhile, the boy looked up and spoke these verses:
- 9.116 “ ‘The consistent never accompany the inconsistent—
My path is set apart; it is illustrious.
You are inconsistent, I am consistent —
I am seeking an audience with the consistent one, the Victorious One.
- 9.117 “ ‘On rare occasions one achieves a human existence,

- On rare occasions a buddha will appear,
 And on rare occasions one possesses faith and wisdom,
 But this only comes to pass once in a great many eons.'
- 9.118 "Śāriputra, the moment the boy had uttered these verses, eighty-four billion gods appeared in the sky and expressed their approval, saying:
- 9.119 " 'Excellent! Excellent! How incredibly wise!
 You speak with distinction
 And so these inconsistent people follow you.
 Lead them on as a true¹¹⁰ friend.'
- 9.120 "Śāriputra, the boy then offered this verse in reply to the gods:
- 9.121 " 'You speak of being consistent,
 And you speak of being inconsistent;
 But what does *consistent* mean,
 And what does *inconsistent* mean?'
- 9.122 "Then, Śāriputra, the gods replied to the boy with the following verses:
- 9.123 " 'For those who are stuck in the pleasures of the senses,
 There is no room for renunciation.
 They are inconsistent and confused.
 They are on the path to hell.
- 9.124 " 'Those who discard the pleasures of the senses
 And live the renunciant homeless life
 Are the consistent ones in this world.
 It is they who can be said to be consistent.'
- 9.125 "Śāriputra, the boy then replied to the gods with this verse:
- 9.126 " 'You do not have any understanding
 Of what the word *consistent* implies.
 I, however, understand
 Exactly what is meant by the word *inconsistent*.'
- 9.127 "So, Śāriputra, the boy went on his way to where the lord, the Tathāgata Vipāśyin, was staying. When he arrived there he honored him by placing his head at the Lord's feet, circumambulating him three times, and then sitting to one side. [F.113.b] He then sang the praises of the lord, the tathāgata Vipāśyin, with the following verses:
- 9.128 " 'Acting for the benefit of the world,

- Bestowing the nectar of the threefold knowledge,
As great as an elephant, as great as a lion—
May you always be worshiped.
- 9.129 “ ‘A light for the world such as him is hard to come by—
A protector of the world, providing illumination,
Just like an udumbara flower
In his appearance and his excellent features.
- 9.130 “ ‘They put the world at risk
Because they do not understand the noble path.
Straying onto the wrong path,
They are like blind people scrambling on the ground.
- 9.131 “ ‘May I become an awakened one in this world,
Just like you, supreme one among men.
I will free sentient beings from suffering,
From the burning agony of the three fires.
- 9.132 “ ‘All these hundreds of living beings
Have come here with me.
Please illuminate the Dharma for them
And spur them on toward supreme awakening.’ [MS.91.b]
- 9.133 “When he had spoken these verses, Śāriputra, the boy implored the Lord, the tathāgata, arhat, fully accomplished Buddha Vipāśyin, to teach the Dharma. The eighty-four thousand beings who had accompanied him addressed the Lord, the tathāgata, arhat, fully accomplished Buddha Vipāśyin, too, saying, ‘Lord, we, too, want to become tathāgatas in the future, arhats and fully accomplished buddhas who can teach the Dharma. We therefore hope that the Lord, the Tathāgata Vipāśyin, will teach us the Dharma.’ Then, when the Lord, the tathāgata, arhat, fully accomplished Buddha Vipāśyin, saw the sincerity of these eighty-four thousand beings, he smiled.
- 9.134 “As is in the nature of the buddhas, the lords, when they smile, many-colored variegated light issued from his mouth. [F.114.a] This light was blue, yellow, red, white, crimson, crystal, and silver, and it spread throughout the world, all the way up to the realm of the brahmā gods, outshining the light of the moon and sun. When it returned, it circled the Lord, the tathāgata, arhat, fully accomplished Buddha Vipāśyin, many hundreds of thousands of times, and it then dissolved into the crown of the Lord’s head.
- 9.135 “Then, Śāriputra, the mendicant who was the attendant of the Lord, the Tathāgata Vipāśyin, saw that the Lord, the Tathāgata Vipāśyin, was smiling, and so he got up from his seat, placed his robe over his shoulder, knelt down

on his right knee, and addressed the Lord, the Tathāgata Vipāśyin, with the following verses:

- 9.136 “ ‘If I may ask the Arhat, the supreme Buddha Vipāśyin,
The graceful one, so difficult to encounter,
What is the reason, O Protector of the World, for your smile?
What is the cause, lord Sugata, of your smile?
- 9.137 “ ‘The one who is supreme among those who walk on two feet
Does not smile without a cause, without a reason.
Please tell me the reason why
You smiled so lovingly, to help the world.
- 9.138 “ ‘There are hundreds of thousands of beings
Present here in front of you, Great Sage.
They are eager to hear, they wish to listen.
Please speak, O Protector, out of empathy for them.
- 9.139 “ ‘The eyes of all beings are upon you.
You are the refuge and ultimate sanctuary for those who need protection,
You sever the doubts of all beings. [F.114.b]
You are a loving benefactor to the world.
- 9.140 “ ‘Your profound knowledge of the past is ever present.
You have full knowledge of everything that is yet to come.
You have no doubts about what is happening,
Even about the smallest thing that occurs within this buddha field.
- 9.141 “ ‘The Tathāgata possesses knowledge of the three times.
The speech of the Lord of the Dharma encompasses everything.
Protector of the world, permit me to ask you,
What is the cause of your smile? What is the reason for it?
- 9.142 “ ‘In this place you sever all doubts.
You do not hesitate in any way when it comes to the Dharma.
You eliminate the stings of pain for beings
As your voice bestows that which is eightfold. [MS.92.a]
- 9.143 “ ‘In a state of joy, my mind elated,
I ask you now, lord of the Dharma,
As I bring my ten fingers together in a gesture of reverence,
What is the cause of your smile? What is the reason for it?’

- 9.144 “Śāriputra, the Lord, the tathāgata, arhat, fully accomplished Buddha Vipāśyin, then said this to his attendant mendicant, ‘Mendicant, do you see this boy?’
“ ‘I see him, Lord. I see him, Sugata,’ he replied.
- 9.145 “ ‘In the past, mendicant, this boy, seeking complete awakening, has honored, venerated, shown respect to, and made offerings of cloth, alms, bedding, healing medicine, and utensils to sixty-four thousand million billion trillion buddhas. Seeking complete awakening, this boy has lived the life of purity together with a trillion buddhas.
- 9.146 “ ‘Mendicant, do you see these eighty-four thousand beings?’
“ ‘I see them, Lord. I see them, Sugata,’ he replied.
- 9.147 “ ‘In the past, these eighty-four thousand beings were this boy’s parents, and, mendicant, this boy made this prayer: [F.115.a] “May I establish those who become my parents, in any of the births I may take, in awakening. Likewise, may they not be born as female.” This was what motivated the boy to cultivate the mind of unsurpassed perfect awakening.’
- 9.148 “The lord, the Tathāgata Vipāśyin, spoke these verses to his attendant:
- 9.149 “ ‘Mendicant, do you see this boy in front of us
And his following of thousands of beings,
As he says with a joyful, elated mind,
“I will become a lord of the Dharma”?
- 9.150 “ ‘Mendicant, in previous lives
He performed sixty-four thousand million billion
Acts of reverence to the guides of the world,
For the benefit of the world with its gods.
- 9.151 “ ‘In the presence of ten billion buddhas,
He became a renunciant, entered the discipline,
And led the unsurpassed life of purity
With the aspiration to attain supreme awakening.
- 9.152 “ ‘Do you see these eighty-four hundreds of thousands
Of beings who are standing in front of me?
They have all been his mothers
Throughout the vast reaches of the past.
- 9.153 “ ‘He made this solemn aspiration:
“May I establish all those who will be my mothers
In lives to come, in supreme awakening,
And may they never again be female.”
- 9.154 “ ‘With all these goals in mind,

- He turned toward the mind of awakening.
I make this prophesy to you,
That they will become unsurpassed among those who walk on two feet.
- 9.155 “ ‘This is the reason why I smile.
I know what has happened in the past
And what things will be like in the future.
I know that they will become supreme among men.’
- 9.156 “When they heard this prophesy
That Vipasyin made openly,
Billions of beings were overjoyed,
Gods and nāgas as well as men. [MS.92.b]
- 9.157 “At this, Śāriputra, [F.115.b] the boy was delighted and thrilled. His mind
was transported with joy, and in this joyous and happy state he eagerly
returned to his parents. When he arrived, he spoke this verse to them:
- 9.158 “ ‘All these hundreds of beings
Who have been my mothers in the past
Will be led to the state of awakening.
What do you think of this?’
- 9.159 “Śāriputra, the boy’s parents then spoke these verses to him:
- 9.160 “ ‘I see things in the
Same way as you do.
I will become an omniscient one—
There is no doubt in my mind about this.
- 9.161 “ ‘I make this request of you:
That wherever you are born you will suckle at my breast.
Then I will always bear in mind
That I am to reach awakening.’
- 9.162 “Then, Śāriputra, the boy replied to his mother, who had given birth to him,
with this verse:
- 9.163 “ ‘First they will become buddhas,
Just as I have indicated.
Then I will become a light for the world,
A charioteer of men.’

9.164 “Śāriputra, there should be no doubt or uncertainty as to whether it was that boy and no other that the lord Vipāśyin was talking about at that time, on that occasion. There is no need to raise questions about this. Why should there be no doubt about this? The divine son Maheśvara witnessed the Lord, the tathāgata, arhat, fully accomplished Buddha Vipāśyin, make these statements about the boy at that time, on that occasion. For a million billion eons he will not fall into the lower states of existence, and after a million billion eons have passed, he will be born into the family of a king of the entire world, and he will become a tathāgata, arhat, fully accomplished buddha by the name of Kāruṇika. His father’s name will be Abhiyaśa, just as my father’s name was Śuddhodana. His mother’s name will be Vigatatamā, just as my mother’s name was Māyā. His son’s name will be Aśoka, just as my son’s name is Rāhula. [F.116.a] He will leave everything behind and become an unsurpassed, fully accomplished buddha. When he has reached awakening, he will live for a hundred thousand million billion years. The radiance of his awakening will extend for over ten thousand yojanas, and his assembly will extend for a hundred yojanas. He will have three assemblies of śrāvakas: one of a billion śrāvakas, one of a hundred thousand trillion śrāvakas, and one of a hundred billion trillion śrāvakas. Ten million of them will be pure arhats who will have eliminated the defilements, who will be without vices, who will possess powers, who will dwell in the concentrations of the eight liberations, and who will possess the six superior abilities. Furthermore, Śāriputra, his saṅgha of bodhisatvas will be just as renowned as the arhats, who will have become part of the assembly belonging to the Three Jewels. As everyone has been his mother, he will teach the Dharma unfalteringly, benefitting uncountable innumerable sentient beings, and then pass into final nirvāṇa. After his final nirvāṇa, [MS.93.a] the true Dharma will remain for ten million years, and his ashes will be distributed far and wide, just as my ashes will be distributed far and wide after my final nirvāṇa.

9.165 “Śāriputra, honorable men should investigate, honorable men should observe, that it is through the unfailing, unyielding vigor of an honorable man that a bodhisatva, a great being, cultivates a mind filled with awareness. He applies himself with vigor to the attainment of unsurpassed perfect awakening to such a degree that he thinks, ‘We will wander in saṃsāra for more eons than can possibly be counted.’ He does not say, ‘We cannot wander in saṃsāra for that long,’ but instead, Śāriputra, he dons the armor of inconceivability and thinks to himself, ‘We will roam here until the very end of saṃsāra. We will not let our vigor falter, in order to attain awakening.’ [F.116.b] His vigor is unfaltering and courageous.

9.166 “What is the bodhisatva’s unfaltering courageous vigor like? The bodhisatva’s unfaltering courageous vigor is such that if one imagines that the great thousand three-thousandfold worlds were filled with raging fires, he would happily plunge into them in order to be able to meet the tathāgatas, the arhats, the fully accomplished buddhas. The bodhisatva’s unfaltering courageous vigor is such that in order to be able to hear the true Dharma, he would happily plunge into fires that filled the three-thousandfold worlds. The bodhisatva’s unfaltering courageous vigor is such that for the purpose of cultivating roots of virtue, he would happily plunge into fires that filled the great thousand three-thousandfold worlds. This is what the bodhisatva’s unfaltering courageous vigor is like.

9.167 “Śāriputra, the bodhisatva’s unfaltering courageous vigor is also such that he is concerned for the welfare of others. Śāriputra, the bodhisatva’s unfaltering courageous vigor is also such that he courageously exerts himself in order to help others attain final nirvāṇa. Śāriputra, the bodhisatva’s unfaltering courageous vigor is also such that he does not relax, that he is stable, that he does not turn back, that his motivation is wholesome, and that he feels the sting of great compassion, so that he is constantly working to provide sentient beings with what they need. Śāriputra, the bodhisatva’s unfaltering courageous vigor is also such that he will never be parted from the mind of awakening, not even for a single step he takes. He will always be focused on the Buddha, the Dharma, and the Saṅgha, and when he encounters sentient beings he will not let the vices take hold of him. Śāriputra, the bodhisatva’s unfaltering courageous vigor is also such that whenever any root of virtue appears in his mind he dedicates it to awakening, and in this way his roots of virtue become inexhaustible. Śāriputra, just as the rivers that run into the great ocean are never exhausted, [F.117.a] virtue that is dedicated to awakening is never exhausted. This is what the bodhisatva’s unfaltering courageous vigor is like.

9.168 “Furthermore, Śāriputra, the bodhisatva who correctly applies himself with unfaltering courageous vigor accumulates roots of virtue. He accumulates roots of virtue that will enable him to attain mastery in the various different aspects of omniscience. This is what the bodhisatva’s unfaltering courageous vigor is like.

9.169 “Furthermore, Śāriputra, the bodhisatva trains himself in the following way. If one takes the entirety of the merit of all sentient beings, the entirety of the merit of all those who are in training and all those who require no more training, and the entirety of the merit of all pratyekabuddhas, this whole mass of merit, no matter how great it may be, would amount to only one pore on the body of the Tathāgata, [MS.93.b] and if one were to take the entirety of merit encompassed by all the pores on the Tathāgata’s body and

perform an elaborate hundredfold Vedic offering, the merit gained in this way would be enough for one to attain one of the characteristics of a great being. By making offerings in this way, one can attain all the characteristics of a great being. The amount of merit required to obtain all the previous characteristics of a great being in this way is the same as the amount of merit required to obtain the ūṛṇā curl between the eyebrows of a tathāgata. If one then takes the amount of merit required to obtain an ūṛṇā curl and multiplies it by hundred thousand, then this is the amount of merit required to obtain the invisible crown protrusion on the head of a tathāgata, the final physical characteristic of a great being. If one then takes the amount of merit required to obtain an invisible crown protrusion and multiplies it by ten billion, then this is the amount of merit required to manifest a tathāgata's great conch shell of the Dharma. If he so wishes, a tathāgata can use this conch shell of the Dharma to make his voice heard to the very ends of the earth, in a way that delights the sense faculties of all sentient beings, [F.117.b] and that suits their inclinations and their needs in relation to the training. The bodhisatva therefore thinks, 'Although attaining unsurpassed perfect awakening is very demanding, I must nonetheless attain unsurpassed perfect awakening by any means necessary, so that I can make the words of the Buddha known to the ends of the earth.' With this courageous attitude, he does not allow his armor to fail. This is what the bodhisatva's unfaltering courageous vigor is like.

9.170 "Furthermore, Śāriputra, a bodhisatva who applies himself with unfaltering courageous vigor might hear it said, 'If the beings in this threefold thousand great thousandfold universe were all to attain knowledge that accords with purity, this would not amount to even a hundredth part of the knowledge of someone who had attained knowledge that accords with the Dharma. It would not amount to a thousandth or a hundred thousandth part. It would not amount to any fraction that can be calculated or expressed, and so forth. In the same way, if the beings in this threefold thousand great thousandfold universe were all to attain the knowledge of a stream enterer, the knowledge of a once-returner, the knowledge of a non-returner, the knowledge of an arhat, the knowledge of a pratyekabuddha, the knowledge of a bodhisatva who appears once every hundred eons, the knowledge of an irreversible bodhisatva, or the knowledge of a bodhisatva who has only one existence remaining, no matter how many sentient beings there might be in the universe, even if they were all to attain the knowledge of the bodhisatva who has only one existence remaining, this would not even amount to a hundredth part of the tathāgata's power to know what is the case and what is not the case. It would be an incalculably, incomparably small fraction of a thousandth or a

hundred thousandth of this power.’ When he hears about this way into knowledge, he does not become intimidated. He is not scared, he is not frightened, [F.118.a] but he is motivated to gain access to this knowledge and applies himself to this task with vigor. Even if his physical body, with its sinews, muscles, bones, skin, flesh, and blood, were to dry up, he would not allow his vigor to falter if he had still not attained the powers of a tathāgata. This is what the bodhisatva’s unfaltering courageous vigor is like.

9.171 “Furthermore, Śāriputra, the bodhisatva trains himself by thinking in the following way: ‘However many thoughts sentient beings have had in the past, they can all be included within a single thought of a single sentient being. So, however incalculably many thoughts sentient beings may have had, however great the vices of attachment, aversion and confusion that afflict all sentient beings may be, they can all be reduced to a single thought of a single sentient being. I will take this approach and apply myself with vigor and perseverance in my quest to accumulate knowledge and wisdom, [MS.94.a] no matter how immeasurably great the vices may be. By applying vigor in this way, I will pacify all the attachment, aversion, and confusion that torment all sentient beings. I will remove these poisons. I will destroy them. I will unmask them. I will reduce them to ashes. I will establish these sentient beings on the path to nirvāṇa.’ Such is his courage. This is what the bodhisatva’s unfaltering courageous vigor is like.

9.172 “Furthermore, Śāriputra, the bodhisatva applies himself with unfaltering courageous vigor. He bases himself on wholesome physical actions, he bases himself on wholesome verbal actions, he bases himself on wholesome mental actions, and with all the physical, verbal, and mental vigor he possesses, he applies himself with body, speech, and mind. It is said that it is better to have mental vigor than physical or verbal vigor. What is mental vigor? [F.118.b] It is to be mentally engaged and settled. In what way is he mentally engaged? He makes an effort to attain awakening. In what way is he mentally settled? He does not let the mind of awakening fade. In what way is he mentally engaged? He has great compassion for all sentient beings. In what way is he mentally settled? He accepts selflessness. In what way is he mentally engaged? He attracts sentient beings to him. In what way is he mentally settled? He will help any sentient being.

9.173 “He engages by not becoming disheartened by cyclic existence. He is settled in not reifying the three realms. He engages by abandoning any idea of ownership. He is settled in having no conceit when he is generous. He engages by maintaining his moral conduct. He is settled in having no conceit about his morality. He engages with patience by being able to endure suffering. He is settled in not allowing his mind to become disturbed. He engages by applying himself to all roots of virtue. He is settled in his

mental disengagement. He engages by mastering meditation. He is settled in mental introspection. He engages by being keen to learn more. He is settled because his practice is not superficial. He engages by teaching what he has heard. He is settled in the ineffable nature of the teaching. He engages by seeking to accumulate knowledge. He is settled as he severs all conceptual elaboration. He engages in developing the pure states. He is settled in the equanimity of real knowledge. He engages in perfecting the five superior abilities. He is settled in his mastery of the elimination of defilements. He engages by training himself in the application of mindfulness. He is settled in the absence of mindfulness and mental activity. He engages by applying the perfect exertion of abandonment. He is settled in the absence of both virtue and nonvirtue. He engages in building the foundations of magical abilities. He is settled in his effortless engagement. He engages with the senses [F.119.a] in a skillful manner. He is settled in his careful examination of sense phenomena. He engages by gaining mastery in the powers. He is settled in a state of unassailability. He engages in cultivating the factors of awakening. He is settled in the knowledge that investigates phenomena. He engages in the search for the requisites needed for the path. He is settled in not needing to travel anywhere. He engages in the search for calm abiding meditation. He is settled in a peacefully settled mind. He engages with the requirements for insight meditation. He is settled in his awareness of the true nature of phenomena. He engages in recognizing causes. He is settled in a true understanding of causes. He engages in paying attention to what others say. He is settled in his practice of the Dharma. He engages in the adornment of the body of Dharma. He is settled in the body of Dharma itself. He engages in the adornment of speech. He is settled in noble silence. He engages with confidence with the three doors of liberation. [MS.94.b] He is settled in inactivity. He engages in getting rid of the four māras. He is settled in his abandonment of the habitual vices. He engages with skillful means. He is settled in investigating things by means of wisdom. He engages in investigating objects as objects.¹¹¹ He is settled in investigation that leads to liberation. He engages in investigating conventional designations. He is settled in investigating the meaning. This is what is meant by *mental vigor*. Applying oneself, exerting oneself, and working courageously with this kind of vigor is what is known as *the bodhisatva's unfaltering courageous vigor*.

9.174 “Consequently, Śāriputra, the bodhisatva whose vigor is unfaltering and courageous excels in five ways, and so he quickly attains unsurpassed perfect awakening. What are these five ways in which he excels? He excels by serving the buddhas who appear. He excels by relying on his spiritual friends. He excels by having attained the fortunate situations. [F.119.b] He

excels by not wasting the wholesome qualities that he has developed. He excels by following the training that is upheld by bodhisatvas, great beings. In this way, he will quickly attain unsurpassed perfect awakening.”

9.175 The venerable Śāriputra then asked the Lord, “Lord, are there bodhisatvas who do not excel in these five ways?”

The Lord replied, “There are, Śāriputra.”

“What are they like, Lord? What are they like, Sugata?”

9.176 He said, “Śāriputra, there are five ways in which a bodhisatva can act that can prevent him from serving the buddhas who appear, relying on his spiritual friends, and taking advantage of the opportunities that arise. They can also make him waste the wholesome qualities that he has developed and not follow the training upheld by bodhisatvas, great beings, that would lead him to quickly attain unsurpassed perfect awakening. What are these five things? Śāriputra, a householder bodhisatva might be a warrior king whose subjects might say, ‘Please help us!’ when they are afraid. He might reply, ‘I will,’ but then not do what he has promised. What then? Such an approach, Śāriputra, destroys any possibility of attaining heavenly states of existence. Such an approach, Śāriputra, destroys one’s potential for taking advantage of the opportunities that arise. Śāriputra, a householder bodhisatva who acts in this first way, out of concern for his own physical well-being, will not please the buddhas who appear, and so forth, and he will fail to quickly attain unsurpassed perfect awakening.

9.177 “Then, Śāriputra, there might be a householder bodhisatva who is involved with the harmful influences of the city. What sort of harmful influences of the city might he be involved with? [F.120.a] Śāriputra, when a tathāgata, arhat, fully accomplished buddha appears in the world and teaches the Dharma, which is excellent in the beginning, excellent in the middle, and excellent in the end, accurate in meaning, and well expressed, and when he reveals the life of purity that is simple, complete, perfect, and pure, he has four assemblies. What are these four assemblies? They are monks, nuns, laymen, and laywomen. If these monks, nuns, laymen, and laywomen living in villages, towns, districts, counties, or countries abandon their morality, this is what is meant by *the harmful influences of the city*. [MS.95.a] A householder bodhisatva who is involved with the harmful influences of the city in this way will not please the buddhas who appear, and so forth, and he will fail to quickly attain unsurpassed perfect awakening.

9.178 “Then, Śāriputra, there might be a householder bodhisatva who keeps to the well-expressed discipline of the Dharma but creates obstacles to the Dharma for his parents, for his sons, daughters, wife, and sisters, for his friends, companions, and relatives, and for other sentient beings and who is

responsible for creating long-lasting hindrances to the Dharma. Śāriputra, a householder bodhisatva who acts in this third way and is responsible for creating obstacles to the Dharma will not serve the buddhas who appear, and so forth, and he will fail to quickly attain unsurpassed perfect awakening.

9.179 “Then, Śāriputra, there might be a householder bodhisatva who hears a tathāgata teach sūtras like this one that emphasize having few desires and living an ascetic lifestyle but who does not develop faith in them [F.120.b] and, moreover, makes others adopt his position. If he criticizes and disregards the doctrine of the tathāgata, he will end up having to go to awful states of existence. What sort of awful states of existence will he end up in? He will be reborn in hell, among animals, in the spirit world governed by Yama, or in remote border regions, with dysfunctional limbs, as a barbarian, or as a being who holds wrong views. Śāriputra, a householder bodhisatva who acts in this fourth way will not serve the buddhas who appear, and so forth, and he will fail to quickly attain unsurpassed perfect awakening.

9.180 “Then, Śāriputra, there might be a householder bodhisatva who has power over ministers and others in his employ, using his authority to scold and rebuke many people and using vulgar and harsh language to deride and disparage others. Because of these negative verbal actions, he will end up in the dreadful lower states of existence. Śāriputra, a householder bodhisatva who acts in this fifth way will not serve the buddhas who appear, rely on his spiritual friends, or take advantage of the opportunities that arise; he will waste the wholesome qualities he has generated, he will not follow the training upheld by bodhisatvas, great beings, and he will fail to quickly attain unsurpassed perfect awakening.”

9.181 The Lord then spoke these verses:

9.182 “Because he acts in these five ways,
His wisdom will not develop,
His intelligence will quickly deteriorate,
And he will displease the supreme among men.

9.183 “As a soldier in the royal guard
He breaks his promise to sentient beings,
And through this root of unwholesomeness
He will not see the protector of the world.

9.184 “He frightens sentient beings, saying,
‘Seize them! Beat them for me!’ [F.121.a]
Because of these evil deeds
He will displease the supreme among men.

- 9.185 “Leading monks and nuns
To abandon their morality, he will suffer.
He will not serve the many buddhas,
And it is difficult to obtain the opportunity to render such service.
- 9.186 “Creating obstacles to the practice of Dharma
For his parents and his wife,
He will not progress quickly in the Dharma
But will be clouded by confusion.
- 9.187 “Creating obstacles
For those who wish to take on the life of a renunciant,
He will not please the many buddhas
And will not make use of his opportunities.
- 9.188 “When he hears sūtras like this one
In which the word emptiness is used,
The poison of anger appears in him,
And he claims that they are not in accord with Dharma.
- 9.189 “All these obstacles, however bad,
Still do not amount to even a sixteenth part
Of that which comes from rejecting the true Dharma—
He will see the suffering of being born blind.
- 9.190 “He will not encounter the perfect buddhas,
And if he does see them, he will have no faith in them.
He will become a woman, a eunuch,
Blind from birth, a dog, or a donkey. [MS.95.b]
- 9.191 “He who has devotion
For the awakened Buddha and the bodhisatvas
Will avoid obstacles
And cultivate the path of goodness.
- 9.192 “If he urges his parents on
In the Dharma, again and again,
Sentient beings will readily
Take up the renunciant life.
- 9.193 “If he urges his mother on in the Dharma,
He will soon reach the states of good fortune.
He will praise the renunciant life
And quickly attain awakening.

- 9.194 “Śāriputra, a renunciant bodhisatva who acts in five ways will not serve the buddhas who appear, rely on his spiritual friends, or take advantage of the opportunities that arise. He will waste the wholesome qualities that have been generated, he will not follow the training upheld by bodhisatvas, great beings, and he will fail to quickly attain unsurpassed perfect awakening. What are these five ways? [F.121.b] They are acting immorally; disparaging the true Dharma; being fond of profit, renown, and praise; being lost in ideas of the self; and being envious of other families and miserly toward them. These, Śāriputra, are the five ways in which a renunciant bodhisatva will not serve the buddhas who appear, not rely on his spiritual friends, and so forth, and fail to quickly attain unsurpassed perfect awakening.
- 9.195 “Śāriputra, take the example of a ravenous dog that has got hold of a fleshless skeleton smeared in blood. It is standing in a driveway drooling over it and is about to eat it, and then the ravenous dog sees a noble kṣatriya lord, a brahmin lord, a householder lord, approaching from afar, and it thinks, ‘He is going to deprive me of my delicious meal,’ and so it lets forth a deep growl, adopts an intimidating stance, bares its teeth, and barks. What do you think Śāriputra? Does the person have any interest in that fleshless, blood-smeared skeleton?”
- 9.196 “No, he does not, Lord. No, he does not, Sugata.”
The Lord said, “Then why does the dog let forth a deep growl, adopt an intimidating stance, bare its teeth, and bark?”
- 9.197 “Because it thinks that he is going to deprive it of its delicious meal. That is why it lets forth a deep growl, adopts an intimidating stance, bares its teeth, and barks.”
- 9.198 “Mendicants who are miserly in their relations with families are just like this, Śāriputra. It is as if they want to be covered in urine and feces. They squander the opportunities that have arisen. They are just like dogs, I tell you. [F.122.a] The Tathāgata only speaks in such a way out of concern for their welfare. Śāriputra, bodhisatvas, great beings, strive for the knowledge of a buddha in order to help people, in order to make people happy, and they are prepared to sacrifice their own flesh for this purpose, so there is no question of them being concerned about their reputation or whether they receive praise, or of their becoming envious or miserly in their relations with families. On the other hand, Śāriputra, deluded individuals who are motivated by making a living are slaves to material things. They desire worldly, mundane things, and they think that food and survival are what is most important. They are concerned about their reputation or whether they receive praise, and they are envious and miserly in their relations with families.

9.199 “Śāriputra, a mendicant who has this kind of attitude will become envious and miserly, thinking, ‘I have been promised things before. How can I continue to receive them? I have been guaranteed things before. How can I continue to receive them?’ If householders promise him bowls, clothing, and food, [MS.96.a] bedding, medicine, and utensils, and he thinks, ‘Well, they promised me certain things, and now when I come to collect them they do not give them to me,’ he makes three mistakes. What are these three mistakes? He sees the place as bad, and thinks, ‘I will leave this place.’ He knows what is not worth knowing. He does not know what should be known. Whatever he concerns himself with, he cannot be trusted, and he develops bad habits in his relations with householders. The mendicant talks about three things. What three things does he talk about? He talks about the faults of the dwelling. He expresses his dissatisfaction and dismisses the house. He makes false excuses, saying, ‘They are deceitful, these wicked men,’ and he teaches the Dharma believing his own statements. This, Śāriputra, is how miserliness in one’s relations with families leads to good qualities becoming corrupted.

9.200 “In addition, Śāriputra, wicked men who are miserly in their relations with families [F.122.b] abandon their vows; they do not keep to the vows of a bodhisatva. They do not follow the training in the vows of a bodhisatva and in keeping to the vows of a bodhisatva. [B14] These, Śāriputra, are points that should be taken to heart.

9.201 “Once in the past, Śāriputra, an uncountably many, vast, innumerable, inconceivable eons ago, a tathāgata, arhat, fully accomplished buddha by the name of Abhyudgata appeared in the world. He was perfect in wisdom and conduct, he was a sugata, a knower of the world, an unsurpassable guide for those who wished to train, a teacher of gods and men, awakened, a lord. He remained for nine hundred million years, and he had a great following of ninety million trillion śrāvakas. They were all arhats who had eliminated the defilements, who were free from vices, who were powerful, and so forth, and who had reached the very highest level of complete mastery of the mind.

9.202 “At that time there was a householder by the name of Suvicaya. He was wealthy and prosperous, with great riches and many possessions, a great deal of property, many possessions and tools, an abundance of precious metal, gold, jewels, pearls, gems, shells, crystals, and coral, many male and female slaves, workers, and laborers, large stocks of elephants, horses, goats, cattle, and sheep, and storerooms filled with great wealth and stocks of grain. He had two sons who were handsome, beautiful, pleasant to behold, and endowed with an abundance of the most supreme features. Their names were Samvara and Samvarasthita.¹¹²

- 9.203 “Once, Śāriputra, they were on the roof of the mansion [F.123.a] when the Lord Abhyudgata, the tathāgata, the arhat, the fully accomplished Buddha, was on his morning visit to the town to collect alms, carrying his bowl and robes, and accompanied by the community of mendicants, at the head of the community of mendicants. He was graceful and elegant, with his senses composed and his mind at ease, supremely disciplined and tranquil, having attained the supreme form of discipline and meditative tranquility. His senses subdued, with the dignity of an elephant, [MS.96.b] he was clear and shining like a lake of still water. He was like a pillar made of gold, like a golden mountain, like an ocean filled with jewels, like Śakra flanked by his retinue of gods, like Brahmā with his tranquil mind. The two sons saw the Lord Abhyudgata, the tathāgata, the arhat, the fully accomplished Buddha, approaching from afar in this graceful and pleasant manner.
- 9.204 “Śāriputra, the boy named Samvarasthita was the first to spot the Lord Abhyudgata, the tathāgata, the arhat, the fully accomplished Buddha, and he said to his brother, ‘Hey, brother, have you ever seen anyone as elegant as the Lord of Beings?’
- 9.205 “He answered his brother, ‘No, brother, I have never before seen anyone quite as elegant as the Lord of Beings.’
“He then said, ‘Brother, I want to be like him.’
- 9.206 “Then, Śāriputra, Samvarasthita spoke in verse to Samvara:
- 9.207 “ ‘I will become like him,
Just as disciplined as the one we have seen,
And I will lead an even larger
Community of mendicants than him.
- 9.208 “ ‘For the sake of the path to awakening,
We will abstain from enjoying food and drink.
Emulating the discipline of the Victorious One,
I will not participate in the pleasures of the home.
- 9.209 “ ‘When they see him, supreme among sentient beings, [F.123.b]
Like the moon among all the stars,
Who can help but develop faith?
Who would not leave his home behind?’
- 9.210 “Then, Śāriputra, Samvara spoke in verse to Samvarasthita:
- 9.211 “ ‘You will not achieve this simply by talking about it.
Do not let yourself be carried away by lofty words.
I will not say it out loud—
It will be clear soon enough who will attain awakening quickly.’

- 9.212 “Then, Śāriputra, Samvarasthita spoke these verses to Samvara:
- 9.213 “ ‘Dejection and miserliness
Are not part of my path.
I will speak words of goodness.
I will become a buddha, supreme among men.
- 9.214 “ ‘I shall not think of these symbols
Of miserliness as property.
I cannot remain silent about this.
When one has given up the self, how can there be property?
- 9.215 “ ‘I leave this house to you.
I am setting out on the path to awakening.
This house and these riches are yours—
I will find my joys in awakening.
- 9.216 “ ‘Who can possibly do anything
Other than going to seek the highest awakening
When one has seen the one with the thirty-two characteristics?
Only those whose vision is inferior.
- 9.217 “ ‘House and riches,
Parents and relatives—
I leave them all behind
And set out toward awakening.
- 9.218 “ ‘It is rare to encounter the light of the world,
The protector of the world, the illuminator.
Even over the course of a billion eons,
It is immensely difficult just to hear him speak.
- 9.219 “ ‘He is so beautiful, it is as if the moon
Had descended to the earth
And entered the royal palace
Accompanied by the community of mendicants.
- 9.220 “ ‘When the Buddha appears upon the road,
He shines as brilliantly
As the thousandfold rays of the sun
Radiating throughout space.
- 9.221 “ ‘Accompanied by his community of mendicants,
The Buddha shines
Like Sumeru, the king of mountains,

- Shines as if made of jewels.
- 9.222 “ ‘A body blazing like fire
That lights up the world,
A manifestation of fire—
The supreme among men shines like this. [MS.97.a]
- 9.223 “ ‘Outclassing gods, nāgas, and men,
With his prowess in magical abilities [F.124.a]
His mastery becomes apparent
When he enters the royal palace.
- 9.224 “ ‘Who can continue following lesser vehicles
When they see this lord of the Dharma
With the thirty-two supreme characteristics of excellent merit?
No one but unlearned immature people.
- 9.225 “ ‘Having seen the one who is supreme among men,
Excellent and so incredibly difficult to encounter,
I will go and meet the Sugata
So that I can set out toward awakening.’
- 9.226 “Then, Śāriputra, Samvara spoke in verse to Samvarasthita:
- 9.227 “ ‘If I remain on the path of laziness,
I will not get to meet the Buddha.
We should leave the palace
So that we can honor him in person.
- 9.228 “ ‘Abandoning any idea of self,
And with no concern for this life,
I will go and meet the Buddha,
And seek out the highest knowledge.
- 9.229 “ ‘To long for one’s mother, to long for one’s father,
And to long for one’s home is very hard.
I will give up all these things.
I will go and meet the Buddha.
- 9.230 “ ‘This kind of aspiration
Is what pleases the Buddha.
I will therefore give up all riches,
Leave my home, and become a renunciant.’

- 9.231 “So it was, Śāriputra, that Samvarasthita descended the stairs to go and meet the Lord Abhyudgata, the tathāgata, the arhat, the fully accomplished Buddha. But, Śāriputra, Samvara jumped down from the roof of the mansion and reached the Lord, the Tathāgata Abhyudgata, first, before Samvarasthita got there. Then, Śāriputra, Samvarasthita offered the Lord a cloth that was worth ten million, and he spoke these verses:
- 9.232 “ ‘I am not giving the Buddha this cloth
In order to look good,
But in order to become
Just like the supreme man. [F.124.b]
- 9.233 “ ‘May I become like the supreme among those who walk on two feet,
Mastering the totality of knowledge,
Standing firm through the strength of my vigor,
And in possession of the thirty-two characteristics.
- 9.234 “ ‘Furnished with the ten powers,
With stable confidence,
May I become just like him,
Like the Tathāgata.
- 9.235 “ ‘The Dharma that you have discovered
Lights up any place it is found.
When I have reached supreme awakening,
I will teach that Dharma.
- 9.236 “ ‘I do not offer this excellent cloth to the Buddha
Because I want to look good.
I want to attain the peace of supreme awakening
So that I may benefit the world with its gods.
- 9.237 “ ‘When one dwells in the supreme nondual Dharma,
One cannot be toppled by any opponent.
With this Dharma as my goal,
I offer the Buddha excellent supreme cloth.
- 9.238 “ ‘That which is not born, does not grow old,
Does not get sick,¹¹³ and does not experience pain or sorrow—
That is the Dharma of peace that I will teach
For the benefit of the world with its gods.
- 9.239 “ ‘That which is free from attachment, anger,
Confusion, and desire;

- Cool, immortal, and uncompounded—
That is what I will teach when I have attained awakening.
- 9.240 “ ‘Wherever you remain you are honored by sentient beings,
By gods, nāgas, and men,
By the insentient as well as the sentient,
I will teach the Dharma of peace.
- 9.241 “ ‘Wherever you shine forth in buddha fields,
Manifesting throughout the four directions of space,
Like a mass of light within great darkness,
I will spread the cooling nectar.
- 9.242 “ ‘That which is never part of the realm of desire,
Or the formless realm or the realm of form,
That which is beyond any kind of likes or dislikes—
This is the noble Dharma that I shall teach.’
- 9.243 “Then, Śāriputra, Samvara gave the Lord Abhyudgata, the tathāgata, the arhat, the fully accomplished Buddha, [MS.97.b] a pair of new shoes, and when he had made his offering, he spoke these verses: [F.125.a]
- 9.244 “ ‘May I become a protector of beings,
A shelter, support, and final refuge.
May I not take the wrong roads
But always keep teaching the path.
- 9.245 “ ‘May I never be led astray by desire
Or conduct myself in an immature way.
May I abandon conditioned things
And always encounter buddhas.
- 9.246 “ ‘Having seen the light of the world,
May I worship the supreme among those who walk on two feet
And go in search of supreme awakening
For the benefit of all who live.
- 9.247 “ ‘May I honor the great elephant
With garlands of flowers, incense,
Banners, and parasols
For the benefit of all who live.
- 9.248 “ ‘May I offer worship to the buddhas
With clothing, offerings of food,
And beds and blankets

- For the benefit of all who live.
- 9.249 “ ‘May I worship the light of the world
With the sounds of drums and conches
And with melodious lutes
For the benefit of all who live.
- 9.250 “ ‘May I offer food and drink
As worship to the protectors of the world,
The refuges—
Nourishment to be enjoyed at the appropriate time.
- 9.251 “ ‘When I have performed this vast act of worship
For the benefit of all who live,
I will become a renunciant
And live the life of purity.
- 9.252 “ ‘May I become a protector for all who live
And never again take the wrong paths.
I will follow the supreme eightfold path
And give this same opportunity to millions of beings.
- 9.253 “ ‘May I never again be led astray by desire,
The basest, the most ignoble, and the worst of states.
Having abandoned all forms of inattentiveness,
May I always be able to remain attentive.
- 9.254 “ ‘May I never be born in any of the states of bondage
But always into families of faith:
After my birth, may I encounter the supreme among men
And develop faith in their presence. [F.125.b]
- 9.255 “ ‘With a mind filled with devotion, I will honor them
With garlands of flowers and with ointments,
With drums of wood and clay, and with flutes,
With their knowledge as my goal.
- 9.256 “ ‘When I have worshiped them
In all these many different ways for many millions of eons,
I will lay aside desire and become a renunciant without hesitation.
May I always live the life of purity.’
- 9.257 “On the very spot where these sweet-sounding verses were sung to the
Lord, the king Abhyudgata, the tathāgata, the arhat, the fully accomplished
Buddha, they had a red sandalwood monastery built for the Tathāgata, four

yojanas wide and half a yojana tall. They offered this monastery to the Tathāgata and then spoke these verses to the Lord Tathāgata, the king Abhyudgata:

- 9.258 “ ‘This place where you have come to stay
Was praised by four different victorious ones in the past.
We wish to establish a monastery here,
And so we offer this monastery to the Sugata.
- 9.259 “ ‘May this always be a place where the millions of beings
Who lack an understanding of the mind can stay,
In the past, the present, and the future.
This is what we want this monastery to be.
- 9.260 “ ‘The actions that you have perfected—
True renunciation, the foundations of magical abilities,
The four excellent things, and analytical abilities—
This is what we want this monastery to be dedicated to.’
- 9.261 “They then honored, revered, praised, and worshiped the Lord Tathāgata, the king Abhyudgata, and his community of mendicants in that very monastery for two weeks. After they had honored, revered, praised, and worshiped the Tathāgata and his community of mendicants in that monastery, they had their hair and beards shaved, [MS.98.a] donned saffron robes, and, following their conviction, left ordinary household life behind and became renunciants searching untiringly for the wholesome Dharma. [F.126.a]
- 9.262 “One of them said, ‘I will be the first to become an illustrious protector of the world.’
“Another said, ‘I will be the first to become a caravan leader, supreme among men.’
- 9.263 “Then, Śāriputra, the bodhisatva, the great being called Samvara, stood in front of the Lord Tathāgata, the king Abhyudgata, and made this vow:
- 9.264 “ ‘I will not rest on seats,
And I will not sleep in beds.
I will search for the path to awakening
For the sake of living beings.
- 9.265 “ ‘I will readily give up
My body and my life
And put laziness aside
In my search for supreme awakening.

- 9.266 “ I will let my flesh, as well as my blood,
Skin, and sinews, dry up. I will ignore my health,
And abandoning all forms of laziness,
I will vigorously strive for the highest awakening.’
- 9.267 “Then, Śāriputra, the bodhisatva, the great being Samvarasthita, spoke these
verses to the bodhisatva, the great being Samvara:
- 9.268 “ ‘The two of us, having studied together,
Will practice the way to awakening
And apply ourselves with supreme vigor
For the benefit of all living beings.
- 9.269 “ ‘Giving up our bodies as well as our lives,
And even letting our flesh and blood dry up,
In the same way you have trained for a thousand lifetimes,
We will vigorously strive for the highest awakening.
- 9.270 “ ‘Dwelling free from doubt in the forest,
Applying ourselves with vigor in mountains and ravines,
We will search for the highest form of knowledge
Where the wonderful Lord of Dharma dwells.’
- 9.271 “And so, Śāriputra, for a thousand years the bodhisatvas Samvara and
Samvarasthita were not overcome by sloth or indolence, even for a moment
as brief as a snap of one’s fingers. Never in a thousand years did they feel
inclined to rest, thinking, ‘Let’s sleep.’ Never in a thousand years did they
wish to lie down, thinking, ‘Let’s relax.’ [F.126.b] Never in a thousand years
did they squat, except for when they had to urinate or defecate. They would
eat and drink standing up, eating only three morsels of food and drinking
only from the water bowl. Never in a thousand years did they have any
longing for food, nor would they try to acquire food quickly when they were
hungry. Never in a thousand years did they eat to excess. Never in a
thousand years did they think that the food they were consuming was too
sweet, too sour, too salty, too pungent, too bitter, or too astringent, even for a
single moment. Never in a thousand years did they pay attention to the
appearance of the person they were receiving offerings from, thinking, ‘Who
is giving us these offerings? Is it a woman, a man, [MS.98.b] a boy, or a girl?’
Never in a thousand years did they look up at that tree they were sitting
under. Never in a thousand years did they change into a second set of robes.
Never in a thousand years did any thought of desire, of malice, or of harming
others occur to them, even for a single moment. Never in a thousand years
did their thoughts stray toward the moon or the sun, their mother or their

father, their brothers, their sisters, or their relatives, even for a single moment. Never in a thousand years did they have any inclination at all to live in a house, even for a single moment. Never in a thousand years did they glance up at the moon, the sun, or the stars above. Never in a thousand years did they rely upon clay or wood. Never in a thousand years did they apply butter [F.127.a] or oil to their bodies. Never in a thousand years did they have any thought for the delicacy of butter, even for a single moment. Never in a thousand years did they grow weary, even for a single moment. Never in a thousand years did they become discouraged, thinking, 'We will never be able to attain unsurpassed perfect awakening,' even for a single moment. Never in a thousand years did they become physically or mentally ill. Never in a thousand years did it occur to them that they should cut their hair. When the Four Great Kings appeared, they anointed their heads and took the hair with them, and with the hair they took they inaugurated a stūpa. Never in a thousand years did the two of them wonder about the appearance of the Great Kings, and whether they would come again in the future. Never in a thousand years did they wish for shade from the scorching sun, or for the sun when it was cloudy. Never in a thousand years were they concerned about covering their bodies during the cold season. Never in a thousand years did they ever say anything of a worldly nature.

9.272 “Śāriputra, a time came when the māra named Saṃmūḍhasmṛti appeared to them, in the same way evil māras have appeared to me in this life. Śāriputra, the māra Saṃmūḍhasmṛti transformed the path upon which the bodhisatva Samvara was treading into the edges of swords, and as he became aware of the presence of these sword edges, he uttered the words, 'I am negligent as I go. I am negligent as I go.' These words reverberated throughout the threefold thousand great thousand worlds. At that, [MS.99.a] a host of a billion mārakāyika gods appeared in the sky with the words, [F.127.b] 'Oh, this bodhisatva cannot perish. He cannot perish.' Then, Śāriputra, the bodhisatva Samvara went on his way with his commitment unbroken. The mārakāyika gods, Śāriputra, spoke a second time, but the bodhisatva Samvara did not pay attention to what they said. The bodhisatva Samvarasthita heard neither the words of the mārakāyika gods nor the words of Samvara.

9.273 “Śāriputra, this was the sort of spiritual practice, the sort of conduct, the sort of development, the sort of great compassion, and the sort of application that these two noble individuals possessed, and for a thousand years they cultivated the recollection of awakening.

9.274 “Then, when the Lord Tathāgata, the king Abhyudgata, passed away, they were approached by a god who said to them, 'Sons of good family, the Tathāgata has passed away.' When they heard of the Tathāgata's passing,

they went to the place where the Lord had died, and standing upright, they joined their palms and watched for seven days without blinking, filled with love. They recollected that he was unmatched and worthy of respect. They remained standing without becoming dejected until the time of their own deaths arrived, and then they went to the brahmā world. When they returned, they built a stūpa for the tathāgata, the arhat, the fully accomplished Buddha, and they looked after it and maintained it for forty thousand years. Seeing that the Tathāgata's stūpa was covered with parasols, they remained standing with their palms joined for seventy thousand years, honoring the Tathāgata's stūpa. When their lives were over and they passed away, they were again reborn on the Jambu continent to a king of the entire world, conceived as twins in their mother's womb. When they were born, they recognized each other instantly and reiterated their commitment to continue their training in attentiveness: [F.128.a] 'We will train in the supreme form of attentive presence.'

9.275 "They spoke these verses:

9.276 " 'We were born into a pleasant state of existence as royalty,
Prosperous, thriving, and with unlimited access to resources,
But we will leave drunken vanity behind
And work toward the highest awakening.

9.277 " 'The pleasure of the senses, possessions, and royalty
Cannot be trusted. They are fleeting. They do not last.
They are not what the wise,
Those who search for the highest awakening, wish for.

9.278 " 'The wise do not long for the pleasures of the senses and possessions.
They approach awakening for the sake of all living beings.
Abandoning their desires and quickly becoming renunciants,
They live the excellent life of purity.

9.279 " 'The pleasures of the five senses have been dominant
Throughout time, for a vast amount of time,
But gods and human beings can never be satisfied,
No matter how much of it they obtain.

9.280 " 'Therefore, we will put the pleasures of the senses aside,
Along with possessions, royalty, affluence, and even our relatives.
Growing up, we will quickly become renunciants
And vigorously engage with the causes of awakening.'

- 9.281 “After they had been born, at the age of about sixteen, they had their hair shaved off, donned saffron robes, and, following their conviction, renounced ordinary household life and became renunciants, going on to live the life of purity for twenty thousand years. When they passed away, they were reborn in the brahmā world, and when they passed away from the brahmā world they were reborn once again on the Jambu continent.
- 9.282 “At that time, Śāriputra, a tathāgata, arhat, fully accomplished buddha by the name of Varagandha appeared in the world. He was perfect in wisdom and conduct, and he was a sugata, a knower of the world, an unsurpassable guide for those who wished to train, a teacher of gods and men, [MS.99.b] awakened, a lord. The two of them served the Tathāgata, and in the Tathāgata’s presence they had their hair shaved off, donned saffron robes, and, following their conviction, renounced ordinary household life and became renunciants. [F.128.b] As renunciants they lived the life of purity for ten million years.
- 9.283 “In this way, Śāriputra, serving ten thousand buddhas, the bodhisatva Samvara always lived the life of purity. The bodhisatva Samvarasthita lived the life of purity in the presence of a single buddha.
- 9.284 “The bodhisatva Samvara, Śāriputra, was the first to reach unsurpassed perfect awakening, and he appeared in the world as a tathāgata, arhat, fully accomplished buddha by the name of Uttaptavīrya. He was perfect in wisdom and conduct, he was a sugata, a knower of the world, an unsurpassable guide for those who wished to train, a teacher of gods and men, awakened, a lord. He remained for ninety million years and had a great following of ninety million trillion śrāvakas.
- 9.285 “Śāriputra, when the Lord, the Tathāgata Uttaptavīrya reached awakening, the bodhisatva Samvarasthita became a king of the entire world, and for three months he honored, venerated, respected, and worshiped the Tathāgata, as well as his community of mendicants, with food, beds, seats, medicine for the sick, and utensils.
- 9.286 “Then, receiving the king, the Lord Uttaptavīrya, the tathāgata, the arhat, the fully accomplished Buddha, spoke these verses of encouragement to him:
- 9.287 “ ‘Vigor is the best way, the most excellent way
To attain the qualities of a buddha,
But it is exceedingly rare to be able to work for the benefit of beings
While living among sentient beings who are infatuated with desire.
- 9.288 “ ‘When one is infatuated with desire,
One is not interested in the way of the learned.
If you are not interested in this, [F.129.a]

- You will not attain the highest goal.
- 9.289 “ ‘You and I
Were once siblings,
And both of us vowed
To quickly become fully awakened.
- 9.290 “ ‘Look! I have now reached awakening
And am setting the holy wheel in motion,
While you have women and a household
That you constantly have to look after.
- 9.291 “ ‘The wise do not put their faith in such things.
The victorious ones refer to the pleasure of the senses as ‘vile.’
Ordinary people go about things in an inattentive fashion.
That is why I always stay away from these pointless activities.
- 9.292 “ ‘It is unintelligent to be carrying around a burden you do not need.
What you are doing is pointless.
Do you not see the suffering that sense pleasures bring about?
The advice of the noble ones is that it is best to leave them behind.’
- 9.293 “ ‘Because of these verses of encouragement that the Lord had spoken to him,
he lost his interest in children, he lost his interest in wives, and he lost his
interest in businessmen, ministers, parents, vassal kings, marketplaces,
districts, and everything related to government. He did not care about all his
hoards of treasure, and he abandoned his throne. Standing before the Lord,
he spoke these verses:
- 9.294 “ ‘I will let my flesh dry up,
And I will abandon any dwelling.
I will go into the wilderness and meet my death,
In order to attain awakening.
- 9.295 “ ‘I will apply myself with vigor again and again
For the sake of all living beings.
I will lead the life of a homeless renunciant
In a remote forest hermitage.
- 9.296 “ ‘Never again will I be driven by desire,
Evils, or childish chatter.
If I were to engage in these things,
I would be heading backward.
- 9.297 “ ‘What intelligent person would rely upon conditioned things

When he had set out on the journey to awakening? [MS.100.a]
If I am driven by desire, then no matter how much vigor I apply,
I will not reach awakening. [F.129.b]

- 9.298 “Therefore, I will give up sense pleasures
And discard material possessions and the possessions of royalty.
Becoming a renunciant, I will turn to the teaching of the Victorious One,
Applying vigor in order to attain the highest awakening.’
- 9.299 “When he had uttered these verses he had his hair shaved off, donned
saffron robes in the presence of the Lord, and, following his conviction, he
renounced ordinary household life and became a renunciant. When they saw
the king leaving everything behind and becoming a renunciant, sixty
thousand million trillion beings followed their conviction, left ordinary
household life behind, and become renunciants.
- 9.300 “When the Lord passed away, he worshiped his remains, and when he
died he was immediately reborn as the king of the gods in Tuṣita Heaven.
When he left the heavenly Tuṣita realm, he attained unsurpassed perfect
awakening in the very same eon, appearing in the world as a tathāgata,
arhat, fully accomplished buddha named Sucarita. He was perfect in wisdom
and conduct, and so forth, awakened, a lord. He remained for a full ten
million years and had a great following of no less than a million trillion
śrāvakas who were all arhats, who had eliminated the defilements, and so
forth, and who had reached the very highest level of complete mastery of the
mind. He inspired a hundred thousand to become bodhisatvas who were
certain not to turn back from the attainment of unsurpassed perfect
awakening, and so forth. By teaching the Dharma, he benefitted an
uncountable, incalculable number of sentient beings and then passed away.
When he had passed away, the true Dharma remained until the end of the
eon. His relics were distributed widely, just as my relics will be distributed
widely when I pass away.
- 9.301 “Śāriputra, [F.130.a] one should apply oneself in the perfection of vigor
with the unfaltering vigor of the bodhisatva Samvara and the bodhisatva
Samvarasthita, and one should not conduct oneself as sentient beings do,
trapped in the cage of the skeleton or enmeshed in envy.
- 9.302 “Śāriputra, any bodhisatva who wishes to attain awakening but envies the
houses of others will face three dangers. What are these three dangers? If,
when receiving alms from a house belonging to someone else, or staying
there to converse, he sees another noble mendicant and then experiences
feelings of envy and miserliness, even if his aversion amounts to only a
single aggressive thought, he is on the path to hell; he is planting the seed
that will lead to him being born blind; he is ensuring that he will be born in a

barbarous border country. Śāriputra, [MS.100.b] someone who is overcome by rage when he sees that mendicant and with a mind filled with anger refuses to talk to him and experiences feelings of miserliness, even if his aversion amounts to only a single aggressive thought, he is on the path to hell; he is planting the seed that will lead to him being born blind; he is ensuring that if born human he will be born in a barbarous border country. He will face much anger. He will be born blind. He will be ruled by others and abused. Śāriputra, when a bodhisatva becomes envious and miserly in relation to others' property, that is when these three dangers arise."

9.303 When he heard these words, the venerable Śāriputra said to the Lord, "This is excellent, Lord. Bodhisatvas, great beings, accomplish great things, and the Tathāgata has explained what consequences those who are envious of property will experience. Please, Lord, tell us śrāvakas how to avoid being envious of property. [F.130.b] Lord, we want to be free from hell. We do not want to become blind from the time of birth. We do not want to experience unnecessary hostility. We do not want to be faced with baseless accusations. We do not want to end up in border regions. Lord, we do not want to lose the opportunity to live in a central region where there is a tathāgata and where we can hear the Dharma."

9.304 When the venerable Śāriputra had said this, the Lord spoke to him, "Excellent, Śāriputra, excellent. You are sincere and honest, and it is excellent that you have thought to ask the Tathāgata about this. Therefore, Śāriputra, I will now give instructions for the sake of those in the world who wish to study the training of the Buddha. Why will I do so? The unlearned, Śāriputra, engage in arguments, which are the root of hostility. Bodhisatvas, Śāriputra, have faith, great faith, and will engage in investigation for a long time, will engage in investigation for extensive periods, in order to protect sentient beings. They will approach the Tathāgata and pose to him questions, and when they hear these kinds of teachings they will be very happy, joyful, and delighted, and they will pursue them with sincerity. Śāriputra, there are few sentient beings who hold the supreme aspiration of attaining final nirvāṇa. Most of them, though, are concerned with three things. What are these three things? They are interested in gain, in respect, and in praise. They are interested in finding friendly families and families that will provide them with food. They are interested in the power that comes from controlling land. These are the three things they are concerned with. Because they are concerned with these three things, [MS.101.a] they will not be liberated from the three lower states of existence. They have little inclination to be freed from hell, to be freed from the realm of animals, [F.131.a] or to be freed from the spirit world governed by Yama. Their ambitions result in heaven being lost to them. They engage in discussions,

quarrels, shouting, division, and disputes, and these things absorb their attention. They lack faith, they abandon a life of solitude, and they gather many acquaintances. Householders will tell them, 'Venerable ones, you should come and stay close to our dwellings, so that we can provide you with clothing, food, bedding, seats, medicine for the sick, and utensils. If the venerable ones remain in remote dwellings, you will not see us, and we will not be able to see you.' After many such encounters and discussions, they become fond of particular dwellings. They become attached to their dwellings. They remain in the same place for long periods of time. They become friendly with many families who provide them with food, and because they see them regularly, a mutual attachment develops. Then, when any unfamiliar mendicants arrive there, they will talk about them in unflattering terms, saying things such as, 'They are not learned. They are not stream enterers. They are not once-returners. They are not non-returners. They are not arhats.'¹¹⁴ They will repeatedly describe them in these and other unflattering terms. Then, Śāriputra, these householders will think, 'Mendicants who just happen to come by should not stay with us for a long time, but we should develop a mutually beneficial relationship with those mendicants who remain here.' Miserliness develops among them.

9.305 "Śāriputra, the kinds of sentient beings who have not understood, do not understand, and will not understand this particular kind of Dharma, all those who have rejected, are rejecting, or will reject this particular kind of Dharma, and, Śāriputra, [F.131.b] those who are not inclined to pay attention to these kinds of sūtras, these kinds of expressions of the Dharma given by the Tathāgata, will certainly discard them when they hear them. They are destined to end up in the lower realms of existence. Still, Śāriputra, when the bodhisatva whose vigor is unyielding hears about this sort of envy and miserliness that leads one to the lower states of existence, he harbors no miserliness in relation to families, he will not do so in the future, and if he has been miserly in relation to families in the past, he will freely admit it. This, Śāriputra, is the unyielding vigor with which the bodhisatva practices the perfection of vigor.

9.306 "Moreover, Śāriputra, the bodhisatva whose vigor is unyielding and who practices the perfection of vigor perceives all sentient beings as being sick, and he perceives all these sick sentient beings as always suffering from three kinds of affliction. What are these three kinds of affliction? They are the affliction of desire, the affliction of anger, and the affliction of confusion. He thinks, 'I must master the administration of this medicine, the healing balm of the Dharma. By applying this medicine, this healing balm, I will relieve the desire of all sentient beings; I will relieve their anger, I will relieve their confusion.' He masters the administration of this medicine, this healing balm

of the Dharma, and by applying this medicine, this healing balm of the Dharma, he relieves the desire of all sentient beings, he relieves the anger of all sentient beings, and he relieves the confusion of all sentient beings. This is what is meant by *the bodhisatva whose vigor is unyielding practicing the perfection of vigor*.

9.307 “Why is this? Śāriputra, all sick sentient beings are always suffering from these three afflictions: the affliction of desire, the affliction of anger, and the affliction of confusion. [MS.101.b] Those beings who are born in the hells always suffer from these very same three afflictions: [F.132.a] the affliction of desire, the affliction of anger, and the affliction of confusion. Those beings who are born as animals, in the spirit world governed by Yama, in the human realm, or among the gods always suffer from these very same three afflictions: the affliction of desire, the affliction of anger, and the affliction of confusion. Other than the Tathāgata, the unsurpassed great king of doctors, there is no available doctor, no medicine or healing balm, that can relieve the affliction of desire, the affliction of anger, and the affliction of confusion in all sentient beings. By mastering the Dharma body, the bodhisatva, the great being, can himself become a dispenser of medicine, able to relieve the affliction of desire, relieve the affliction of anger, and relieve the affliction of confusion in sentient beings. Therefore, take to heart, Śāriputra, that other than the Tathāgata, the unsurpassed great king of doctors, there is no doctor, no medicine or healing balm, that can relieve the affliction of desire, the affliction of anger, and the affliction of confusion in all sentient beings, and that by mastering the Dharma body, the bodhisatva, the great being, is able to relieve the affliction of desire, relieve the affliction of anger, and relieve the affliction of confusion in sentient beings.

9.308 “What do you think, Śāriputra? Is the element of sentient beings the largest?”

“According to what I have understood of what the Lord has said, the element of sentient beings is the largest, not the earth element, the water element, [F.132.b] the fire element, or the wind element.”

9.309 “Exactly, Śāriputra, exactly. The largest element, Śāriputra, is the element of sentient beings, not the earth element, the water element, the fire element, or the wind element. Still, Śāriputra, the fortunate sentient beings cannot be perceived by the divine sight of seers of other traditions, or by that of the śrāvakas or pratyekabuddhas. Śāriputra, those sentient beings who are otherwise invisible can be seen by divine sight of the Tathāgata, and there are many more such invisible beings in an area the size of a cart wheel than there are gods and human beings in all the threefold thousand great thousand worlds. This is how incalculable the element of sentient beings is.

9.310 “Śāriputra, imagine all the sentient beings in the threefold thousand great thousand worlds, however many they may be—those born from eggs, those born from wombs, those born from moisture, those born spontaneously, those with form, those without form, those with perception, those without perception, those with neither perception nor nonperception, the visible, and the invisible. Imagine that they all at some moment, on some occasion, at some time, sooner or later, were to achieve a human state of existence and then become masters of medicine, expert doctors. Then, Śāriputra, imagine that, in an attempt to do the same as the present king of physicians, they all assembled and attempted to relieve the affliction of desire, to relieve the affliction of anger, and to relieve the affliction of confusion in a single sentient being. Imagine that each of the doctors mustered as much cooling medicine as the whole mass of Mount Sumeru, [F.133.a] and that all this cooling medicine was prepared and applied to a single sentient being, in order to relieve the affliction of desire. [MS.102.a] Śāriputra, even if all these doctors were to apply themselves for enough lifetimes to fill an eon, they would become exhausted, and all their heaps of cooling medicine would be used up before they could relieve the affliction of desire, the affliction of anger, and the affliction of confusion in this one sentient being. But the Tathāgata, by means of the medicine of the Dharma, the healing balm of disgust, can relieve the affliction of desire in many sentient beings, many hundreds of sentient beings, many thousands of sentient beings, many hundreds of thousands of sentient beings, many hundreds of thousands of millions of trillions of sentient beings, many thousands of billions of trillions of sentient beings, so many sentient beings that it cannot be put into words. He does this by means of the medicine of the Dharma, the healing balm of disgust. He can, by means of the medicine of the Dharma, the healing balm of love, relieve the affliction of anger in many sentient beings. He can relieve the affliction of anger in so many sentient beings that it cannot be put into words. He can, by means of the medicine of the Dharma, the healing balm of dependent arising, relieve the affliction of confusion in many sentient beings. He can relieve the affliction of confusion in so many sentient beings that it cannot be put into words. Mastering the Dharma body, the bodhisatva, the great being, himself serves as a doctor of the Dharma, and he can relieve the affliction of desire, the affliction of anger, and the affliction of confusion in many sentient beings. He can relieve the afflictions of desire, anger, and confusion in so many sentient beings that it cannot be put into words.

9.311 “Śāriputra, [F.133.b] one should take this explanation to heart. One should take to heart that the bodhisatva who bases himself upon the Dharma body can himself serve as a doctor of the Dharma and relieve the affliction of

desire, the affliction of anger, and the affliction of confusion in many sentient beings, and so forth, so many that it cannot be put into words.

9.312 “Śāriputra, I can see clearly across incalculable eons, and much more than that, that a tathāgata by the name of Dīpaṅkara appeared in the world. He was perfect in wisdom and conduct, and so forth, awakened, a lord. The Lord Dīpaṅkara, the tathāgata, the arhat, the fully accomplished Buddha, made a prophesy concerning me, saying, ‘Young man, uncountable eons in the future, you will become a tathāgata, arhat, fully accomplished buddha by the name of Śākyamuni.’ Śāriputra, when the Lord Dīpaṅkara, the tathāgata, the arhat, the fully accomplished Buddha, made this prophesy, I attained the Dharma body. Because I possessed the Dharma body, after encountering Dīpaṅkara I attained the position of Śakra. I was named Sunetra, and I was chief among the gods, the ruler of the Heaven of the Thirty-Three, with great magical abilities and great powers, renowned as a great lord.

9.313 “At that time there were [MS.102.b] eighty-four thousand great cities on the Jambu continent. There were many thousands of towns, villages, and hamlets. All these many thousands of towns, villages, and hamlets were filled with many hundreds of thousands of millions of trillions of beings. Once, a great plague broke out, and these sentient beings suffered from a great many painful symptoms, with sores on their bodies, swellings, boils, inflammations, itches, rashes, and disorders of wind, bile, and phlegm. [F.134.a] Many hundreds and thousands of physicians attempted to alleviate the sickness of these sentient beings. Then, Śāriputra, these sentient beings, who had no effective cure, who had no help and no protection, cried out:

9.314 “ ‘Are there no gods or nāgas,
Yakṣas, gandharvas, or rākṣasas,
Human beings or nonhuman beings,
Who can free us from these diseases?

9.315 “ ‘We will give up our riches,
We will follow their prescriptions.
We will be truly grateful
If anyone can free us from this suffering.’ [B15]

9.316 “Śāriputra, by means of my pure divine sight, which is beyond anything human, I saw these sentient beings tormented by disease, suffering from a great many painful symptoms, with sores on their bodies, swellings, boils, inflammations, itches, rashes, and disorders of wind, bile, and phlegm. With my divine hearing, which is beyond anything human, I heard these sentient beings crying out loudly. When I saw them and heard them, great compassion for these sentient beings arose within me, and I thought to myself, ‘I will be a resting place for these sentient beings. I will be a protector

for sentient beings who have no protection. I will be a refuge for sentient beings without a refuge. I will provide a cure for sentient beings who have no cure.' Then, Śāriputra, concealing that I was the great Śakra, I came into existence spontaneously, not far from the great city of Kuru, as a being by the name of Saumya. From a seat in the sky I then encouraged all the beings on the Jambu continent with these verses:

- 9.317 “ ‘Not far from the city of Kuru
There is a being by the name of Saumya,
And those who eat his flesh
Will all become free from disease.
- 9.318 “ ‘Do not be scared. Do not be frightened.
Enjoy his flesh. Eat it as you wish.
He will not be angry. He will not be furious.
He is medicine for the Jambu continent.’ [F.134.b]
- 9.319 “Then, Śāriputra, when all the diseased sentient beings in the eighty-four thousand great cities, and in the thousands of other cities, towns, villages, and hamlets, heard this, they came to the great city of Kuru where the being Saumya was staying. They cut the flesh from his body and took it away, but his flesh was not depleted. Then this verse issued forth:
- 9.320 “ ‘Because I speak the truth, I will reach awakening,
And this skandha of knowledge will not be exhausted. [MS.103.a]
My undecitful words are
“May the flesh of my body not be depleted.” ’
- 9.321 “So it was, Śāriputra, that a host of sentient beings from all over the Jambu continent continued to cut the flesh from Saumya’s body and carry it away, yet his body showed no sign of either shrinking or growing. Even though they cut the flesh from it again and again, it remained the same. Śāriputra, those sentient beings who were sick ate Saumya’s flesh, and all their ailments were removed. They became free from illness and regained their health. In due course, all those on the Jambu continent who were suffering from various kinds of disease were healed. They became free from illness and regained their health.
- 9.322 “Then the men, women, boys, and girls of the Jambu continent thought to themselves, ‘How should we honor and worship this being Saumya, who has freed us from disease and restored us to health?’ They gathered together and went to the place where Saumya was staying. When they had arrived there, they gathered around Saumya and spoke this verse to him:
- 9.323 “ ‘You are a refuge. You are a protector.

You are a doctor. You are medicine.

Please tell us

How we can repay you.' [F.135.a]

9.324 “What a crowd it was that had gathered, Śāriputra. Acknowledging this, I made the massive body disappear, and standing there with the appearance of Śakra, I addressed the huge crowd: ‘My friends, I am not interested in cities, towns, villages, kingdoms, or royal courts. My friends, I am not interested in land, buildings, businesses, riches, gold, jewels, pearls, gems, shells, crystals, or coral. My friends, I am not interested in elephants, horses, camels, cows, donkeys, sheep, cocks, or pigs, in women, men, sons, daughters, servants, workers, or laborers, or in the pleasures of food, drink, bedding, seats, medicine for the sick, utensils, parks, or groves. Rather, my friends, you should avoid taking life. Turn away from the act of taking life. You should avoid taking what is not given. Turn away from the act of taking what is not given. You should avoid sexual misconduct. Turn away from the act of sexual misconduct. You should avoid lying. Turn away from the act of lying, and so forth. You should avoid harsh language, inane chatter, covetousness, malice, and wrong views. Turn away from the act of holding wrong views.’

9.325 “Then these verses were spoken to that great host of beings:

9.326 “ ‘I have no interest in wealth in the millions,
In mountains of gold the size of Meru, [F.135.b]
In women who look like nymphs,
Or in enjoying food and drink.

9.327 “ ‘If you wish to repay the being called Saumya,
Follow the path of excellent conduct,
These ten points that cover it all,
And maintain minds filled with love for one another.

9.328 “ ‘Abide by the tenfold path of action,
Which encompasses everything, in full.
This is how you can honor me—
Bodhisatvas have no interest in hoarding riches. [MS.103.b]

9.329 “ ‘I have no interest in wealth,
Food or drink, money, riches, or grain,
In horses, elephants, or chariots,
Or in women of high standing or fine clothing.

9.330 “ ‘Keep to that which encompasses all—
The perfectly pure ten wholesome forms of conduct—

And cultivate a loving attitude for one another,
An attitude of wanting to help.’

9.331 “These were the words they heard

As Purandara exhorted the men

To take up what is wholesome,

The pure path of the ten wholesome forms of conduct.

9.332 “Then, Śāriputra, when I had instructed, encouraged, inspired, and delighted this great host of beings with this talk on the Dharma, I disappeared. Śāriputra, with my superior ability I see that not a single one of those human beings who had come from all over the Jambu continent—women and men, boys and girls—who had eaten the flesh of the being Saumya, Śāriputra, fell into the lower realms of existence when the time of their death came. When they died, they were all reborn in the Heaven of the Thirty-Three, or in similar realms. Śāriputra, as I had instructed, encouraged, inspired, and delighted them with this talk on the Dharma, they were all firmly established in the three vehicles: the Śrāvakayāna, [F.136.a] the Pratyekabuddhayāna, and the vehicle of unsurpassed omniscience. Some of them reached nirvāṇa, and some of them will reach nirvāṇa. Note, Śāriputra, that I was able to bring so many sentient beings to maturity in the three paths by giving up a single body. This is what the great magical abilities of a bodhisatva, a great being who masters the Dharma body, is like. This is what his great powers are like. This is what a renowned lord is like.”

The venerable Śāriputra then asked the Lord, “Lord, what is the bodhisatva’s Dharma body like?”

9.333 The Lord answered, “Śāriputra, the bodhisatva’s Dharma body is firm, solid, and unbreakable, a vajra body, undying, and unborn. He may let it come into harm’s way when he is using it to train those sentient beings who are receptive to the training, but it can be neither burned by fire nor harmed by weapons. It is firm like a vajra and cannot be broken. In this way, Śāriputra, the bodhisatva whose vigor is unyielding and whose mastery of the Dharma body is effortless uses his body to bring sentient beings to maturity when he practices the perfection of vigor. He does so without deliberating about it, and without assumptions. He understands that the body is characterized by separateness. From the fact that the body is characterized by separateness, he understands that all phenomena are characterized by separateness. Because of this, he makes no distinction between the fact that the body is characterized by separateness and the fact that all phenomena are characterized by separateness. Whatever characterizes the fact that the body is characterized by separateness also characterizes the fact that all phenomena are characterized by separateness,

and he takes these to be the very same characteristics of separateness. The fact that one's own body is characterized by separateness is the very same as the fact that the bodies of all sentient beings are characterized by separateness. [F.136.b] He understands the fact that the bodies of all sentient beings are characterized by separateness being the same as the fact that the totality of phenomena is characterized by separateness, and he trains in the fact that the totality of phenomena is characterized by separateness is the same as the fact that all phenomena are characterized by separateness. This is because there are no internal phenomena that can be established. He realizes that the suchness of his own body is the suchness of the bodies of sentient beings, and he realizes that the suchness of the body of all sentient beings is the suchness of his own body. He realizes that the suchness of his own body is the suchness of all the buddhas, and he realizes that the suchness of all the buddhas is the suchness of his own body. [MS.104.a] He realizes that the suchness of his own body is the suchness of the past, the future, and the present. He realizes that the suchness of the past, the future, and the present is the suchness of his own body. The suchness of the past is not at variance with the suchness of the future. The suchness of the past is not at variance with the suchness of the present. The suchness of the present is not at variance with the suchness of the past. The suchness of the future is not at variance with the suchness of the past. The suchness of the past is not at variance with the suchness of the future. The suchness of the future is not at variance with the suchness of the present. The suchness of the present is not at variance with the suchness of the future. The suchness of the future is not at variance with the suchness of the present, and the suchness of the present is not at variance with the suchness of the past. The suchness of the past is not at variance with the suchness of the present.

9.334 “What is true of the suchness of the past, the future, and the present [F.137.a] is also true of the suchness of the skandhas, the elements, and the sense fields. What is true of the suchness of the skandhas, the elements, and the sense fields is also true of the suchness of the corruptions and their purification. What is true of the suchness of the corruptions and their purification is also true of the suchness of nirvāṇa and saṃsāra. What is true of the suchness of saṃsāra and nirvāṇa is also true of the suchness of constructions. The essence of the suchness of constructions is the same as that of all conditioned things.

9.335 “Śāriputra, *suchness* implies thatness and thusness, and being nothing other than what it is; it is inalienable and unembodied. Suchness is not in any way embodied—the unembodied is suchness. This is the embodiment of the tathāgata.¹¹⁵ Therefore, the very embodiment of suchness is what is meant by the embodiment of the tathāgata. Such an embodiment is an all-

encompassing embodiment. The bodhisatva displays everything as being embodied, but he does not make the tathāgata into something that is embodied, and being unembodied and undisputed, he displays all embodied forms while not infringing upon the embodiment of the tathāgata. Through the knowledge of the tathāgata he discerns the embodiment of a tathāgata. Through the sameness of a tathāgata body he discerns the sameness of his own body. Through the sameness of his own body he discerns the sameness of all things embodied and all things not embodied. Through the sameness of all things embodied and not embodied he sees the final lack of any body. This is the understanding of the dependently originated nature of all bodies, and when he sees this, he attains the Dharma body. Having attained the Dharma body, he becomes the Dharma body himself, and he no longer has a body consisting of skandhas, elements, and sense fields. Someone who manifests the Dharma body can train sentient beings by means of sight. [F.137.b] He can train sentient beings by means of sound. He can train sentient beings by means of physical contact. He can be of benefit to sentient beings.

9.336 “Take the example, Śāriputra, of Jīvaka, the king of physicians, who gathered together all kinds of medicinal substances, crushed them up, and mixed the medicinal herbs together [MS.104.b] to create a maiden who was delightful, pleasant, attractive, and in possession of many features of great beauty, fully perfected, and perfectly immaculate. She came and went, stood, sat, and slept, and although it was unbelievable and could not be fathomed, it nonetheless was apparent. A great many very sick people arrived: kings, princes, important ministers of the king, businessmen, householders, and local rulers. Jīvaka, the king of physicians, then joined them with his medicinal maiden, and as soon as they joined with her they overcame their illnesses and became well again, gaining long-lasting health. Thus, Śāriputra, the king of physicians, Jīvaka, possessed worldly knowledge of how to cure illness like that of no other doctor.

9.337 “In the same way, Śāriputra, when all the many sentient beings—women and men, boys and girls—who are afflicted by desire, anger, and confusion come into contact with the body of a bodhisatva who manifests the Dharma body, they will overcome all their illnesses and become free from afflictions as soon as they come into contact with it. This happens because of the completely pure aspirations the bodhisatva has made in the past.

9.338 “Śāriputra, the body of the bodhisatva who possesses a Dharma body does not need to be sustained by food and drink. Still, although he does not have to take nourishment to maintain his body, he knows how to do so, and so he

will eat out of concern for all sentient beings. He eats and does not let anything go to waste. He eats, but the food does not enter his body. The powers of his Dharma body do not deteriorate. They do not diminish.

9.339 “Śāriputra, the bodhisatva [F.138.a] who has a Dharma body knows no life, no death, and no birth. Still, he will manifest death and rebirth in order to bring sentient beings to maturity. Although he dies, he knows that all phenomena are undying and unconditioned. Although he is born, he knows that no phenomena are transferred. Although he is born, he knows that no phenomena are born. With a Dharma body, with the food of the Dharma, the power of the Dharma, and relying on the Dharma, he effortlessly practices the perfection of vigor with unyielding vigor in accordance with the vows he made in the past, in order to bring sentient beings to maturity.”

9.340 Then, in order to clarify this point, the Lord spoke these verses:

9.341 “Their bodies are unbreakable like vajras, [MS.105.a]
But they will allow them to be broken if they see an opportunity to train others.

They cannot be injured by weapons or burned by fire,
But when they see beings to train they will let them be injured; they will let them be burned.

9.342 “They will be medicine if they see beings who are sick.
They will be water and food for those who are hungry.
But they do not engage in conceptualization within the realm of phenomena.
Theirs is the unified approach of the Dharma body and the lack of a body.

9.343 “There is no man, no growth, and no human state
When all phenomena are seen to be dependently arisen.
Whatever exists in dependence upon conditions is accompanied by suffering.
When conditions are undone the path of suffering is severed.

9.344 “This body is without substance, like froth.
Feelings are like bubbles appearing in the mind.
Perceptions are like floating mirages during the hot season.
One should see mental conditioning as being like a plantain tree.

9.345 “A skillful magician can make various different kinds of forms
Appear in an instant during his act.
The deceptive creations that our consciousness experiences are just as illusory.
The wise never put trust in them.

9.346 “Possessions are like a cascading waterfall. [F.138.b]

Like a flash of lightning in the sky, they amount to nothing.
Seeing that fleeting possessions are like an arrow released from a bow,
The wise never put trust in them.

- 9.347 “There are no sentient beings in the threefold realm
Who do not enjoy the divine pleasures of the immortal realm.
Nonetheless, when they see those who are experiencing the suffering of the
hells,
The sons of the Sugata will not depart for the heavenly realms.
- 9.348 “The mind is like space. It does not have any foundation.
Where there is no foundation, no existence is possible.
Things that have no existence cannot be born or die.
Bodhisatvas, great beings, attain the ageless, undying state.
- 9.349 “Moreover, Śāriputra, the bodhisatva whose vigor is unyielding will train in
the practice of the perfection of vigor in the following way: ‘Alas. Those who
are entangled in the ways of the world have no other option than to rely
upon unprofessional doctors. They have no other option than to rely upon
ignorant doctors who do not understand the three major forms of disease.
These doctors do not understand the great disease of desire. They do not
understand the great disease of anger. They do not understand the great
disease of confusion. They do not understand the three kinds of medicine
that these three major diseases require. They do not understand that the
great disease of desire requires the great medicine of disgust. They do not
understand that the great disease of anger requires the great medicine of
love. They do not understand that the great disease of confusion requires the
great medicine of dependent arising. Alas, these doctors are able to treat one
ailment after the other, but they are not able to treat all ailments. Alas. These
doctors have medicines that can treat things temporarily, but they have no
ultimate remedy. This is why we will not train as doctors. Instead, we will
follow the training of the lords, the buddhas, those who are skilled in the
entirety of the Dharma, the unsurpassed great kings of physicians who can
cure all ailments. We will develop the ability to cure all ailments, [F.139.a] not
just to cure one ailment after the other as they occur. [MS.105.b] We will
develop the ability to provide the ultimate cure, not just temporary treatment.
We will develop the ability to gather the kind of medicine, the kind of
healing balm of the Dharma, that will heal the great ailment of desire, the
great ailment of anger, and the great ailment of confusion as soon as one
hears it.’ This, Śāriputra, is how the bodhisatva, the great being, practices the
perfection of vigor with unyielding vigor as he gathers this medicine, this
healing balm of the Dharma, which is only possessed by the tathāgatas, the
unsurpassed great kings of physicians who are skilled in the entirety of the

Dharma, and which is not available to any śrāvakas or pratyekabuddhas. When one applies this medicine, this healing balm of the Dharma, to the great conch of the Dharma, it fills it up, and its sound will then resound throughout the threefold thousand great thousand worlds, alleviating the great diseases of desire, anger, and confusion in many sentient beings, in many hundreds of sentient beings, in many thousands of sentient beings, in many hundreds of thousands of sentient beings, in many hundreds of thousands of millions of trillions of sentient beings, in many thousands of billions of trillions of sentient beings, and so forth—in so many sentient beings that it cannot be put into words.

9.350 “Śāriputra, consider the example of the great king of medicine by the name of Vigama who resides on Himavat, the king of mountains, and whose fragrant substance can overcome any poison and decontaminate an area of up to one hundred yojanas. Now, Śāriputra, if Vigama, the great king of medicine, were to infuse a conch or a drum with his fragrant substance and then make a sound with it, [F.139.b] any sentient being who consumes or comes into contact with poison would have the effects of the poison neutralized when they heard this sound. Śāriputra, no other doctor’s knowledge can compare to that of Vigama, the king of medical remedies, except for that of the great king of physicians Jivaka.

9.351 “In the same way, Śāriputra, bodhisatvas, great beings, obtain a kind of medicine, a healing balm of the Dharma, that is not available to any śrāvaka or pratyekabuddha. It is the perfect skill in the Dharma of the tathāgatas, the great kings of physicians, and it removes all the ailments of all sentient beings. When one applies this medicine, this healing balm of the Dharma, to the great conch of the Dharma, it fills it up, and its melody resounds throughout the threefold thousand great thousand worlds, alleviating the great diseases of desire, anger, and confusion in the many sentient beings who hear its sound, [MS.106.a] alleviating the great diseases of desire, anger, and confusion in the sentient beings who happen to hear it, in many hundreds of sentient beings, in many thousands of sentient beings, in many hundreds of thousands of sentient beings, in many tens of millions of sentient beings, in many billions of sentient beings, in many tens of billions of sentient beings, in many trillions of sentient beings, in many millions of trillions of sentient beings, and so forth—in so many sentient beings that it cannot be put into words.

9.352 “Where does it come from? It comes from the place where the treasure of the bodhisatva has been deposited. Where has the treasure of the bodhisatva been deposited? It is only found within the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*. This cycle of teachings contained in *The Collected Teachings on the Bodhisatva* is what the bodhisatva, the great

being, who practices the perfection of vigor will listen to intently. He will memorize it, preserve it, [F.140.a] recite it, absorb it, elucidate it for others, and teach it in great detail. This, Śāriputra, is why the bodhisatva, the great being who practices the perfection of vigor, will listen intently to the cycle of teachings contained in *The Collected Teachings on the Bodhisatva* and why he will memorize it, preserve it, recite it, absorb it, elucidate it for others, and teach it in great detail.¹¹⁶

9.353 “Śāriputra, this point should be taken to heart, that the bodhisatva, the great being, who practices the perfection of vigor listens intently to the cycle of teachings contained in *The Collected Teachings on the Bodhisatva* and memorizes it, preserves it, recites it, absorbs it, elucidates it to others, and teaches it in great detail.

9.354 “At one time in the past, Śāriputra, a great many uncountable, innumerable, vast, inconceivable eons ago, and much more than that, a tathāgata, arhat, fully accomplished buddha by the name of Padmottara appeared in the world, and so forth. He was awakened, a lord. Śāriputra, the Lord Padmottara, the tathāgata, the arhat, the fully accomplished Buddha, had a great following of śrāvakas. They numbered eight hundred million, and they were all arhats who had eliminated the defilements, who were free from vices, who were powerful, and so forth, and who had reached the very highest level of complete mastery of the mind. Śāriputra, the Lord, the Tathāgata Padmottara lived until he was eighty years old,¹¹⁷ and then, after Padmottara passed away, his true Dharma remained for five hundred years. For another five hundred years [F.140.b] a reflection of the true Dharma remained. Moreover, Śāriputra, after the tathāgata, arhat, fully accomplished Buddha Padmottara passed away, his remains were distributed, just as my remains will be distributed when I pass away.

9.355 “Then, Śāriputra, a hundred years after the final nirvāṇa of the Lord, the Tathāgata Padmottara, a bodhisatva died in another world and was, as foretold, reborn in a royal family. Immediately after his birth, he proclaimed, ‘We have been reborn in an un-Dharmic family, so we must go in search of the Dharma.’ Because of this, he was given the name Dharmacārin.

9.356 “Śāriputra, when the prince Dharmacārin’s faculties had ripened and he had reached the age of twenty, he followed his conviction, left ordinary household life behind, and become a renunciant, retreating to forests and keeping to remote dwelling places. While he was in his secluded retreat, gods approached him and encouraged him, saying, ‘You, mendicant, will make the words of the tathāgata, arhat, fully accomplished Buddha resound. You should pursue the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, and as long as you have not found it [MS.106.b] you should not let your vigor wane.’ When he heard what these gods said, he was

- greatly delighted, pleased, and inspired, and he enthusiastically went in search of the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*. He passed through villages, towns, cities, countries, kingdoms, and royal courts, going from settlement to settlement, searching everywhere for the places where the Saṅgha was dwelling, approaching male and female mendicants and asking them, [F.141.a] ‘Do you know of the cycle of teachings that is studied by the noble bodhisatvas, their resource for the qualities of the Buddha, that is called *The Collected Teachings on the Bodhisatva*?’
- 9.357 “They would answer, ‘Mendicant, we do not know of any cycle of teachings called *The Collected Teachings on the Bodhisatva*. Mendicant, today is the first time we have heard that there is a cycle of teachings that is called *The Collected Teachings on the Bodhisatva*.’
- 9.358 “He thought to himself, ‘The gods did not lie. As long as I have not heard the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, I will not let my vigor wane.’
- 9.359 “He asked them, ‘Venerable ones, where was it that the Lord, the Tathāgata Padmottara, was cremated?’
- 9.360 “They pointed the spot out to him, saying, ‘Mendicant, this is the spot where the Lord, the Tathāgata Padmottara, was cremated.’
- 9.361 “He went there, and when he arrived at the spot he circumambulated it and then sat down to one side. Facing the Lord, the Tathāgata Padmottara, he then thought, ‘I will not leave this spot, I will not change my posture, until I have heard the cycle of teachings contained in *The Collected Teachings on the Bodhisatva* directly from the Lord, the Tathāgata Padmottara, himself.’
- 9.362 “Śāriputra, so firm was the resolve of the royal sage who possessed unyielding vigor that he remained seated on that spot for seven days. When seven days had passed, the tathāgata, arhat, fully accomplished buddha by the name of Ratnagarbha arrived from the tenth universe to the east to reveal key verses of the Dharma that contained eight syllables to a foot. Through these verses he was able to come to an understanding of the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*. These key verses of the Dharma that contained eight syllables to a foot [F.141.b] brought him inconceivable, unsurpassably great learning. He then rose and left that place. He practiced the perfection of vigor with unyielding vigor and elucidated this very cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, traveling through villages, towns, cities, countries, kingdoms, and royal courts for sixty years. In the course of these sixty years he established ten million beings, gods and men, in the three vehicles, and when the time of his death arrived, he made the following prayer: ‘May I share the same fate as the human beings in this very buddha realm.’ As he was passing away he said, ‘I am to be reborn yet again in a family of

merchants on the Jambu continent.’ Immediately after his birth he spoke these words: ‘I will be a practitioner of the Dharma. I will be a practitioner of the Dharma.’ And so, as before, he was given the name Dharmacārin, ‘practitioner of the Dharma.’

9.363 “When he reached the age of six he followed his conviction, left ordinary household life behind, and become a renunciant, and not long after his going forth, the cycle of teachings contained in *The Collected Teachings on the Bodhisatva* revealed itself to him again. For sixty years [MS.107.a] he continually proclaimed this very cycle of teachings contained in *The Collected Teachings on the Bodhisatva* in village after village, town after town, country after country. During these sixty years, another ten million beings, gods and human beings, gained maturity in the three vehicles—the Śrāvakayāna, the Pratyekabuddhayāna, and the unsurpassable Mahāyāna.

9.364 “Again, when the time of his death arrived, he made a vow to return as a human being, and through the power of this vow, he was reborn yet again in a royal family on the Jambu continent. Immediately after his birth, these words issued from the heavenly realms: ‘Oh! A being of the unsurpassed Dharma has been born in the world. Ah! A being of the unsurpassed Dharma has been born in the world. Dharmottara, “unsurpassed Dharma,” shall be his name.’ [F.142.a]

9.365 “When he reached maturity, around the age of twenty, he followed his conviction, left ordinary household life behind, and become a renunciant. Having become a renunciant, the mendicant Dharmottara’s power of mindfulness was rekindled, his power of wisdom was rekindled, and again the cycle of teachings contained in *The Collected Teachings on the Bodhisatva* revealed itself to him. Thereupon, Śāriputra, the mendicant Dharmottara proclaimed the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, the cycle of teachings that severs doubt, in various villages, towns, cities, countries, and royal courts for a full sixty thousand years. During those sixty thousand years another ten million beings—gods, humans, and asuras—matured to the stage of unsurpassed perfect awakening.

9.366 “Again, when the time of his death arrived, he made a vow to return as a human being, and after he died he was reborn in a family of householder lords on the Jambu continent. Immediately after his birth, these words issued from the heavenly realms: ‘Ah! A being who has mastered mindfulness has appeared in the world. Ah! A being who has mastered mindfulness has appeared in the world.’ Because of this, he was given the name Smṛtipratilabha, ‘the one who has mastered mindfulness.’

- 9.367 “When he reached maturity, around the age of twenty, he followed his conviction, left ordinary household life behind, and become a renunciant. Because he did not lose his mindfulness, he went on to accumulate inconceivable, unsurpassed great learning. He taught the Dharma for sixty thousand¹¹⁸ years, visiting villages, towns, cities, countries, kingdoms, and royal courts. He proclaimed the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, which severs all doubts, in villages, towns, cities, countries, kingdoms, and royal courts. During those sixty thousand years, he was responsible for forty million beings—gods, humans, and asuras— [MS.107.b] reaching maturity by means of the three vehicles: the Śrāvakayāna, [F.142.b] the Pratyekabuddhayāna, and the unsurpassed Buddhayāna. Śāriputra, he was a mendicant who relied upon the Dharma, and when the time of his death arrived, he was reborn in the eastern buddha realm of the Tathāgata Ratnagarbha.
- 9.368 “Śāriputra, this bodhisatva, this great being, had helped to bring a full sixty million beings—gods, human beings, and asuras—to maturity by means of the three vehicles, and, Śāriputra, as soon as he was born in that buddha realm, he came to possess the inconceivable and unsurpassable great learning of the Tathāgata Ratnagarbha. He remained there for a considerable number of years, and when the time of his death arrived, he was again reborn in a buddha realm, in the world where the Lord, the Tathāgata Padmottara, had appeared, this time in a royal family. Those sixty million beings whom he had previously helped bring to maturity now became his assistants in that rebirth.
- 9.369 “Then the time came when a tathāgata, arhat, fully accomplished buddha by the name of Atyuccagāmin appeared in that world, in that buddha realm. The extent of the lifespan of the Lord, the Tathāgata Atyuccagāmin, Śāriputra, was a full eight hundred forty million years, and the extent of the lifespan of the human beings there at that time was also a full eight hundred forty million years. Śāriputra, the tathāgata, arhat, fully accomplished Buddha Atyuccagāmin had a great assembly of śrāvakas consisting of eight hundred forty million śrāvakas who were arhats. For every ten million years that passed, there would be another assembly of śrāvakas. In each assembly of śrāvakas there would be eight hundred million śrāvakas who were all arhats.
- 9.370 “At that time there appeared a prince, a bodhisatva, by the name of Śūradatta, who was very learned and erudite [F.143.a] and who had attained mastery of analytical abilities. Śāriputra, accompanied by a devoted retinue of eighty million, the prince went to where the Lord Atyuccagāmin, the tathāgata, the arhat, the fully accomplished Buddha, was staying, and when he arrived there he honored him by touching his head at the feet of the Lord,

- the Tathāgata Atyuccagāmin, and sat down to one side. When the prince Śūradatta and his retinue had sat down, Śāriputra, the Lord, the Tathāgata Atyuccagāmin, acknowledged the excellent intentions of the prince Śūradatta and then gave a talk about the connections between his present existence and his past existences.
- 9.371 “Śāriputra, listening to this talk about the connections between his present existence and his past existences, the prince Śūradatta developed trust. With a mind of faith, he, [MS.108.a] together with his retinue of eighty million beings, followed his conviction, left ordinary household life behind, and become a renunciant. From then on he lived the life of purity and devoted himself to the pursuit of awakening.
- 9.372 “A prophecy was then made by the Lord, the Tathāgata Atyuccagāmin: ‘Mendicants, this bodhisatva, this great being Śūradatta, will attain unsurpassed perfect awakening after me, and he will appear in the world as a tathāgata, arhat, fully accomplished buddha by the name of Mahāvīrya, and so forth. He will be awakened, a lord.’
- 9.373 “When the Lord, the Tathāgata Atyuccagāmin, attained final nirvāṇa, Śūradatta honored his relics, preserved the true Dharma, and did eventually attain unsurpassed perfect awakening, becoming a tathāgata by the name of Mahāvīrya. [F.143.b] The lifespan of the tathāgata Mahāvīrya, Śāriputra, was half an eon. He had countless saṅghas of śrāvakas, and each assembly was made up of one billion two hundred million arhats, and no one who was not an arhat.
- 9.374 “That bodhisatva, Śāriputra, practiced the perfection of vigor with unrelenting vigor, studying the cycle of teachings contained in *The Collected Teachings on the Bodhisatva* in great detail, learning it, memorizing it, reading it, and absorbing it, until he eventually became the tathāgata named Mahāvīrya.
- 9.375 “This, Śāriputra, is why sons or daughters of good family who are established in the Mahāyāna and who wish to attain unsurpassed perfect awakening quickly should study the cycle of teachings contained in *The Collected Teachings on the Bodhisatva* in great detail, memorize it, and so forth, and teach it in great detail and do so with unyielding vigor. Why should they do this? This, Śāriputra, is the bodhisatvas’ perfection of vigor, and it is with this kind of unyielding vigor that they search for the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*. This, Śāriputra, is the perfection of vigor of bodhisatvas, by means of which bodhisatvas practice the way of the bodhisatva.”
- 9.376 *This is the ninth chapter, “The Perfection of Vigor.”* [B16]

10.

CHAPTER 10: THE PERFECTION OF MEDITATION

- 10.1 “What, then, is the bodhisatva’s perfection of meditation like, the perfection of meditation by means of which bodhisatvas, great beings, practice the way of the bodhisatva? Śāriputra, the bodhisatva has left desires behind. He has left evil, unwholesome qualities behind, and he attains and abides in the first meditative state, the state of joy and happiness [F.144.a] that is born from seclusion and that includes conceptualization and deliberation.
- 10.2 “Then, Śāriputra, the bodhisatva, having stilled conceptualization and deliberation, with a mind that has calmed itself and become focused, he attains and abides in the second meditative state, the state of joy and happiness that is born from concentration and that is without conceptualization and deliberation.
- 10.3 “Then, Śāriputra, the bodhisatva abides in equanimity because he is not attached to joy, and with mindfulness and thoughtfulness he experiences bliss in his body. This is what the noble ones refer to as the equanimity of mindfully dwelling in joy. This is the absence of joy, the third meditative state.
- 10.4 “Then, Śāriputra, as the bodhisatva has eliminated happiness and has already eliminated suffering, positive and negative states of mind diminish, and he attains and abides in the fourth meditative state, the completely pure equanimity and mindfulness free from suffering [MS.108.b] and happiness.
- 10.5 “Such is the meditative state of mind that is completely pure, completely cleansed, unblemished, and free from the secondary vices. With this he does not lose his concentration but remains in his practice of meditation.
- 10.6 “What, then, is the bodhisatva’s practice of meditation? It is the perfection of the practice of superior abilities and knowledge. What are his superior abilities? What is his knowledge? What we call superior abilities are the

superior abilities of divine sight, divine hearing, knowledge of the thoughts of others, clear experiential recollection of previous states of existence, and the realization of magical methods. These are his five superior abilities.

10.7 “What then, Śāriputra, is the bodhisatva’s superior ability [F.144.b] and knowledge of the realization of divine sight? What is the practice of the superior ability and knowledge that he fully perfects?

10.8 “Here, Śāriputra, the bodhisatva, with his mind composed, completely pure, completely cleansed, free from the vices, and free from the secondary vices, turns his mind toward the direct knowledge of the birth and death of sentient beings. With his perfectly pure, superhuman divine sight, he sees sentient beings dying and being born, as high born and low born, in states of good fortune and of misfortune, as inferior and superior. He knows the karma that sentient beings have accumulated and thinks, ‘Oh, how these sentient beings engage in bodily misconduct, verbal misconduct, and mental misconduct. They speak ill of the noble ones and hold wrong views. Because they act on the basis of these wrong views, when their bodies break down and they die, they will fall into a state of misfortune and be born in hell. Then there are those sentient beings who engage in good bodily conduct, good verbal conduct, and good mental conduct. They do not speak ill of the noble ones, and they hold right views. Because they act on the basis of these right views, when their bodies break down and they die, they will be born in a state of good fortune, in heaven.’ With his pure, superhuman divine sight, the bodhisatva knows how sentient beings are subject to the effects of their actions.

10.9 “In this way, Śāriputra, the divine sight of the bodhisatva is superior to that of any sentient being. It sees forms and manifestations without obscuration. Compared to the divine sight of any nāga, any yakṣa, any gandharva, any asura, anyone aspiring to become an arhat, any arhat, or any pratyekabuddha, [F.145.a] the divine sight of the bodhisatva is superior, greater, most excellent, exceptional. That divine sight has a greater range, its vision is clearer, and it can traverse all possible paths. With that divine sight, he knows which kinds of divine sight in the unlimited, infinite worlds in the ten directions are coarse or subtle, inferior or exceptional, far or near, and which enable one to see manifestations clearly. With this divine sight, he truly knows the death and birth of all those sentient beings in the unlimited, infinite worlds in the ten directions who have been reborn into any state of existence, with the exception of those in the formless realm. He knows their actions and the fruits of their actions. He knows their faculties. [MS.109.a] He knows the causes of their faculties. He knows the diversity of their faculties. With his clear vision, he sees all the wondrous arrays of buddha fields, the fields of the lords, that exist in the unlimited, infinite worlds in the ten

directions. He dedicates this vision to the complete purification of their skandha of morality and causes the skandha of morality on which they are based to grow. With his perfectly pure, superhuman divine sight, he sees all the bodhisatva saṅghas of the buddhas, the lords. When he has seen them, he fully perfects all those honorable men's tasks, activities, conduct, mindfulness, and awareness; their position on the noble path; the foundation for their understanding of the liberation of the Dharma; their skill in understanding how to obtain dhāraṇīs; and their penetration of wisdom, knowledge, and skillful means. [F.145.b]

10.10 "His sight is unobscured, as it sees all forms. His sight is not fixed, as it is fixed on all forms. His sight is free from all inclinations and views. His sight is perfectly pure, as it is intrinsically clear. His sight is not reliant on any object. His sight is not subject to vices or tendencies. His sight is free of obscurations, as it is free from doubt. His sight is not overwhelmed in the midst of obstructions. His sight has attained vision among the manifestations of phenomena. His sight is reliant on knowledge and is not part of the sphere of consciousness. His sight is not fixed, not corrupted, and not bewildered by any of the vices. His sight is conducive to insight due to the features of the abilities of the noble ones. His sight is characterized by lack of aversion in that it is like rays of light shining equally on all sentient beings. His sight is perfectly pure, as it is free of the unwholesome. His sight is stainless, as it is intrinsically clear. His sight accomplishes Buddha sight, as he does not abandon his resolve. His sight is not obsessed and not malignant, as it is free of attachment and aversion. His sight is based on great compassion for sentient beings who act in the sphere of material objects. His sight is not hostile toward beggars. His sight does not scold those who are immoral. His sight takes care of those who are malicious. His sight inspires those who are lazy. His sight reveals the various aspects of meditation to those whose minds are agitated. His sight gives the sight of wisdom to those who lack wisdom. [F.146.a] His sight reveals the path to those who are on the wrong path. His sight reveals the greatness of the Buddha to those whose liberation is inferior. His sight is the superior ability that has risen to the lofty heights of omniscient knowledge. It is oriented toward the essence of awakening. It is wholly devoted to the essence of awakening. This, Śāriputra, is the practice of the superior ability and knowledge of divine sight that the bodhisatva, the great being, fully perfects.

10.11 "What then, Śāriputra, is the superior ability and knowledge of the realization of divine hearing that bodhisatvas, great beings, possess? What is the practice of the superior ability and knowledge that they fully perfect?

10.12 “Here, Śāriputra, the bodhisatva, by means of his perfectly pure, superhuman divine hearing, hears two kinds of sounds: sounds made by human beings and sounds made by nonhuman beings. Whatever sounds manifest in the unlimited, infinite worlds in the ten directions, whether they are the sounds of gods, the sounds of nāgas, the sounds of yakṣas, the sounds of gandharvas, the sounds of asuras, the sounds of garuḍas, [MS.109.b] the sounds of kinnaras, the sounds of mahoragas, the sounds of human beings, the sounds of nonhuman beings, the sounds of noble ones, the sounds of buddhas, the sounds of pratyekabuddhas, the sounds of bodhisatvas, or the sounds of śrāvakas, all these sounds come within the range of his divine hearing. The sounds of those who are in states of misfortune, that is to say the sounds of those in hell, the sounds of animals, or the sounds of those in the spirit world governed by Yama, even the sounds of worms, butterflies, flies, and mosquitoes, all come within the range of his divine hearing. He knows all the verbal actions that come forth from these beings on the basis of wholesome or unwholesome states of mind. He knows those verbal actions that take hold of the causes of wholesomeness. [F.146.b] He knows those verbal actions filled with hostility that come forth on the basis of an inclination toward desire, those verbal actions filled with desire that come forth on the basis of an inclination toward hatred, those verbal actions filled with bewilderment that come forth on the basis of an inclination toward desire and hatred. He knows those verbal actions filled with attachment that come forth on the basis of an inclination toward confusion, those verbal actions filled with attachment that come forth on the basis of an inclination toward desire, those that are corrupted and come forth on the basis of an inclination toward hatred, and those that are filled with bewilderment and come forth on the basis of an inclination toward confusion. With his knowledge of this superior ability of uncorrupted divine hearing, he truly knows those verbal actions that come from a pure motivation but seem aggressive in practice, as well as those verbal actions that seem pure in practice but are based on an aggressive motivation.

10.13 “With this divine hearing, he hears the words of the noble ones and of those who are not noble ones. He does not become attached to the words of the noble ones and has no ill will toward the words of those who are not noble ones. The words of the noble ones bring forth great love in him, and the words of those who are not noble ones bring forth great compassion in him. He knows all words as they are, by means of the knowledge that distinguishes between the past and the present. With this divine hearing, he hears absolutely everything that is said by all the buddhas, all the lords in all the great multitude of world systems in the ten directions. So that he does

not lose anything from the vessel of his memory, he retains everything he hears. He does not forget what he has retained but pours it into sentient beings as if they were vessels, and he knows that the particular flavor of all phenomena is transitoriness. He does not hear the Dharma teachings of one tathāgata and then use the Dharma teachings of another tathāgata to muddy them or contradict them. [F.147.a] Moreover, Śāriputra, he retains what is said by all the buddhas, the lords, which is without beginning and without end. He repeats those words he hears that are wholesome roots, because they lead to attainment both in times that are conducive to attainment and in times that are not. He absorbs Dharma teachings both in formal gatherings and even in situations not conducive to teaching but does not necessarily teach what he has heard. He teaches the Dharma in times that are conducive to the Dharma, and when there are assemblies to hear him, even if there is only one person who wants to hear it. He does not make a genuine prediction of awakening if it will bring harm to anyone. He makes a false prediction of awakening if it serves the purpose of bringing benefit and advantage to anyone, and he does so with a completely pure mind, as an application of skillful means. He hears the kinds of sounds that bring joy. He does not hear the kinds of sounds that do not bring joy. Where the Dharma is taught in assemblies of sentient beings, he knows that these sounds are a blessing to his ear consciousness, and the sentient beings there who are of the noble lineage of the Dharma hear his Dharma. Those sentient beings who are not of noble lineage do not hear him. [MS.110.a] His faculty of hearing is the complete purity of the totality of phenomena. His faculty of hearing is the complete purity of the element of the self. His faculty of hearing is the complete purity of the element of sentient beings. His faculty of hearing is fully perfected, because he hears utterances, syllables, and explanations as they are. In order to teach the Dharma to sentient beings who have been born into the five states of existence, he uses examples taken from their various kinds of speech and utterances. He transforms the divine hearing of a sentient being into the divine hearing of a tathāgata, not into that of any other vehicle. This is what is known as *the practice of the superior ability and knowledge of divine hearing* that the bodhisatva fully perfects.

10.14 “What then, Śāriputra, is the superior ability and knowledge of the realization of the knowledge of the thoughts of others that bodhisatvas, great beings, possess? [F.147.b] What is the practice of the superior ability and knowledge that they fully perfect?”

10.15 “Here, Śāriputra, the bodhisatva knows the past thoughts of all sentient beings in absolutely all the great multitude of worlds in the ten directions. He knows their future thoughts. He knows their present thoughts. By means of his knowledge of the past thoughts of all sentient beings, he arrives at the

knowledge of their mental circumstances of causes and secondary causes: ‘The causes of the thoughts of this sentient being are superior. The causes of the thoughts of this sentient being are average. The causes of the thoughts of this sentient being are inferior. The faculties of this sentient being are conducive to generosity. The faculties of this sentient being are conducive to morality. The faculties of this sentient being are conducive to patient acceptance. The faculties of this sentient being are conducive to vigor. The faculties of this sentient being are conducive to meditation. The faculties of this sentient being are conducive to wisdom. The faculties of this sentient being are oriented toward love. The faculties of this sentient being are oriented toward compassion. The faculties of this sentient being are oriented toward empathetic joy. The faculties of this sentient being are oriented toward equanimity. The faculties of this sentient being are oriented toward the Mahāyāna. The faculties of this sentient being are oriented toward the Pratyekabuddhayāna. The faculties of this sentient being are oriented toward the Śrāvakayāna. This sentient being is strong in their causes, and they possess the principal cause for that which is wholesome. This sentient being has strong circumstances and possesses the principal circumstantial causes. This sentient being, though, is strong in their causes but does not possess the principal cause for that which is wholesome. Caused by the way they engage, this sentient being is then reborn in an inferior family. This sentient being, again, might be able to practice, but they do not possess the causes of excellent wholesomeness. This sentient being, again, is reborn in a superior family because of the full causal power for that to happen has come about. [F.148.a] This sentient being’s resolve is pure, but their practice is not pure. This sentient being’s practice is pure, but their resolve is not pure. This sentient being’s practice is pure, and their resolve is pure. This sentient being’s practice is not pure, and their resolve is not pure.’ In this way, Śāriputra, he knows the mental activity of all sentient beings, which takes place within their faculties and is created by previous causes. He thereby understands how to [MS.110.b] teach them the Dharma in an appropriate way. This is what is known as *the bodhisatva’s knowledge of the thoughts of others*.

10.16 “Moreover, he knows what their mentality will eventually lead to: ‘That which will be this sentient being’s cause for morality in the future is his present cause for generosity. That which will be this sentient being’s cause for generosity in the future is his present cause for morality. That which will be this sentient being’s cause for vigor in the future is his present cause for patient acceptance. That which will be this sentient being’s cause for patient acceptance in the future is his present cause for vigor. That which will be this sentient being’s cause for wisdom¹¹⁹ in the future is his present cause for worldly conduct. What will be this sentient being’s aptitude for the

Mahāyāna in the future is his present aptitude for the Śrāvakayāna. What will be this sentient being's aptitude for the Pratyekabuddhayāna in the future is his present aptitude for the Śrāvakayāna. What will be this sentient being's aptitude for the Śrāvakayāna in the future is his present aptitude for the Mahāyāna.' In this way, Śāriputra, he truly knows those causes, those forms, and those conditions that will be the faculties of all sentient beings in times to come. He does not grow weary of bringing sentient beings to maturity but knows how to assess their minds. He then sees what sort of Dharma vessel they are and teaches them accordingly. [F.148.b] He teaches the Dharma in a way that is useful to them and does not do it just as a 'Dharma duty.' He truly knows the mental phenomena of all sentient beings as they are, whether they occur in the present or in the future. He knows that a mind filled with desire is a mind filled with desire. He truly knows that a mind free from desire is a mind free from desire. He truly knows that a mind filled with hatred is a mind filled with hatred. He truly knows that a mind free from hatred is a mind free from hatred. He truly knows that a mind filled with delusion is a mind filled with delusion. He truly knows that a mind free from delusion is a mind free from delusion. In this way, Śāriputra, he knows what corruptions any particular sentient being is filled with, and because he knows this, he is able to teach them the Dharma in such a way as to rid them of their vices. When he approaches an assembly, he first examines the assembly carefully. When he has examined it carefully, he teaches the Dharma to those sentient beings in whatever way is most suitable for them. In this way, Śāriputra, he knows the faculties, superior and inferior, of all those sentient beings. The bodhisatva, though, does not give priority to his own thoughts, nor does he give priority to the thoughts of others. Why is this? It is because the bodhisatva knows that his stream of thoughts possesses knowledge. He knows that his stream of thoughts possesses mindfulness. [F.149.a] [MS.111.a] He knows that his stream of thoughts possesses resolve. He knows that his stream of thoughts possesses wisdom. He knows that his stream of thoughts possesses intelligence. He knows that his stream of thoughts is free from the vices and that any connection to habitual tendencies has been completely uprooted. He knows that it is pure, stainless, clear, flawless, supple, and spotless. He knows the manifestations of all phenomena. He knows that his stream of thoughts has penetrated the mental activity of all sentient beings. In this way, Śāriputra, he penetrates the knowledge of thoughts among the various kinds of phenomena. This is what is known as *the practice of the superior ability and knowledge of knowing the thoughts of others*, which the bodhisatva fully perfects.

10.17 “What then, Śāriputra, is the superior ability of directly realized recollection of previous states of existence, which the bodhisatva possesses? What is the practice of the superior ability and knowledge that he fully perfects?”

10.18 “Here, Śāriputra, the bodhisatva recollects the many different previous existences of all sentient beings in the unlimited worlds in the ten directions. He can recollect one past lifetime, two, three, five, twenty, thirty, forty, fifty, or a hundred lifetimes, a thousand lifetimes, many hundreds of lifetimes, many thousands of lifetimes, and many hundreds of thousands of lifetimes. He can remember as far back as an eon of destruction, an eon of evolution, and eon of destruction and evolution, a multitude of eons of destruction, a multitude of eons of evolution, and a multitude of eons of destruction and evolution, and he can state with precision, ‘At that time in the past, those sentient beings had these names and these kinds of family. They looked like this, had these genders, and were in these kinds of physical condition. They had these kinds of jobs. They remained alive for that long, and they experienced happiness and suffering in these ways. [F.149.b] Then, when they passed away, they took birth again in that place, and when they passed away again they took birth here.’ In this way, he recollects the details and the locations of the multitude of his own various previous states of existence and those of all sentient beings. He recollects his own previous states of existence from the very beginning of time. He recollects the previous states of existence of other sentient beings, of other people, from the very beginning of time. He also recollects the previous causes of his own roots of virtue, and he recollects others’ roots of virtue. He develops his own roots of virtue and his own awakening, and when he recollects other sentient beings’ roots of virtue, he cultivates the mind of awakening. He turns his attention to those causes of happiness and suffering in previous states of existence that arose because of impermanence, suffering, emptiness, and no-self. When he has turned his attention to the fact that they arose because of impermanence, suffering, emptiness, and no-self, he does not become intoxicated by forms. He does not become intoxicated by pleasure. He does not become intoxicated by having followers. He does not become intoxicated by lordship. He does not become intoxicated by the craving to become a king of the entire world. He does not become intoxicated by the craving to become Śakra. He does not become intoxicated by the craving to become Brahmā. He does not become intoxicated by the craving to become a protector of the world. He does not become intoxicated by the craving to be reborn. He does not become intoxicated by a mind filled with craving for all kinds of sensual pleasures or the happiness of kingship or lordship. He does not take hold of existence, except for the purpose of bringing sentient beings

to maturity, and only after careful consideration. Because he has already turned his attention to impermanence, suffering, emptiness, and no-self, his conscience and moral sensitivity are disturbed by the actions he has performed because of the vices, and he is repulsed by them. [F.150.a] By means of the state of things that is connected to the present, he acted in ways that created roots of nonvirtue, in order to save his life. He causes his previous roots of virtue and his development of unsurpassed perfect awakening to flourish. [MS.111.b] Because of all the present roots of virtue he has gathered, he avoids dishonesty and deception. So that the lineage of the Buddha, the lineage of the Dharma, and the lineage of the Saṅgha are not destroyed, he develops omniscience. The foundation of his memory is good because he possesses the power of memory and because of the presence of the totality of phenomena in his memory. Because he understands things well, his memory is unshakeable. Because of his conscientious practice of meditation, it is not hurried. Because his foundation of calm abiding meditation is good, it is not rushed. Because he has a good grasp of insight meditation, it is not agitated. Because he sees clearly, it is not unrefined. Because nothing is lost from his memory, it remembers. Because he has accumulated stocks of merit, its knowledge is great. Because he has accumulated stocks of knowledge, it is dependent on anything. Because he has accumulated stocks of all the perfections, it has gone to the other shore. This is how he recollects phenomena that had been lost to memory, by means of the power of his memory and mental composure. This is what is known as *the perfected potential of superior ability and knowledge of previous states of existence*, which the bodhisatva fully perfects.

10.19 “What then, Śāriputra, is the superior ability and knowledge of the realization of the application of magical abilities that the bodhisatva possesses? What is the practice of the superior ability and knowledge that he fully perfects?”

10.20 “Here, Śāriputra, the bodhisatva cultivates the foundation of magical ability that has as its condition the eliminative concentration of yearning. He cultivates the foundations of the magical abilities that have as their conditions the eliminative concentrations of vigor, volition, and investigation. By wishing for, developing, and mastering these qualities that are joined with yearning, vigor, volition, and investigation, [F.150.b] and by genuinely manifesting these four foundations of magical abilities, he truly attains magical abilities. He enjoys the many eliminations of these miraculous magical abilities. He masters the miraculous magical abilities out of concern for sentient beings. He displays whatever kind of magic will train sentient beings, whether forms, powers, or influence. He displays manifestations of forms and appearance—the manifestation of a buddha, of a

pratyekabuddha, of a śrāvaka, of Śakra, of Brahmā, of a protector of the world, and of a king of the entire world, as well as other forms, images, and manifestations, even those of animals—whatever will bring sentient beings to the training. When he has done this, he teaches them the Dharma. He displays whatever powers are needed to train sentient beings who take great pride in their own strength and who are very quick-tempered and extremely arrogant. Even if he displayed the strength of a great champion, a quarter of the strength of Nārāyaṇa, half the strength of Nārāyaṇa, the strength of Nārāyaṇa, enough strength to take hold of Sumeru, the king of mountains, which is six million yojanas high, and throw it a distance of eighty-four thousand yojanas with two fingers, throw it to another world as if it was a gooseberry, the bodhisatva's strength would not be diminished. [F.151.a] The bodhisatva would take as great and vast an amount of water as there is in the whole threefold thousand great thousand worlds and place it at the very summit of the universe for an eon, as if it was placed in the palm of his hand, if this would serve to demonstrate the complete spiritual path. [MS.112.a] This is the sort of strength with which the bodhisatva teaches the Dharma to sentient beings who take great pride in their own strength, and who are very quick-tempered and extremely arrogant, in order to rid them of their pride in their own strength, their quick temper, and their arrogance. By means of these foundations of magical abilities, he obtains the knowledge of powerful presence. Because he possesses this knowledge of powerful presence, whatever he attends to happens. If he attends to the great ocean as if it were the size of a cow's hoof print, then it will be the size of a cow's hoof print. If he attends to a cow's hoof print as if it were a great ocean, it will become a great ocean. If he attends to the great fire at the end of the eon as if it were a mass of water, then it will become a mass of water. If he attends to the destruction of the world in a mass of water as if it were the destruction of the world in a mass of fire, then it will become so as he attends to it, and so forth. All phenomena, inferior, superior, or average, behave exactly as they should when he attends to them, and not in any other manner. Moreover, his presence cannot be genuinely disturbed, shaken, or obscured by anyone in this world, not by any ascetic, brahmin, or god, not by Śakra, Māra, or Brahmā, or by any other religious tradition in the world, with the exception of the buddhas, the lords. By means of the presence and the power that he possesses, he teaches the Dharma to many different sentient beings of excellent character, who take great joy and delight in his teaching. Moreover, these foundations of magical abilities that he possesses are never-ending and independent. They overcome Māra and the vices. [F.151.b] They manifest in the realms of the buddhas. Their application does no harm to sentient beings. They bring about the accumulation of a great store of roots

of virtue. They cannot be severed by Māra and his retinue or by the gods. This is what is known as *the practice of the realized superior ability and knowledge of the application of magical abilities*, which the bodhisatva fully perfects.

10.21 “What then, Śāriputra, are the superior abilities of the bodhisatva? What is his knowledge? Seeing forms with his divine sight is his superior ability. To be aware of the perishable nature of manifest form and still not reify it is his knowledge. Moreover, Śāriputra, hearing all the manifestations of sounds is his superior ability. That all that is heard is ultimately inexpressible is his knowledge. Moreover, Śāriputra, he knows the mental activity of all sentient beings, and this is his superior ability. To be aware of the cessation of thought and not reify cessation is his knowledge. Moreover, Śāriputra, his remembering primordial nonattachment is his superior ability. Knowledge that is not attached to the three times is his knowledge. Moreover, Śāriputra, going to and coming from all buddha fields is his superior ability. His manifestation of knowledge in the field of space is his knowledge. Moreover, that he engages with the Dharma of the venerable ones is his superior ability. His vision of the sameness of all Dharma teachings is his knowledge. Moreover, he brings joy to all worlds, and this is his superior ability. He is unaffected by all worlds, and this is his knowledge. Moreover, he overpowers all śakras, brahmās, and protectors of the world, and this is his superior ability. That he knows the magical abilities of all śrāvakas and pratyekabuddhas is his knowledge. These then, Śāriputra, are his superior [MS.112.b] abilities, and this is his knowledge. This is what is known as *the practice of the realized superior abilities and knowledge* that he fully perfects. [F.152.a]

10.22 “Thus, Śāriputra, the bodhisatva’s knowledge of the accumulation of meditation and mental presence is relative to the degree to which minds are disturbed by the vices. The bodhisatva will master the accumulation of meditation relative to the degree to which the minds of sentient beings are disturbed by the vices. Thus, Śāriputra, when the bodhisatva has entered into composure, then he is known to be concentrated. This is a concentration related to the sameness of all sentient beings; the sameness of thoughts; the sameness of resolve; the sameness of practice; the sameness of intentions; the sameness of generosity; the sameness of morality, patient acceptance, vigor, meditation, and wisdom; and the sameness of all phenomena. That which is the same as awakening is the same as all sentient beings. That which is the same as all sentient beings is the same as all phenomena. That which is the same as the attainment of sameness is what is known as *attainment*. That which is the same as emptiness is the same as all phenomena. That sameness that has been reached is what is known as *attainment*. That which is the same as freedom from attributes, freedom from

aspirations, and freedom from conditioning is the sameness that is known as *attainment* when it is attained. The attainment of the sameness of all phenomena arises from the sameness of one's own thoughts. This is what is known as *attainment*. Everything helpful and everything unhelpful is the same to him in his mind, and so his mind is like earth, water, [F.152.b] fire, wind, or space. He stands neither elevated nor subdued. He stands firmly, having attained immovability. He has attained the states of meditative concentration of all forms of spiritual practice. His spiritual practice is natural. He has attained the essential nature of things. He is not raised up or elevated. He is swift. He does not babble. He does not indulge in loose talk. He understands the context. He understands what is correct. He understands what the right time is. He understands what the right moment is. He understands what the right occasion is. He adapts to all worlds but is not corrupted by them. He has transcended the eight worldly concerns. He is not corrupted by any of the vices. He has left society. His sphere is seclusion. In these ways he remains in the state of meditative concentration, does not become disturbed, and still can be seen to perform all kinds of worldly activities. This is the bodhisatva's perfection of meditation through which he accomplishes wisdom and skillful means.

10.23 "While in this state, out of concern for sentient beings, he directs his mind to the object of his great compassion. This is his skillful means. He enters into a state of peace, a state of calm. This is his wisdom. While in this state, he masters buddha knowledge. This is his skillful means. He does not bind himself to any phenomena. This is his wisdom. While in this state, he relies on the acceptance of all phenomena. This is his skillful means. He meditates from the perspective of the uncontaminated nature of the totality of phenomena. This is his wisdom. While in this state, he manifests the ornament of the buddha body. This is his skillful means. He meditates from the perspective of the state of the Dharma body. This is his wisdom. He pays attention to the sounds, the words, the speech of the buddhas, who speak with the voice of Brahmā. This is his skillful means. He meditates from the perspective of the ineffability of phenomena. This is his wisdom. While in this state, he remains present in the vajra-like state of mind. This is his skillful means. He meditates with unscattered mindfulness. This is his wisdom. [F.153.a] [MS.113.a] While in this state, he bases himself on his vow to bring sentient beings to maturity. This is his skillful means. He meditates from the perspective of the fact that all sentient beings lack a self. This is his wisdom. He attains the roots of virtue that come from meditation. This is his skillful means. He meditates by not basing himself on roots. This is his wisdom. While in this state, he manifests the complete purity of a buddha field. This is his skillful means. He meditates on the sky-like buddha fields.

This is his wisdom. While in this state, he manifests an array of ornaments to the essence of awakening. This is his skillful means. He meditates from the perspective of the pacification of the vices. This is his wisdom. While in this state, he makes the setting in motion of the wheel of the Dharma his aim. This is his skillful means. He meditates from the perspective of the fact that nothing is set in motion and no motion is obstructed. This is his wisdom. While in this state, he looks upon the factors of awakening and manifests them to the extent to which they have been cultivated. This is his skillful means. He meditates by way of meditation and nonmeditation, seeing that as many secondary vices as there may be, they are free from all things related to the happiness beyond burning desire, the wisdom and concentration of the Tathāgata; they are complete knowledge that is unattached to perception and nonperception; they are the removal of all kinds of perceptions; and they conform to the destiny of all bodhisatvas. This is his wisdom. This is what the imperishable perfection of meditation of bodhisatvas, great beings, who practice in this way is like. No māras are able to obstruct them, and they tend to the vessel of the qualities of all the buddhas. This, Śāriputra, is what his skillful means are like, and this is what his wisdom is like. This is the perfection of meditation of bodhisatvas, which leads to wisdom and skillful means.

10.24 “Moreover, Śāriputra, [F.153.b] the superior abilities of the bodhisatva, the great being, are imperishable. He performs actions with knowledge. He displays all actions as a play of his superior abilities. Well established in his superior abilities, he brings about great events. His superior abilities produce knowledge and they are transcendental, conducive to insight, and furnished with all excellent qualities. His superior abilities produce knowledge and are directly experienced in both worldly and transcendental phenomena. His superior abilities have an indestructible form,¹²⁰ and they conform to every situation, like space. With his superior abilities, he is able to reveal all forms in the realm of form and in the formless realm. With his superior abilities, he is able to follow all sounds because of the sameness of all voices in the past. With his superior abilities, he is able to view the mental activity of all sentient beings because he can see and discern their essential nature. With his superior abilities, he is able to recollect all eons because he is able to perceive the past and the future. With his superior abilities, he is able to display transformations that are characterized by being creations that appear for others. With his superior abilities he is attuned to the knowledge of the disappearance of defilements, because he takes account of the occasion and does not act inappropriately in any given situation. His superior abilities are transcendental and lead to insight [MS.113.b] into all phenomena. His superior abilities cannot easily be fathomed by śrāvakas

and pratyekabuddhas. His superior abilities have a profound purpose. They are the enemies of Māra, and they destroy him. His superior abilities retain the essence of awakening and are entrusted to the realization of all the qualities of a buddha. His superior abilities [F.154.a] help to set the wheel of the Dharma in motion. With his superior abilities, he trains all sentient beings. His superior abilities are like a coronation, as he attains power over all phenomena. In this way, Śāriputra, the bodhisatva performs actions with knowledge, and not with pride.

10.25 “Having cultivated imperishable superior abilities with a mind that is completely pure, completely clear, cleansed, spotless, free from the secondary vices, well disciplined, completely calm, and well prepared, a mind that has attained meditation, liberation, and concentration, he intentionally takes birth but is not bound by birth, is not bound by death, and is not bound by rebirth. Why is this? It is because he is liberated from making false assumptions, liberated from being bound by all the vices, liberated from relying on any wrong views. Therefore, he is liberated in birth, liberated in death, and liberated in rebirth. When he is reborn, he does not stray from the Mahāyāna but perfects the qualities of the buddhas. He obtains the qualities of the buddhas by searching for them in the ten directions, but he does not seize hold of them. He approaches all phenomena as the qualities of the buddhas. In this way, all the buddha-qualities and all phenomena are said to be neither qualities nor nonqualities. The qualities that he truly searches for cannot be obtained, because they are uncountable. The totality of phenomena entirely surpasses any kind of measurement. He knows the sameness of all phenomena, and he is not attached to either qualities or nonqualities. Indeed, his goal is to not be attached to any qualities. If one is conceited about one’s aim, that can be very damaging. But if one is not conceited about one’s goal, it stands before one as neither a goal nor a nongoal. When he sees the aim, his intellect is not hindered in any way. Someone whose intellect is not hindered does not hold on to anything. His intellect is unhindered. Someone who is not hindered does not grasp. Someone who does not grasp is unattached. Someone who is unattached is not stuck. Someone who is not stuck is not faulty. Someone who is not faulty [F.154.b] possesses unfailing exertion. Someone who possesses unfailing exertion is not deluded. Someone who is not deluded has no sense of *mine*. Someone who has no sense of *mine* does not become involved in disputes. Someone who does not become involved in disputes does not dispute the traditions of other ascetics. Someone who does not dispute the traditions of other ascetics is like someone who holds the whole of space in the palm of his hand. Someone who holds the whole of space in the palm of his hand is not involved with the realm of sensual desire. He is not involved with the

realm of form. He is not involved with the formless realm. Someone who is not involved with anything anywhere has no appearance, no gender, and no physical condition. This is what his awakening is like, and his insight is like his awakening. [MS.114.a] Why are his awakening and his insight said to be like this? There is no phenomenon, not even a phenomenon as small as an atom, that he obtains, that he needs to awaken to, or that he needs to realize. This is why his awakening and his insight are said to be like this. Thus, the bodhisatva, the great being, who has attained awakening and insight is said to possess the wondrous, extraordinary Dharma.

10.26 “What is the nature of this wondrous, extraordinary Dharma of the bodhisatva? He has love but perceives no self. He has compassion but perceives no sentient being. He has empathetic joy but perceives no life force. He has equanimity but perceives no person. His generosity is a giving mind. His morality is his peace of mind. His patience is the cessation of thought. His vigor is mental detachment. His meditation is a state of consideration. His wisdom is without elaboration. His application of mindfulness is without remembering and without mental activity. He has right exertion, with a mind free from arising and ceasing. He possesses the foundations of magical abilities, with a mind that does not engage in elaboration. He has faith, with a mind that is free from attachment. He is mindful, with a self-arisen mind. He is concentrated, with a mind that dwells in attainment. He possesses wisdom, with a mind that is free from faculties. He is powerful, with a faultless mind. He possesses the factors of awakening, the analyses of awakening. He cultivates the path, with a cultivated mind. [F.155.a] He practices calm abiding meditation, with a calmed mind. He practices insight meditation, with superior vision. He cultivates the noble truths, with a mind filled with great knowledge. He brings sentient beings to maturity, and he is primordially pure. He receives the true Dharma, with a mind that is the indivisibility of the totality of phenomena. He patiently accepts the fact that phenomena have no origination, with a mind beyond apprehension. He has reached the stage of irreversibility, with an irreversible mind. He obtains the characteristics, with a mind free from essential characteristics. He adorns the seat of awakening, with a mind that rests on the seat of the three realms. He defeats Māra, with a mind that shows kindness to all sentient beings. He is awakened, as he has awoken to the inherent nature of all phenomena. He sets the wheel of the Dharma in motion, with a mind that cannot be stopped. He manifests his great final nirvāṇa, with a mind that has the same inherent nature as cyclic existence.

- 10.27 “What then, Śāriputra, do the meditative states consist of? The meditation states of bodhisatvas are not made up of any particular thing, because they are the fulfillment of the concentration of a tathāgata. Bodhisatvas do not relish their meditation, as they do not cling to their own happiness. The meditation of bodhisatvas is based on great compassion, as they have rid themselves of all vices. The meditation of bodhisatvas does not stray from concentration, as it does not grasp after the realm of sensual desire. The meditation of bodhisatvas is the preparation of their superior abilities, as they know the mental activity of all sentient beings. The meditation of bodhisatvas leaves fixed entities behind, as they have rid themselves of all vices. The meditation of bodhisatvas does not stray from concentration, as they know the supremacy of the mind. The meditation of bodhisatvas is the knowledge of all attainments, because it encompasses the whole of the form and formless realms. [F.155.b] The meditation of bodhisatvas is calm, peaceful, and tranquil, as they have surpassed the attainments of śrāvakas and pratyekabuddhas. The meditation of bodhisatvas is unshakeable, because it is transcendent. [MS.114.b] The meditation of bodhisatvas is an enemy, as it destroys any connection to habitual tendencies. The meditation of bodhisatvas is supreme wisdom, as it has transcended all worlds. The meditation of bodhisatvas fosters the intentions of sentient beings, in order to rescue all sentient beings. The meditation of bodhisatvas is not cut off from the lineage of the Three Jewels, because of the unbreakable magical abilities of the tathāgatas. The meditation of bodhisatvas is supreme, as it is always composed. The meditation of bodhisatvas is controlled, as they have fully perfected all action. The meditation of bodhisatvas is omnipresent, as their knowledge is majestic.
- 10.28 “What then, Śāriputra, are the preparations for the perfection of meditation? Introspection of mind is the preparation. One-pointedness of mind is the preparation. Stability of mind is the preparation. A mind that dwells in calm abiding meditation is the preparation. The faculty of concentration is the preparation. The power of concentration is the preparation. Correct concentration is the preparation. Meditation and freedom are the preparation. The attainment of the nine successive states is the preparation. The nine cessations are the preparation. Wholesome qualities are the preparation. Overpowering one’s enemies, the vices, is the preparation. Fulfilling the skandha of concentration is the preparation. The concentration of a bodhisatva is the preparation. The concentration of a buddha is the preparation. Thus, these and other elements that produce peace are the preparations for the perfection of meditation. [F.156.a]
- 10.29 “This, Śāriputra, is the perfection of meditation of bodhisatvas, by which bodhisatvas, great beings, practice the way of the bodhisatva.”

- 10.30 Then, in order to clarify this point further, the Lord spoke these verses:
- 10.31 “They constantly train in the practice for a great ocean of eons
And reach the further shore of meditation and liberation.
The impurities of this world do not stick to their minds,
Just as water does not stick to a lotus.
- 10.32 “There are concentrations called *the illuminating,*
The peaceful, and *reaching the other shore,*
Concentrations such as *the light of the moon, the array,*
And *adorned with bolts of lightning.*
- 10.33 “There are concentrations called *the exalted,*
Hero of the mind, spotless, radiance,
The light of good qualities, the light of completion,
The sorrowless, and control of all phenomena.
- 10.34 “There are concentrations called *the torch of the Dharma,*
The hero of the Dharma, the lord of the Dharma, the hero as great as Mount Meru,
Control of the knowledge of the true Dharma,
And *the great purity of supporting the true Dharma.*
- 10.35 “There are concentrations called *exploring the minds of others,*
And the ray of light from the jewel of the true Dharma.
There are concentrations called *the supreme banner ornament,*
Destroyer of vices, and crushing the strength out of Māra.
- 10.36 “There are concentrations called *the ten powers,*
Exceptional power, and severing attachment
And the concentrations called *holding a lamp, the cry,*
The roar, the bearer of concentration, and the exceptional state.
- 10.37 “There are concentrations called *the lamp of Mount Meru,*
Insuperable victory, the torch of knowledge,
The pure leader, the recollection of all the victorious ones,
Remembering the Dharma, and accessing merit and knowledge.
- 10.38 “There are concentrations called *entering into emptiness,*
Beyond attributes, beyond aspirations, the stage of peace,
Freedom from various sentiments,
And *the disciplined tiger of the nāga lord.*
- 10.39 “There are concentrations called *revolving, returning,*
The unblinking, pure in powers and sight,

- The vajra-like, the stage of the vajra,
The exalted, and vigilant as Mount Meru.*
- 10.40 “There are concentrations called *ever turning, pure sound,
Reflection, free from vices*, [F.156.b]
The sky-like, the limits of the sky, [MS.115.a]
The respect that comes from attaining all good qualities,
- 10.41 “*Mindful intelligence, mind expanding,
Imperishable eloquence, giving instructions,
Boundless imperishability, not going to waste,
Performer of good deeds, vision, and delighting beings.*
- 10.42 “There are concentrations called *the lofty love, root of vast compassion,
Empathetic joy, entering into delight,
Equanimity, free from dualistic attachment,
The meaning of the Dharma, the sunbeam of the Dharma,*
- 10.43 “*The unswerving torch of knowledge, the ocean of knowledge,
The essence of emancipation, and delighting beings.*
There are concentrations called *the vajra banner,
The supreme lotus, Dharma victor, and immovable.*
- 10.44 “There are concentrations called *the spoke of wisdom,
The tranquil ocean of the buddhas, the boundless rays of light,
Emancipation through generosity, the concentration of wisdom,
The great array of the adornments of the Tathāgata, and the blazing array.*
- 10.45 “There are concentrations called *taking joy in the intentions of sentient beings,
Always in accord with the path to awakening,
Perfect adornment, crest of jewels,
Giving the flowers of the factors of awakening,*
- 10.46 “*The essence of emancipation, the bestower of immortality,
The wind, the limbs of the wind, the nonapprehended,
Supporting the churning of the ocean, treasury of wealth,
And the king crushing mountains and boulders.*
- 10.47 “There are concentrations called *vast magical abilities,
Retaining the meaning, and displaying the realm of the buddhas.*
They accomplish these and an infinite abundance
Of tens of millions of other peaceful states of concentration.
- 10.48 “The good qualities of the bodhisatvas who practice

The perfection of meditation are innumerable.
Through concentration they dwell within the spheres of meditation;
Through concentration they progress without aggrandizement.

- 10.49 “Concentrated when they sit and when they sleep,
They do not lose composure in their practice.
Concentrated when they speak,
All these phenomena are pacified and calmed.
- 10.50 “They do not engage in mental constructions or conceptualizations.
For them there is no self, no life force, and no God.
- 10.51 “Wise bodhisatvas, filled with empathy for sentient beings,
Who practice the perfection of meditation
Possess these and other good qualities
Of the boundless ocean of good qualities.”
- 10.52 *This is the tenth chapter, “The Perfection of Meditation.”* [B17] [F.157.a]

11. CHAPTER 11: THE PERFECTION OF WISDOM

- 11.1 “Now, Śāriputra, what is the bodhisatvas’ perfection of wisdom like, the perfection of wisdom by means of which bodhisatvas, great beings, practice the way of the bodhisatva? Śāriputra, the bodhisatva conscientiously studies the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*; he learns it, memorizes it, reads it, absorbs it, clarifies it to others, and teaches it in great detail. When he has conscientiously studied the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, when he has learned it, memorized it, read it, clarified it to others, and taught it in great detail, he develops the different aspects of wisdom.
- 11.2 “Now, what are the different aspects of this wisdom, and how should one engage with it? The different aspects of wisdom involve learning, and one should engage with it in a non-superficial way. Now, what are the different aspects of learning? They are inclination, motivation, engagement, spiritual friendship, not being conceited, reverence, respect, skill, being receptive,¹²¹ being favorable, being attentive, veneration, being mentally engaged, being unmoving, considering wisdom to be a jewel, considering it to be medicine, considering it to be what alleviates all sickness, the vessel of mindfulness, the knowledge that comes from understanding, a radiant intellect, intellectual engagement, being insatiable when learning about the qualities of the Buddha, the nourishment of renunciation, delighting in being generous, relying on great learning, experiencing joy when one pays reverence, being content in one’s body, mental joy, learning without becoming weary, learning the meaning, learning the Dharma, [F.157.b] learning with enthusiasm, learning without being drawn toward other vehicles, learning the perfections, [MS.115.b] learning *The Collected Teachings on the Bodhisatva*, learning the methods for bringing people together, learning skillful means, learning about the pure states, learning the superior abilities, learning how to establish mindfulness, learning genuine renunciation, learning the foundations of magical abilities, learning about dependent

origination, learning about impermanence, learning about suffering, learning about nonself, learning about tranquility, learning about emptiness, learning about freedom from attributes, learning about freedom from aspirations, learning about the lack of conditions, learning about the conditions needed for roots of virtue, independence, thinking that one wants to learn about the Dharma, considering association with certain kinds of people to be unsuitable, thinking that one wants to counteract all the vices, delighting in those who are learned, relying on the noble ones, avoiding those who are not noble, learning about the noble ones, learning about the faculties, learning about the cultivation of mindfulness, learning about the factors of awakening, learning about the eightfold path, and understanding the Tathāgata's powers, confidence, great love, great compassion, great empathetic joy, equanimity, and analytical abilities and his eighteen unique buddha qualities. Śāriputra, someone who is learned in these things possesses knowledge, and where there is knowledge, insight progresses.

11.3 “Why is this? Someone who is inclined toward the cycle of teachings contained in *The Collected Teachings on the Bodhisatva* will study, and so he will develop understanding. He will learn, and so his insight progresses. [F.158.a] Someone who is dedicated to the cycle of teachings contained in *The Collected Teachings on the Bodhisatva* will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who engages with the cycle of teachings contained in *The Collected Teachings on the Bodhisatva* will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who relies upon spiritual friends will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who is not conceited will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who holds on to what is beneficial will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who is receptive will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who shows reverence for great learning will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who is attentive will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who has veneration for great learning will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who is mentally engaged with great learning will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who sees great learning as a

jewel will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who sees great learning as medicine will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who sees that absorbing great learning will lead to the pacification of desire, anger, and confusion will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. [F.158.b] Someone who absorbs a great deal of learning with the intention of retaining it will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who attempts to arrive at an understanding of phenomena will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone whose mind yearns for great learning will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who absorbs great learning and whose intellect is agile will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. [MS.116.a] Someone who is not satisfied with his learning will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who listens to talks about generosity and becomes motivated to give things up will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who listens to talks about morality and then guards his morality will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who listens to talks about patient acceptance and who is patient will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who listens to talks about vigor will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who listens to talks about meditation and does not let his mind wander will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who listens to talks about wisdom and directs his mind toward the elimination of the defilements will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who rejoices in great learning will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who becomes content in his body when he listens to the Dharma will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who becomes joyful in his mind when he listens to the Dharma will learn. As he learns he will develop understanding, and as he develops understanding his

insight progresses. Someone who becomes motivated after learning about the Mahāyāna will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. [F.159.a] Someone who learns about the methods for bringing people together and sets his mind on these methods will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who listens to talks about establishing mindfulness and remains mindful of his body, mindful of his feelings, mindful of his mind, and mindful of mental phenomena will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who listens to talks about genuine renunciation and is ashamed and embarrassed by his unwholesome tendencies will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who maintains an intellect that does not shun wholesome states whenever they arise will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who listens to talks on the foundations of magical abilities and develops agility of body, agility of mind, and agility of inclination will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who listens to talks on meditation and steers his mind toward reflection will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who listens to talks on the immeasurables and has love for all sentient beings, compassion for the wretched, empathetic joy for all phenomena, and equanimity toward misdeeds will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who listens to talks on the faculties and directs his mind toward the faculty of faith, the faculty of vigor, the faculty of mindfulness, the faculty of concentration, and the faculty of wisdom will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who listens to talks on the factors of awakening [MS.116.b] and applies his mind to understanding all phenomena will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. Someone who listens to talks on the path and applies his mind to attaining nirvāṇa will learn. As he learns he will develop understanding, and as he develops understanding his insight progresses. [F.159.b] Someone who hears of the Tathāgata's powers, confidence, great love, great compassion, empathetic joy, equanimity, analytical abilities, and eighteen unique, immeasurable buddha qualities and applies his mind to attaining unsurpassed perfect awakening will learn. As he learns he will develop understanding, and as he develops understanding

his insight progresses. These, Śāriputra, are what are known as *the forty-one aspects of engagement with learning*, and this, Śāriputra, is how the bodhisatva practices the perfection of wisdom.

11.4 “Moreover, Śāriputra, the bodhisatva who practices the perfection of wisdom conscientiously studies the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*; he learns it, memorizes it, reads it, absorbs it, clarifies it to others, and teaches it in great detail, and when he has done so his insight progresses substantially. How is it that his insight into phenomena progresses? When he masters what he has been taught, his insight into phenomena progresses.

11.5 “Moreover, his insight into phenomena progresses when he does not hold on to any phenomena. Why is this? It is because grasping at phenomena stands in opposition to this progress. It is not possible that a person who grasps at phenomena will be able to leave these phenomena behind. This is what is impossible. Even those who are adept at non-grasping have some doubts with regard to their insight into phenomena, and so those who continue to hold on to phenomena will certainly have such doubts. Therefore, by not grasping at any phenomena, insight progresses.

11.6 “Furthermore, what is meant by progressing insight is that phenomena are unobscured. That there is no conceit with regard to phenomena, no grasping, no vanity, no arising, and no ceasing—this is what is meant by *progressing insight*.

11.7 “Furthermore, what is meant by *progressing insight* is that there is no appropriation or removal in relation to phenomena.

11.8 “Furthermore, nothing is taught anywhere, there is no teaching to be seen, and therefore all phenomena are unseen and ungraspable. [F.160.a] They have a single essential characteristic. What is this essential characteristic? It is that they have no essential characteristics. The essential characteristic can be said to be an essential non-characteristic. Both are the case. How so? When one imputes or imposes an essential characteristic, this is an essential non-characteristic. One may say, ‘This essential characteristic is an essential non-characteristic.’ He wakes up to the fact that all phenomena have this as their essential characteristic,¹²² namely that they are without characteristics, unseen, and ungraspable—this is what is meant by *progressing insight*. You should apply yourself to this insight. You must reach the stage where there is no longer any veil between you and phenomena.”

11.9 The Lord then spoke these verses:

11.10 “For one who is committed to *The Collected Teachings on the Bodhisatva*,
Insight continually progresses. He is clear sighted.
He does not hold on to phenomena.
When one is free from grasping, insight progresses.

- 11.11 “He does not appropriate phenomena, he does not create emptiness.
He does not dwell on the emptiness of phenomena,¹²³
And he does not retain any conceit when it comes to empty phenomena.
[MS.117.a]
When one is unconceited, insight progresses.
- 11.12 “There is no thing to accomplish, nothing to leave behind.
Phenomena have no qualities that one can get hold of.
The essential characteristic of phenomena is that they cannot be grasped.
This is what progress in insight is like.
- 11.13 “When one does not cling to any phenomena whatsoever
And does not regard oneself as the owner of this understanding,
When one does not cling to knowledge but maintains an unconceited
approach,
That is what progress in insight is like.
- 11.14 “The learned should possess the qualities of simplicity.
You should apply yourself to the Dharma.
If you act in this way, as I have recommended,
You will enter the door of the Dharma and be purified.
- 11.15 “The door of purity leads to an understanding of this Dharma,
And one will come to know the inclinations of sentient beings.
The wise know the inclinations of sentient beings
And teach the Dharma in a way that is suitable.
- 11.16 “He skillfully discerns the ultimate truth of the profound Dharma
And is always able to ascertain its meaning.
He excels in the qualities of boundless acts.
The great learning of the knowledgeable one is like the ocean. [F.160.b]
- 11.17 “The meaning of this, the meaning of these words,
Is not something that can ever be fully understood.
Their meaning is limitless, these words are limitless,
And the essence of insight is unshakable.
- 11.18 “This, Śāriputra, is how the bodhisatva practices the perfection of wisdom.
“Moreover, Śāriputra, when the bodhisatva practices the perfection of
wisdom, when he is involved in detailed study, and so forth, and when he
teaches the cycle of teachings contained in *The Collected Teachings on the
Bodhisatva* to others at great length, all phenomena will become apparent to
him, and the darkness of ignorance, the blinding darkness and the
constricting veils, will be removed. Wisdom will reveal itself. With this

revelation, he will understand what is wholesome and what is unwholesome. He will not act unwholesomely, even in order to save his own life. Someone who, in order to eliminate unwholesome factors, engages in the kind of studies through which wholesome factors can be understood is known as a good and tranquil sage.”

11.19 The Lord then spoke these verses:

11.20 “When one enters a gloomy house
Filled with darkness,
Any forms that may be there
Will not be perceptible to the eye.

11.21 “In the same way, any human being
Who is born here
Cannot know right from wrong
If he has not learned it first.

11.22 “With learning, one comes to know the Dharma.
With learning, one will not follow what is wrong.
With learning, one will abandon evil.
With learning, one will attain nirvāṇa.

11.23 “If one is keen to learn, learning will flourish.
With learning, wisdom flourishes.
With wisdom, the meaning of things becomes clearer,
And when one grasps the meaning of things, one reaches happiness.

11.24 “Those whose wits are sharp will grasp the meaning of things
And will attain nirvāṇa even while in the visible world.
He is engaged with the Dharma and skilled in purification,
And he achieves the ultimate happiness.

11.25 “They listen to the collected teachings of the bodhisatvas
And master the nature of reality.
Among the appearances of the world,
They engage in the practice of awakening.

“This, Śāriputra, is how the bodhisatva practices the perfection of wisdom.

11.26 “Furthermore, Śāriputra, [F.161.a] when the bodhisatva practices the perfection of wisdom, as he is someone who keeps to *The Collected Teachings on the Bodhisatva*, he thinks of his spiritual friends. This cycle of teachings contained in *The Collected Teachings on the Bodhisatva* is completely purified, fully cleansed, and [MS.117.b] the motivation to get to the meaning of *The Collected Teachings on the Bodhisatva* arises in him. He makes an effort, engages

with vigor, focuses his mind, and dedicates himself to this task. He applies himself to the four kinds of perfect exertion and gains unobstructed access to all phenomena.”

11.27 The Lord then spoke these verses:

11.28 “He thinks of those who proclaim the Dharma
As his spiritual friends.
He praises them and listens to the Dharma,
Always seeking to advance his insight.

11.29 “His motivation is constant, it does not wane.
His vigor is constant, and it lifts him up.
He constantly purifies his wisdom,
And knowledge is his constant abode.

11.30 “He knows the Dharma for himself.
He is not motivated by faith.
He realizes the unmoving reality
That the Buddha explains.

11.31 “When the learned ones skilled in making useful distinctions
Grasp the meaning of the teaching through their training,
They always cultivate positive habits
And always turn away from negative ones.

11.32 “He never becomes disheartened.
No Dharma teaching could ever make him feel discouraged.
A supple body, a mind of vigor,
Versatile ambitions—he quickly achieves these things.

11.33 “His knowledge flourishes because of his study of the Dharma.
His knowledge is awakened, and his mindfulness does not falter.
With mindfulness and knowledge as his constant aides,
He knows what is virtuous and what is not virtuous.

11.34 “His training is bolstered by the unsurpassed Dharma.
He possesses the highest insight, mindfulness, wisdom, and powers.
He knows the inclinations of sentient beings,
As he himself has trained for a very long time.

11.35 “By means of his training in the Dharma, he becomes exceptional,
And because of his special attainments his knowledge becomes pure.
He understands the inclinations of sentient beings
And instructs them in the Dharma accordingly. [F.161.b]

- “This, Śāriputra, is how the bodhisatva, the great being, practices the perfection of wisdom.
- 11.36 “Furthermore, Śāriputra, when the bodhisatva, the great being, practices the perfection of wisdom, he trains in this way by purifying his intellect and by completely cleansing the doors through which he perceives phenomena. There are two causes, two conditions, from which the right view of the noble ones arises. What are these two causes, these two conditions? They are the words of others, and a non-superficial understanding of oneself. He thinks, ‘What are the words of others, and what does it mean to understand oneself in a way that is not superficial?’ If he considers this carefully, he will think, ‘Those bodhisatvas who engage in spiritual training but have not learned this cycle of teachings that is contained in *The Collected Teachings on the Bodhisatva*, those who have not heard the noble teachings on discipline but are fascinated by the practice of the concentrations, will only end up strengthening their selfish arrogance. They will not become free from birth, aging, sickness, death, pain, despair, suffering, depression, and struggle. They will not become free from the whole mass of suffering.’ With this in mind, the Tathāgata gives this advice: ‘If one listens to others with an open mind, one will be freed from aging and death.’ ”
- 11.37 The Lord said:
- 11.38 “With learning, one comes to know the Dharma.
With learning, one will not follow what is wrong.
With learning, one will abandon evil.
With learning, one will attain nirvāṇa.
- 11.39 “If one is keen to learn, learning will flourish.
With learning, wisdom flourishes.
With wisdom, the meaning of things becomes clearer,
And when one grasps the meaning of things, one reaches happiness.
- 11.40 “Those whose wits are sharp will grasp the meaning of things,
And they will attain nirvāṇa even while in the visible world.
With the pure Dharma and skill in purification,
He achieves the ultimate happiness. [MS.118.a]
- 11.41 “Therefore, Śāriputra, the bodhisatva should engage in extensive study of the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, the noble teachings of discipline. He should learn them, memorize them, absorb them, and teach them in great detail to others. Śāriputra, [F.162.a] those who do not study the cycle of teachings contained in *The Collected Teachings on the*

Bodhisatva, and who only apply themselves in a superficial way, abandon the noble path. With this in mind, the Tathāgata gives this advice: ‘With a proper understanding of oneself, one will be freed from aging and death.’

11.42 “In the context of this training, what is a bodhisatva’s non-superficial practice like? How does a bodhisatva practice in a way that is not superficial? As he engages in this training, the bodhisatva, the great being, does not apply himself to any Dharma teachings whatsoever. He does not undertake anything. Non-superficial engagement in this context is another term for nonengagement.

11.43 “Furthermore, the bodhisatva whose engagement is not superficial does not have to make his voice heard. He does not have to repeat himself. It is not possible to understand where his voice issues from. It is not possible to discern a beginning or end to his voice. Where does it arise from? Where does it go? If one searches for what he has said, what he is saying, what he will say, who he spoke for, who he is speaking for, or who he will speak for, for the person he spoke to in order to encourage them to exert themselves, for the person he is speaking to in order to encourage them to exert themselves, for the person he will speak to in order to encourage them to exert themselves, for the person he spoke to in order to help them attain realization, for the person he is speaking to in order to help them attain realization, or for the person he will speak to in order to help them attain realization, one will not be able find any trace of these things in the past, the future, or the present. This is the kind of non-superficial engagement that he trains himself in.

11.44 “When he engages in this non-superficial way, what is it the bodhisatva sees in a way that is not superficial? As he engages in this training, the bodhisatva sees that it is the nature of all phenomena to cease, and this is when he sees things in a way that is not superficial. When he sees that it is the nature of all phenomena that they are passive, this is when he sees things in a way that is not superficial. When he sees that all phenomena are calm, this is when he sees things in a way that is not superficial. When he sees that it is the nature of all phenomena that they are imperfect, this is when he sees things in a way that is not superficial. [F.162.b] When he sees that all phenomena are unborn, this is when he sees things in a way that is not superficial. When he sees that all phenomena are unarisen, this is when he sees things in a way that is not superficial. When he sees that all phenomena are completely unarisen, this is when he sees things in a way that is not superficial. When he sees all phenomena as final nirvāṇa, this is when he sees things in a way that is not superficial. In this way, he sees; he

discerns; and he sees in such a way that he does not see and does not discern. Because he sees in this way, he is known as someone who sees in a way that is not superficial.

11.45 “Furthermore, as he trains in this way, the bodhisatva who relates to things in a way that is not superficial does not harbor any doubt or confusion in relation to any phenomena. There are no phenomena that remain hidden from someone who relates to things in a way that is not superficial. There are no phenomena that do not become a door to liberation for someone who relates to things in a way that is not superficial. Someone who relates to things in a way that is not superficial does not have to make an effort to get rid of any phenomena. Someone who relates to things in a way that is not superficial does not have to make an effort to attain realization of any phenomena. [MS.118.b] To have a non-superficial view of things is to perceive all phenomena in a non-superficial way, to perceive them just as they are.

11.46 “What does it mean to perceive all phenomena just as they are? This is nonperception. What does nonperception imply? It implies the use of the designation *unborn*. *Unborn* is another word for *un arisen*. What does *un arisen* mean? It is another word for something that cannot appear. With this in mind, the Tathāgata said the following: ‘Seeing that all conditioned things are unborn is the way to attain a definitive connection with the true state. This is right view.’

11.47 “One might wonder, ‘Why is this described as “attaining a certain connection with the true state”?’ Then one should train oneself in the following way: ‘Whatever is the same as all phenomena is the same as the qualities of the Buddha.’ This can be described as ‘attaining a definitive connection with the true state.’ Therefore, those who wish to attain a definitive connection with the true state should study, learn, memorize, recite, and absorb this very cycle of teachings contained in *The Collected Teachings on the Bodhisatva* in great detail. [F.163.a] They should genuinely engage with this very cycle of teachings contained in *The Collected Teachings on the Bodhisatva* in a way that is not superficial. This, Śāriputra, is how the bodhisatva practices the perfection of wisdom.

11.48 “Furthermore, Śāriputra, when the bodhisatva practices the perfection of wisdom, making an effort to apply himself in a way that is not superficial by purifying his intellect and by completely cleansing the doors through which he perceives phenomena, he will see what non-superficial words are. What does it mean to apply oneself in a way that is not superficial, in this context? What are non-superficial words? The bodhisatva applies himself in a way that is not superficial as follows: He applies himself to gaining stability in calm abiding meditation, and he applies himself to analysis in insight

meditation. This is what it means to apply oneself in a way that is not superficial. He applies himself with his body secluded and his mind delighted. He applies himself to the fact that there is no annihilation, and to the fact that there is no permanence. He applies himself to causes and conditions, and to dependent origination. He applies himself to the fact that there is no being, no life force, and no person, and to the fact that there is no coming, no going, and no remaining. He applies himself to the fact that there is no transference, the fact that causes and effects are inconsequential, and to the investigation of the emptiness of causes. He applies himself to the investigation of freedom from attributes, and to the investigation of freedom from aspirations. He does not, however, reify emptiness, freedom from attributes, and freedom from aspirations. He applies himself to the attainments of concentration, but he does not become involved in the kind of birth that comes about through the power of concentrations. He applies himself to gaining knowledge related to the superior abilities, but he does not become entangled in eliminating the defilements. He applies himself to examining nonbirth, but he does not end up on a fixed course. He applies himself to examining the fact that no sentient beings have a self, but he does not end up losing his great compassion. He maintains the perspective that all kinds of birth are terrifying, but he still takes unimaginably many existences upon himself. He does not give up his yearning for nirvāṇa, but he does not reify the Dharma. He remains indifferent to the delights of sensual pleasures, but he does not disregard the joys of the Dharma. [F.163.b] He renounces deliberation, which only proliferates itself, but he does not disregard skillful means. This, Śāriputra, is what it means to apply oneself in a way that is not superficial.

11.49 “What is meant by non-superficial words, Śāriputra? Words that make sense are not superficial. Furthermore, Śāriputra, words that are not superficial are words that guide one. They are words that act as a door. They are words that give one direction. They are words that are a cause. They are words of investigation. They are words that are not contradictory. They are words that cannot be disputed. They are words of equanimity. They are words that do not attract. [MS.119.a] They are words that do not push away. They are words that do not proliferate. They are words that do not dwindle away. They are words that do not shrink. They are words that do not arise. They are words that do not give any grounds for disagreement. They are words that cannot be refuted. They are words that cannot be opposed. They are words for what is essential. They are words for the way things are. They are words that are not false. They are words that are nothing other than what they are. They are words for the actual state of things. They are words for what is actually the case. They are words that are the same throughout the

three times. They are words that are precise. They are words that are not limited to the physical objects of perception. They are words that are not limited to feeling, perception, mental conditioning, or consciousness. They are words that are not limited to the realm of the eye, forms, and the eye consciousness. They are words that are not limited to the realm of the ear, sound, and the ear consciousness. They are words that are not limited to the realm of the nose, smell, and the nose consciousness. They are words that are not limited to the realm of the tongue, taste, and the tongue consciousness. They are words that are not limited to the realm of the body, physical objects, and body consciousness. They are words that are not limited to the realm of the mind, mental objects, and mental consciousness.¹²⁴ They are words that rely on the meaning. They are words that rely on the Dharma. They are words that rely on knowledge. They are words that rely on the explicit meaning. These, Śāriputra, are words that are not superficial.

11.50 “In this way, Śāriputra, the bodhisatva makes an effort to apply himself in a way that is not superficial. [F.164.a] He sees what non-superficial words are, and his seeing is just the same as not seeing. He sees in a way that is just like not seeing. He does not discern. Someone who sees like this is known as someone who sees things in a way that is not superficial.

11.51 “Moreover, Śāriputra, the bodhisatva who applies himself in a way that is not superficial is not confused about any phenomena. For the bodhisatva who applies himself in a way that is not superficial, there are no phenomena whatsoever that do not become a door to liberation. Someone who applies himself in a way that is not superficial does not have to make an effort to give up any phenomena whatsoever. Someone who applies himself in a way that is not superficial does not have to make an effort to realize any phenomenon whatsoever. Right view is to see all phenomena in the right way, to see them just as they are.

11.52 “What is it, then, to see all phenomena just as they are? It is a non-seeing. What is non-seeing? It is to use the designation *unborn*. What does *unborn* mean? It is another word for *nonapparent*, and so forth. Here, one can insert a further elaboration in the same way it was expressed previously, up to and including ‘This is how the bodhisatva practices the perfection of wisdom.’

11.53 “Furthermore, Śāriputra, when the bodhisatva practices the perfection of wisdom, he trains in the following way. He sees that just as the self has no self, likewise all phenomena have no self, and this lack of self is the true self of all phenomena. He sees that just as a sentient being has no self, likewise all phenomena have no self. Seeing things in this way is to see things in a way that is not superficial. Someone who sees the realm of cyclic existence in a non-superficial way will see that it is fused with the realm of nirvāṇa. This is what can be described as non-superficial engagement. He sees that there

is no difference at all between the nature of the vices and the nature of all phenomena. He does not entertain the conceit of distinguishing between practice and nonpractice. With non-superficial engagement he comes to see things in a way that is not superficial. There are as many varieties of non-superficial practice as there are ways to support all sentient beings, and he will not hinder anything that can act as a support for sentient beings. He will not sabotage anything that can act as a support for the Dharma. This is the non-superficial engagement of the bodhisatva.

11.54 “These, Śāriputra, are the aspects of wisdom. [F.164.b] This is learning. This is non-superficial engagement. This is seeing in a way that is not superficial. This is what facilitates seeing things the way they are. This is what is known as *wisdom*. This, then, Śāriputra, is how the bodhisatva practices the perfection of wisdom.

11.55 “Furthermore, Śāriputra, the bodhisatva who practices the perfection of wisdom dwells in the wisdom that relates to all phenomena as being conditioned. He is not involved with ignorance, he is not involved with mental conditioning, and so forth, [MS.119.b] and he is not involved with old age and death. He is not involved with the view of self-entity, and he is not involved with any of the other sixty-two kinds of views that have their origin in the view of self-entity. He is not involved with lofty ideas. He is not involved with despondency. He is not involved with the eight ways of the world. He is not involved with pride, arrogance, pride in faults, or any of the twenty other secondary vices. He is not involved with any of the vices, whether gross, subtle, or intermediate. He is not involved with the darkness of confusion, cataract-like veils, obstructing entanglements, or anything else that is inferior. He is not involved with the māras of contention, the māras of the vices, the māras of the skandhas, the devaputra māras, the māras of death, or the activities of any of the other māras. He is not involved with the idea of a self, the idea of a being, the idea of a life force, the idea of growth, the idea of a person, the idea of a man, the idea of a human being, the idea of an individual, or any other such views. He is not involved with the obscurations created by actions, the obscurations created by vices, the obscurations created by phenomena, the obscurations created by views, the obscurations created by the ripening of the effects of previous actions, the obscurations created by ignorance, or any other latent habitual tendencies.¹²⁵ He is not involved with conceptual ideas, judgements, labels, objects, seeing, hearing, remembering, thinking, or any other mental processes that tie one in knots. [F.165.a] He is not involved with envy or rejection, immorality or morality, malice or patience, laziness or vigor, inattention or meditation, stupidity or wisdom, or any other perfect practices or unhelpful practices, not even knowledge and ignorance. He is not involved with having a

positive destiny, having no destiny, or having a negative destiny. He is not involved with what is wholesome or what is unwholesome, with the irreproachable or the reproachable, with cyclic existence or nirvāṇa, or with any other categories such as these. He is not involved with making distinctions between different places, different buddhas, different beings, or different Dharma teachings, or with making any other kind of distinctions. He is not involved with inexperience, knowledge, or comprehension, with the relative truth and the ultimate truth, or with any other kind of mental labeling that sentient beings are involved with. He is not involved with unmoving wisdom, incorporeality, freedom from essential characteristics, freedom from attributes, being unconditioned, or any other such mental exertions, states of mind, or states of consciousness. He is not involved with these or any other immeasurable ways of relating to conditioned phenomena. The wisdom of the bodhisatva who practices the perfection of wisdom lies in his not being involved with any phenomena in the realm of the conditioned. In this way, Śāriputra, the bodhisatva practices the perfection of wisdom.

11.56 “Furthermore, Śāriputra, the bodhisatva who has mastered *The Collected Teachings on the Bodhisatva* and practices the perfection of wisdom is skilled in the different features of the perfection of wisdom, and so he masters all phenomena. What are these different features of wisdom? There are ten: a skilled approach to skandhas, a skilled approach to elements, a skilled approach to sense fields, a skilled approach to truth, a skilled approach to analytical abilities, [F.165.b] a skilled approach to relying on things, a skilled approach to consciousness and knowledge, a skilled approach to the factors of awakening, a skilled approach to the path, and a skilled approach to dependent arising. This tenfold division of skill is what is known as *the different features of wisdom*.

11.57 “What does it mean, then, to have a skilled approach to the skandhas? One can illustrate the skandhas by giving some examples. They can be compared to froth, to a mirage, to a bubble, to a plantain tree, to an illusion, to a dream, to an echo, to a hallucination, and to a reflection. Form is like froth in that froth has no self, no being, no life force, no person, no man, no human, and no individual. Form has as much essential nature as froth. [MS.120.a] This skillful way of understanding things is what is known as *having a skilled approach to the skandhas*. Feeling is like a bubble. A bubble has no self, no being, no life force, no person, no human, no individual, no offspring, and no man. Feeling has as much essential nature as a bubble. This skillful way of understanding things is what is known as *having a skilled approach to skandhas*. Perception is like a mirage. A mirage has no self, no being, no life force, and so forth, and no man. Perception has as much

essential nature as a mirage. This skillful way of understanding things is what is known as *having a skilled approach to skandhas*. Mental conditioning is like a plantain tree. A plantain tree has no self, no being, no life force, and so forth, and no man. Mental conditioning has as much essential nature as a plantain tree. This skillful way of understanding things is what is known as *having a skilled approach to skandhas*. Consciousness is like an illusion. An illusion has no self, no being, no life force, no person, no human, no individual, no man, [F.166.a] no one who acts, and no one who experiences. Consciousness has as much essential nature as an illusion. This skillful way of understanding things is what is known as *having a skilled approach to skandhas*.

11.58 “Moreover, the skandhas are what is known as *the world*, and the world is characterized by the fact that it is destroyed. That which is the essential nature of the world is the essential nature of the skandhas. What is the essential nature of the world? It is by nature impermanent, and it is by nature suffering. This, too, is the nature of the skandhas. This skillful way of understanding things is what is known as *having a skilled approach to the skandhas*. This is how the bodhisatva who has a skilled approach to the skandhas practices the perfection of wisdom.

11.59 “What does it mean, then, to have a skilled approach to the elements? The element of phenomena is the earth element, but the element of phenomena does not have the essential characteristic of firmness. The element of phenomena is the water element, but the element of phenomena does not have the essential characteristic of fluidity. The element of phenomena is the fire element, but the element of phenomena does not have the essential characteristic of heat. The element of phenomena is the wind element, but the element of phenomena does not have the essential characteristic of movement. The element of phenomena is the element of eye consciousness, but the element of phenomena does not have the essential characteristic of visibility. The element of phenomena is the element of the ear consciousness, but the element of phenomena does not have the essential characteristic of hearing. The element of phenomena is the element of the nose consciousness, but the element of phenomena does not have the essential characteristic of smelling. The element of phenomena is the element of the tongue consciousness, but the element of phenomena does not have the essential characteristic of tasting. The element of phenomena is the element of the physical consciousness, but the element of phenomena does not have the essential characteristic of touching. The element of phenomena is the element of the mental consciousness, but the element of phenomena does not have the essential characteristic of experiencing.

- 11.60 “The element of self and the element of phenomena are the same. The element of the realm of desire, the element of the realm of form, and the element of the formless realm are the same. The element of cyclic existence and the element of nirvāṇa are the same. [F.166.b]
- 11.61 “In this way, the element of space and the element of all phenomena are the same. This is the sameness of being the same as emptiness. It is the sameness of being the same as changelessness. These statements, which have been made in order to help one relate to the element of the conditioned and to the element of the unconditioned, are unfathomable, and someone who investigates things by approaching the elements in this way is known as someone who has a skilled approach to the elements. This is how a bodhisatva, a great being who has a skilled approach to the elements, practices the perfection of wisdom.
- 11.62 “What is the bodhisatva’s skilled approach to the sense fields like? This eye is empty of a self and an owner, and the bodhisatva knows that this is how it is: ‘This is the nature of the eye.’ This is the bodhisatva’s skilled approach to the sense fields. [MS.120.b] Likewise, the ear, the nose, the tongue, the body, and the mind are empty of a self and of an owner, and the bodhisatva knows that this is how it is, and so forth: ‘This is the nature of the mind.’
- 11.63 “He does not engage in the building up of stocks of wholesome qualities, accumulating them and piling them up by means of the sense fields, and he does not make any distinction between wholesome and unwholesome qualities. This is the bodhisatva’s skilled approach to the sense fields.
- 11.64 “Although he observes the eye and forms dispassionately, thinking, ‘This is the sense field of the eye, this is the sense field of form,’ he does not reify this dispassion. This is the bodhisatva’s skilled approach to the sense fields. Although he thinks, ‘This is the sense field of the ear, of sound, of the nose, of smell, of the tongue, of taste, of the body, of touch, of the mind, of mental phenomena,’ when he observes the mind and mental phenomena with dispassion, he does not reify this dispassion. This is the bodhisatva’s skilled approach to the sense fields. In regard to the sense fields, there are the sense fields of the noble ones and the sense fields of those who are not noble ones. In this context, the sense fields of the noble ones are those that are connected to the path, while the sense fields of those who are not noble ones have no relation to the path. [F.167.a] In this context, the bodhisatva who is established on the path will have great compassion for those sentient beings who do not take the Dharma seriously, and he will not abandon the sense fields that are related to the path. This is the bodhisatva’s skilled approach to the sense fields.

- 11.65 “What is the bodhisatva’s skilled approach to truth? There are four aspects to the bodhisatva’s skilled approach to truth. These are understanding suffering, understanding its source, understanding its cessation, and understanding the path. What does it mean to understand suffering? Understanding suffering means to understand that nothing takes place in the skandhas. What does it mean to understand its source? Understanding the source means to understand that craving is destroyed. What does it mean to understand its cessation? Understanding cessation means to understand that suffering is neither produced nor destroyed. What does it mean to understand the path? Understanding the path means not reifying the teachings on the attainment of sameness. Then, although the bodhisatva sees these four truths with this kind of wisdom, he does not reify it, so that he will be able to bring sentient beings to maturity. This is what is known as *a skilled approach to truth*.
- 11.66 “Moreover, there are three more aspects to his skilled approach to truth. These are the relative truth, the ultimate truth, and the truth of essential characteristics. With regard to the relative truth, anything that is a worldly convention and is communicated by means of syllables, sounds, and terminology is what is known as *the relative truth*. With regard to the ultimate truth, it is what the mind cannot accommodate, and it also does not involve verbal communication. This is what is known as *the ultimate truth*. What is the truth of essential characteristics? It is that all essential characteristics come down to one essential characteristic, and this one essential characteristic is that there are no essential characteristics. The bodhisatva never tires of teaching the relative truth, [F.167.b] does not fall into a reification of the ultimate truth, and characterizes the truth of essential characteristics by means of the fact that they have no essential characteristics. This is what is known as *a skilled approach to truth*.
- 11.67 “Moreover, the single truth is without another. It is the truth of cessation. It is a singular truth [MS.121.a] that cannot be elaborated upon, yet still he describes it to sentient beings in order to provide access to this truth. This is what is known as *a skilled approach to truth*.
- 11.68 “Moreover, the five skandhas are suffering. That which has the characteristic of suffering in relation to the five skandhas is what is known as *suffering*, and when one becomes aware that the character of suffering is the characteristic emptiness, that is what is known as *the noble truth of suffering*. The view that is concerned with the cause being craving latent in the five skandhas is what is known as the truth of origination, and not involving oneself in reifying, grasping at, or judging this view that it is caused by craving is what is known as *the noble truth of origination*. That there is cessation, a final elimination of the five skandhas implying a lack of

previous origination, a lack of a later transference, and a lack of a present existence, is what is known as *the noble truth of cessation*. That path, which when followed brings one into contact with the knowledge of suffering, the knowledge of its origin, and the knowledge of its cessation and leads one to attain the knowledge that comes from these three kinds of knowledge, is what is known as *the noble truth of the way to the cessation of suffering*. Maintaining an investigative approach toward this knowledge of truth, while still taking sentient beings into consideration, is what is known as *the bodhisatva's skilled approach to truth*.

11.69 “Moreover, all feelings are suffering, and to discern feelings and grasp them with the mind is what is known as *the noble truth of suffering*. In relation to the cause that gives rise to feelings, he understands that cause exactly as it is, and this is what is known as *the noble truth of origination*. The calming of feelings and the feeling of non-feeling, as well as discerning cessation while not reifying the cessation of feelings, [F.168.a] is what is known as *the bodhisatva's noble truth of the cessation of suffering*. Any feelings that function in such a way as to constitute a path, that are in that way like a raft, and that aim neither for feelings nor for a path are what are known as *the bodhisatva's noble truth of the way leading to the cessation of suffering*. The kind of realization where one sees the sameness of these four truths, but that is not yet completely purified vision, is what is known as *the bodhisatva's skilled approach to truth*.

11.70 “Moreover, birth is suffering, and the examination of nonbirth is what is known as *knowledge of suffering*. Birth is dependent on becoming, and the knowledge of becoming and destruction is what is known as *knowledge of origination*. The knowledge that all birth lacks birth and that it has no cessation, the knowledge of noncessation, is what is known as *the knowledge of destruction, of cessation*. This kind of exploration, reflection, searching, and investigation, of knowing how to engage, is what is known as *knowledge of the path*. To pursue this knowledge of truth without ending up fixating on the knowledge of truth is what is known as *the bodhisatva's skilled approach to truth*.

“This is how the bodhisatva, the great being who is skilled in truth, practices the perfection of wisdom.

11.71 “What kinds of analytical abilities does the bodhisatva have? The bodhisatva has four kinds of analytical abilities. What are these four kinds of analytical abilities? They are analytical ability in relation to objects, analytical ability in relation to phenomena, analytical ability in relation to language, and analytical ability in relation to eloquence.

11.72 “What is analytical ability in relation to objects? It is knowing how the statements of the ultimate truth relate to phenomena. It is knowledge of the nondual cause. It is knowledge of conditions. It is knowledge of things

coming together. It is knowledge that approaches the limitless. It is knowledge that penetrates dependent origination. It is knowledge of the indivisibility of the totality of phenomena. It is knowledge that engages with the way things actually are. [F.168.b] [MS.121.b] It is knowledge that does not remain at the summit of existence. It is knowledge that recollects emptiness. It is knowledge that considers freedom from attributes. It is knowledge that remains disinterested in goals. It is knowledge that does not construct the unconstructed. It is knowledge that penetrates the one path. It is knowledge that penetrates the fact that there is no being. It is knowledge that penetrates the fact that there is no self. It is knowledge of the single principle of the lack of life force. It is knowledge of the ultimate truth that there is no person. It is knowledge that is not bogged down in the past. It is knowledge that has no limit in the future. It is knowledge that is complete in the present. It is knowledge that relates to the skandhas as illusions. It is knowledge that relates to the elements as being like a poisonous snake. It is knowledge that contemplates the empty nature of the sense fields. It is knowledge where the internal has been pacified. It is knowledge where there is no external wandering. It is knowledge that sees objects and non-objects. It is knowledge that is based on mindfulness. It is knowledge that pursues realization. It is knowledge that is immediately present in the mind. It is knowledge that directly experiences truth. It is knowledge that there is no encounter with suffering. It is knowledge that there is no formation of origination. It is knowledge that there are no essential characteristics of cessation. It is knowledge that there is liberation on the path. It is knowledge of how words are applied to phenomena. It is knowledge that penetrates the faculties. It is knowledge that has powers that are unbreakable. It is knowledge that is settled in calm abiding meditation. It is knowledge that has the clarity of insight meditation. It is knowledge of the delusive nature of illusions. It is knowledge of the confused nature of mirages. It is knowledge of the falsity of appearances in dreams. It is knowledge of how echoes appear based on conditions. It is knowledge of how reflections shift. It is knowledge that sees one characteristic among the many characteristics. It is knowledge that sees meetings as partings. It is knowledge that what has been pacified will not reemerge. It is knowledge of how to follow instructions in the Śrāvakayāna. It is knowledge of how conditions are penetrated, and knowledge of the superiority of seclusion in the Pratyekabuddhayāna. [F.169.a] It is knowledge of all the roots of virtue that are accumulated through the Mahāyāna. This is what is known as *the bodhisatva's analytical ability in relation to objects*.

- 11.73 “Moreover, analytical ability in relation to objects means relying on the meaning. It is to regard the actual nature of all phenomena, and that alone, as the meaning that one should rely on. How is this to be done? All phenomena without exception are empty, and emptiness is the meaning of the object. All phenomena without exception are free from attributes, and being free from attributes is the meaning of the object. All phenomena without exception are free from aspirations, and being free from aspirations is the meaning of the object. All phenomena without exception are dispersed, and being dispersed is the meaning of the object. All phenomena without exception have no being, no life force, and no person, and having no person is the meaning of the object. Realizing that this is what phenomena are like is what is known as *analytical ability in relation to objects*. To teach this meaning is to teach the impossible. It is to teach the imperishable. Analytical ability points out the meaning that has been realized. It is what the lords, the buddhas, confirm and rejoice in. It is real, essential, and nothing else. It is well founded on wisdom. It is completely irreproachable. This is what is known as *the bodhisatva’s analytical ability in relation to objects*.
- 11.74 “What is analytical ability in relation to phenomena? It is the knowledge of how to relate to mental objects. With respect to the wholesome and the unwholesome, the reproachable and the irreproachable, the defiled and the undefiled, the worldly and the transcendent, the conditioned and the unconditioned, the corrupt and that which is conducive to purification, and cyclic existence and nirvāṇa, it is the knowledge that sees these as the same from the perspective of the totality of phenomena, it is the knowledge of sameness from the perspective of awakening, and it is the knowledge of sameness inherent in the elements. This is what is known as *analytical ability in relation to phenomena*.
- 11.75 “Furthermore, analytical ability in relation to phenomena [F.169.b] is the knowledge that is able to relate to a mind that is acting out of desire. It can relate to acts of constructed desire, acts of strong desire, acts of weak desire, acts of unyielding desire, [MS.122.a] acts of desire in the past,¹²⁶ acts of desire that seem to have no end, and acts of desire that arise due to conditions in the present. It can relate to the acts of desire of sentient beings whose desire is directed inward and who have no desire directed outward, those whose desire is directed outward and who have no desire directed inward, those who have no desire directed inward and have no desire directed outward, those who have desire directed both inward and outward, those who have desire for form but no desire for sound, those who have desire for sound but no desire for form, those who have desire for neither sound nor form, those who have desire for both sound and form, those who have no desire for smell, those who have desire for smell but no desire for

touch, those who have desire for touch but no desire for taste, those who have desire for taste but no desire for form, and those who have desire for form but no desire for smell. In this way, then, there are twenty-one thousand ways of relating to acts of desire, twenty-one thousand ways of relating to acts of anger, twenty-one thousand ways of relating to acts of confusion, and twenty-one thousand ways of relating to acts that are a combination of these. This knowledge is a knowledge that can relate to the mind that acts in these eighty-four thousand different ways. It is the knowledge that can steer one onto the right course. It is the knowledge of how to teach neither too much nor too little. It is the knowledge that goes beyond passion. It is the knowledge that can identify the kind of person one is teaching. It is the knowledge of how to teach in circumstances where it will not go to waste. This is what is known as *analytical ability in relation to phenomena*.

11.76 “What is analytical ability in relation to language? It is the knowledge that relates to all language as non-language. [F.170.a] It is the ability to teach the Dharma in the kind of language that is appropriate for sentient beings who have been born into the five states of existence—the language of gods, the language of nāgas, the language of yakṣas, the language of gandharvas, the language of kinnaras, the language of mahoragas, the language of human beings, or the language of nonhuman beings. This is what is meant by *analytical ability in relation to language*.

11.77 “Teachings must be structured in a suitable way. Teachings must make connections in a suitable way. Teachings must be committed to writing using suitable letters.

11.78 “Analytical ability in relation to language is to know the singular form of the word, to know the dual form of the word, and to know the plural form of the word. It is to know the feminine words, to know the masculine words, and to know the neuter words. It is to know concise expressions, to know elaborate expressions, and to know colloquial expressions. It is to know the past tense of the word, to know the future tense of the word, and to know the present tense of the word. It is to know what is implied by one syllable, and what is implied by many syllables. This is what is meant by *analytical ability in relation to language*.

11.79 “Moreover, analytical ability in relation to language is such that there are no mistakes, there is no repetition, and there is no haste. There is clarity.¹²⁷ It yields expressions that help clarify the meaning of things. It is language that will please any assembly. It is varied and profound, and it reveals profound meaning. It is adorned with both the relative and the ultimate truth. It is

based on the knowledge of what one sees with one's own mind. It is confirmed by the buddhas. It delights all sentient beings. This is what is known [MS.122.b] as *analytical ability in relation to language*.

11.80 "What is the bodhisatva's analytical ability in relation to eloquence? It is elegant expression. It is statements delivered in a flexible manner. It is teaching without taking a break. It is being agile in one's eloquence. It is being swift and mobile in one's eloquence. It is being unencumbered in one's eloquence. It is being able to address any question. It is eloquence that is never given up. It is unassailable eloquence. It is indisputable eloquence. It is eloquence that rejoices in the Dharma. It is eloquence that is founded on patience. It is profound eloquence. It is a multifaceted eloquence. It is being eloquent when talking about both the relative truth and the ultimate truth. It is eloquence that is founded on generosity, morality, patient acceptance, vigor, meditation, and wisdom. It is being eloquent about the foundations of mindfulness. It is proper renunciation. It is [F.170.b] the foundations of magical abilities. It is the faculties. It is the powers. It is the factors of awakening. It is the path. It is calm abiding and insight meditation. It is being eloquent about the knowledge of how to engage with all the liberative meditative states, the attainments of concentration, and the truths. It is being eloquent about all the paths. It is being eloquent about all the mental activity of sentient beings. It is an eloquence without unintelligent words. It is an eloquence without rough words. It is an eloquence without confused words. It is an eloquence without harsh words. It is an eloquence that uses tender words, pure words, liberating words, unimpeded words, pleasing words, words with correct syntax, words applied in a meaningful context, unimpaired words, sweet words, soft words, blameless words, and words praised by the noble ones. The Dharma is taught to other sentient beings and other people with words that lead to it being recognized in endless buddha fields, with a voice that sounds just like the melodious voice of Brahmā, and with eloquent expressions that are confirmed by the buddhas. Someone who follows these teachings on the Dharma will truly destroy suffering. This is what is known as *the bodhisatva's analytical abilities in relation to eloquence*.

11.81 "This is the bodhisatva's skill in eloquence, and a bodhisatva who is skilled in eloquence in these ways practices the perfection of wisdom. [B18]

11.82 "What is a bodhisatva's skilled approach to relying on things? There are four things bodhisatvas rely on. What are these four things they rely on? They rely on the meaning and not on the letter, on knowledge and not on consciousness, on the explicit meaning of the sūtras and not the implicit meaning, and on the Dharma itself and not on the person teaching it.

11.83 “Now, what is the meaning and what is the letter? *The letter* refers to involvement in mundane activities, while *the meaning* refers to a realization of the reality that transcends the world. [F.171.a] [MS.123.a] *The letter* refers to teachings on generosity, discipline, restraint, and contentment, while *the meaning* refers to teachings on being disciplined, on calm abiding, and on what is not new and has no precedent. *The letter* refers to the generally agreed-upon explanations of cyclic existence, while *the meaning* refers to accomplishing that which cannot be experienced. *The letter* refers to the well-known benefits of nirvāṇa, while *the meaning* refers to the state beyond constructions that is the complete nirvāṇa naturally present in phenomena. *The letter* refers to teaching according to the respective vehicles, while *the meaning* refers to the knowledge that realizes the Dharma of the single path. *The letter* refers to the teaching on not abandoning any sentient beings, while *the meaning* refers to the purity of the three spheres of existence. *The letter* refers to the teachings on disciplining one’s body, speech, and mind, as well as to taking up the training in its entirety, and the qualities of purification, while *the meaning* refers to the purity of unconditionality, not apprehending body, speech, or mind. *The letter* refers to teachings on the destruction of malice, harshness, anger, pride, haughtiness, and arrogance and on patient acceptance and gentleness, while *the meaning* refers to the attainment of a patient acceptance of the fact that phenomena are unborn. *The letter* refers to teachings on all the different ways of applying vigor with regard to the roots of virtue, while *the meaning* refers to vigor that is not based on striving after anything or leaving anything behind. *The letter* refers to teachings on the liberative meditative states and the attainments of concentration, while *the meaning* refers to the knowledge that lies in cessation. *The letter* refers to the root of wisdom, which is the ability to retain all learning, while *the meaning* refers to the object that is beyond description. *The letter* refers to the elucidation of the thirty-seven elements that are conducive to awakening, while *the meaning* refers to the manifestation of the fruits of these thirty-seven elements that are conducive to awakening. *The letter* refers to the elucidation of suffering, [F.171.b] its origin, and the path, while *the meaning* refers to the realization of cessation. *The letter* refers to the elucidation of the sequence that begins with ignorance and ends with aging and death, while *the meaning* refers to the cessation of ignorance, the cessation of aging and death, and the cessation of everything in between. *The letter* refers to teachings on the prerequisites of calm abiding and insight meditation, while *the meaning* refers to the knowledge of awareness and liberation. *The letter* refers to teachings given for those who act out of desire, anger, confusion, or a combination of them, while *the meaning* refers to the unperturbed liberation of the mind. *The*

letter refers to the elucidation of all obscurations, while *the meaning* refers to liberated unobscured knowledge. *The letter* refers to expressions of praise of the unlimited good qualities of the Three Jewels, while *the meaning* refers to the attainment of the actual state that is beyond desire, and the unconditioned good qualities of the Saṅgha. *The letter* refers to descriptions of the bodhisatva's training and his development of good qualities, from the time when the awakening mind first arose in him until the time when he sat on the seat of awakening, while *the meaning* refers to the perfect awakening of omniscient knowledge that takes place in the space of a single moment of thought. In short, whatever is included in the teachings of the eighty-four thousand collections of the Dharma is what is known as *the letter*, while the object that cannot be expressed by means of any kind of language, any syllables, or any letters, is the meaning.

11.84 “What are the sūtras that have an implicit meaning? They express the letter, and one should be careful to note that that is the way they present the matter. What are the sūtras that have an explicit meaning? [MS.123.b] They express the meaning, and one should be careful to recognize that that is the way they present the matter. They are known as *the sūtras that have an explicit meaning*.

11.85 “What about relying on the Dharma and not on the person teaching it? The implicit meaning is the meaning of the person, and it is not to be relied upon. The explicit meaning is the actual way of things just as they are, and this is to be relied upon. [F.172.a]

11.86 “These are the four things bodhisatvas rely on, and a bodhisatva, a great being, who is skilled in how to rely on these things practices the perfection of wisdom.

11.87 “What is the bodhisatvas' skilled approach to the letter? The bodhisatva is skilled in two things as he practices the perfection of wisdom. What are these two things? He is skilled in consciousness and he is skilled in knowledge.

11.88 “What is consciousness and what is knowledge in this context? *Consciousness* refers to the four modes of consciousness. What are these four modes of consciousness? They are the position consciousness takes when it is involved with form, along with the positions it takes when it is involved with feeling, perception, and mental conditioning. This is what is meant by *consciousness*. What is knowledge? It is a complete comprehension of the fact that the skandha of knowledge is not based in the five skandhas of grasping.¹²⁸ This is what is meant by *knowledge*.

11.89 “Furthermore, consciousness is to be conscious of the earth element, of the water element, of the fire element, and of the wind element. This is what is known as *consciousness*. Knowledge of the unbreakable totality of

- phenomena, the knowledge that is not based upon the four elements, is what is known as *knowledge*.
- 11.90 “Furthermore, what is known as *consciousness* is the cognitive experience of forms that are recognized by the eye; it is the cognitive experience of sounds that are recognized by the ear, smells that are recognized by the nose, tastes that are recognized by the tongue, physical objects that are recognized by the body, and mental objects that are recognized by the mind. This is what is known as *consciousness*. Relying on the knowledge where the internal sense fields have come to rest and where there is no movement toward the outer sense fields, where there is no attempt to reach anything, is what is known as *knowledge*.
- 11.91 “Furthermore, what we call *consciousness* is the conscious experience that arises from the object [F.172.b] and the conscious experience that arises from conceptions. This is what is known as *consciousness*. When there is no grasping, no conceit, no ideation, and no bewilderment, that is what is known as *knowledge*.¹²⁹
- 11.92 “Furthermore, consciousness relates to phenomena that are within the sphere of the conditioned, and consciousness cannot approach the unconditioned. Understanding the unconditioned is knowledge.
- 11.93 “Furthermore, consciousness is based on arising and ceasing. That which does not arise, does not cease, and does not remain—this is knowledge.
- 11.94 “Which sūtras are those of explicit meaning, and which sūtras are those of implicit meaning? Those sūtras that provide access to the path are known as *implicit*. Those sūtras that provide access to the fruits of the path are known as *explicit*. Those sūtras that bring out the relative truth are known as *implicit*. Those sūtras that indicate the ultimate truth are known as *explicit*.
- 11.95 “Furthermore, those sūtras that deal with the processes of action are known as *implicit*. Those sūtras that provide instructions for the elimination of action and the vices are known as *explicit*.
- 11.96 “Furthermore, those sūtras that provide instructions that explain the corruptions are known as *implicit*. [MS.124.a] Those sūtras that provide instructions for cleansing and purification are known as *explicit*. Those sūtras that inspire weariness with cyclic existence are known as *implicit*. Those sūtras that do not have recourse to a distinction¹³⁰ between cyclic existence and nirvāṇa are known as *explicit*. Those sūtras that teach by means of a variety of words and expressions are known as *implicit*. Those sūtras that are profound, difficult to see, and difficult to fathom are known as *explicit*. Those sūtras that are greatly elaborate in order to delight the minds of sentient beings are known as *implicit*. Those sūtras that use only a few words and phrases in order to inspire reflection are known as *explicit*. [F.173.a]

- 11.97 “Furthermore, those sūtras that use a variety of terms, such as *self, being, life force, person, soul, human being, man, someone who acts, or someone who experiences*, describing the absence of agent as the presence of an agent, are known as *implicit*. Those sūtras that teach by means of emptiness, freedom from attributes, freedom from aspirations, the unarisen, the unborn, nonoccurring, nonbeing, no person, and freedom from the three times are known as *explicit*.
- 11.98 “What is meant by *Dharma* and what is meant by *the person teaching it*? Applying oneself to any *Dharma* teaching while maintaining a view of the person is what is known as *relying on the person*. That the true state of things concerning the entity of a person, that it is in fact based on wrong view, is the totality of phenomena—that is what is known as *the Dharma*.¹³¹
- 11.99 “Furthermore, saying, ‘a person, a common person, a common outstanding person, a person who follows his conviction, a person who follows the *Dharma*, a person on the eighth-lowest stage, a person who is a stream enterer, a person who is a once-returner, a person who is a non-returner, a person who is an arhat, a person who is a pratyekabuddha, a person who is a bodhisatva, or a person who takes birth in the world for the benefit of the many, for the happiness of the many, for the love of the world, and for the welfare, benefit, and happiness of a great host of beings, of gods and men, and becomes a tathāgata, arhat, fully accomplished buddha’—using the term *person* in all these ways, the tathāgata uses the relative truth in order to engage with sentient beings and to teach them. It is said, though, that those who have any manifest attachment to these concepts have nothing to rely upon. In order to provide them with something to rely upon the Lord said, ‘Rely on the *Dharma* itself and not on the person teaching it.’
- 11.100 “What, then, is the *Dharma* itself? It is that which is unchanging; that which is not a fabrication; that which is not created; that which is not modified; that which does not remain; that which has no foundation; that which has no root; that which is complete sameness; [F.173.b] that which is the same as sameness, the same as non-sameness, and the same as both sameness and non-sameness; that which is nonconceptual; that which is free from application; [MS.124.b] that which is definitive;¹³² that which is not attained;¹³³ and that which is the complete absence of anything that could be characterized as an autonomous nature. This is what is known as *the Dharma itself*.
- 11.101 “Those who rely on the *Dharma* itself in this way, and who do not put their trust in the elements, have entered the door to the path of the *Dharma*. For them, all phenomena¹³⁴ become just like the *Dharma* itself, and any

phenomenon can then be used as a support. This is what is known as *the four things bodhisatvas rely on*, and the bodhisatva who is skilled in relying on these things practices the perfection of wisdom.

11.102 “What is the bodhisatva’s skilled approach to accumulation? There are two things bodhisatvas accumulate. What are these two things? They are merit and knowledge. What is the accumulation of merit? It is the item of merit that is created through generosity, the item of merit that is created through morality, and the item of merit that is created through meditative cultivation. It is to remain in a mental state of love and to get involved out of compassion. It is to apply oneself to all the roots of virtue and to confession of one’s own evils and those of others. It is the item of merit that is created through rejoicing in all the roots of virtue of all sentient beings throughout the three times, of all those who are learning and who have no more to learn, of all pratyekabuddhas, of those who are newly committed, of those who are engaged in practice, of those whose progress is irreversible, and of those who have only one birth remaining, the item of merit that is created through rejoicing in those who have committed themselves, the lords, the buddhas, of the past, the future, and the present. It is the item of merit created through requesting the Dharma from all the buddhas and all the noble ones. It is the item of merit created through dedicating all one’s roots of virtue to awakening. It is to inspire the arising of the mind of awakening in all those in whom the mind of awakening has not yet arisen. [F.174.a] It is to teach the path of the perfections to those in whom the mind of awakening has arisen, and to collect material wealth for the poor. It is to provide medicine for sick, to treat them with respect, and to accept those who are in a wretched state with no hesitation. It is to not conceal one’s failings and to confess what one has done wrong. It is to serve and revere, in many different ways, the lords, the buddhas, of the present who have reached final nirvāṇa. It is to respect the gurus and preceptors as spiritual friends. It is to search vigorously for the priceless, invaluable teachings. It is to show affection for those who preach the Dharma and to still thirst to listen to the Dharma even after one has traveled for a hundred yojanas. It is to teach the Dharma without any thought of material gain. It is to serve one’s parents. It is to show gratitude. It is to be grateful. It is to have no regrets and to not be satisfied with the merit one has accrued. It is to guard one’s physical conduct and not act in a hypocritical manner. It is to guard one’s speech and not speak in a hypocritical manner. It is to guard one’s mind and not think hypocritical thoughts. It is to establish monuments in honor of tathāgatas, which brings one as much merit as is possessed by Brahmā. It is to perform boundless acts of worship that lead one to attain the perfect characteristics [MS.125.a] and to gather the accumulations of various roots of virtue that lead one to attain the

perfect characteristics. It is to ornament one's body with the absence of conceit. It is to ornament one's speech with the relinquishment of all wicked speech. It is to ornament the mind with an unimpeded intellect. It is to ornament the buddha realms with acts of transformation by using one's superior abilities. It is to ornament the qualities of the Dharma with the purity of knowledge. It is to ornament assemblies with abstention from slander, harsh words, and divisive talk. It is to ornament the Dharma of nonattachment by upholding the Dharma. [F.174.b] It is to contribute to the presentation of Dharma not being ruined by offering encouragement that brings delight. It is to provide effective teachings by removing obscurations and hindrances and by listening to the Dharma respectfully. It is to ornament the tree of awakening by offering groves and to ornament the seat of awakening by not relinquishing the mind of awakening, the mind that precedes all roots of virtue. It is to purify birth and death by not objectifying actions and the vices. It is to have a hand of wealth by giving away all one's precious valuable objects and to make one's wealth inexhaustible by increasing it through the inexhaustible act of dedicating.

11.103 "He displays no angry demeanor, and so he enjoys the open hearts, smiling faces, and pleasant conversation of all sentient beings. He radiates the same light on all sentient beings, and so he attains the adornment of sameness. He does not leave those who lack learning in darkness and emits an array of light. His morality and his merit prosper, and so his births become pure. He does not present arguments to try to excuse his failures, and so the womb is purified. He maintains the purity of the ten wholesome forms of conduct, and so he is reborn as a god or a human being. He observes all the guidelines, and so he attains unfaltering determination. He is not a teacher who holds back any teachings, and so he becomes a lord of the Dharma. His motivation is pure and excellent, and so the whole world becomes available to him. He does not settle for limited forms of conduct but places his confidence in the vastness of the Dharma. By not abandoning the mind of omniscience, he takes up all meritorious kinds of action. Impelled by faith, he perfects the seven kinds of riches. He honors his previous commitments, and so he does not deceive anyone in the world. He perfects the wholesome forms of conduct, and so he perfects all the teachings of the Buddha. This is what is known as *the bodhisatva's skilled approach to accumulation*.

11.104 "What is the bodhisatva's skilled approach to the accumulation of knowledge? Knowledge comes about on the basis of a particular cause, and there are different causes and conditions through which knowledge is attained. What are these causes? [F.175.a] What are these conditions? They are to have a strong desire to search for the Dharma; to follow a friend who

has attained knowledge; to rely on the knowledge of buddhas and not to rely on the knowledge of śrāvakas or pratyekabuddhas; to not to entertain any pride with respect to these things; and to have affection for one's guru, to have affection for one's teacher.

11.105 "When his spiritual friends have concluded that he has the necessary motivation, they will not withhold any instructions in knowledge. When they see that he is a suitable vessel for it, they will not hesitate to teach him the Dharma attentively. When he learns the Dharma in this way, he applies himself to accumulating the Dharma, and someone who applies himself to accumulating the Dharma is someone who applies himself to accumulating knowledge.

11.106 "What does it mean to apply oneself to accumulating the Dharma? It is to have few possessions, to have few tasks, and not to be overly talkative,¹³⁵ to be of few words. [MS.125.b] It is to maintain the practice of staying awake late at night and rising early in the morning. It is to reflect on the meaning of what one has encountered, to search more and more deeply for it, and to keep one's mind free from confusion. It is to cast off one's obscurations, to know how to resolve one's failures, to be without regret, to not be overwhelmed, and to maintain solid progress. It is to delve into the Dharma, to be open to the Dharma, to be inclined toward the Dharma, and to be diligent in the Dharma. It is to always act as if one's clothes and hair were on fire. It is to search for knowledge and to remain in that very state. It is to not be lax and to not abandon one's regular practice. It is to seek seclusion, to isolate oneself from society, to enjoy solitude, to reflect on the joys of retreat, and to delight in the noble family. It is to never stray from pure conduct, to find pleasure and satisfaction in the joyful Dharma, to not honor the sayings of the materialists, and to not lose one's focus on the search for the transcendental Dharma. It is to have realization that is true to the meaning, to have a mind that remains loyal to the path, to keep firmly to one's conviction, and to maintain an understanding of conditions. It is to ornament oneself with conscience and moral sensitivity, [F.175.b] to be in harmony with the realization of the Buddha, to have rid oneself of ignorance, to have cleared away the veil of ignorance and delusion, and to have purified the eye of wisdom. It is to have a perfectly pure intellect, to have a broad intellect, to have an intellect that is not narrow, and to have an intellect that makes clear distinctions. It is to have the knowledge that sees directly, to have good qualities that are not dependent on others, to not be conceited about one's own good qualities, and to recognize the good qualities of others. It is to perform good actions, to not obstruct the ripening of the fruits of one's previous actions, and to understand the purification of actions. This is what is known as *the accumulation of knowledge of the bodhisatva, the great being*.

- 11.107 “Furthermore, when it comes to the accumulation of knowledge, there are four kinds of generosity: providing teachers of the Dharma with birch bark, reed pencils, ink, and books; providing teachers of the Dharma with various kinds of seats for teaching the Dharma; providing teachers of the Dharma with all kinds of gain, honor, and praise; and providing teachers of the Dharma with unfeigned praise to encourage them in the Dharma. These are the four kinds of generosity that enable the accumulation of knowledge.
- 11.108 “There are four kinds of protection that enable the accumulation of knowledge. What are these four kinds of protection? They are protecting the bodies of the teachers of the Dharma, protecting their wholesome conduct, protecting them as they travel through different regions and countries, and protecting the things that aid them. These are the four kinds of protection.
- 11.109 “There are four kinds of support that enable the accumulation of knowledge. What are these four kinds of support? They are supporting the teachers of the Dharma with the Dharma, supporting their knowledge, supporting them with material objects, and supporting their awakening.
- 11.110 “There are five powers that enable the accumulation of knowledge. What are these five powers? They are the power of faith that comes from conviction, the power of vigor that comes from one’s search for learning, the power of mindfulness that comes from one’s recollection of the mind of awakening, the power of concentration that comes from one’s contemplation of the Dharma of sameness, and the power of wisdom that comes from the power of learning. These are the five powers that enable the accumulation of knowledge. [F.176.a]
- 11.111 “There are four kinds of discipline that enable the accumulation of knowledge. What are these four kinds of discipline? They are the discipline of honoring the Dharma, the discipline of seeking the Dharma, the discipline of reflecting on the Dharma, and the discipline of dedicating oneself to awakening. These are the four kinds of discipline that enable the accumulation of knowledge.
- 11.112 “There are four kinds of patient acceptance that enable the accumulation of knowledge. What are these four kinds of patient acceptance? They are to patiently endure verbal abuse and unpleasant remarks in one’s eager pursuit of the Dharma, to patiently endure wind, sun, cold, heat, hunger, and thirst in one’s eager pursuit of the Dharma, to obey one’s teachers and preceptors in one’s eager pursuit of the Dharma, [MS.126.a] and to accept the teachings on emptiness, freedom from attributes, and freedom from aspirations in one’s eager pursuit of the Dharma. These are the four kinds of patient acceptance that enable the accumulation of knowledge.

- 11.113 “There are four kinds of vigor that enable the accumulation of knowledge. What are these four kinds of vigor? They are vigor in learning, vigor in remembering, vigor in teaching, and vigor in making progress. These are the four kinds of vigor that enable the accumulation of knowledge.
- 11.114 “There are four aspects of meditation that enable the accumulation of knowledge. What are these four aspects of meditation? They are dwelling in seclusion, delighting in solitude, pursuing knowledge and the superior abilities, and engaging with the knowledge of the Buddha. These are the four aspects of meditation that enable the accumulation of knowledge.
- 11.115 “There are four manifestations of wisdom that enable the accumulation of knowledge. What are these four manifestations of wisdom? They are not ending up in annihilation, not insisting on permanence, not refuting dependent origination, and being favorably disposed to the lack of self. These are the four manifestations of wisdom that enable the accumulation of knowledge. [F.176.b]
- 11.116 “There are four things that enable the accumulation of the knowledge of skillful means. What are these four things? They are being in harmony with the world, being in harmony with the sūtras, being in harmony with the Dharma, and being in harmony with knowledge. These are the four things that enable the accumulation of the knowledge of skillful means.
- 11.117 “There are four ways to engage with the knowledge of the accumulations of the path. What are these four ways? They are the path of the perfections, the path of the elements that are conducive to awakening, the eightfold path, and the path that leads to the knowledge of omniscience. These are the four ways to engage with the knowledge of the accumulations of the path.
- 11.118 “There are four kinds of thirst that enable the accumulation of knowledge. What are these four kinds of thirst? They are thirst for learning, thirst for teaching, thirst for investigation, and thirst for knowledge. These are the four kinds of thirst that enable the accumulation of knowledge.
- 11.119 “Furthermore, the accumulation of knowledge is being in harmony with all sentient beings and being in harmony with all buddha fields. It should be noted that the accumulation of knowledge follows from generosity. It should be noted that the accumulation of knowledge follows from morality, patient acceptance, vigor, meditation, wisdom, love, compassion, empathetic joy, and equanimity. Why is this? Any task a bodhisatva undertakes rests on knowledge, is preceded by knowledge, and is supported by knowledge. As it is based on knowledge, it becomes a support for omniscience. No māras are able to penetrate it. One attains the blessings of the buddhas. One reaches the knowledge of omniscience.

- 11.120 “This is the bodhisatva’s accumulation of merit and his accumulation of knowledge, and with skill in these two kinds of accumulation, the bodhisatva, the great being, practices the perfection of wisdom. [F.177.a]
- 11.121 “What is the bodhisatvas’ skilled approach to the foundations of mindfulness? There are four foundations of mindfulness to cultivate. What are these four foundations of mindfulness? [MS.126.b] They are using the body to cultivate mindfulness by observing the body, using feelings to cultivate mindfulness by observing feelings, using the mind to cultivate mindfulness by observing the mind, and using phenomena to cultivate mindfulness by observing phenomena.
- 11.122 “How does one use the body to cultivate mindfulness by observing the body? Śāriputra, a bodhisatva dwells using his body to observe his body. He contemplates what the body used to be like, how the body will end up, and what the body is like in the present, ‘Alas, this body arises from delusion. It originates from causes and conditions. It is helpless, passive, ownerless, and cannot be kept. External things like grass, bushes, herbs, and forests come about on the basis of causes and conditions. They are ownerless, and they cannot be kept, and this body is just the same. It is like grass, plaster, wood, dirt, or a statue. It consists of the skandhas, the elements, and the sense fields. It is empty of a self, of an owner, of permanence, of stability, of durability, of anything that does not change. There is no ownership to be found in this body. Nonetheless, by using this insubstantial body, we can find something of substance. What is this? It is the body of the tathāgata. With the body of the tathāgata we will attain the Dharma body, the vajra body, the unbreakable body, the body of firmness, the body that is distinguished throughout the whole of the threefold world. Even though this body of mine is defiled by many faults, it can still be used to attain the body of the tathāgata, which is free from all faults.’
- 11.123 “Impelled by this thorough investigation, he maintains his body that is based on the principal elements, and being conscious of the benefits of doing so, he thinks, [F.177.b] ‘I will let this body expire if that will be of any use to sentient beings. The four principle external elements—the earth element, the water element, the fire element, and the wind element—act as sustenance for sentient beings in various different ways, by means of various different kinds of objects, in many ways, using many kinds of tools. They can be used in various different ways. In just the same way, may this bundle of mine, which consists of the four principal elements, act as sustenance for sentient beings in various different ways, by means of various different kinds of objects, in many ways, using many kinds of tools. May it be used in various different ways.’ The impermanence of the body is evident to him, yet birth, death, and rebirth do not leave him feeling dejected.

The suffering of the body is evident to him, yet he does not let the suffering of the body bring him down. It is evident to him that the body has no self, yet in order to bring sentient beings to maturity, he does not allow himself to become dejected. The peacefulness of the body is evident to him, yet the peacefulness of the body does not leave him apathetic. The emptiness of the body and the isolation of the body is evident to him, yet he does not fall into the views of an isolationist.

11.124 “He dwells on the body and observes the body, and he does not find any essence or substance to it. He dwells on the internal body and observes the body, and he does not allow room for the vices to remain inside him. He dwells on the external body and observes the body, and he does not remain connected to the external vices. Having freed his body from the corruptions, his bodily actions are purified. His purified body [MS.127.a] attains the physical ornaments of the characteristics, and his ornamented body attracts the recognition of gods and men. This is how the bodhisatva uses the body to cultivate mindfulness by observing the body.

11.125 “How does one use feelings to cultivate mindfulness by observing feelings? [F.178.a] The bodhisatva will think, ‘Any feeling whatsoever one may have is suffering.’ With this insight into feelings he can experience pleasant feelings with an understanding of knowledge, an understanding of wisdom, and an understanding of means, and not pursue the tendency toward attachment. When he experiences painful feelings, he develops great compassion for all those born into lower states of existence, and he does not pursue the tendency toward anger. When he experiences feelings that are neither painful nor pleasant, he experiences feelings that are neither painful nor pleasant, but he nonetheless does not pursue the tendency toward ignorance. He pays attention to his feelings with mindfulness, and whether he experiences feelings that are pleasant, feelings that are painful, or feelings that are neither pleasant nor painful, his view is free from these feelings. He takes it upon himself to understand and alleviate the feelings of all sentient beings: ‘These sentient beings do not know how to be free from their feelings. They are overjoyed by pleasant feelings, distressed by painful feelings, and indifferent to feelings that are neither painful nor pleasant. How sad! As we have alleviated all feelings by applying wisdom and knowledge when we experience feelings and have combined this with the application of skillful means and great compassion, we will take it upon ourselves to instruct them in the Dharma so that all the feelings of these sentient beings may be alleviated.’

11.126 “Why is it that we call them *feelings*? A feeling that is combined with understanding leads to pleasure, while a feeling that is combined with a lack of understanding leads to pain. What does it mean to combine a feeling with

understanding? It means that there is nothing there that feels—no self, no being, no life force, and no person. Feeling is attachment. Feeling is appropriation. Feeling is grasping. Feeling is misunderstanding. Feeling is conceptualization. Feeling is the tendency to see. Feeling is the perceptions of the eye, and so forth, up to and including the perceptions of the mind. Feeling is the perception of form, [F.178.b] and so forth, up to and including the perception of mental objects. Feeling is what arises from contact with the eye, feelings that are referred to as either painful, pleasant, or neither painful nor pleasant. Internal and external phenomena can be added here as before. Feeling is what arises from contact with the mind, feelings that are referred to as either painful, pleasant, or neither painful nor pleasant.

11.127 “Moreover, feeling can be enumerated: Feeling is singular; it is the perception of a single mental event. Feeling is twofold; it is the internal and the external. Feeling is threefold; it is the perception of the past, the perception of the future, and the perception of the present. Feeling is fourfold; it is the perception of the four elements. Feeling is fivefold; it is to conceive of the five skandhas. Feeling is sixfold; it is the idea of the six sense fields. Feeling is sevenfold; it is the seven states of consciousness. Feeling is eightfold; it is the eight mistaken kinds of engagement. Feeling is ninefold; it is the nine abodes of sentient beings. Feeling is tenfold; it is [MS.127.b] the ten wholesome forms of conduct. This enumeration could be continued.

11.128 “Everything is feeling. Any kind of object or mental process will be experienced as feeling. This is why it is said that there are immeasurably many sentient beings with immeasurably many kinds of feelings, and the bodhisatva who dwells with feelings and observes his feelings develops the knowledge of how the feelings of all sentient beings arise, remain, and cease. This is the knowledge of the feelings of all sentient beings, of wholesome and unwholesome feelings. This is what is known as *the bodhisatva’s foundation of mindfulness that involves observing feelings*.

11.129 “Now, how does the bodhisatva practice the foundation of mindfulness of the mind by observing the mind? The bodhisatva is not absent-minded but is careful, conscientious, and undistracted, and he reflects carefully: ‘The mind appears and then disperses and dissolves. It does not remain. It does not dwell inside, [F.179.a] nor does it proceed to anywhere outside. The initial thought that I gave rise to has vanished. It has disappeared. It has changed. It is not situated in any particular place. It is not facing in any particular direction. It cannot be ascertained. The thought that led to a root of virtue being established has vanished. It has disappeared. It has changed. It is not situated in any particular place. It is not facing in any particular direction. The mind that is dedicated to awakening essentially has no characteristics. The mind cannot know the mind. The mind cannot see the mind. The mind

cannot experience the mind. What, then, is this mind? Is it that through which I will realize unsurpassed perfect awakening? There is no relationship between the mind of awakening and the mind of the roots of virtue. There is no relationship between the mind of the roots of virtue and the mind that is dedicated to awakening. There is no relationship between the mind that is dedicated to awakening and the mind of awakening or the mind of the roots of virtue.' In this way he reflects with no discomfort, with no fear, without becoming afraid.

11.130 "He also thinks, 'Dependent origination is a profound topic. Causes and their effects do not fail to take place. If the actual state of mind represented an inherent nature of the mind, then the dependence of all phenomena on causes and conditions would be useless, dysfunctional, and powerless. What one wishes for is what one accomplishes, so I will apply myself to what should be accomplished. I will not let this actual state of the mind wither. What is the actual state of the mind, and what is it that is accomplished? The mind is like an illusion; there is no one here who gives. This is the actual state of the mind. Still, when all notions of ownership have been done away with and been transformed into the ornament that is the accomplishment of a buddha field, something has been accomplished. The mind is like a dream; it is characterized by being pacified. This is the actual state of the mind. Still, when one has accumulated all morality and training and transformed it into the superior ability of swiftness,¹³⁶ something has been accomplished. The mind is like a mirage, entirely transient. That is the actual state of the mind. Still, [F.179.b] when the gentle power of patience has been transformed into the accomplishment that adorns awakening, one has accomplished something. The mind is like the reflection of the moon in a pond, completely disconnected. This is the actual state of the mind. Still, when all one's efforts have been transformed into that which fulfills all the teachings of the Buddha, one has accomplished something. The mind is ungraspable; it cannot be seen. This is the actual state of the mind. [MS.128.a] Still, when all the liberative meditative states, the attainments of concentration, have been transformed into the concentration of the Buddha, something has been accomplished. The mind is formless; it is imperceptible, unobstructable, and uncognizable. This is the actual state of the mind. Still, when the knowledge of all the various questions that can be raised has been transformed into the perfect knowledge of the Buddha, something has been accomplished. The mind arises in response to various objects. This is the actual state of the mind. Still, when the object of a root of virtue is brought into contact with the mind, one has accomplished something. The mind does not arise without a cause. This is the actual state of the mind. Still, when the mind that is the cause of the elements that are conducive to awakening has been

engendered, something has been accomplished. The mind does not arise without any influence. This is the actual state of the mind. Still, when the mind is brought under the influence of the Buddha, something has been accomplished.’ This, Śāriputra, is how the bodhisatva practices the foundation of mindfulness of the mind by observing the mind. As he dwells on the mind and observes the mind, he steers his mind so that he attains the superior abilities. When he has attained the superior abilities, he is able to know all minds by means of one mind, and with this knowledge he teaches the Dharma of the true nature of the mind.

11.131 “Moreover, as he dwells on the mind and observes the mind, the bodhisatva steers his mind so that he attains great compassion. When he has attained great compassion, he will not tire until all sentient beings have been brought to maturity. As he dwells on the mind and observes the mind, he does not maintain an attitude of wanting to eliminate the mind, of wanting to shut the mind off, [F.180.a] but instead he develops a desire to relate to the workings of cyclic existence. With the knowledge that comes from paying attention to the mind, he arrives at certainty about the fact that there is no birth and no origination, and dwelling in the Dharma in this way, he does not fall to the level of a śrāvaka or a pratyekabuddha. There will still be some clinging to the stream of thoughts as long as he has not developed all the qualities of a buddha, but with the wisdom that arises in that one moment when these qualities are present, unsurpassed perfect awakening is attained. This, Śāriputra, is how the bodhisatva practices the foundation of mindfulness of the mind by observing the mind.

11.132 “Now, Śāriputra, how does the bodhisatva practice the foundation of mindfulness of phenomena by observing phenomena? Śāriputra, the bodhisatva sees phenomena with the wisdom eye of the noble ones, and he does not become confused by them, even temporarily, while on his way to the seat of awakening. When he dwells observing phenomena in this way, he does not perceive any phenomena, however small, that escape emptiness, that escape freedom from attributes, that escape freedom from aspirations, that escape freedom from origination, that escape freedom from arising, that escape freedom from being conditioned, or that escape freedom from an entity. He does not perceive any phenomena, however small, that escape dependent origination. When he dwells in this observation of phenomena, the bodhisatva perceives truth, and not untruth.

11.133 “What is truth? It is the fact that there is no self, no being, no life force, and no person. This is what is known as *truth*. What is untruth? It is the view that there is a self, a being, a life force, or a person. It is the view of annihilation, the view of permanence, the view of existence, and the view of nonexistence. This is what is known as *untruth*. Thus, Śāriputra, all phenomena are true,

[F.180.b] and all phenomena are untrue. How so? When one understands emptiness, freedom from attributes, and freedom from aspirations all phenomena are true. If one tends to think in terms of *me* and *mine*, all phenomena are untrue. When the bodhisatva dwells on phenomena and observes phenomena, he does not perceive any phenomena [MS.128.b] that are anything other than the qualities of the Buddha, that do not lead to awakening, that do not lead to buddhahood, that do not lead to the path, that do not lead to liberation, and that do not lead to release. Because he sees all phenomena as release, he attains the kind of great compassion that is called *unhindered*. He comes to the conclusion that the corruptions of all sentient beings are made up. He reflects, 'They are not connected with the vices—they are beyond the vices.' How so? Because they genuinely engage with the explicit meaning of things, they do not accumulate the vices, they do not heap them up, and awakening comes about through this realization. The true nature of vices is the true nature of awakening, and the true nature of awakening is the true nature of vices. If one bears in mind that this is the way things are, then one does not, in fact, keep focus or place one's mindfulness on anything at all. This is the very state of knowing the way things actually are, and this is why the totality of phenomena is referred to as *the very state of things*. The constant state of the totality of phenomena is the constant state of the element of beings, and the constant state of the element of beings is the constant state of the element of space. This is why it can be said that all phenomena are like space. The bodhisatva who dwells on phenomena and observes phenomena relies upon the truth of the Buddha, and in this he is in fact relating to all phenomena as the truth of the Buddha. He develops the knowledge of destruction, but he does not attain the destruction of the unconditioned. [F.181.a] He attains the knowledge of nonarising, but he still takes birth because of his concern for sentient beings, while not abandoning his ultimate goal of nonbirth.

11.134 *"The foundation of mindfulness of phenomena implies maintaining this mindfulness of all phenomena. It implies maintaining mindfulness of all the designations of phenomena without exception, which are related to the teachings of śrāvakas, pratyekabuddhas, and buddhas, and not forgetting them or becoming confused about them until one has reached the final goal. There are an infinite number of presentations of what we call the foundation of mindfulness of phenomena by observing phenomena. There is no limit to its scope. It comprises all the teachings of the Buddha and has the potential to delight all sentient beings, to overcome all māras, and to arrive at self-arisen realization. This, Śāriputra, is how the bodhisatva practices the foundation of mindfulness of phenomena by observing phenomena.*

- 11.135 “These are what are known as *the four foundations of mindfulness*, Śāriputra, and the bodhisatva who is skilled in these four foundations of mindfulness practices the perfection of wisdom.
- 11.136 “What is the bodhisatvas’ skilled approach to the factors of awakening? There are seven factors of awakening for the bodhisatvas. What are these seven factors? They are the factor of perfect awakening of mindfulness, the factor of perfect awakening of examining the Dharma, the factor of perfect awakening of vigor, the factor of perfect awakening of joy, the factor of perfect awakening of calm, the factor of perfect awakening of concentration, and the factor of perfect awakening of equanimity. These, Śāriputra, are the bodhisatvas’ seven factors of awakening.
- 11.137 “What is the factor of perfect awakening of mindfulness? The mindfulness through which phenomena are understood, penetrated, analyzed, investigated, discerned, and examined is the mindfulness that leads to the realization of the essential characteristic of the true nature of phenomena. [F.181.b] What is the knowledge of the essential characteristic of the true nature of phenomena? It is that all phenomena are empty of any essential characteristics of their own. Absorbing this kind of mindfulness is what is known as *the factor of perfect awakening of mindfulness*.
- 11.138 “What is the factor of perfect awakening of examining the Dharma? It is the knowledge of how to examine the eighty-four thousand collections of teachings. The teachings should be examined in an appropriate way: those of explicit meaning according to the explicit meaning, [MS.129.a] those of implicit meaning according to the implicit meaning, those of relative meaning according to the relative meaning, those of ultimate meaning according to the ultimate meaning, designations according to designations, and ascertainment according to ascertainment. To examine the Dharma in this way is what is known as *the factor of perfect awakening of examining the Dharma*.
- 11.139 “What is the factor of perfect awakening of vigor? It is to take joy in this very examination of the Dharma. It is to be calm, concentrated, and equanimous. It is to possess a firm grasp of knowledge, of the power of delight, and of fortitude. It is unyielding determination, stamina, and not shying away from responsibility. It is to apply vigor in order to realize the path. This is what is known as *the factor of perfect awakening of vigor*.
- 11.140 “What is the factor of perfect awakening of joy? It is to take joy in the Dharma, to delight in the Dharma, and to be inspired by the Dharma in a way that brings clarity and removes despondency, an irrepressible joy that leaves the body and the mind at peace and that removes the corruptions. This is what is known as *the factor of perfect awakening of joy*.

- 11.141 “What is the factor of perfect awakening of calm? It is physical calm, mental calm, the calming of corruptions, the absence of the hindrances, and the settling of the mind on an object of concentration. [F.182.a] This is what is known as *the factor of perfect awakening of calm*.
- 11.142 “What is the factor of perfect awakening of concentration? A mind that is settled can attain knowledge of phenomena, while a mind that is not settled cannot. A mind that is settled can attain awakening with respect to phenomena, while a mind that is not settled cannot. It is not the abandoning of the impediments of ingrained views that leads to perfect awakening, but rather the sameness of phenomena, the state of absorption in phenomena. This is what is known as *the factor of perfect awakening of concentration*.
- 11.143 “What is the factor of perfect awakening of equanimity? It is to not adopt an attitude toward things that is either cheerful or depressed. It is to not be carried away by worldly phenomena. It is to remain unmoved by states of elation and dejection, to remain undisturbed by them, not to allow oneself to be interrupted by them, not to be carried away by them, and not to be angered by them, but rather to abide by the noble path. This is what is known as *the factor of perfect awakening of equanimity*.
- 11.144 “In this way, Śāriputra, the bodhisatva who is skilled in these seven factors of awakening practices the perfection of wisdom. [B19]
- 11.145 “What is the bodhisatvas’ skilled approach to the path? The path of the bodhisatvas has eight aspects. What are these eight aspects of the path? They are right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This is what is known as *the eightfold path of the bodhisatvas*.
- 11.146 “What is right view? It is a noble view that is removed from what is worldly. It is not derived from a view of a self, a view of a being, a view of a life force, or a view of a person. It is not derived from the view of annihilation or permanence, of existence or nonexistence. It is not derived from a view of wholesomeness or unwholesomeness, and so forth. [F.182.b] It is not derived from a view of nirvāṇa. This is what is known as *right view*.
- 11.147 “What is right intention? It is to not cultivate the kind of intentions that lead to vices such as desire, anger, and confusion becoming established. It is to cultivate the kind of intentions that result in morality, concentration, wisdom, liberation, and insight into the knowledge of liberation becoming established. This is what is known as *right intention*.
- 11.148 “What is right speech? It is the kind of speech that does not create pain for oneself or for others and that is full of words that bring benefit. It is speech that leads one to engage with the path of sameness. This is what is known as *right speech*.

- 11.149 “What is right action? [MS.129.b] It is to not engage in negative actions that have negative effects. It is to engage in positive actions that have positive effects. It is to not engage in actions that are a mixture of both positive and negative and that have both positive and negative effects. It is to engage in actions that are a mixture of both positive and negative but have no effects, and that lead to the cessation of action. To focus on one’s own tasks, to trust in action, and to act in appropriate ways is what is known as *right action*.
- 11.150 “What is right livelihood? It is to not abandon the noble lineage, the good qualities of a life of purity. It is to not engage in flattery, hypocrisy, or extortion. It is to be content and easily satisfied. It is to not be lax about one’s commitments. It is to not be envious of others’ possessions and to be content with the possessions one has. It is to be irreproachable and live according to what has been sanctioned by the noble ones. This is what is known as *right livelihood*.
- 11.151 “What is right effort? One should not make the kind of effort that accepts misguided forms of conduct and that tends toward desire, anger, and confusion. [F.183.a] One should make the kind of effort that leads to progress along the noble path and access to truth and that helps one to reach nirvāṇa. This is what is known as *right effort*.
- 11.152 “What is right mindfulness? It is a mindfulness that is skillfully performed, not ordinary; straight, not askew. It is a mindfulness that sees the deficiencies and the faults of cyclic existence and that is a guide on the path to nirvāṇa. It is a mindfulness that recollects, that remembers, and that does not forget the noble path. This is what is known as *right mindfulness*.
- 11.153 “What is right concentration? It is to be perfectly even, the same as all phenomena. When one dwells in this state of concentration, one is engaging with perfection, and a bodhisatva who dwells in this state of concentration engages with perfection in order to liberate all sentient beings. This is what is known as *right concentration*. This imperishable path is the path that has been taken by the lords, the buddhas, of the past, the future, and the present, and when the bodhisatva has realized it, he communicates it, explains it, and elucidates it. This is what is known as *right concentration*.
- 11.154 “These are what are known as *the eight aspects of the path of the bodhisatva*. This is the bodhisatva’s skilled approach to path.
- 11.155 “Furthermore, when it comes to skill in the path, the path of the bodhisatvas has two parts. What are these two parts? They are calm abiding meditation and insight meditation. This is what is known as *the twofold path*.
- 11.156 “What is calm abiding meditation? It is mental peace, calm, and tranquility. It is to not be distracted, to tame the senses. It is to not be wild, to not be haughty, to not be fickle, and to not babble. It is to be gentle, to be careful,

and to not be slack. It is to be pleasant.¹³⁷ It is to enjoy solitude, to remove oneself from society, and to enjoy isolation. It is to isolate the body, to not let the mind be disturbed, and to turn one's attention toward the wilderness. It is to have few desires [F.183.b] and to be content. It is to maintain a pure livelihood, to be of good character, and to conscientiously maintain one's practice. It is to know the right time for things, to know the right moment for things, and to know what the right amount is. It is to be easily sated, to be easily satisfied. It is to be analytical and to not be excitable or depressed. It is to be able to endure insulting words. It is to be motivated for spiritual practice, to take joy in the practice of introspection, and to engage one's mind in the different aspects of meditation. It is to cultivate love, to develop compassion, to dwell in joy, and to practice equanimity. It is to gradually attain the meditative states, from the first through to the eighth. This is what is known as *calm abiding meditation*.

11.157 "What is insight meditation? It is the path of practice, which is related to wisdom. It is the fact that there is no movement in phenomena, no self, no life force, [MS.130.a] and no person. It is the knowledge that sees the skandhas as heaps of illusions, the knowledge that sees the phenomenal element in the elements, and the knowledge that sees the sense fields as an empty city. It is the knowledge that sees distinctions with respect to the eye, the knowledge that sees no contradiction with respect to dependent origination, and the knowledge that sees without holding the view of a being. It is the knowledge that sees the process of ripening from cause to effect, the knowledge that sees immediately what the effect will be, and the knowledge that sees the process by which one can access perfection.

11.158 "Furthermore, *insight meditation* refers to seeing phenomena just as they are, seeing the actual nature of phenomena, seeing nothing other than phenomena just as they are, seeing that phenomena are empty, seeing that phenomena are free from attributes, and seeing that phenomena are free from aspiration.

11.159 "Also, when speaking of 'insight meditation' there is no insight that arises due to a cause, no insight without a cause, no insight that is caused by arising, cessation, or remaining, [F.184.a] and no insight that is caused by an object. There is in fact no insight at all in insight meditation.

11.160 "Moreover, when it comes to insight meditation, one sees due to seeing, but the seeing is not seen. When one sees this, one sees what is real. When one sees what is real, one has mastered insight meditation. While the bodhisatva who practices insight meditation sees in this way, he still does not go over to the side of the unconditioned or stop engaging with the conditions of the roots of virtue. This is what is known as *the insight meditation of the bodhisatva*.

- 11.161 “In this way, the bodhisatva who is skilled in the paths of calm abiding and insight meditation practices the perfection of wisdom.
- 11.162 “Furthermore, in the context of skill in the path, the path of the bodhisatva has four aspects. What are the four aspects of the path of the bodhisatva? They are to cultivate the desire that evil, unwholesome tendencies that have not yet arisen will not arise, and to strive, to be vigorous, to commit oneself, and to apply oneself wholeheartedly to this endeavor; to cultivate the desire to be rid of evil unwholesome tendencies that have arisen, and to strive, to be vigorous, to commit oneself, and to apply oneself wholeheartedly to this endeavor; to cultivate the desire that wholesome tendencies that have not yet arisen will arise, and to strive, to be vigorous, to commit oneself, and to apply oneself wholeheartedly to this endeavor; and to cultivate the desire that wholesome tendencies that have arisen may last, that they may be developed, that they may not degenerate, and that they may not go to waste, and to strive, to be vigorous, to commit oneself, and to apply oneself wholeheartedly to this endeavor.
- 11.163 “When one says that he ‘cultivates the desire that evil, unwholesome tendencies will not arise,’ this is an expression of his proper mental application. When one says that he will ‘strive and be vigorous,’ this is an expression of the fact that he will not abandon this proper mental application. When one says that he will ‘commit himself and apply himself wholeheartedly to this endeavor,’ this is an expression of the fact that he will investigate this in a non-superficial way. Why is this? When one applies oneself in a non-superficial way, unwholesome [F.184.b] tendencies will not be supported. What are these unwholesome tendencies? They are that which is detrimental to morality, that which is detrimental to concentration, and that which is detrimental to wisdom. What is it that is detrimental to morality? It is failing to maintain one’s morality, as well as when there are any external factors that cause one to fail in one’s morality. This is what is known as *being detrimental to morality*. What is it that is detrimental to concentration? It is when one’s character is not good, as well as when there are any external factors that are detrimental to the concentration one has amassed and that create distractions in the mind. This is what is known as *being detrimental to concentration*. What is it that is detrimental to wisdom? It is when one fails to maintain right view, as well as when there are any external factors [MS.130.b] that are detrimental to the wisdom one has amassed and that create obstructions that overwhelm one’s right view. This is what is known as *being detrimental to wisdom*. These things are what are known as *evil unwholesome tendencies*. With proper mental application, he cultivates the desire to eliminate these kinds of evil unwholesome tendencies and to strive,

to be vigorous, to commit himself, and to apply himself wholeheartedly to this endeavor. Then these unwholesome tendencies will not amass in his mind—they will find no room; they will have no place there.

11.164 “He understands the mental processes that are involved in these unwholesome tendencies. He understands that they have arisen on the basis of causes and objects,¹³⁸ desire being caused by beauty, anger being caused by enmity, and confusion being caused by ignorance. Because he understands this, he applies his mind in an appropriate way, and he uses what is disagreeable to pacify desire, love to pacify anger, and dependent origination to pacify confusion. This way of pacifying the corruptions is known as *elimination through labeling designations*. Nothing is attained with this kind of elimination. When the sameness of all phenomena manifests itself directly, [F.185.a] that is what is known as *proper elimination*. This is the second kind of perfect elimination.

11.165 “Then, when he says that he will ‘cultivate the desire that wholesome tendencies that have not yet arisen will arise,’ and that he will ‘strive, be vigorous, commit himself, and apply himself wholeheartedly to this endeavor,’ these are words that cannot be measured. Why is this? It is because the wholesome tendencies that are to be cultivated by the bodhisatva are immeasurable. This desire is the root of all roots of virtue. To command vigor is the root of all roots of virtue. Mental engagement and application are the roots of all roots of virtue. This is the third kind of perfect elimination.

11.166 “Then, when he says that he will ‘cultivate the desire that wholesome tendencies that have arisen may last, that they may be developed, that they may not degenerate, and that they may not go to waste,’ and that he will ‘strive, be vigorous, commit himself, and apply himself wholeheartedly to this endeavor,’ this is an expression of the fact that he dedicates his roots of virtue to awakening. Why is this? It is because roots of virtue that are dedicated to awakening will not be lost until one finally reaches the seat of awakening. Why is this? It is because his motivation is not dependent on the three realms. Any roots of virtue that are related to the three realms will perish. Why is this? It is because his motivation is dependent on the three realms. In this way, roots of virtue that are not dependent on the three realms and that are dedicated to the state of omniscience will not perish for any reason. This is the fourth kind of perfect elimination.

“This is how the bodhisatva who is skilled in the four elements of the path practices the perfection of wisdom.

11.167 “Furthermore, in the context of skill in the path, the path of the bodhisatva has five elements. What are these five elements? They are the faculty of faith, the faculty of vigor, the faculty of mindfulness, the faculty of concentration,

and the faculty of wisdom.

- 11.168 “What is the faculty of faith? It is the faith that trusts in four Dharma teachings. What are these four Dharma teachings? [F.185.b] They are to trust completely in the right view of worldly matters and the workings of cyclic existence; to rely on the ripening of the fruits of actions and not engage in any evil actions, even to save one’s life; to have faith in the way of the bodhisatva and not long for any other approach when one is engaging with the practice; to have faith in the explicit meaning of the ultimate truth, the profundity of dependent origination, the fact that all phenomena are characterized by emptiness and freedom from attributes but still not harbor any tendency to cling to views; and to have faith in all the qualities of the Buddha, his powers and confidences, and to not question them or doubt them when one hears about them but rather work to develop these qualities. This is what is known as [MS.131.a] *the faculty of faith*.
- 11.169 “What is the faculty of vigor? When one has faith in these qualities one works vigorously to attain them. This is what is known as *the faculty of vigor*.
- 11.170 “Because of one’s faculty of mindfulness, one does not forget about these qualities when one is working vigorously to attain them. This is what is known as *the faculty of mindfulness*.
- 11.171 “One does not forget about these qualities because of one’s faculty of mindfulness, and one remains focused on them one-pointedly by means of one’s faculty of concentration. This is what is known as *the faculty of concentration*.
- 11.172 “One remains focused on these qualities one-pointedly by means of one’s faculty of concentration. One analyzes them by means of one’s faculty of wisdom and comes to understand them. This is what is known as *the faculty of wisdom*.
- 11.173 “In this way, these five faculties are intimately connected. They bring about the mastery of all the perfect buddha qualities and lead to the attainment of the stage of receiving a prediction of awakening. Those who possess the five external superior abilities do not make predictions about a being who has been conceived in the womb until the fetus has developed the faculties of the female or male gender. In the same way, the lords, the buddhas, do not make predictions about a bodhisatva until he has developed these five faculties.
- 11.174 “This is what is known as the fivefold path, and this is how the bodhisatva who is skilled in the fivefold path practices the perfection of wisdom.
- 11.175 “Śāriputra, there is another fivefold path that the bodhisatvas are skilled in. What are the five elements of this path? [F.186.a] They are the power of faith, the power of vigor, the power of mindfulness, the power of concentration, and the power of wisdom.

- 11.176 “What is the power of faith? It is the kind of motivation that comes from trust, that is one-pointed, and that cannot be crushed. If the evil Māra were to approach the bodhisatva in the guise of a buddha discourage and dissuade him in any number of ways from cultivating an interest in knowledge of the Dharma, saying, ‘This teaching is not the teaching of the Buddha,’ and even if he could make it appear that the four major elements had been transformed, he would still not be able to separate him from the power of his faith, because of his confidence in the power of faith. This is what is known as *the bodhisatva’s power of faith*.
- 11.177 “What is the power of vigor? It is such that when he applies himself with vigor, engaging with any kind of wholesome qualities and achieving an effective powerful stability in them, the world with its gods cannot stop this effective power. It cannot influence him until he comes out of this state. This is what is known as *the power of vigor*.
- 11.178 “What is the bodhisatva’s power of mindfulness? Whatever he takes as the object of the application of his mindfulness, there is no kind of vice whatsoever that can throw him off or make him lose his focus. With this kind of power of mindfulness, he can crush all disruptions. His mindfulness is indestructible. This is what is known as *the bodhisatva’s power of mindfulness*.
- 11.179 “What is the bodhisatva’s power of concentration? It is to dwell secluded from any kind of company. He masters all forms of verbal communication but does not let the thicket of words become an obscuration to the first meditative state. He continues to actively recognize what is wholesome, but this does not obscure the second meditative state. He remains happy and joyful, but this does not obscure the third meditative state. [F.186.b] He does not remain indifferent to bringing sentient beings to maturity or preserving the true teachings, but this does not obscure the fourth meditative state. As he dwells in these four meditative states, he cannot possibly be hampered by factors that stand in opposition to meditation.¹³⁹ He does not abandon his state of concentration, yet he does not use his power of concentration to gain rebirth. This is the bodhisatva’s power of concentration.
- 11.180 “What is the bodhisatva’s [MS.131.b] power of wisdom? It is a knowledge that cannot be destroyed by any worldly or transcendental factors. Immediately after his birth, even though he has no teacher, the bodhisatva will display all kinds of worldly skills and abilities, however outstanding, challenging, or difficult they may be. The transcendental, too, which brings liberation from the world, arises within the bodhisatva by means of the power of wisdom and knowledge, and it cannot be crushed by the world with its gods, humans, and asuras. This is what is known as *the bodhisatva’s power of wisdom*.

11.181 “This is the other path that includes five elements, and this is how the bodhisatva who is skilled in the fivefold path practices the perfection of wisdom.

11.182 “Furthermore, if this is condensed there is a bodhisatva path that has only one element. It is the path that is traversed alone. This means that the bodhisatva is alone, with no other companions, as he sets out for unsurpassed perfect awakening. He has a vigorous, strong, powerful motivation. He is not guided by anyone else. He is not reliant on others. He works alone. His own qualities are fully developed. Such is the strength of the armor they don: ‘We will help sentient beings to attain what they cannot attain. We will help all the noble ones and all those bodhisatvas who have newly entered into the vehicle to attain what they cannot attain. Generosity is not my companion. [F.187.a] I am the companion of generosity. Morality, patient acceptance, vigor, meditation, and wisdom are not my companions. I am their companion. I am not supported by the perfections. It is the perfections that are supported by me. All the roots of virtue, as listed above, may be inserted here to illustrate this point. I am not supported by the roots of virtue. All the roots of virtue are supported by me. Proceeding with no companions in this way, I will be alone, with no one by my side, as I sit upon the vajra seat of awakening, conquer the powerful māras, and by means of the wisdom that arises in that one moment attain unsurpassed perfect awakening.’ This is the conviction that motivates them. This is what is known as *the path of the bodhisatva that is traversed alone*, and this is how the bodhisatva who is skilled in the path that is traversed alone practices the perfection of wisdom.

11.183 “Now, what is the bodhisatvas’ skill in dependent origination? The bodhisatva retreats to a secluded place and absorbs himself in meditation, reflecting in the following way: ‘Where does the origin of this great mass of suffering come from?’ He answers, ‘The origin of ignorance comes from the origin of superficiality. The origin of mental conditioning comes from the origin of ignorance. The origin of consciousness comes from the origin of mental conditioning. The origin of name and form comes from the origin of consciousness. The origin of the six sense fields comes from the origin of name and form. The origin of contact comes from the origin of the six sense fields. The origin of feeling comes from the origin of contact. The origin of desire comes from the origin of feeling. The origin of grasping comes from the origin of desire. The origin of becoming comes from the origin of desire. The origin of birth comes from the origin of becoming. The origin of aging, death, pain, despair, suffering, depression, and struggle comes from the origin of birth.’ [F.187.b] He continues, ‘This is how these phenomena come about. They are powerless, ineffective, and ownerless. They are causally

related to what is wholesome, to what is unwholesome, to what is immovable, and to nirvāṇa. They are all created by conditions. It is the causes of a sentient being's actions, their causal faculties, and their causal behavior [MS.132.a] that determines the causal result.' These may be complete or not complete, and he understands that everything is related to how the sum of causes turns out. This is what is known as *skill in dependent origination*.

11.184 "Then he thinks, 'How can this be stopped? Ignorance can be stopped by stopping superficial mental application. Mental conditioning can be stopped by stopping ignorance, and so forth. In this way the whole great mass of suffering is stopped.' Seeing things in this way is what is known as *skill in dependent origination*.

11.185 "He continues, thinking, 'All phenomena are dependent on causes, dependent on conditions, and dependent on completeness. As they are dependent on causes, on conditions, and on completeness, there is no room for a self, no room for a life force or a person. These things cannot be calculated.' To examine things in this way is what is known as *skill in dependent origination*.

11.186 "In this way, the bodhisatva sees clearly how the conditions that define awakening, and all the qualities of the Buddha, come about, and how these conditions are destroyed and halted. Because of his concern for all sentient beings, he does not allow them to be destroyed or halted. This is what is known as *the bodhisatva's skill in dependent origination*, and this is how the bodhisatva who is skilled in dependent origination practices the perfection of wisdom.

11.187 "Now, what is the bodhisatva's skilled approach to all phenomena? *All phenomena* implies both the conditioned and the unconditioned, and the bodhisatva is skilled with respect to both the conditioned and the unconditioned.

11.188 "To be skilled with respect to the conditioned [F.188.a] is to be capable with regard to conditioned physical things, conditioned verbal things, and conditioned mental things.¹⁴⁰ To transform conditioned physical, verbal, and mental virtues into unconditioned awakening by realizing the unconditioned is skill in the unconditioned.

11.189 "Moreover, to be skilled with respect to the conditioned is to master the five perfections—the perfections of generosity, morality, patient acceptance, vigor, and meditation—and also to not disparage the five perfections from the perspective of the perfection of wisdom, even though one has understood the unconditioned.¹⁴¹ To be skillful in amassing all the perfections while devoted to undefiled awakening, and to dedicate it to omniscience, is skill in the unconditioned.

- 11.190 “Moreover, to be skilled with respect to the conditioned is to radiate unimpeded rays of light to all sentient beings, gathering sentient beings together by using the four methods for bringing people together. Moreover, it is to maintain a skillful approach to the methods for bringing people together by not holding on to things, understanding that there is no being and no self. To be devoted to unconditioned awakening, and to dedicate oneself to it for the sake of omniscience, this is skill in the unconditioned.
- 11.191 “Moreover, to be skilled with respect to the conditioned is to not cut off the link one has to the continuum of cyclic existence, while cutting off the vices that bind one to cyclic existence. It is to maintain one’s connection with the objective of awakening, but not to do so in a limited manner. This is what is known as *skill in the conditioned*. To be skilled in discerning the kind of knowledge that is familiar with emptiness, freedom from attributes, and freedom from aspirations, to not be dependent on others for awakening, and to not reify the unconditioned is what is known as *skill in the unconditioned*.
- 11.192 “Moreover, to engage with the three realms of existence while not being affected by the vices that are connected with the three realms is what is known as his *skill in the conditioned*. [F.188.b] To have an understanding of the knowledge of how to escape from the three realms while not losing oneself in the state of deliverance is what is known as *skill in the unconditioned*.
- 11.193 “The expression *being skilled in all phenomena* is a synonym for *omniscience*. [MS.132.b] Omniscience, the perfect realization of all knowledge, does not shine forth in the absence of wisdom and skill.¹⁴² This is why it is called *skill in all phenomena*, and this is how the bodhisatva who is skilled in all phenomena practices the perfection of wisdom.
- 11.194 “In this way, Śāriputra, the bodhisatva, the great being, who has mastered *The Collected Teachings on the Bodhisatva* and who practices the perfection of wisdom is skilled in employing the analytical tools of wisdom and skilled in these ten kinds of skill in his practice of the perfection of wisdom.
- 11.195 “What is ‘wisdom’ here, and what is the purpose of the perfections? *Wisdom* refers to understanding what is wholesome and what is unwholesome. Wisdom is direct perception of what is conducive to insight. Wisdom is a valid means of knowledge, as it directly perceives noble qualities. Wisdom sees all viewpoints, all patterns, all hindrances, and all obstructions for exactly what they are.¹⁴³ Wisdom is freedom from the longing involved in all desires, goals, and aspirations. Wisdom is a cause of pleasure, as it removes all anguish. Wisdom is a cause of joy as it does not sever the object of delight in the Dharma.¹⁴⁴ Wisdom is a support, as it provides direct access to all knowledge. Wisdom is the foundation of all the elements that are conducive to awakening. Wisdom is characterized by attainment, as it leads to the realization of the goals of the different vehicles.

Wisdom is characterized by thorough insight into naturally manifesting knowledge. [F.189.a] Wisdom is liberating, as it rescues one from all rivers. Wisdom is a guide that brings one safely to what is perfect. Wisdom takes hold of all wholesome qualities. Wisdom is the purification of all ingrained vices. Wisdom is the best of all the highest attainments of the Dharma. Wisdom is the supreme approach to the realization of self-arisen knowledge. Wisdom is beyond any process, as it is not mixed up with the three realms. Wisdom is what is taken up by all the noble ones. Wisdom cuts off longing, as it removes all attributes. Wisdom is the enemy of inattentiveness, as it is free from all ignorance, darkness, and blindness. Wisdom is how all those who have attained the various stages of spiritual practice apply themselves. Wisdom is a guide for all those who travel the path to omniscient knowledge. Wisdom illuminates by clearing away the veil of obscuration, the looming flood of ignorance. Wisdom bestows sight on all according to the kind of sight they wish for. Wisdom is not situated anywhere,¹⁴⁵ as it transcends the realm of eyesight and form. Wisdom is the ultimate objective, as it derives from truth. Wisdom is unshakable, as it derives from thorough training. Wisdom appears through the door of knowledge. Wisdom is imperishable, as it penetrates everywhere. Wisdom cannot be obstructed, as it is the vision that engages with dependent origination. Wisdom is the way to liberation, as it severs all bonds of grasping. Wisdom is not mixed up with any of the vices. Wisdom is unassociated, and it cannot remain where there are any obstructions.

11.196 “Thus, Śāriputra, the acts of wisdom and the acts of knowledge of bodhisatvas are as numerous and varied as the many ways in which sentient beings think and act. Whatever the inclinations of sentient beings may be, the bodhisatva can match them with his wisdom, his capacity for investigation, and his knowledge. No matter how sentient beings approach the vices, the bodhisatva will have a way to relate to them by means of wisdom. [F.189.b] Whatever insight all the śrāvakas, pratyekabuddhas, and fully accomplished buddhas may have attained, the bodhisatva will study these statements on wisdom in every situation. This is what is known as *the wisdom of the bodhisatva*.

11.197 “Now, what is the purpose of the perfections? Whatever wisdom is, that is the purpose of the perfections. Understanding what is wholesome is what is meant by ‘the purpose of the perfections.’ Here, all the elements that are relevant when discussing the perfections may be added. [MS.133.a] In addition, fully completing the exemplary path of the bodhisatva is the purpose of the perfections. Also, fully perfecting the knowledge of omniscience is the purpose of the perfections. Not being attached to the conditioned or the unconditioned is the purpose of the perfections. Gaining

an understanding of the shortcomings of cyclic existence is the purpose of the perfections. Revealing the inexhaustible treasury of the teachings is the purpose of the perfections. Fully perfecting unobstructed liberation is the purpose of the perfections. Fully perfecting generosity, morality, patient acceptance, vigor, meditation, and wisdom is the purpose of the perfections. Skill in discerning things is the purpose of the perfections. Operating within all the realms of sentient beings is the purpose of the perfections. Fully perfecting one's patient acceptance of the fact that phenomena do not arise is the purpose of the perfections. Fully perfecting the stage of irreversibility is the purpose of the perfections. Fully accomplishing buddha fields is the purpose of the perfections. Bringing sentient beings to maturity is the purpose of the perfections. The actual attainment of the seat of awakening is the purpose of the perfections. Completely overcoming all māras is the purpose of the perfections. Fully developing the complete qualities of a buddha is the purpose of the perfections. Moreover, furthering the cycle of teachings contained within *The Collected Teachings on the Bodhisatva* is the purpose of the perfections. [F.190.a]

11.198 “Śāriputra, as one trains in the cycle of teachings contained within *The Collected Teachings on the Bodhisatva*, one will accomplish all the perfections. Therefore, Śāriputra, sons and daughters of good family who follow the Mahāyāna should adopt the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*. They should preserve it, recite it, elucidate it for others, and teach it in great detail. Why should they do this? They should do this, Śāriputra, because when they have studied it conscientiously, preserved it, recited it, mastered it, elucidated it to others, and taught it in great detail, they will gain ten benefits.

11.199 “What are these ten benefits? One will gain mastery in all arts and crafts after one has died and journeyed on to future lives. One will be highborn. One will be renowned as a great lord. One's words will be honored. One will possess great riches. One will be loved by gods and men. One will become a king of the entire world. One will reach the state of Brahmā. One will never be separated from the mind of awakening. These are the ten benefits one will gain.

11.200 “There is a further set of ten benefits one will gain. What are these ten benefits? One will not end up associating with the teachings of the Jains. One will not hold the view of a self or the view of a being, of a life force, of a person, of annihilation, or of permanence. One will not be affected by any object. Rejoicing in renunciation, one will successfully cultivate the mind of awakening. One will quickly understand the statements that one hears. These are the ten benefits one will gain.

11.201 “There is a further set of ten benefits one will gain. What are these ten benefits? One will possess mindfulness. One will possess intelligence. One will possess learning. One will possess authority. One will possess wisdom. [F.190.b] One will gain freedoms and opportunities. One will remember one’s former lives. One will naturally possess few vices, and one’s desire will not be powerful—one will not have to suffer the agony of fiercely burning desire. One’s anger will naturally diminish, and one’s anger will not be powerful—one will not have to suffer the agony that comes with fits of rage. One’s confusion will diminish, and one’s confusion will not be powerful—one will not have to suffer the agony that comes with excessive confusion. These are the ten benefits one will gain.

11.202 “There is a further set of ten benefits one will gain. What are these ten benefits? One’s wisdom will be incredible. One’s wisdom will be agile. One’s wisdom will be sharp. One’s wisdom will be swift. One’s wisdom will be vast. One’s wisdom will be profound. [MS.133.b] One’s wisdom will be penetrating. One’s wisdom will be unimpeded. One will meet the Tathāgata face-to-face, and when one has seen him, one will praise him by singing verses. One will ask the Tathāgata a question that is not superficial, and one will receive an answer. These are the ten benefits one will gain.

11.203 “There is a further set of ten benefits one will gain. What are these ten benefits? All one’s spiritual friends will be pleased. All Māra’s fetters will be loosened. All māras will be rebuked. All vices will be dismissed. One will not be swayed by any conditioned phenomena. One will turn one’s back on all paths that lead to unfavorable conditions. One will turn toward the paths that lead to nirvāṇa. One will give any gift that will facilitate liberation from cyclic existence. One will abide by the precepts of all the bodhisatvas. One will follow the instructions of all the lords, the buddhas. [F.191.a] These are the ten benefits one will gain.

11.204 “Śāriputra, by conscientiously studying the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, by preserving it, reciting it, elucidating it to others, and teaching it in great detail, one will gain all these benefits.”

11.205 Then, in order to clarify this point further, the Lord went on to speak these verses:

11.206 “The wisdom of those who take
This king of sūtras to heart will be limitless.
They will be experts in meaning and objects of meaning,
And they will also master the intricacies of terminology.

11.207 “Someone who takes this king of sūtras to heart
Will give rise to the supreme ultimate joy

- And so will be a mendicant, teach the Dharma,
And always give the gift of Dharma.
- 11.208 “Beings will learn about all these qualities and say eagerly,
‘Amazing! These qualities that have been revealed are supreme.
When will I be able to display such qualities
And be known as such a bearer of the sūtras?’
- 11.209 “Those who possess this kind of excellent wisdom
Will not become discouraged in the face of any Dharma teaching.
Elevated by mindfulness and knowledge,
They propound the unsurpassed words of knowledge.
- 11.210 “Someone who takes this king of sūtras to heart
Will search for the well-spoken words of the Dharma,
The instructions of the Victorious One that are always praised by the noble
ones.
When he has heard them, he holds them in high esteem.
- 11.211 “They learn them and ascertain their meaning;
The wise do not insist on the letter.
Instead, they search for the meaning, and their understanding prospers.
Indeed, the knowledge of the Victorious One is forever unlimited.
- 11.212 “Unlimited knowledge of unlimited meaning,
Unlimited intelligence, and expertise in the ultimate truth—
His qualities extend throughout the ten directions.
His are the benefits that come from learning.
- 11.213 “He has little desire, and even less anger.
His confusion is utterly negligible.
His mind has become utterly pure—
His are the benefits that come from learning.
- 11.214 “He does not become excited when he gains wealth
But examines whether it has any essence.
Understanding that there is no lasting essence in wealth,
He loses interest in it and becomes a renunciant. [F.191.b]
- 11.215 “As a renunciant he retreats to the wilderness,
And there he never loses heart.
He is never content with his studies of the teachings,
And he is not miserly when it comes to giving the gift of the Dharma.
- 11.216 “He presents his questions

In the presence of the protector of the world.

In this way, his knowledge prospers

And his goodness does not diminish.

- 11.217 “This, Śāriputra, is what the bodhisatvas’ perfection of wisdom is like, the perfection of wisdom by means of which bodhisatvas, great beings, practice the way of the bodhisatva. This is what is known as *engagement with the perfection of wisdom*.¹⁴⁶ [MS.134.a]
- 11.218 “Now, how does one employ the methods for bringing people together? There are four methods for bringing people together, and through these four methods, bodhisatvas are able to gather sentient beings around them for a long time. What are these four methods? They are generosity, pleasant speech, conscientiousness, and egalitarianism.
- 11.219 “What is generosity? It is to give physical objects, to give fearlessness, and to give the Dharma. This is what is known as *generosity*. What is pleasant speech? It is to address anyone who comes to one with a request, and those who listen to the Dharma, with kindness. What is conscientiousness? It is to fulfill one’s own aims and those of others. What is egalitarianism? It is to help sentient beings take hold of the elements of the Dharma belonging to the vehicle they consider to have the best qualities.
- 11.220 “Furthermore, generosity is to maintain a pure attitude toward anyone who comes to one with a request. This is what is known as *generosity*. Pleasant speech is to treat such people with respect. Conscientiousness is to grant whatever they ask for. Egalitarianism is to share their goals.
- 11.221 “Furthermore, generosity is to give with an intention. Pleasant speech is to cut off effort. Conscientiousness is to not regret one’s noble intentions. Egalitarianism is to transform them into the Mahāyāna.
- 11.222 “Furthermore, generosity is to practice renunciation with an attitude of love. Pleasant speech is to abandon an attitude of joy and delight. Conscientiousness is persevering with an attitude that is protected by the armor of great compassion, for the sake of sentient beings. [F.192.a] Egalitarianism is to remain equanimous, without ups and downs, with one’s mind dedicated to omniscient knowledge.
- 11.223 “Furthermore, what is known as *generosity* is to give up riches in one’s search for the Dharma. Pleasant speech is to create a connection between those to whom one is generous and the Dharma. Conscientiousness is bringing benefit to oneself and to others. Egalitarianism is motivating oneself to attain the state of omniscience for the sake of all sentient beings.
- 11.224 “Furthermore, generosity is giving up any sense of ownership of internal and external phenomena. Pleasant speech is not being a tight-fisted teacher when it comes to one’s knowledge of the qualities all phenomena.

Conscientiousness is letting go of one's own goals and facilitating the goals of others. Egalitarianism is not feeling bad about giving one's own possessions to others.¹⁴⁷

- 11.225 “What is the gift of Dharma? It is to teach the Dharma according to tradition. Pleasant speech is to elucidate the Dharma without any expectation of reward. Conscientiousness is to not tire of reciting, presenting, and explaining the Dharma. Egalitarianism is to not be separated from the mind of omniscience as one engages in the development of the Dharma.
- 11.226 “Furthermore, generosity is to be untiring in teaching whoever comes to listen to the teachings. Pleasant speech is to elucidate the true Dharma even when one has just arrived from far away. Conscientiousness is [MS.134.b] to part with clothing, to part with sustenance, bedding, seats, medicine for the sick, and utensils, to part with anything that one may have for the sake of Dharma and give it all to those who desire the Dharma. Egalitarianism is to teach the Dharma with sustained excellent intentions.
- 11.227 “Furthermore, the gift of Dharma is to consider the gift of Dharma to be the best of all gifts when one gives it. Pleasant speech is to teach in order to bring about beneficial states of being. [F.192.b] Conscientiousness is to rely on the meaning and not on the words. Egalitarianism is to teach the Dharma in order to perfect the qualities of a buddha.
- 11.228 “Furthermore, the gift of Dharma is the perfection of generosity. Pleasant speech is the perfection of morality and the perfection of patient acceptance. Conscientiousness is the perfection of vigor. Egalitarianism is the perfection of meditation and the perfection of wisdom.
- 11.229 “Furthermore, generosity is the initial arising of the mind of awakening in bodhisatvas. Pleasant speech is the bodhisatvas' engagement with practice. Conscientiousness is the bodhisatvas' irreversibility. Egalitarianism is when the bodhisatvas are bound to only one more birth.
- 11.230 “Furthermore, the gift of Dharma is the root that forms the foundation of awakening. Pleasant speech is the developing sprout of awakening. Conscientiousness is the blossoming flower of awakening. Egalitarianism is the appearance of the fruit of awakening.
- 11.231 “These are the bodhisatvas' four methods for bringing people together. By employing these four methods, the bodhisatvas, the great beings, attract sentient beings to the practice of awakening for long periods of time. This is what is meant by *employing the methods for bringing people together*.
- 11.232 “These methods for bringing people together, then, which cannot be calculated, which have no measure, and which are the perfections, are what are known as *the path of awakening*.

- 11.233 “So it was, Śāriputra, that the Lord, the tathāgata, arhat, fully accomplished Buddha Mahāskandha, revealed the path of awakening to Vīryacarita, and that he explained the nature of the lords, the buddhas, of the past, the future, and the present.
- 11.234 “Śāriputra, the prince Vīryacarita learned the path of awakening from the Lord, the Tathāgata Mahāskandha. He learned the nature that defines the lords, the buddhas, of the past, the future, and the present, and he was immensely happy and delighted. [F.193.a] Completely happy and delighted, he praised, venerated, honored, and worshiped the Lord, the tathāgata, arhat, fully accomplished Buddha Mahāskandha, together with his assembly of śrāvakas, for nine hundred sixty million years, offering clothing, sustenance, bedding, seats, medicine for the sick, and utensils, and expressed his aspiration to attain awakening, but the Lord, the Tathāgata Mahāskandha did not make any predictions of unsurpassed perfect awakening.
- 11.235 “Śāriputra, no one should entertain any doubt, any uncertainty, about whether this prince named Vīryacarita who appeared at this time, on this occasion, was anyone else. [MS.135.a] Why is this? It is because it was I who was that prince named Vīryacarita who appeared at that time, on that occasion. It was I who praised, venerated, honored, and worshiped the Lord, the Tathāgata Mahāskandha, and his assembly of śrāvakas for nine hundred sixty million years and expressed my aspiration to attain awakening. It was me whose awakening the Lord did not predict, saying, ‘In the future, you will become a tathāgata, an arhat, a fully accomplished buddha.’
- 11.236 “So it was, Śāriputra, that innumerable eons after the Lord Mahāskandha, a tathāgata, arhat, fully accomplished buddha by the name of Ratnāṅga appeared in the world, and so forth. He was awakened, a lord. The Tathāgata Ratnāṅga, Śāriputra, had a great following of eight trillion śrāvakas, all of whom were arhats who had eliminated the defilements, who were free from vices, who were powerful, and so forth, and who had reached the very highest level of complete mastery of the mind. [F.193.b]
- 11.237 “At that time, Śāriputra, there was a king by the name of Sudarśana, a king of the four quarters, a just king who ruled according to the Dharma and was energetic and diligent on behalf of his populace and in possession of the seven precious implements. The seven implements he possessed were the precious wheel, and so forth, up to and including the precious minister. He conquered, and so forth, and he governed.
- 11.238 “Śāriputra, the king Sudarśana’s royal capital was called Jāmbūnada. From east to west it stretched for twelve yojanas. From south to north it was seven yojanas across. It was wealthy, thriving, prosperous, well supplied, pleasant, and bustling with throngs of people.

- 11.239 “At that time, there was a merchant by the name of Suprajña. He was wealthy, he had great riches, and so forth, and he had storerooms filled with riches and treasure. He had developed roots of virtue in the presence of past buddhas. He had served the buddhas of the past.
- 11.240 “It so happened, Śāriputra, that the Lord, the Tathāgata Ratnāṅga, saw the intentions of the merchant Suprajña, and it occurred to him, ‘This merchant, Suprajña, is truly a suitable recipient for the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*.’ Having concluded that he was a suitable recipient, he approached the merchant Suprajña, seated himself magically on a throne floating in midair, and presented the path to awakening, describing the nature of the lords, the buddhas, of the past, the future, and the present.
- 11.241 “Then, Śāriputra, as the merchant Suprajña learned about the path of the bodhisatvas, the great beings, as he learned about the nature of the lords, the buddhas, of the past, the future, and the present, he became happy, elated, and delighted. [F.194.a] Being happy, elated, and delighted, he praised, venerated, honored, and worshiped the Lord, the tathāgata, arhat, fully accomplished Buddha Ratnāṅga, and his assembly of śrāvakas for a thousand years with clothing, sustenance, [MS.135.b] bedding, seats, medicine for the sick, and utensils, and he expressed his aspiration to attain unsurpassed perfect awakening. Still, the Lord, the Tathāgata Ratnāṅga did not make any predictions of unsurpassed perfect awakening.
- 11.242 “Śāriputra, no one should entertain any doubt, any uncertainty, about whether this merchant named Suprajña, who appeared at this time, on this occasion, was anyone else. I was that merchant named Suprajña, who appeared at that time, on that occasion. It was I who praised, venerated, honored, and worshiped the Lord, the Tathāgata Ratnāṅga, and his assembly of śrāvakas for a thousand years and expressed my aspiration to attain awakening. It was me who the Lord, the Tathāgata Ratnāṅga, did not predict to unsurpassed perfect awakening, saying, ‘In the future, you will become a tathāgata, an arhat, a fully accomplished buddha.’
- 11.243 “Then, Śāriputra, innumerable eons after Ratnāṅga, a tathāgata by the name of Dīpaṅkara appeared in the world. At this time there was a king by the name of Jitaśatru, and the capital city of King Jitaśatru, Śāriputra, was called Padmāvati. It was wealthy, thriving, prosperous, well supplied, pleasant, and bustling with throngs of people.
- 11.244 “The king Jitaśatru, Śāriputra, had a brahmin named Dīpapati¹⁴⁸ who was the son of a great noble household. He was wealthy and he had great riches, many possessions, and so forth and storerooms filled with riches and treasure. [F.194.b] The king Jitaśatru liked him, loved him, considered him a friend and comfort, and liked to have him close by. So it was, Śāriputra, that

- the king Jitaśatru gave the great brahmin lord Dīpapati half his kingdom. As a king, Dīpapati ruled half the kingdom according to the Dharma, and not in a way that was contrary to the Dharma.
- 11.245 “The time came, Śāriputra, when a son was born to king Dīpapati. He was beautiful, handsome, pleasant, and possessed the most excellent and splendid features. He had a body adorned with the thirty-two characteristics of a great being. His whole body emitted light, as if it were the disk of the sun. He was given the name Dīpaṅkara.
- 11.246 “Śāriputra, the king Dīpapati had brahmin astrologers, knowers of signs, sent for to look at the prince Dīpaṅkara, and they predicted that he would attain awakening. The king Dīpapati then obtained female nurses for the prince Dīpaṅkara.
- 11.247 “After a very short time, Śāriputra, the prince Dīpaṅkara attained the superior abilities. Then, Śāriputra, the divine sons of the pure abodes emanated from the Heaven of Nothing Higher and approached the bodhisatva Dīpaṅkara. They circumambulated the bodhisatva Dīpaṅkara and then spoke these verses to the bodhisatva, the great being, Dīpaṅkara:
- 11.248 “ ‘No good qualities will come
From living with a royal harem.
Someone who puts his trust in the banner of the seers
Will realize unsurpassed awakening.
- 11.249 “ ‘When one is young, one can move swiftly,
As fast as the powerful wind,
But with age one’s body withers
And becomes unattractive to the world.
- 11.250 “ ‘Friends, when age has taken its toll,
It will be difficult to become a renunciate. [MS.136.a]
This is the best time of your youth.
Now is your chance.
- 11.251 “ ‘It is excellent, excellent, to have great wisdom. [F.195.a]
It is excellent, excellent, to have a great intellect.
If you go forth quickly, that will be excellent.
Be firm in your practice and attain awakening!’ [B20]
- 11.252 “In this way, Śāriputra, the bodhisatva Dīpaṅkara was spurred on by the gods of the pure abodes, and following his conviction he left the household life behind and became a renunciant. He attained unsurpassed perfect awakening that very same night. At that very moment, verses of praise, words of greatness and goodness, spread forth, saying that Dīpaṅkara was a

lord, a tathāgata, an arhat, a fully accomplished buddha, and so forth, that he was awakened, a lord. The king Jitaśatru heard about this, that the son of the king Dīpapati had become an unsurpassed, fully accomplished buddha without training, and that verses of praise about him, words of greatness and goodness proclaiming that he was awakened, a lord, and so forth, were spreading. The king Jitaśatru, Śāriputra, then dispatched a messenger to the king Dīpapati, saying, 'It has come to my attention that your son has become a renunciant, and that he has realized perfect awakening. I wish to meet your son Dīpaṅkara. I hope that the Lord, the Tathāgata Dīpaṅkara will bestow the grace of a visit upon me. If it should happen that you do not come, I will have to come to you, together with my fourfold army.'

11.253 "Śāriputra, the king Dīpapati now gathered his council of astrologers, ministers, councilors, and guards to inform them of the situation, and he told them, 'The divine Lord should be approached and asked about this, about whether the great compassionate Lord will in fact, out of his love, go to see the king Jitaśatru. The king Jitaśatru should under no circumstance have to come here.'

11.254 "Then, Śāriputra, [F.195.b] the king Dīpapati, together with his ministers, went to the place where the Lord Dīpaṅkara was staying. When he arrived there, he honored the Lord by placing his head at his feet, and he then delivered the news. When he had spoken, the Lord, the Tathāgata Dīpaṅkara said this to the king Dīpapati, 'Great king, out of love, I will present myself to the king Jitaśatru.'

11.255 "The lord, the tathāgata Dīpaṅkara, Śāriputra, had been living comfortably in the supremely divine royal palace, but he now set out to make this journey across the land together with eight hundred million arhats and eight million four hundred thousand bodhisatvas. The king Dīpapati and his fourfold army went with him as an escort to the border of the kingdom, and there he honored him with clothing, sustenance, bedding, seats, medicine for the sick, and utensils. [MS.136.b] He placed his head at the feet of the Lord, the Tathāgata Dīpaṅkara, circumambulated him three times, shed a few tears, and left.

11.256 "The king Jitaśatru learned that the Lord, the tathāgata, arhat, fully accomplished Buddha Dīpaṅkara, was now on his way to the royal capital Padmāvati together with a following of eight hundred million śrāvakas. The king Jitaśatru then had the royal capital Padmāvati decorated. To the four corners of the city, at the places where three or four roads formed an intersection, he had gravel and stones cleared away, the surfaces swept and cleaned, and perfumed water sprinkled over them. He had flowers, piled knee-high, that one could walk upon, and he set up incense burners that spread their fragrance. He had canopies made of different kinds of precious

fabrics erected, [F.196.a] and various instruments were played. As the king Jitaśatru had decorated the royal capital Padmāvati, he then gave the order that any flowers, scents, or ointments available within the royal capital should not be used up and should not be sold, but should all be offered in honor of the Lord Dīpaṅkara. He further ordered that anyone who used up or traded these things would be severely punished.

11.257 “Then King Jitaśatru, together with his fourfold army, left his royal residence in Padmāvati to meet the Lord, the Tathāgata Dīpaṅkara, and welcome him with flowers, incense, garlands, ointments, aromatic powders, cloth, parasols, royal banners, flags, the sounds of various instruments, his royal powers, and his royal magical abilities. The brahmins and householders of Padmāvati also came out to see the arrival of the Lord. They prostrated themselves to the feet of the Lord, the Tathāgata Dīpaṅkara, and honored the Lord with flowers, garlands, incense, ointments, aromatic powders, cloth, parasols, royal banners, and flags. The ministers, attendants, brahmins, and householders honored the Lord by placing their heads at his feet, and when they had presented their offerings to him, they joined the procession toward the city. King Jitaśatru was pleased, happy, serene, and overjoyed as he escorted the Lord.

11.258 “At that time, there was a brahmin by the name of Ratna who was living on the slopes of the mountain Himavat together with five hundred apprentice brahmins. He was a preceptor, a master of mantras, and adept in the Vedic scriptures, and he had clear insight. He had mastery of the five legendary accounts and could explain them word by word as they were analyzed into syllables and words. He was an unblemished authority on the materialist philosophy, on the scriptures regarding sacrifice, and on the characteristic marks of a great being, [F.196.b] and he had a complete understanding of the threefold knowledge as presented by the scholars of his own tradition.

11.259 “Together with the brahmin Ratna, Śāriputra, there lived a younger brahmin named Megha. He was a preceptor, a master of mantras, and adept in the Vedic scriptures, and he had clear insight. [MS.137.a] He had mastery of the five legendary accounts and could explain them word by word as they were analyzed into syllables and words. He was an authority on materialist philosophy, on the scriptures regarding sacrifice, and on the characteristic marks of a great being, and he had a complete understanding of the threefold knowledge as presented by the scholars of his own tradition.

11.260 “Śāriputra, when the young brahmin Megha had mastered the Vedas, he addressed his preceptor Ratna with these words: ‘O preceptor, I have mastered the Vedas, and I will now return to my own country. What should I do?’

- “He answered, ‘My son Megha, you should pay the teacher’s fee of five hundred karṣāpaṇa.’
- 11.261 “Then the young brahmin Megha saluted the feet of his preceptor, circumambulated him three times, and left. He traveled to many cities, towns, villages, countries, kingdoms, and royal courts searching for the money for his teacher’s fee. When he had spent some time collecting money for his teacher’s fee in this way, he arrived at the royal capital Padmāvati. The young brahmin Megha saw how the royal capital Padmāvati had been decorated, and he asked a passerby, ‘My good man, is there a festival here in the capital Padmāvati?’
- 11.262 “The man answered, ‘Have you not heard, young man? Today the Lord, the tathāgata, arhat, fully accomplished Buddha Dīpaṅkara, is coming to the capital Padmāvati, together with eight hundred million śrāvakas and eight million four hundred thousand bodhisatvas. This is why the capital Padmāvati has been decorated. The people who live here will make offerings and thus gain merit.’
- 11.263 “Śāriputra, when the young brahmin Megha [F.197.a] heard the man mention the Buddha, great joy, serenity, and delight arose in him, and he thought, ‘It is difficult to encounter the lords, the buddhas. It is truly difficult, extremely difficult. It is an occurrence as rare as the appearance of the udumbara flower. It is just like in the example of the single yoke.¹⁴⁹ I should spend these five hundred karṣāpaṇa on flowers to scatter in honor of the Tathāgata Dīpaṅkara, and then go and collect more money to pay my preceptor’s fee.’
- 11.264 “It so happened then that a girl was walking along the road carrying seven blue lotus flowers, and the young brahmin Megha addressed her: ‘Young girl, where did you get these lotus flowers from?’
- 11.265 “She replied, ‘I bought them for five hundred karṣāpaṇa from some gardener’s shop—I do not know his name.’
 “The young brahmin Megha then said to the girl, ‘Could you give me these flowers that you have bought?’
 “ ‘Certainly not,’ she replied.
 “He then said, ‘Keep two for yourself, and then I will buy the other five for five hundred karṣāpaṇa.’
 “ ‘Why would you do that?’ she asked.
 “He replied, ‘I am going to scatter them in honor of the Lord Dīpaṅkara.’
 “ ‘I will give them to you,’ she said, ‘if you promise to be my husband throughout all future existences.’
- 11.266 “ ‘Certainly not, young girl,’ he replied. ‘I will not promise that. Why? You are wanton and fickle. Young girl, I have to master the unsurpassed innumerable qualities of the buddhas throughout innumerable eons. To do

that, I have to give gifts such as coins, jewels, pearls, gems, conches, crystal, coral, silver, and gold. I have to give up such things as elephants, horses, cattle, donkeys, sheep, and even my royal status. I have to give up my carriages. I have to give up my children and my wives. I have to give up my hands. I have to give up my bones, my marrow, and my skull. I have to give up my ears, [F.197.b] my nose, my eyes, [MS.137.b] and my head. In short, young girl, there is no way for me to avoid giving up everything internal and everything external. Young girl, I would even have to give you up. The time has now come for me to follow my conviction and, relying on the teachings of the Tathāgata, leave the household life behind and become a renunciant. Please do not make it difficult, because of your inconsistent and unreliable nature, for me to make an offering.'

11.267 "She said, 'Well then, if you cut a piece of flesh the size of a mustard seed from your body and give it to me, I will not make it difficult for you to make an offering.'

11.268 " 'That is fine,' he said. 'You will then give me the lotus flowers?'
" 'Yes,' she said. 'Then I will give them to you.'

11.269 "The young brahmin Megha acquired the blue lotus flowers in this way, and he then proceeded to where the Lord, the Tathāgata Dīpaṅkara, was. The brahmin Megha saw the Lord, the Tathāgata Dīpaṅkara, at the head of a crowd of many hundreds of thousands of millions of billions of beings, conducting himself with grace, and so forth, and his devotion for the Lord grew. Because of his devotion, great joy, serenity, and respect arose in him, and with this he approached the Lord Dīpaṅkara.

11.270 "The young brahmin Megha could see that many people had spread pieces of fine cloth in front of the Lord Dīpaṅkara, and he thought, 'As I do not have any cloth, I will offer a piece of this deerskin.' However, people then derided him and scolded him for his offering, saying, 'How can you offer a deerskin to this jewel-like being?'

11.271 "The young brahmin Megha went over to one side, offered his deerskin there, and formed the aspiration in his mind, 'Please accept this Lord, Tathāgata Dīpaṅkara, universal seer. May you place your feet on this deerskin.'

11.272 "The Lord, the Tathāgata Dīpaṅkara, understood, and he thought, 'I shall place my feet on the young brahmin Megha's deerskin.' [F.198.a]

11.273 "At that, the young brahmin Megha was happy and rejoiced, and he joyfully showered the Tathāgata Dīpaṅkara with the blue lotus flowers. Many hundreds of gods showered the Lord, the Tathāgata Dīpaṅkara, with divine mandārava flowers, divine blue lotus flowers, divine pink lotus flowers, and divine aromatic sandal powder. Divine music played and divine songs carried forth, all in honor of the Lord, the Tathāgata Dīpaṅkara. The

blue lotuses became many thousands of lotus flowers, and this canopy of flowers showered down around the Lord, the tathāgata, arhat, fully accomplished Buddha Dīpaṅkara, falling with petals down and stalks pointing up.

11.274 “So it was that the young brahmin Megha, with pure intentions, presented the golden-colored locks of hair that he had allowed to grow for twelve years to the Lord Dīpaṅkara and made this firm commitment: ‘Will I become a tathāgata, arhat, fully accomplished buddha in the future? Lord, please confirm this. Please give me a sign. If the Lord, the Tathāgata Dīpaṅkara, does not place his feet on my golden-colored locks of hair, if he does not grant me this confirmation, if he does not give me a prediction of awakening, I will physically wither up.’

11.275 “At that, Śāriputra, the Lord, the tathāgata, arhat, fully accomplished Buddha Dīpaṅkara, the universal seer, the omniscient one, [MS.138.a] the one for whom nothing in the three times is unknown, understood the intentions of the young brahmin Megha, and so he placed his feet on the young brahmin Megha’s golden-colored locks of hair. Then, with the gaze of an elephant, he looked up and addressed the whole assembly of śrāvakas: ‘Mendicants, you should not step on this hair. [F.198.b] Why not? Mendicants, innumerable eons from now, this young brahmin will become a tathāgata, arhat, fully accomplished buddha by the name of Śākyamuni.’

11.276 “So it was, Śāriputra, that the young brahmin Megha received a prediction from the Lord, the Tathāgata Dīpaṅkara, and he was so happy and thrilled that he flew up into the sky.

11.277 “He directly perceived a hundred thousand million billion indescribable concentrations. By means of the power and knowledge of his superior abilities, he could see that to the east there were many more lords, buddhas, than there are grains of sand in the river Ganges, who were making the prediction, ‘Innumerable eons in the future, young brahmin, you will become a tathāgata, arhat, fully accomplished buddha by the name of Śākyamuni.’ Likewise, to the south, the west, the north, the northeast, the southeast, the southwest, and the northwest, above and below, throughout the ten directions of space, there were many more lords, buddhas than there are grains of sand in the river Ganges, who were making the prediction, ‘Innumerable eons in the future, young brahmin, you will become a tathāgata, arhat, fully accomplished buddha by the name of Śākyamuni.’

11.278 “Then, Śāriputra, when the young brahmin Megha had received this prediction, he was greatly inspired and descended from the sky. In the presence of the Lord, the Tathāgata Dīpaṅkara, he followed his conviction and left the household life behind to become a renunciant and follow the life of purity.

- 11.279 “Now, Śāriputra, no one should entertain any doubt, any uncertainty, about whether the young brahmin named Megha who appeared at this time, on this occasion, was anyone else. Why not? It was I who was the young brahmin named Megha who appeared at that time, on that occasion. [F.199.a] It was I who showered the Lord, the Tathāgata Dīpaṅkara, with five blue lotuses and offered my locks of hair.
- 11.280 “Therefore, Śāriputra, those bodhisatvas who wish to quickly receive a prediction of awakening should conscientiously study this cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, learn it, recite it, clarify it to others, and teach it in great detail. They should strive to make progress in these things, which represent an approach that has no attributes.
- 11.281 “Why should they do this? It is clear to me, Śāriputra, that in the past, after Dīpaṅkara, there was no [MS.138.b] form of good conduct that I did not engage in. Still, the lords, the buddhas, I had encountered before him did not predict my awakening. Why was that? It was because I was practicing by means of attributes. When I started to practice in a way that was free from attributes, though, in a way that had no object, when I started to practice the cycle of teachings contained in *The Collected Teachings on the Bodhisatva* and stabilized the attainment of what I learned from it, the Lord Dīpaṅkara made his prediction about me, saying, ‘Young brahmin, in the future you will become a tathāgata, arhat, fully accomplished buddha by the name of Śākyamuni.’
- 11.282 “Śāriputra, when I saw the tathāgata, the arhat, the fully accomplished Buddha Dīpaṅkara, I passed beyond all practice. I passed beyond all practice just by seeing the tathāgata, the arhat, the fully accomplished Buddha Dīpaṅkara. I realized the vision of the sameness of all phenomena. Just by seeing him, I understood that all phenomena are inherently uncreated. That was when the Tathāgata Dīpaṅkara predicted my awakening, saying, ‘Innumerable eons in the future, young brahmin, you will become a tathāgata, arhat, fully accomplished buddha by the name of Śākyamuni.’
- 11.283 “The moment he had made that prediction, I gained patient acceptance of the fact that phenomena are uncreated. What is the attainment of this patient acceptance like? It is to attain the patient acceptance that form cannot be found. [F.199.b] It is to attain the patient acceptance that feeling, perception, mental conditioning, and consciousness cannot be found. It is to attain the patient acceptance that nothing that is included within the skandhas, the elements, and the sense fields can be found. Another way of describing the attainment of patient acceptance is to say that it is the attainment of a state of non-acceptance. What does this mean? In this teaching on the attainment of patient acceptance there are no worldly phenomena that occur. There are no phenomena related to ordinary beings. There are no phenomena related to

those who are in training. There are no phenomena related to those requiring no more training. There are no phenomena related to the bodhisatvas. Even the qualities of the Buddha do not occur. There are no phenomena at all that occur. This is why it is called *the attainment of patient acceptance*. It is called *the attainment of patient acceptance* because there is no attainment and no observation of any phenomena. In this patient acceptance, all attributes and all objects are nothing but words. This is why it is said that patient acceptance has been attained. There is no eye here. There is no description of the eye, and so forth. There is no ear, no nose, no tongue, no body, no mind, and no description of the mind. This is the patient acceptance of the place that is intolerable. This is the patient acceptance of the place it is impossible to go to.

11.284 “Śāriputra, this is why those bodhisatvas who wish to quickly receive a prediction of awakening should conscientiously study this practice of freedom from attributes, the practice of the spontaneous, the practice of having no object, which is contained in the cycle of teachings of *The Collected Teachings on the Bodhisatva*. They should learn it, recite it, clarify it to others, and teach it in great detail. They should strive to make progress in these things.” [MS.139.a]

11.285 Now, in the assembly at that time there was a merchant by the name of Naradatta. Sitting there, in the presence of the Lord, he listened to the cycle of teachings contained in *The Collected Teachings on the Bodhisatva* that describes the characteristics of the buddhas and the characteristics of the bodhisatvas. He then got up from his seat, placed his robe over one shoulder, knelt down on his right knee, [F.200.a] joined his hands in reverence facing in the direction of the Lord, and said, “Lord, the elder Aniruddha has encouraged me and instructed me in the following way: ‘Householder, you must attain the state of an arhat, since this will put an end to aging and death.’ Now that I have listened to this cycle of teachings contained in *The Collected Teachings on the Bodhisatva* in the presence of the Lord, however, and heard about the characteristics of the buddhas and the characteristics of the bodhisatvas, I have concluded that the Mahāyāna is the best, the most excellent, supreme, superior, and unsurpassed when it comes to unsurpassed perfect awakening. I have heard about it directly from the Lord, including all its detailed teachings, and indeed it is to be cultivated as the very best. Still, when reflecting on it, I also understand that one should not appropriate, identify with, or hold on to each of the detailed dharma-entities. What I should adopt and engage with is the dharma that is the best, the most excellent, supreme, superior, and unsurpassed. In this matter, Lord, it is my view that among all the vehicles, the one that ranks highest is the unsurpassed Buddhayāna. Whatever vehicles there may be, it is the

Tathāgatayāna that can be proclaimed as the best among them, and so forth, that can be proclaimed to have nothing that surpasses it. From now on, Lord, I will cultivate the mind of unsurpassed perfect awakening for the sake of the many, for the benefit of the many, for the happiness of the many, for the love of the world, in order to help, benefit, and bring happiness to a great multitude of beings, and for the sake of gods and men. This is how I will train in the bodhisatva training.”

11.286 When he had said this, the Lord addressed the merchant Naradatta: “Naradatta, unsurpassed perfect awakening is difficult to attain. [F.200.b] It is difficult to accomplish.”

11.287 He then said, “Lord, even if unsurpassed perfect awakening is difficult to attain and difficult to accomplish, there is a certain type of vigorous approach by means of which I can attain unsurpassed perfect awakening. I must not miss the opportunity to attain unsurpassed perfect awakening. Lord, if it is possible to realize unsurpassed perfect awakening by developing a motivation that is as vast as the number of grains of sand in the river Ganges, then may every single such mind of awakening come about, even if it takes as many eons as there are grains of sand in the river Ganges. Even if my head needs to be cut off as many times as there are grains of sand in the river Ganges in order for every such mind of awakening to arise, I will not abandon unsurpassed perfect awakening but continue to work enthusiastically to attain unsurpassed perfect awakening by means of this cycle of instructions. It goes without saying, Lord, that I will employ all means to fully realize awakening. Why will I do this? Lord, I will do this because unsurpassed perfect awakening is so exalted, the unsurpassed qualities of the buddhas are so exalted, and the knowledge of the lords, the buddhas, is so inconceivable, so unequaled, so unfathomable, so immeasurable, and so unimpeded that it cannot be easily comprehended even if one were to speak a hundred thousand million billion words to try to describe it.”

11.288 The merchant’s son Naradatta then spoke these verses:

11.289 “May the mind of awakening arise in me
For thousands of millions of eons,
And may I not give up on sentient beings
For as long as they must suffer all this pain.

11.290 “For every single moment of this motivation,
May I be willing to sever as many of my heads [MS.139.b]
As it would take to make a heap
The size of the mountain Meru.

11.291 “For the benefit of all living beings, [F.201.a]

- I will apply myself to awakening.
Just as it is for you, Tathāgata,
May this become my sole endeavor.
- 11.292 “The Hīnayāna is a lesser vehicle,
And so having left the Śrāvakayāna behind,
May this become my sole endeavor,
Just as it is for you, Tathāgata.
- 11.293 “This vehicle is the greater vehicle.
It is praised by the buddhas as supreme,
As the proper approach that is not seen by others.
Thus, I turn toward awakening.
- 11.294 “I will protect those who harm others.
I will free them from the three lower realms.
This is why the buddhas
Appear as tathāgatas.”
- 11.295 The merchant Naradatta then thought, “I now see the vastness of the Dharma of the Buddha. I see that one cannot properly engage with this Dharma with a wife and children, but such is my lot.” He then honored the Lord by placing his head at his feet. He circumambulated the Lord three times, and then quickly, with great haste, he returned to his house. Then, together with seven wives, seven sons, seven daughters, seven male servants, and seven female servants, carrying a thousand pairs of garments made of calico, and with five hundred musicians, he departed from the city of Rājagṛha to see the Lord. When all the many human and nonhuman inhabitants of Rājagṛha saw that the merchant Naradatta, together with his servants, was departing from the city of Rājagṛha quickly, with great haste, they asked him, “Naradatta, where are you headed with your servants?”
- 11.296 He replied, [F.201.b] “Gentlemen. The tathāgata, arhat, fully accomplished Buddha is now on Vulture’s Peak, surrounded by an assembly that numbers in the hundreds, in the thousands, and he is revealing the boundless qualities of the buddhas in various ways. In order to penetrate the meaning of the boundless qualities of the buddhas and the inconceivable, unparalleled knowledge of the buddhas, I am going, together with my servants, to the place where the tathāgata, arhat, fully accomplished Buddha is staying, because I do not know how to cultivate the roots of virtue necessary to attain unsurpassed perfect awakening. If you wish to master the boundless qualities of the buddhas, then join me. Come with me to see

the Lord. Cultivate roots of virtue with the boundless goal of the boundless qualities of the buddhas.” When the people of Rājagṛha heard Naradatta’s words, ten thousand of them followed him.

11.297 The merchant Naradatta, together with his seven wives, seven sons, seven daughters, seven male servants, and seven female servants, carrying a thousand pairs of garments made of calico, together with the ten thousand beings who had followed him from the city and five hundred musicians, bringing with him flowers, incense, garlands, ointments, aromatic powders, fabrics, parasols, royal banners, and flags, and playing drums and cymbals, made offerings to the Lord and adorned the body of the Lord with the thousand pairs of calico garments. Then he spoke these verses:

11.298 “Today I make this offering
To the one who is sublime among sentient beings,
Who practices pure conduct for the sake of supreme awakening,
Whose vision is limitless, the best of those who walk on two feet.

11.299 “Today I make this offering
To the one who has practiced for many eons in the past,
Searching for awakening to benefit living beings,
The perfect Buddha who has found the supremely powerful Dharma.

11.300 “With children and servants, and with a host of kinsmen,
I come in search of awakening for the benefit of living beings. [MS.140.a]
Together with these thousands of beings,
I go for refuge to the Buddha and his assembly.”

11.301 After the merchant Naradatta had praised the Lord with these verses, he then said to the Lord, [F.202.a] “Lord, all of us, myself and this great number of sentient beings, have come to seek an audience with the Lord so that we can set out for unsurpassed perfect awakening. Lord, please teach them the kind of Dharma that they need in order to all be set irreversibly on their way to unsurpassed perfect awakening. Please tell me, Lord, what kinds of roots of virtue I should cultivate before the Lord, what kinds of roots of virtue I will need to attain unsurpassed perfect awakening. May all sentient beings here and now gain access to the kinds of qualities that the Lord possesses.”

11.302 Then the merchant Naradatta’s seven wives, seven sons, seven daughters, seven male servants, and seven female servants, the ten thousand beings who had followed him from the city, and the five hundred musicians that were there addressed the Lord: “Lord, we go for refuge to the Buddha, the Dharma, and the Saṅgha of mendicants. May the Lord accept us as lay followers. From this day forth, for as long as we live, we will abstain from taking life, we will go for refuge, and we will remain filled with devotion.

From this day forth, Lord, we will maintain our commitment to unsurpassed perfect awakening. Just as you have become perfectly awakened, we, too, will attain unsurpassed perfect awakening and teach the Dharma to sentient beings. Just as the Lord now guides his followers, we shall guide our followers. Just as the Lord is now liberating sentient beings from the oppression of suffering, we will liberate sentient beings from the oppression of suffering.” [F.202.b]

11.303 The five hundred musicians then circumambulated the Lord three times while they played their instruments with great enthusiasm. The ten thousand beings who had come from the city, along with the merchant Naradatta and his whole following—his seven wives, his seven sons, his seven daughters, his seven male servants, and his seven female servants, and the five hundred musicians—circumambulated the Lord three times.

11.304 Then the Lord, because of his empathy for these sentient beings, took his seat on a throne that was floating in the sky. The five hundred musicians saw the Lord taking his seat on the throne floating in the sky, and when they saw this, they developed faith, right there in the presence of the Lord. [MS.140.b] Through the power of the Buddha they dropped all the instruments they were holding, and through the power of the Buddha these remained suspended in midair without missing a note. As they played, the instruments circumambulated the Buddha three times while he was seated in midair.

11.305 The merchant’s son Naradatta, along with his servants, the five hundred musicians, and the ten thousand beings from the city, witnessed this miracle, this display of magical ability, and when they saw it they were happy, they were thrilled, joy arose in them, and they all folded their hands in honor of the Lord. The space around them was filled with the spontaneous sounds of thousands of instruments as far as a yojana away, and the sound of these drums and cymbals was like a swarm of honeybees.

11.306 In addition to the merchant’s son Naradatta, his servants, the five hundred musicians, and the ten thousand beings from the city who were already there listening to the Dharma, there were six thousand other beings and one thousand two hundred fifty mendicants there, and through the power of the Buddha they all rose up into the sky, and through the power of the Buddha, five five-tiered pavilions appeared in the sky. [F.203.a] The Dharma was then taught in all the pavilions of musicians arranged in the four surrounding tiered pavilions.¹⁵⁰ There were many thousands of gods floating in the air showering them with divine mandāra flowers, and through the power of the Buddha, these flowers were transformed into eighty pavilions.

- 11.307 As the great host of beings who were suspended in midair witnessed this great and powerful display of magical abilities, their joy, their faith, and their respect for the Lord became even greater. The Lord was aware of the faith possessed by the great host of beings, and when he saw the excellent motivation of the merchant's son Naradatta and the great host of beings, he then smiled, and so forth. The previous section ending in "and dissolved into the crown of his head" can be inserted here.
- 11.308 When the venerable Ānanda saw that the Lord was smiling, he placed his robe over one shoulder, joined his hands in reverence facing in the direction of the Lord, and asked the Lord, "Lord, the lords, the buddhas, do not smile without a reason, without a particular cause. What is the reason for this smile? What is the cause of this smile?" [MS.141.a]
- 11.309 The Lord then replied to the venerable Ānanda, "Ānanda, this merchant's son Naradatta has paid honor to me accompanied by seven wives, seven sons, seven daughters, seven male servants, and seven female servants, and so he will avoid falling into the lower realms for a billion eons and will be reborn as a god or a human being. After twenty billion¹⁵¹ eons he will encounter a tathāgata, arhat, fully accomplished Buddha named Sārthavāha. When he meets him, he will praise him, venerate him, honor him, and worship him, and then he will avoid falling into the lower realms for another two hundred million eons.
- 11.310 "Ānanda, [F.203.b] when the seven wives, seven sons, seven daughters, seven male servants, and seven female servants of the merchant's son Naradatta die, they will all avoid taking on female forms, and will instead attain the bodies of men. Together with the bodhisatva Naradatta, they will then practice the way of the bodhisatva. They will attain unsurpassed perfect awakening within one eon.
- 11.311 "Ānanda, the bodhisatva, the great being Naradatta will become a tathāgata, arhat, fully accomplished buddha by the name of Samacitta. The followers of the bodhisatva Naradatta will all become tathāgatas with various different names. The five hundred musicians that are here will avoid falling into the lower realms for innumerable eons, and I proclaim by way of numbers that they will become billions of kings of the entire world. During that time, they will encounter ten thousand buddhas, and they will praise them, venerate them, honor them, and serve them. All of them will attain unsurpassed complete perfect awakening after one eon. They will all become tathāgatas, arhats, fully accomplished buddhas, and they will all be given the same name. They will all be called Mañjusvara.
- 11.312 "Four hundred¹⁵² of the ten thousand beings from the city will meet the Tathāgata Maitreya and will then attain final nirvāṇa. The rest of them will avoid falling into the lower realms for as many eons as there are grains of

sand in the river Ganges. In due course, they will encounter a billion buddhas, whom they will praise, venerate, honor, and serve, and they will all reach complete and perfect awakening within a single eon. They will all become tathāgatas, arhats, and fully accomplished buddhas, and they will all be given the same name. They will all be called Āścarya. [F.204.a]

11.313 “After I have attained final nirvāṇa, when the true Dharma has disappeared, when the age of strife has passed, when the tathāgata Maitreya has not yet appeared, when the lifespan of sentient beings increases, and when ten thousand pratyekabuddhas appear, there are one thousand beings among these six thousand beings who will meet these pratyekabuddhas and who will praise them, venerate them, honor them, and serve them. They will meet the supreme man Maitreya, and they will praise him, venerate him, honor him, and serve him. After this they will avoid falling into the lower realms for two hundred thousand million billion eons, and then in their final life, when they attain their final body, [MS.141.b] impelled by their roots of virtue, they will follow their conviction, leave the household life behind to become renunciants, and realize awakening independently.

11.314 “From among these ten thousand beings, a thousand will reach the insight that is required for the mind of unsurpassed perfect awakening to arise. Six trillion gods will obtain the spotless, pure Dharma-vision of phenomena.

11.315 “Ānanda, what are those who do not cultivate love, faith, respect, and reverence for the tathāgatas, if not immature children? Why is this? Even those whose roots of virtue are weak may in fact attain the state of greatness. They can reach nirvāṇa.”

11.316 The Lord then spoke these verses:

11.317 “Someone who shows reverence for the buddhas
Will attain this kind of glory.
Therefore, you should venerate the teacher.
If you do so, what you give will yield a great result.

11.318 “If someone venerates those who remain
Or venerates those who have reached nirvāṇa,
Even by offering something as small as a mustard seed,
He will come to see the Tathāgata.

11.319 “If someone venerates those who remain
Or venerates those who have reached nirvāṇa,
Even by offering something as small as a mustard seed,
The positive effects of their veneration will match their intentions. [F.204.b]

11.320 “Maintaining a balanced mind

- And venerating the supreme man,
 He will ripen in the same way,
 And he, too, will attain awakening.
- 11.321 “He seizes the path leading to good fortune
 And abandons the path that leads to misery.
 It will not be hard for him to find
 The path that takes one toward nirvāṇa.
- 11.322 “The Buddha is supreme because of his morality.
 The Buddha is supreme because of his concentration.
 If one has faith in these supreme things,
 One will attain supreme awakening.
- 11.323 “By presenting him with supreme offerings,
 One will quickly reach the supreme state.
 One will become a supreme perfect buddha
 And teach the supreme Dharma.
- 11.324 “Any wise man who wishes to rely
 On the Dharma of the Buddha
 Should cultivate a strong motivation
 And, by means of great learning, strive to avoid superficiality.
- 11.325 “He will become a king of the entire world,
 The powerful god Brahmā,
 A great source of good qualities,
 And he will reach the certainty of nirvāṇa.”
- 11.326 The Lord then addressed the venerable Śāriputra, “In this way, Śāriputra, sons and daughters of good family who have entered into the Mahāyāna and wish to quickly attain unsurpassed perfect awakening should cultivate a powerful yearning for the cycle of teachings contained here, in *The Collected Teachings on the Bodhisatva*. They should study it conscientiously, learn it, memorize it, recite it, absorb it, clarify it to others, and teach it in great detail to others. Why should they do this? They should do this because when they have studied it conscientiously, learned it, memorized it, recited it, absorbed it, clarified it to others, and taught it in great detail to others, they will be certain not to be cut off from the Three Jewels. They will not be separated from the four immeasurables. They will be applying themselves to the six perfections, and they will gather sentient beings around them by employing the four methods for bringing people together. Śāriputra, this cycle of teachings contained in *The Collected Teachings on the Bodhisatva* is the path of

awakening. Why? Unsurpassed [F.205.a] complete perfect awakening is dependent on the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, and moreover, Śāriputra, the wealth of the bodhisatvas is collected within the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*. Therefore, Śāriputra, I myself trained in the cycle of teachings contained in *The Collected Teachings on the Bodhisatva*, and that is how I attained the state of being severed from the vices.¹⁵³

11.327 “What is it that is perfected in all this? [MS.142.a] It is the final attainment of unsurpassed perfect awakening. The Tathāgata has successfully applied himself to the practice of all these perfections. This is the uninterrupted activity of tathāgatas. This is the attainment of the immeasurable stage that is brought about by employing all good qualities. This is the Tathāgata’s attainment of the immeasurables. This is the attainment of all the perfections. In this way, one is established in all the perfections.”

11.328 The Lord then spoke these verses:

11.329 “One should know things from the perspective of actions
And from the perspective of the maturation of actions.
That which is neither action nor ripening
Is tranquility; it is nirvāṇa.

11.330 “The suffering inherent in all conditioned things
Will be found wherever knowledge is absent.
Therefore one should cultivate knowledge.
This is what brings liberation from all conditioned things.”

11.331 When the Lord had spoken, the venerable Śāriputra, the mendicants, and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Lord.

11.332 *This concludes the cycle of teachings entitled “The Collected Teachings on the Bodhisatva,” a Mahāyāna sūtra. It is the twelfth chapter of the hundred thousand chapters of the noble Great Heap of Jewels collection.*¹⁵⁴

c.

Colophon

c.1 This was translated into Tibetan by the Indian preceptors Ācārya Surendra, Śīlendra, and Ācārya Dharmatāśīla [F.205.b] and revised according to the later language reform.

ab.

ABBREVIATIONS

- Akṣ* *Akṣayamatīnirdeśasūtra* (Braarvig 1996)
- Chi* Chinese; see Dh and Xu.
- D* Degé Kangyur
- Dh* Chinese translation of the *Bodhisatvapiṭaka* by Dharmarakṣa 法護 法護 (2) (1018–58 CE), *Foshuo dashengpusacangzhengfajing* 佛說大乘菩薩藏正法經, in Taishō 316.
- MS* Sanskrit manuscript of the *Bodhisatvapiṭaka* (Liland et al., forthcoming).
- Q* Peking 1737 (Qianlong) Kangyur.
- Skt* Sanskrit; see MS.
- Taishō* *Taishō Shinshū Daizōkyō* 大正新修大藏經, Tokyo 1926–34.
- Tib* Tibetan translation of the *Bodhisatvapiṭaka* by Surendrabodhi, Śilendrabodhi, and Dharmatāśīla (9th century CE), *'phags pa byang chub sems dpa'i sde snod ces bya ba thegs chen po'i mdo*.
- Xu* Chinese translation of the *Bodhisatvapiṭaka* by Xuanzang 玄奘 (645 CE), *da pu sa cang jing* 大菩薩藏經, in Taishō 310(12).

n.

NOTES

- n.1 We prefer to follow the mainstream Buddhist Sanskrit usage of manuscripts and inscriptions by spelling *bodhisatva* with a single rather than a double *t*, the latter being a convention of modern editors. See Gouriswar Bhattacharya, “How to Justify the Spelling of the Buddhist Hybrid Sanskrit Term *Bodhisatva*?” in *From Turfan to Ajanta: Festschrift for Dieter Schlingloff on the Occasion of his Eightieth Birthday*, ed. Eli Franco and Monika Zin (Rupandehi: Lumbini International Research Institute, 2010), 2:35–50. Note that this is also the spelling used in *Gāndhārī*, as well as in Khotanese, Tibetan lexicography, and old Thai documents.
- n.2 Liland et al., forthcoming.
- n.3 In Braarvig and Pagel 2006.
- n.4 Braarvig and Pagel 2006.
- n.5 Liland et al., forthcoming.
- n.6 This homage to Mañjuśrī is only included in MS.
- n.7 This sentence is missing in Tib.
- n.8 According to Tib and Chi, “You do not strike your ankles against each other when you walk.”
- n.9 This refers to the idea of *trināśi*, the three types of sentient beings. See glossary.
- n.10 This list is missing in MS.
- n.11 Dh reads 聖法 (*āryadharmā*) for *āryaskandha*, interpreting it to refer to the “noble teaching.”

- n.12 This verse apparently plays on the word *pravrajita* (*rab tu byung ba*), which can mean both to go astray (in the first line) and to leave home and become a monk (in the fourth line). This wordplay seems to have been lost to some degree in both the Tibetan and Chinese translations. In Tibetan, it seems that *pravrajita* was originally translated as *mid* but then changed to *ming* by later scribes. The word in the Tibetan manuscript in the first line is clearly *ming* rather than *mid*, as there is a *tsheg* between the word and the *shad*.
- n.13 This probably refers to the strength to swim, indicating that the water is a contributing factor for a fish's ability to move, without being a conscious factor involved in this process.
- n.14 This sentence, which is missing in MS and Xu but found in Tib and Dh, follows the interpretation of Dh, which seems to make most sense in the context. D reads *khyim bdag rnams rba klong dang bral ba'i phyir chos thams cad ni brjod du med pa'o*.
- n.15 The last four sentences are missing in MS and Xu but are found in Tib and Dh.
- n.16 Skt: *cittākulavigama*; Tib: *sems 'khrug pa med par*; Xu: 眼如浮雲聚亂散相; Dh: 眼如浮雲剎那離相. We have chosen to follow the Chinese interpretation of the Sanskrit and understand *cittākula* as a variation of *cittakṣaṇa*, employed here to avoid repetition in the next example. Later in the text the same list gives *vyaktākula* ("ever changing") translated as *gsal ba la brug pa* in Tibetan. This would perhaps make more sense.
- n.17 *Vāyuyantra*; *rlung gi 'khrul 'khor*. This is a hapax legomenon as far as we can tell, but this interpretation seems to fit well in the context.
- n.18 MS does not mention the four elements.
- n.19 Here and in the previous sentence, "that upon which ignorance rests" follow the Skt *pratītyāññānaṃ*. D reads *mig la brten te mi shes pa*.
- n.20 The deer will cause its own death through the injuries inflicted when trying to pull itself from the trap.
- n.21 D: *mi dang mi ma yin pa* ("human and nonhuman beings") is not mentioned in MS.
- n.22 MS has the verb in the singular, but we have chosen to read it as plural to conform to the context.

- n.23 MS and the two Chinese translations here agree that this line should rather read “there will be mendicants of the buddhas.” We have chosen to follow the Tibetan rendering as it seems to make more sense.
- n.24 The last few sentences, from “I must create,” are present in Tib and both Chinese translations but are missing in MS.
- n.25 D has *bshad*, but MS (*cchedikāro*), both Chinese translations, and Q (*kun gcod*) agree on “eliminate.”
- n.26 Skt and Tib here start the sentence with “When he saw this emanation...,” but both Chinese translations do not, and we have chosen to follow the Chinese as it makes most sense in the context.
- n.27 MS *anupaliptās ca bhavanti* (“and are not soiled”) does not occur in D, Q, Xu, or Dh at this point, but it does occur when the same phrase is repeated further down. Therefore, as it seems to be a stock phrase in the translation we here follow MS.
- n.28 The shaking of “ten million fields” refers to the idea that when a buddha attains awakening and touches the ground to be his witness, the entire buddha field shakes and reverberates. Here, ten million (i.e., infinite) buddhas, and thus ten million buddha fields, are referred to.
- n.29 MS: *asaṅgajñānasampreṣitaṃ*; Xu: 令無礙智; Dh: 觀無礙智故; D and Q: *thams cad mkhyen pa'i ye shes la btang ba'i phyir*. The Tibetan translation seems to have misread *sarva-* for *asaṅga-*.
- n.30 MS's *guṇavantaḥ* and *peśalaḥ* not in D and Q.
- n.31 “The disciples of the Buddha” (*buddhaśrāvakāḥ*) is absent in D.
- n.32 MS has *satvārthatrayānuttaramṃ*, which seems to be an error when compared to Chi and Tib, which the translation here follows.
- n.33 Here “virtue” translates Skt *dharma*; Tib *chos*.
- n.34 In a presentation more common in the Tibetan tradition the second statement has “all defiled things” (*āsrava*, *zag pa*) instead of “all conditioned things” (*saṃskāra*).
- n.35 Skt repeats *anupama*, while Tib has *dpe med* and *zla med*.
- n.36 This list constitutes the twelve branches of excellent speech (*dvādaśaka-dharmappravacana*).

- n.37 MS: *jñeya* does not occur in Tib.
- n.38 MS: *manojña* (“agreeable”) here occurs for a second time.
- n.39 D and Q instead have *rgya mtsho chen por* (“into the great ocean”) here, but we follow MS and Chi, which seem to make more sense.
- n.40 “The Mahācakravāḍa Mountains” is absent in Skt.
- n.41 Following MS. D reads these two classes of gods together: *gzhan 'phrul dbang byed kyi bdud kyi ris rnams*.
- n.42 This power is later labeled the power of direct knowledge of recollection and realization by means of divine sight (*divyacakṣuranusmṛtisākṣātkriyājñānabala*).
- n.43 D and Q read the end of this sentence a bit differently, adding Brahmā and Śakra to the list of those who do not turn the wheel of teaching like the Buddha. This might be a misreading of the Sanskrit, which states that the Buddha turns the holy wheel (*brāhmaṇi cakraṇi*). This is to some extent supported by the fact that the list is omitted in the Sanskrit.
- n.44 Sentence missing in MS.
- n.45 We follow Dh’s interpretation of this phrase and not MS, D, Q, and Xu, which all agree that “anger arises when one attains one’s goal.”
- n.46 The previous two sentences are missing in MS.
- n.47 D and Q disagree on this line, Q being closest to MS. Here we follow Q and MS; D: *thar ba'i gnas las phyir yang mi ldog 'gyur*, Q: *mi ldog gyur cing gti mug rgyags pa med*.
- n.48 This sentence is not found in MS.
- n.49 MS omits a few sentences here that are found in D and Q and which we have translated here. The passage in D reads *'dus ma byas ji lta bar 'dus byas kyang de ltar khong du chud par bya'o/ de ci'i phyir zhe na/ gang chos thams cad kyi rang bzhin de ni dngos po med pa'o/ gang dngos po med pa de la gnyis med de/ lus med pa/ mngon par 'dus ma byas pa de*.
- n.50 This verse is not found in MS but occurs in Tib and Chi.
- n.51 MS: *samāhita*; Tib *mnyam pa*.
- n.52 The phrase *nyams pa med do / de bzhin gshegs pa'i shes rab gañ zhe na* (“...is never given up. What is the wisdom of the Tathāgata?”) is lacking in MS.

- n.53 D has *mi zad pa* (“imperishable” or “inexhaustible”), but MS has *advaya* and Q has *mi gnyis pa*, which seems to be the correct reading.
- n.54 D: *mi myur ba/ rab tu myur ba ma yin* not in MS.
- n.55 This sentence is not found in MS.
- n.56 This image does not seem to be entirely consistent, but the point seems to be that the number of sentient beings in the universe exceeds the number of water molecules.
- n.57 This sentence occurs further down in Tib.
- n.58 MS: *vṛddhatarā*; D and Q: *rgan pa dang gzhon pa (vṛddhataruṇa?)*
- n.59 D has *mnyam pa*, but Q’s reading *ma tshim par* seems to be correct for MS *aśamā* and makes more sense.
- n.60 D: *bdag gi bde ba gtong ba* in place of *astabdhā* seems to be a dittography, as it also occurs later.
- n.61 MS here adds *-anusmṛtisahadharmabodhyaṅga-*, which is not attested in the Tibetan translations and seems redundant.
- n.62 This sentence in MS does not appear in Tib.
- n.63 This sentence in MS does not appear in Tib.
- n.64 Tibetan has *mi ’gyur* for *vikāra* (“adjust”) here, perhaps reading *avikāra*.
- n.65 “Unconcerned” here translates *upekṣa (btang snyoms)*, which we have translated elsewhere as “equanimity.” The word is used here in a slightly different sense, and we found no single English word that adequately conveys both uses.
- n.66 These two sentences do not occur in Chi or Tib.
- n.67 This sentence is missing in Tib.
- n.68 Part of this sentence is missing in Tib.
- n.69 Reading *kṣetraṃ* (“piece of land”). The alternative reading is *kaṣṭha*, in which case “relying on a dry piece of wood,” i.e., a plow.
- n.70 MS has *śuddhavāci*, but Tib and Chi agree on *śuddhacāri*.

- n.71 Xu gives trust in actions and in the ripening of their fruits as two separate points, making it a list of ten.
- n.72 “Practice” here translates *dharma* (*chos*).
- n.73 This is probably a reference to the idea that the chances of obtaining a human birth are the same as the chances of a turtle that comes to the surface of the ocean once every hundred years putting its head through a single small yoke floating somewhere in the great oceans of the world. See for example Saṃyutta Nikāya 56.47 and 56.48.
- n.74 The Sanskrit has a negation in this expression, implying that the bodhisatva could not, in that existence, honor and serve those who are worthy of veneration. We follow the Tibetan here, which has no negation, implying that the bodhisatva had to honor and serve the beings who ruled over him.
- n.75 This is probably a reference to the epic battle of the *Rāmāyaṇa* in which Rāma conquered Rāvaṇa (*mānamandara*; “the proud one of Mandara”).
- n.76 MS reads *śakyabuddhagūṇaśikṣarakṣanā*, which we interpret as *śākyabuddha*, though Tib (D) has *sangs rgyas yon tan bslab pa bslab nus shes*.
- n.77 This sentence is missing in MS.
- n.78 This sentence is missing in Tib.
- n.79 This follows Tib. MS says, “For one who does not understand by means of wisdom, everything becomes difficult to grasp.”
- n.80 Skt: *śrutamūla* and Xu: 聽聞根本 agree on this interpretation, but Tib (D and Q) have *thos pa dang tshul khrims*, apparently reading *śrutaśīla*.
- n.81 Skt *Vāyuna* is missing in Tib.
- n.82 Skt and Tib do not correspond in the previous six verse lines (Skt is missing a line): *arthalābhena mitro smi bhāṣante anyamany ime ’ jambūdviṣe [nartham(?) s.a] rvaṇi buddhakṣetrā varo balo*; D: *don rnyed na ni mdza’ ’o zhes/ phan tshun du ni rab tu smra/ don ni byed par ma gyur na/ gcig la gcig ni gsod par byed/ ’dzam bu yi ni gling ’di dang /sangs rgyas kyi ni zhing kun tu*; Xu: 善友交談論 義利由斯獲 而眾生不求 反更相加害 我以瞻部洲 及諸佛國土. This reading follows the Tibetan.
- n.83 Skt: *aniruddha*; Tib: *’gags pa*; Xu: 滅. We follow the Tibetan and Chinese interpretation.
- n.84 This sentence does not occur in Tib but is present in both Skt and Chi.

- n.85 D: *mi rtag pa* does not occur in Skt.
- n.86 The phrase *so tenāntareṇa saptabuddhasahasrāṇi āragitavān* does not appear in the Tibetan.
- n.87 There is a play on words here that cannot be captured in translation, as the Sanskrit word *bhāryā* can mean both “wife” and “burden.”
- n.88 Skt: *bhāra*.
- n.89 Skt: *māyāgrāma*; there is a play on words here in the Sanskrit in that the word for “village of seduction” (*māyāgrāma*) is similar to the word for “woman” (*mātrgrāma*). Tib has *bu med*, indicating that they read *mātrgrāma* here. The word for seduction can also be translated as “illusion,” with the sense that the woman is a trickster.
- n.90 This sentence does not occur in Tib.
- n.91 This question is not found in Tib.
- n.92 The following section, until the end of the verses, can only be found in MS. It is absent in both Tib and Chi.
- n.93 The phrase *cāribhir gocarāsī*, which is here translated as “master of conduct,” is a play on the name of the seer, Cāritragocara.
- n.94 A satisfactory reading has not been established for this verse of MS, and the translation is therefore tentative.
- n.95 The word *pacyī* (“roast”) here could also mean “ripen.”
- n.96 A satisfactory reading has not been established for the second line of this verse of MS, and the translation is therefore tentative.
- n.97 The reading of this verse is unclear, and the word “Māra” is a guess.
- n.98 There is a play on words here that is lost in translation, as the Sanskrit word *aṅga* means both “factor” and “limb.”
- n.99 This item is not found in Tib.
- n.100 Item not found in MS.
- n.101 Part of this sentence (D: *bdud dang bdud kyi ris kyi lha'i bu rnams dang / de ma yin ba gzhan phas kyi rgol ba thams cad kyi*, “to attacks by Māra and his retinue, the gods, and all other opponents”) is not found in MS.

- n.102 This sentence is not found in MS.
- n.103 This verse in the Sanskrit is exactly the same as the previous one, although the Tibetan translation is different.
- n.104 Bodhisatvas are not restricted to the present but are connected to the past and the future.
- n.105 Their goal is awakening.
- n.106 Śrāvakas.
- n.107 There seems to be some confusion between the texts at this point, as to who is talking. We have chosen to follow the Tibetan.
- n.108 There is a play on words here, as the word for “ease” is *kṣema*, the same as the name of the boy’s father.
- n.109 Skt: *maṇḍala*.
- n.110 The word translated as “true” here is *yukta*, which we have otherwise translated as “rational” in the surrounding text. The text plays on the different meanings of the word *yukta*.
- n.111 Both Tibs have *mi dmigs pa*, and Dh has 攀緣有所, but Skt *āraṃbhataḥ* and Xu 緣境 seem to make more sense.
- n.112 These are the same words that were translated as “vows” and “keeping to vows” above.
- n.113 Skt: *vyādhi*; Tib: *’chi*.
- n.114 This follows the Tibetan reading; the Sanskrit does not have the negatives.
- n.115 The word translated as “suchness” here is *tathatā*. This is formed from the same word *tathā* (“such,” “thus”) that we find in *tathāgata*, “The Thus Come” (*āgata*) or “The Thus Gone” (*gata*), i.e., gone or come in the same way as earlier buddhas. But, to the more philosophically minded, the title Tathāgata was also understood as “the one who has attained, or understood, suchness,” according to the scholastic commentary traditions of Buddhism. In the following the text develops the idea of the Tathāgata by playing on the double meaning of the word *vigraha*, namely “multiplicity” and “body.” The bodhisatva displays this suchness through the multiplicity of his bodily existence for the sake of all beings.
- n.116 This sentence is missing in MS.

- n.117 Tib has eighty thousand years old; Xu has eighty; Dh has eighty thousand; since his Dharma lasted for five hundred years we have chosen eighty, since this seems comparatively more reasonable.
- n.118 Skt has sixty, while both Tibetan renditions have sixty thousand.
- n.119 Tib has “Pratyekabuddhayāna” instead of “wisdom.” We follow MS.
- n.120 D: *zad pa'i rnam pa* (“destructible form”); we follow the Sanskrit reading.
- n.121 This aspect of learning is not in the Sanskrit but is repeated later when the same list is returned to.
- n.122 This clause is missing in the Tibetan.
- n.123 The meaning of line one seems clear, but the Tibetan reading is divergent—
D: *mis ni chos rnyed stong par mi byed do*; Q: *chos rnyed stong pa nyid du mi byed min*. In line 2, Skt has *samādhi*, whereas Tib has *rlom sems*. We follow the Sanskrit here.
- n.124 These two sentences are missing in MS.
- n.125 This sentence is missing in MS.
- n.126 “Acts of desire in the past” is not found in Tib.
- n.127 MS has *adrutā vispaṣṭā*, but Tib (both D and Q) only has *brtags pa ma yin*, perhaps a mistake for *brtabs pa ma yin*.
- n.128 The Tibetan and Chinese translations differ on the reading of this sentence, and although opposite in meaning, it seems that both ways of understanding it are possible. We have, however, chosen to follow the Sanskrit reading. MS: *yā pañcasūpādānaskandheṣv apratiṣṭhitatā jñānaskandhaparijñēdam*; D: *gang len pa'i phung po lnga rnams la gnas pa/ rnam par shes pa'i phung po yongs su shes pa*; Xu: 是名為識不應依趣; Dh: 謂若了知所取五蘊.
- n.129 This paragraph does not occur in MS.
- n.130 In MS, °*advay[ā]*° is missing.
- n.131 MS has *dharmajñānaṃ*.
- n.132 Not in MS; D: *nges par gyur pa*; Q: *skyon med pa*.
- n.133 MS: *aprāptā*; Tib: *thob pa*.

- n.134 There is a play on words here that is lost in translation, as the word we have translated as “phenomena” is *dharmā*.
- n.135 Skt *alpabhāṣyatā* not in Tib.
- n.136 This is a bit obscure to us, and we have not found a reference to support this understanding.
- n.137 MS: *kamanīyatā*; Tib: *yid du ’ong ba* agrees, but Akṣ (p. 550) has *las su rung ba* (*karmanīyatā*; “adeptness”) when providing the same list, which makes more sense.
- n.138 Skt: *āraṃbaṇa*; Tib: *sgrib pa*. We have chosen to follow the Sanskrit; the parallel passage in Akṣ has *sgrib pa*.
- n.139 Both Skt and Tib agree on *dhyānavimokṣair*, but Chi has 彼對治/所對治, and the same sentence in Akṣ has *bsam gtan dang mi mthun pa’i phyogs*, which would suggest *dhyānavipakṣair*.
- n.140 Skt, D, and Q all differ here, and we follow Skt. The anomaly in Q might be a misspelling.
- n.141 The text seems to imply the opposite, but we have chosen this interpretation as Akṣ reads in this way, and it seems to make more sense.
- n.142 There seems to be considerable difference between the different texts here, and this reading follows the Sanskrit.
- n.143 There is some discrepancy between the Sanskrit and Tibetan here, and this reading follows the Sanskrit, which is supported by the same phrase in Akṣ.
- n.144 MS and Q have this reading, but D has the opposite. In Akṣ the same divergence between Tibetan versions is found.
- n.145 MS has *anāśrayā*, but Tib has *zag pa med pa* (*anāśravā*); in light of the interpretation of Akṣ (*mi gnas pa*), we have chosen to follow the Sanskrit reading.
- n.146 In Xu this is the end of the eleventh chapter, and the following twelfth chapter is entitled 大自在天授記 (“The Prediction of Awakening of Maheśvara”).
- n.147 Skt, Tib, and Dh all have *bodhi* instead of *bhoga*, but Xu reads in this way, suggesting later corruption of the passage. Akṣ also presents the same point as Xu, and as this seems to make more sense we have chosen to follow this reading.

- n.148 The Sanskrit actually spells this name *Dīpavati* in this paragraph, but since it is later spelled *Dīpapati*, we have chosen this latter spelling throughout for clarity.
- n.149 This is a reference to the single yoke and the blind turtle and is elaborated upon in Xu: 又似盲龜難遇浮孔百千大劫時或一遇我今奉見甚為希有.
- n.150 The exact nature of this structure is not certain, and the two Chinese translations both give different interpretations. The translation here follows the Tibetan. The Sanskrit for this has not yet been established, and when this becomes available it will become clearer.
- n.151 This follows Skt. Tib has a smaller number. The same applies for the next reference.
- n.152 As this says four hundred, and not four thousand, the numbers do not add up in the following section. All available versions, however, agree on this number (except Dh, who has five hundred).
- n.153 Q has *dbul po shin tu chad pa*, but this is not supported by any of the other versions.
- n.154 This information, as well as the following colophon, is found in Tib, but not in MS.

b.

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GLOSSARY

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

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

g.1 Abhiyaśa

grags pa

འབྲི་ཤེས་པ།

abhiyaśa^{AS}

The father of the future buddha Kāruṅika.

- g.2 Abhyudgata
mngon par 'phags
མངོན་པར་འཕགས།
abhyudgata^{AS}
A buddha in the distant past.
- g.3 abode of limitless consciousness
rnam shes mtha' yas skye mched
རྣམ་ཤེས་མཐའ་ཡས་སྐྱེ་མཆེད།
vijñānānaṃtyāyatana^{AS}
The fifth of the eight liberations.
- g.4 abode of limitless space
nam mkha' mtha' yas skye mched
ནམ་མཁའ་མཐའ་ཡས་སྐྱེ་མཆེད།
akāśānaṃtyāyatana^{AS}
The fourth of the eight liberations.
- g.5 abode of neither perception nor nonperception
'du shes med 'du shes med min skye mched
འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྐྱེ་མཆེད།
naiṣaṃvijñānāsaṃjñāyatana^{AS}
The seventh of the eight liberations.
- g.6 abode of nothing whatsoever
ci yang med pa'i skye mched
ཅི་ཡང་མེད་པའི་སྐྱེ་མཆེད།
ākīñcanyāyatana^{AS}
The sixth of the eight liberations.
- g.7 Ācārya Dharmatāśīla
chos nyid tshul khrims
ཚོས་ཉིད་ཚུལ་ཁྲིམས།
dharmatāśīla
The 9th century Tibetan translator of this text.
- g.8 action

las

ལས།

karma ^{AS}

See “karma.”

g.9 affliction

nyon mongs

ཉོན་མོངས།

kleśa ^{AS}

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind’s peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha’s teachings serve as the antidote.

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of *√kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.10 affliction

gtse ba

གཙེ་བ།

upadrava ^{AS}

See “ten afflictions.”

g.11 affliction

gdung ba

གདུང་བ།

santāpta ^{AS}

See “afflictive emotion.”

g.12 afflictive emotion

nyon mongs

ཉོན་མོངས།

kleśa ^{AS}

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind's peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha's teachings serve as the antidote.

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g.13 age

bskal pa

བསྐབ་པ།

kalpa ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.14 Agnidatta

mes byin

མེས་བྱིན།

agnidatta ^{AS}

One of six wicked mendicants in the distant past, during the time of the Buddha Vipasyin.

g.15 Agragaṇin

mchog gi tshogs can

མཚོག་གི་ཚོགས་ཅན།

agraṇin ^{AS}

A buddha in the distant past.

g.16 analytical ability

so so yang dag par rig pa

སོ་སོ་ཡང་དག་པར་རིག་པ།

pratisamvid ^{AS}

May refer to the four analytical abilities, listed here as analytical ability in relation to objects, analytical ability in relation to phenomena, analytical ability in relation to language, and analytical ability in relation to eloquence.

g.17 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda ^{AS}

Definition from the 84000 Glossary of Terms:

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

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

g.18 Aṅgiras

lus can bde ba myong bar mdzad pa

ལུས་ཅན་བདེ་བ་ལྷོད་བར་མཛད་པ།

aṅgiras ^{AS}

Sage and author of the hymns of the Ṛgveda.

g.19 Aniruddha

ma 'gags pa

མ་འགགས་པ།

aniruddha ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.20 Arcimati

'od 'phro can

འོད་འཕྲོ་ཅན།

arcimat ^{AS}

The wife of the householder Kṣema during the time of the past buddha Vipāśyin.

g.21 arhat

dgra bcom pa

དགའ་བཅོམ་པ།

arhat ^{AS}

Definition from the 84000 Glossary of Terms:

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

g.22 Āścarya

ngo mtshar

ངོ་མཚན།

āścarya ^{AS}

The name of four hundred beings from the city of Rājagṛha when they attain Buddhahood in the distant future.

g.23 ascetic
dge sbyong
དགེ་སྦྱང།
śramaṇa ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.24 Aśoka
mya ngan med
མྱ་ངན་མེད།
aśoka ^{AS}

The son of the future buddha Kāruṇika.

g.25 assumption
yongs su rtog pa
ཡོངས་སུ་རྟོག་པ།
parikalpa ^{AS}

Imagining things that are not the case.

g.26 asura
lha ma yin
ལྷ་མ་ཡིན།
asura ^{AS}

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature

prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.27 attribute

mtshan ma

མཚན་མ།

nimitta ^{AS}

g.28 Atyuccagāmin

shin tu mthor gshegs

ཤིན་ཏུ་མཐོར་གཤེགས།

atyuccagāmin ^{AS}

A buddha in the distant past, in a realm to the east.

g.29 awakened

sangs rgyas

སངས་རྒྱས།

buddha ^{AS}

Describes someone who has attained the highest goal of Buddhism. Also rendered here as “buddha.”

g.30 become a renunciant

rab tu byung · rab byung · mngon par byung

རབ་ཏུ་བྱུང་། · རབ་བྱུང་། · མཐོན་པར་བྱུང་།

pravraj ^{AS}

Definition from the 84000 Glossary of Terms:

The Sanskrit *pravrajyā* literally means “going forth,” with the sense of leaving the life of a householder and embracing the life of a renunciant. When the term is applied more technically, it refers to the act of becoming a novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*), this being a first stage leading to full ordination.

g.31 becoming

srid pa

སྲིད་པ།

bhava ^{AS}

The tenth of the twelve links of dependent origination.

g.32 Bhadrapāla

bzang skyong

བཟང་སྐྱོང་།

bhadrapāla^{AS}

A resident of Rājagṛha and the main interlocutor in chapter 1 of the *Bodhisatvapiṭaka*.

Definition from the 84000 Glossary of Terms:

Head of the “sixteen excellent men” (*ṣoḍāśasatpuruṣa*), a group of householder bodhisattvas present in the audience of many sūtras. He appears prominently in certain sūtras, such as *The Samādhi of the Presence of the Buddhas* (*Pratyutpannabuddhasaṃmukhāvasthitasamādhisūtra*, Toh 133) and is perhaps also the merchant of the same name who is the principal interlocutor in *The Questions of Bhadrapāla the Merchant* (Toh 83).

g.33 Bhāṅgīraṣi

chos mos

ཚོས་མོས།

bhāṅgīraṣi^{AS}

A buddha in the distant past.

g.34 bhūta

'byung po

འབྱུང་པོ།

—

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.35 Bimbisāra

gzugs can snying po

གཟུགས་ཅན་སྒྲིང་པོ།

bimbisāra ^{AS}

Definition from the 84000 Glossary of Terms:

The king of Magadha and a great patron of the Buddha. His birth coincided with the Buddha's, and his father, King Mahāpadma, named him "Essence of Gold" after mistakenly attributing the brilliant light that marked the Buddha's birth to the birth of his son by Queen Bimbī ("Goldie"). Accounts of Bimbisāra's youth and life can be found in *The Chapter on Going Forth* (Toh 1-1, *Pravrajyāvastu*).

King Śreṇya Bimbisāra first met with the Buddha early on, when the latter was the wandering mendicant known as Gautama. Impressed by his conduct, Bimbisāra offered to take Gautama into his court, but Gautama refused, and Bimbisāra wished him success in his quest for awakening and asked him to visit his palace after he had achieved his goal. One account of this episode can be found in the sixteenth chapter of *The Play in Full* (Toh 95, *Lalitavistara*). There are other accounts where the two meet earlier on in childhood; several episodes can be found, for example, in *The Hundred Deeds* (Toh 340, *Karmaśataka*).

Later, after the Buddha's awakening, Bimbisāra became one of his most famous patrons and donated to the saṅgha the Bamboo Grove, Veṇuvana, at the outskirts of the capital of Magadha, Rājagṛha, where he built residences for the monks. Bimbisāra was imprisoned and killed by his own son, the prince Ajātaśatru, who, influenced by Devadatta, sought to usurp his father's throne.

g.36 Black Mountains

ri na nag po

རིན་ལག་པོ།

kālaparvata ^{AS}

The Kāla Mountains of Bhāratvarṣa (i.e., India) are listed in the Mahābhārata as the mountain ranges Vindhya (separating the Deccan from north India), Mahendra (the eastern Ghats), Malaya (southern half of the Western Ghats), Sahya (the northern half of the Western Ghats), Rakṣavat (northeast extension of the Vindhya), Pāripātra, and the Sūktimat (or Śūktimat), which is presumably another name for the one remaining significant mountain range, the Arbuda in the northwest.

g.37 bodhisatva

byang chub sems dpa'

བྱང་ལྡན་སེམས་དཔལ་འདྲེན།

bodhisatva ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.38 brahmā

tshangs pa

ཚེངས་པ།

brahman ^{AS}

A class of gods presided over by Brahmā.

g.39 Brahmā

tshangs pa

ཚེངས་པ།

brahman ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.40 brahmā gods

tshangs pa

ཚེངས་པ།

brahman ^{AS}

See “brahmā.”

g.41 Brahmā of the one hundred thousand

stong phrag brgya pa'i tshangs pa

སྟོང་ཕྱག་བརྒྱ་པའི་ཚངས་པ།

śatasāhasrikabrahmā ^{AS}

g.42 **brahmā world**

tshangs pa'i 'jig rten · tshangs bcas 'jig rten

ཚངས་པའི་འཇིག་རྟེན། · ཚངས་བཅས་འཇིག་རྟེན།

brahmaloka ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.43 **Brahmakāyika**

tshangs ris

ཚངས་རིས།

brahmakāyika ^{AS}

The first god realm of form, meaning “Stratum of Brahmā,” it is the lowest of the three heavens that make up the first dhyāna heaven.

g.44 **Brahmāpārṣadya**

tshangs 'khor

ཚངས་འཁོར།

brahmāpārṣadya ^{AS}

The third god realm of form, meaning “Retinue of Brahmā,” it is the third of the three heavens that make up the first dhyāna heaven.

g.45 **Brahmapurohita**

tshangs pa'i mdun na 'don

ཚངས་པའི་མདུན་ན་འདོན།

brahmapurohita ^{AS}

The second god realm of form, meaning “High Priests of Brahmā,” it is the second of the three heavens that make up the first dhyāna heaven.

g.46 **brahmin**

bram ze

བླ་མ་ཟླེ།

brāhmaṇa ^{AS}

Definition from the 84000 Glossary of Terms:

A member of the highest of the four castes in Indian society, which is closely associated with religious vocations.

g.47 **Buddhayāna**

sangs rgyas kyi theg pa

སངས་རྒྱལ་གྱི་ཐེག་པ།

buddhayāna ^{AS}

The vehicle of the buddhas.

g.48 **Cakravāḍa Mountains**

khor yug gi ri

ཁོར་ཡུག་གི་རི།

cakravāḍa ^{AS}

Name of a mountain range in Buddhist cosmology.

g.49 **calm abiding meditation**

zhi gnas

ཞི་གནས།

śamatha ^{AS}

One of the basic forms of Buddhist meditation, which focuses on calming the mind. Often presented as part of a pair of meditation techniques, the other technique being “insight meditation.”

g.50 **Cāritragocara**

spyod pa'i spyod yul

སྤྱོད་པའི་སྤྱོད་ཡུལ།

cāritragocara ^{AS}

A seer (*ṛṣi*), a past life of the Buddha Śākyamuni.

g.51 **cessation**

'gog pa · 'gag pa · zad pa

འགོག་པ། · འགག་པ། · ཟད་པ།

nirodha ^{AS} · *kṣaya* ^{AS}

g.52 characteristic marks of a great being

skyes bu chen po'i mtshan

སྐྱེས་བུ་ཚེན་པོའི་མཚན།

mahāpuruṣalakṣaṇa ^{AS}

See “thirty-two characteristics of a great being.”

g.53 community

dge 'dun

དགེ་འདུན།

saṅgha ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.54 concentration

ting nge 'dzin

ཉིང་ངེ་འཛིན།

samādhi ^{AS}

Definition from the 84000 Glossary of Terms:

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

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

g.55 conceptualization

rnam par rtog pa

རྣམ་པར་རྟོག་པ།

vikalpa ^{AS}

Thought constructions.

g.56 confident eloquence

spobs pa

སྤྲོབས་པ།

pratibhāna ^{AS} · *prabhāvita* ^{AS}

Inspiration and courage that particularly manifest in endowing one with brilliant abilities in oration.

g.57 consciousness

rnam par shes pa

རྣམ་པར་ཤེས་པ།

vijñāna ^{AS}

The cognizant quality of the mind.

g.58 corruption

kun nas nyon mongs · *kun nas nyon mongs pa*

ཀུན་ནས་ཉོན་མོངས། · ཀུན་ནས་ཉོན་མོངས་པ།

saṃkleśa ^{AS}

Definition from the 84000 Glossary of Terms:

A term meaning defilement, impurity, and pollution, broadly referring to cognitive and emotional factors that disturb and obscure the mind. As the self-perpetuating process of affliction in the minds of beings, it is a synonym for saṃsāra. It is often paired with its opposite, *vyavadāna*, meaning “purification.”

g.59 crown protrusion

gtsug tor

གཙུག་ཏོར།

uṣṇīṣa ^{AS}

Definition from the 84000 Glossary of Terms:

One of the thirty-two signs, or major marks, of a great being. In its simplest form it is a pointed shape of the head like a turban (the Sanskrit term, *uṣṇīṣa*, in fact means “turban”), or more elaborately a dome-shaped extension. The extension is described as having various extraordinary attributes such as emitting and absorbing rays of light or reaching an immense height.

g.60 cyclic existence

'khor ba

འཁོར་བ།

saṃsāra^{AS}

Definition from the 84000 Glossary of Terms:

A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth. On its reversal, the contrasting state of nirvāṇa is attained, free from suffering and the processes of rebirth.

g.61 defilements

zag pa

ཟག་པ།

—

Definition from the 84000 Glossary of Terms:

Literally, “to flow” or “to ooze.” Mental defilements or contaminations that “flow out” toward the objects of cyclic existence, binding us to them.

Vasubandhu offers two alternative explanations of this term: “They cause beings to remain (*āsayanti*) within saṃsāra” and “They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields” (*Abhidharmakośabhāṣya* 5.40; Pradhan 1967, p. 308). The Summit of Existence (*bhavāgra*, *srid pa'i rtse mo*) is the highest point within saṃsāra, while the hell called Avīci (*mnar med*) is the lowest; the six sense fields (*āyatana*, *skye mched*) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

g.62 dependent origination

rten cing 'brel bar 'byung ba

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ།

pratītyasamutpāda^{AS}

The fact that all phenomena arise in dependence on causes and conditions, without which they cannot appear.

g.63 designation

gdags pa · btags pa

གདགས་པ། · བཏགས་པ།

prajñapti^{AS}

To invest something with meaning.

g.64 dhāraṇī

gzungs

གཟུངས།

dhāraṇī ^{AS}

Definition from the 84000 Glossary of Terms:

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.65 dharma

chos

ཚོས།

dharma ^{AS}

Definition from the 84000 Glossary of Terms:

The term *dharma* conveys ten different meanings, according to Vasubandhu’s *Vyākhyāyukti*. The primary meanings are as follows: the doctrine taught by the Buddha (Dharma); the ultimate reality underlying and expressed through the Buddha’s teaching (Dharma); the trainings that the Buddha’s teaching stipulates (dharmas); the various awakened qualities or attainments acquired through practicing and realizing the Buddha’s teaching (dharmas); qualities or aspects more generally, i.e., phenomena or phenomenal attributes (dharmas); and mental objects (dharmas).

g.66 Dharma body

chos kyi sku · chos sku

ཚོས་ཀྱི་སྐུ། · ཚོས་སྐུ།

dharmakāya ^{AS}

In distinction to the *rūpakāya*, or form body of a buddha, this is the eternal, imperceivable realization of a buddha. In origin it was a term for the presence of the Dharma and has become synonymous with the true nature.

g.67 Dharmacārin

chos spyod

ཚོས་སྦྱོང།

dharmacārin ^{AS}

A bodhisatva in the distant part, a hundred years after the final nirvāṇa of the Buddha Padmottara. He is given the same name in his next rebirth.

g.68 Dharmottara

chos kyi bla ma

ཚོས་ཀྱི་བླ་མ།

dharmottara ^{AS}

A bodhisatva in the distant past.

g.69 Dīpaṅkara

mar me mdzad

མར་མེ་མངོད།

dīpaṅkara ^{AS}

A previous buddha who gave Śākyamuni the prophecy of his buddhahood.

g.70 Dīpapati

mar me'i bdag po

མར་མེ་འི་བདག་པོ།

dīpapati ^{AS} . *dīpavati* ^{AS}

The brahmin attendant of King Jitaśatru who gave him half his kingdom. During the time of the Buddha Dīpaṅkara.

g.71 disciple

nyan thos

ཉན་ཐོས།

śrāvaka ^{AS}

See “śrāvaka.”

g.72 divine hearing

lha'i rna ba

ལྷ་འི་རྣ་བ།

divyaśrotra ^{AS}

g.73 divine son

lha'i bu

ལྷ་འི་བུ།

devaputra ^{AS}

See “god.”

g.74 doomed to error

log par nges pa'i phung po · log pa nyid du nges pa

ལོག་པར་ངེས་པའི་ཕུང་པོ། ་ ལོག་པ་ཉིད་དུ་ངེས་པ།

mithyātvaniyata ^{AS}

g.75 eight kinds of mistakes

log pa brgyad

ལོག་པ་བརྒྱད།

aṣṭamithyātva ^{AS}

Wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration.

g.76 eight liberations

rnam par thar pa brgyad

རྣམ་པར་ཐར་པ་བརྒྱད།

aṣṭavimokṣa ^{AS}

Definition from the 84000 Glossary of Terms:

A series of progressively more subtle states of meditative realization or attainment. There are several presentations of these found in the canonical literature. One of the most common is as follows: (1) One observes form while the mind dwells at the level of the form realm. (2) One observes forms externally while discerning formlessness internally. (3) One dwells in the direct experience of the body’s pleasant aspect. (4) One dwells in the realization of the sphere of infinite space by transcending all conceptions of matter, resistance, and diversity. (5) Transcending the sphere of infinite space, one dwells in the realization of the sphere of infinite consciousness. (6) Transcending the sphere of infinite consciousness, one dwells in the realization of the sphere of nothingness. (7) Transcending the sphere of nothingness, one dwells in the realization of the sphere of neither perception nor nonperception. (8) Transcending the sphere of neither perception nor nonperception, one dwells in the realization of the cessation of conception and feeling.

g.77 eight mistaken kinds of engagement

log par nges pa'i sbyor ba brgyad

ལོག་པར་ངེས་པའི་སློབ་བ་བརྒྱད།

aṣṭamithyātvaprayoga ^{AS}

See “eight kinds of mistakes.”

g.78 eight states of misfortune

mi khom pa brgyad

མི་ཁོམ་པ་བརྒྱད།

aṣṭākṣana ^{AS}

Definition from the 84000 Glossary of Terms:

A set of circumstances that do not provide the freedom to practice the Buddhist path: being born in the realms of (1) the hells, (2) hungry ghosts (*pretas*), (3) animals, or (4) long-lived gods, or in the human realm among (5) barbarians or (6) extremists, (7) in places where the Buddhist teachings do not exist, or (8) without adequate faculties to understand the teachings where they do exist.

g.79 eight worldly concerns

'jig rten gyi chos brgyad

འཇིག་རྟེན་གྱི་ཚོས་བརྒྱད།

—

g.80 eighteen unique buddha qualities

sangs rgyas kyi chos ma 'dres pa bco brgyad rnams

སངས་རྒྱས་གྱི་ཚོས་མ་འདྲེས་པ་བཅོ་བརྒྱད་རྣམས།

aṣṭādaśāveṇikābuddhadharma ^{AS}

Definition from the 84000 Glossary of Terms:

Eighteen special features of a buddha’s behavior, realization, activity, and wisdom that are not shared by other beings. They are generally listed as: (1) he never makes a mistake, (2) he is never boisterous, (3) he never forgets, (4) his concentration never falters, (5) he has no notion of distinctness, (6) his equanimity is not due to lack of consideration, (7) his motivation never falters, (8) his endeavor never fails, (9) his mindfulness never falters, (10) he never abandons his concentration, (11) his insight (*prajñā*) never decreases, (12) his liberation never fails, (13) all his physical actions are preceded and followed by wisdom (*jñāna*), (14) all his verbal actions are preceded and followed by wisdom, (15) all his mental actions are preceded and followed by wisdom, (16) his wisdom and vision perceive the past without attachment or hindrance, (17) his wisdom and vision perceive the future without attachment or hindrance, and (18) his wisdom and vision perceive the present without attachment or hindrance.

g.81 eighteen unique, immeasurable buddha qualities

sangs rgyas kyi chos ma 'dres pa bcwa brgyad yang dag par bslab pa sangs rgyas kyi chos tshad med pa

སངས་རྒྱལ་གྱི་ཚོས་མ་འདྲེས་པ་བརྩ་བརྒྱད་ཡང་དག་པར་བསྐྱབ་པ་སངས་རྒྱལ་གྱི་ཚོས་ཚད་མེད་པ།
aṣṭādaśāveṇīkāparimāṇabuddhadharma ^{AS}

See “eighteen unique buddha qualities.”

g.82 eightfold path

yan lag brgyad pa'i lam · yan lag brgyad ldan lam · lam yan lag brgyad pa

ཡན་ལག་བརྒྱད་པའི་ལམ། · ཡན་ལག་བརྒྱད་ལྡན་ལམ། · ལམ་ཡན་ལག་བརྒྱད་པ།
aṣṭāṅgamārga ^{AS} · *aṣṭamārgāṅga* ^{AS}

See “noble eightfold path.”

g.83 eighth-lowest stage

brgyad pa

བརྒྱད་པ།

—

Definition from the 84000 Glossary of Terms:

A person who is “eight steps” away in the arc of their development from becoming an arhat (Tib. *dgra bcom pa*). Specifically, this term refers to one who is on the cusp of becoming a stream enterer (Skt. *srotaāpanna*; Tib. *rgyun du zhugs pa*), and it is the first and lowest stage in a list of eight stages or classes of a noble person (Skt. *āryapudgala*). The person at this lowest stage in the sequence is still on the path of seeing (Skt. *darśanamārga*; Tib. *mthong lam*) and then enters the path of cultivation (Skt. *bhāvanāmārga*; Tib. *sgom lam*) upon attaining the next stage, that of a stream enterer (stage seven). From there they progress through the remaining stages of the śrāvaka path, becoming in turn a once-returner (stages six and five), a non-returner (stages four and three), and an arhat (stages two and one). This same “eighth stage” also appears in a set of ten stages (Skt. *daśabhūmi*; Tib. *sa bcu*) found in Mahāyāna sources, where it is the third out of the ten. Not to be confused with the ten stages of the bodhisattva’s path, these ten stages mark the progress of one who sequentially follows the paths of a śrāvaka, pratyekabuddha, and then bodhisattva on their way to complete buddhahood. In this set of ten stages a person “on the eighth stage” is similarly one who is on the cusp of becoming a stream enterer.

g.84 eighty minor marks

dpe byad bzang po brgyad cu

དཔེ་བྱད་བཟང་པོ་བརྒྱད་ཅུ།

aṣṭīyanuvyañjana ^{AS}

A set of eighty bodily characteristics and insignia borne by both buddhas and kings of the entire world (*cakravartins*). They are considered “minor” in terms of being secondary to the thirty-two characteristics of a great being.

g.85 elder

gnas brtan

གནས་བརྟན།

sthavira ^{AS}

A monk of seniority within the assembly of the śrāvakas.

g.86 elements

khams

ཁམས།

dhātu ^{AS}

Definition from the 84000 Glossary of Terms:

In the context of Buddhist philosophy, one way to describe experience in terms of eighteen elements (eye, form, and eye consciousness; ear, sound, and ear consciousness; nose, smell, and nose consciousness; tongue, taste, and tongue consciousness; body, touch, and body consciousness; and mind, mental phenomena, and mind consciousness).

This also refers to the elements of the world, which can be enumerated as four, five, or six. The four elements are earth, water, fire, and air. A fifth, space, is often added, and the sixth is consciousness.

g.87 eon

bskal pa

བསྐལ་པ།

kalpa ^{AS}

Definition from the 84000 Glossary of Terms:

A cosmic period of time, sometimes equivalent to the time when a world system appears, exists, and disappears. According to the traditional Abhidharma understanding of cyclical time, a great eon (*mahākalpa*) is divided into eighty lesser eons. In the course of one great eon, the universe takes form and later disappears. During the first twenty of the lesser eons, the universe is in the process of creation and expansion; during the next twenty it remains; during the third twenty, it is in the process of destruction;

and during the last quarter of the cycle, it remains in a state of empty stasis. A fortunate, or good, eon (*bhadrakalpa*) refers to any eon in which more than one buddha appears.

g.88 etymology

nges pa'i tshig

ངེས་པའི་ཚིག་

nirukti ^{AS}

g.89 Evil One

sdig can bdud

སྡིག་ཅན་བདུད།

pāpīma ^{AS} · *pāpīyat* ^{AS}

Refers to Māra.

g.90 factors of awakening

byang chub kyi yan lag

བྱང་ཚུབ་ཀྱི་ཡན་ལག་

bodhyaṅga ^{AS}

See “seven factors of awakening.”

g.91 faculties

dbang po

དབང་པོ།

indriya ^{AS}

May refer to the sense faculties (sight, smell, touch, hearing, taste, and the mental faculty). May also refer to the “five faculties”: faith, vigor, mindfulness, concentration, and wisdom.

g.92 false mental constructions

yang dag pa ma yin pa kun rtog pa · *yang dag ma yin pa yongs su rtog pa*

ཡང་དག་པ་མ་ཡིན་པ་ཀུན་རྟོག་པ། · ཡང་དག་མ་ཡིན་པ་ཡོངས་སུ་རྟོག་པ།

abhūtaparikalpa ^{AS}

Constructing the idea of an autonomous individual.

g.93 final nirvāṇa

yongs su mya ngan las 'das pa

ཡོངས་སུ་སྐྱེ་འདྲེས་འདས་པ།

parinirvāṇa ^{AS}

Definition from the 84000 Glossary of Terms:

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

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

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

g.94 five faculties

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya ^{AS}

Faith, vigor, mindfulness, concentration, and wisdom. These are the same as the five powers but at a lesser stage of development. See also 11.168.

g.95 five kinds of perfect, pure vision

spyang lnga yongs su dag pa phun sum tshogs pa

སྤྱོད་ལྔ་ཡོངས་སུ་དག་པ་ཕུན་སུམ་ཚོགས་པ།

pañcacakṣuḥparisuddhi ^{AS}

These comprise (1) the eye of flesh, (2) the eye of divine clairvoyance, (3) the eye of wisdom, (4) the eye of the Dharma, and (5) the eye of the buddhas.

g.96 five obscurations

sgrib pa lnga

སྒྲིབ་པ་ལྔ།

pañcanivarāṇa ^{AS}

Definition from the 84000 Glossary of Terms:

Five impediments to meditation (*bsam gtan, dhyāna*): sensory desire (*'dod pa la 'dun pa, kāmacchanda*), ill will (*gnod sems, vyāpāda*), drowsiness and torpor (*rmugs pa dang gnyid, styānamiddha*), agitation and regret (*rgod pa dang 'gyod pa, auddhatyakaukr̥tya*), and doubt (*the tshom, vicikitsā*).

g.97 five perfections

pha rol tu phyin pa lnga

པ་རོལ་ཏུ་ཕྱིན་པ་ལྔ།

pañcapāramitā ^{AS}

The practice of the bodhisatva, which consists of generosity (*dāna*), morality (*śīla*), patient acceptance (*kṣānti*), vigor (*vīrya*), meditation (*dhyāna*).

g.98 five powers

stobs lnga

སྟོབས་ལྔ།

pañcabala ^{AS}

Faith, vigor, mindfulness, concentration, and wisdom. These are the same as the five faculties but at a greater stage of development. See also [11.175](#).

g.99 five realms

'gro ba lnga

འགྲོ་བ་ལྔ།

pañcagati ^{AS}

These comprise gods and humans of the higher realms within cyclic existence, along with animals, anguished spirits, and the denizens of the hells, whose abodes are identified with the lower realms.

g.100 five skandhas

phung po lnga

ཕུང་པོ་ལྔ།

pañcaskandha ^{AS}

Form, feeling, perception, mental conditioning, and consciousness. At the level of an individual person, the five skandhas refer to the basis upon which the mistaken idea of a self is projected. They are referred to as the “bases for appropriation” (Skt. *upādāna*) or the “five skandhas of grasping” insofar as all conceptual grasping arises based on these aggregates.

g.101 five skandhas of grasping

len pa'i phung po lnga

ལེན་པའི་ཕུང་པོ་ལྔ།

pañcopādānaskandha ^{AS}

See “five skandhas.”

g.102 five states of existence

'gro ba lnga

འགོ་བ་ལྔ།

pañcagati ^{AS}

See “five realms.”

g.103 five superior abilities

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྔ།

pañcābhijñā ^{AS}

The five supernatural abilities attained through realization and yogic accomplishment: divine sight, divine hearing, knowledge of the thoughts of others, clear experiential recollection of previous states of existence, and the realization of magical methods.

g.104 foundations of magical abilities

rdzu 'phrul gyi rkang pa

རྩུ་འཕུལ་གྱི་རྐང་པ།

rdhipāda ^{AS}

The four foundations of magical abilities are learning, vigor, volition, and investigation. These are among the thirty-seven elements that are conducive to awakening.

g.105 four assemblies

'khor bzhi

འཁོར་བཞི།

catuḥparśad ^{AS}

Monks, nuns, laymen, and laywomen.

g.106 four continents

gling bzhi

མིང་བཞི།

cāturdvīpa ^{AS}

Definition from the 84000 Glossary of Terms:

According to traditional Buddhist cosmology, our universe consists of a central mountain, known as Mount Meru or Sumeru, surrounded by four island continents (*dvīpa*), one in each of the four cardinal directions. The *Abhidharmakośa* explains that each of these island continents has a specific shape and is flanked by two smaller subcontinents of similar shape. To the south of Mount Meru is Jambudvīpa, corresponding either to the Indian subcontinent itself or to the known world. It is triangular in shape, and at its center is the place where the buddhas attain awakening. The humans who inhabit Jambudvīpa have a lifespan of one hundred years. To the east is Videha, a semicircular continent inhabited by humans who have a lifespan of two hundred fifty years and are twice as tall as the humans who inhabit Jambudvīpa. To the north is Uttarakuru, a square continent whose inhabitants have a lifespan of a thousand years. To the west is Godānīya, circular in shape, where the lifespan is five hundred years.

g.107 four excellent things

mchog bzhi rnams

མཚོག་བཞི་རྣམས།

catuḥśreṣṭha ^{AS}

g.108 four foundations of mindfulness

dran pa nye bar gzhang pa bzhi

དྲན་པ་ཉེ་བར་གཞག་པ་བཞི།

catuḥsmṛtyupasthāna ^{AS}

Using the body to cultivate mindfulness by observing the body, using feelings to cultivate mindfulness by observing feelings, using the mind to cultivate mindfulness by observing the mind, and using phenomena to cultivate mindfulness by observing phenomena. Part of the thirty-seven elements that are conducive to awakening.

g.109 four great elements

'byung ba chen po bzhi

འགྲུང་བ་ཚེན་པོ་བཞི།

—

g.110 Four Great Kings

rgyal po chen po bzhi

རྣམ་པོ་ཚེན་པོ་བཞི།

caturmahārāja ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.111 four immeasurables

tshad med bzhi

ཚད་མེད་བཞི།

caturapramāṇa ^{AS}

Definition from the 84000 Glossary of Terms:

The meditations on love (*maitrī*), compassion (*karuṇā*), joy (*muditā*), and equanimity (*upekṣā*), as well as the states of mind and qualities of being that result from their cultivation. They are also called the four abodes of Brahmā (*caturbrahmavihāra*).

In the *Abhidharmakośa*, Vasubandhu explains that they are called *apramāṇa*—meaning “infinite” or “limitless”—because they take limitless sentient beings as their object, and they generate limitless merit and results. Love is described as the wish that beings be happy, and it acts as an antidote to malice (*vyāpāda*). Compassion is described as the wish for beings to be free of suffering, and acts as an antidote to harmfulness (*vihimsā*). Joy refers to rejoicing in the happiness beings already have, and it acts as an antidote to dislike or aversion (*arati*) toward others' success. Equanimity is considering all beings impartially, without distinctions, and it is the antidote to attachment to both pleasure and malice (*kāmarāgavyāpāda*).

g.112 four kinds of confidence

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturvaiśāradya ^{AS}

The Awakened One's confidence in himself: (1) certainty in knowing all phenomena, (2) certainty in knowing that the defilements are completely exhausted, (3) certainty in predicting that past hinderances will not return, and (4) certainty in the path of renunciation that leads to the attainment of all perfections.

g.113 four kinds of perfect exertion

yang dag par spong ba bzhi

ཡང་དག་པར་སྐྱོང་བ་བཞི།

catursamyakprahāṇāni ^{AS}

Not giving rise to any negativity that has not yet arisen, abandoning those negativities that have arisen, actively giving rise to virtues that have not yet arisen, and causing those virtues that have arisen to increase. Part of the thirty-seven elements that are conducive to awakening.

g.114 four māras

bdud bzhi

བདུད་བཞི།

caturmāra ^{AS}

The deities ruled over by Māra are also symbolic of the defects within a person that prevent awakening. These four personifications are (1) *devaputramāra* (*lha'i bu'i bdud*), the divine māra, which is the distraction of pleasures, (2) *mṛtyumāra* (*'chi bdag gi bdud*), the māra of the Lord of Death, (3) *skandhamāra* (*phung po'i bdud*), the māra of the skandhas, which is the body, and (4) *kleśamāra* (*nyon mongs pa'i bdud*), the māra of the afflictive emotions.

g.115 four meditative states

bsam gtan bzhi

བསམ་གཏན་བཞི།

caturdhyāna ^{AS}

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

g.116 four methods for bringing people together

bsdu ba'i dngos po bzhi

བསྐྱུ་བའི་དངོས་པོ་བཞི།

catuḥsaṃgrahavastu ^{AS}

Generosity, pleasant speech, conscientiousness, and egalitarianism. See [F.191.b](#).

g.117 four streams

chu bo bzhi

ལྷོ་བཞི།

—

This refers to the four torrents of cyclic existence, craving, ignorance, and wrong view.

g.118 four types of confidence

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturvaiśāradya ^{AS}

See “four types of confidence of the Tathāgata.”

g.119 four types of confidence of the Tathāgata

de bzhin gshegs pa'i mi 'jigs pa bzhi

དེ་བཞིན་གསལ་བའི་མི་འཇིགས་པ་བཞི།

catustathāgatavaiśāradya ^{AS}

The four types of confidence possessed by all buddhas: that (1) they are fully awakened, (2) they have removed all defilements, (3) they have taught about the obstacles to liberation, and (4) they have shown the path to liberation.

See [F.29.a](#).

g.120 four wrong ways of approaching things

'gro bar bya ba ma yin pa'i 'gro ba bzhi · 'gro ba ma yin par 'gro ba bzhi

འགོ་བར་བྱ་བ་མ་ཡིན་པའི་འགོ་བ་བཞི། · འགོ་བ་མ་ཡིན་པར་འགོ་བ་བཞི།

caturagatigamana ^{AS}

Listed in the *Bodhisatvapitaka* as approaching things with yearning and approaching things with anger, confusion, or fear.

g.121 fourfold authentic knowledge of the tathāgatas

de bzhin gshegs pa'i so so yang dag par rig pa bzhi

དེ་བཞིན་གསལ་བའི་སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི།

catustathāgatapratiṣamvid ^{AS}

The essentials through which the buddhas impart their teachings: (1) exact knowledge of meanings, (2) exact knowledge of dharmas, (3) exact knowledge of their language and lexical explanations, and (4) exact knowledge of their eloquent expression.

g.122 fully accomplished buddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱལ།

samyaksambuddha^{AS}

An epithet of a buddha.

g.123 gandharva

dri za

དྲི་ཟ།

gandharva^{AS}

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.124 Ganges

gang gA

གང་གླ།

gaṅgā^{AS}

Definition from the 84000 Glossary of Terms:

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

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

g.125 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང་།

garuḍa ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.126 Gautama

gau ta ma

གོ་ཏ་མ།

gautama ^{AS}

The Buddha's family name.

g.127 generosity

byin pa

བྱིན་པ།

dāna ^{AS}

g.128 god

lha · lha'i bu

ལྷ། · ལྷ་འི་བུ།

deva ^{AS} · *devaputra* ^{AS}

Definition from the 84000 Glossary of Terms:

Cognate with the English term *divine*, the *devas* are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the *devas* occupy the highest of the five or six “destinies” (*gati*) of *saṃsāra* among which beings take rebirth. The *devas* reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the *devas* either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth

among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.129 gods of the brahmā heavens

tshangs pa

ཚངས་པ།

brahman ^{AS}

See “brahmā.”

g.130 grasping

len pa

ལེན་པ།

upādāna ^{AS}

Definition from the 84000 Glossary of Terms:

This term, although commonly translated as “appropriation,” also means “grasping” or “clinging,” but it has a particular meaning as the ninth of the twelve links of dependent origination, situated between craving (*trṣṇā*, *sred pa*) and becoming or existence (*bhava*, *srid pa*). In some texts, four types of appropriation (*upādāna*) are listed: that of desire (*rāga*), view (*dṛṣṭi*), rules and observances as paramount (*śīlavrataparāmarśa*), and belief in a self (*ātmaavāda*).

g.131 great brahmās

tshangs chen gyi lha rnam

ཚངས་ཆེན་གྱི་ལྷ་རྣམས།

mahābrahma ^{AS}

One of the form realms, listed here between the previous brahmā realms and the Heaven of Lesser Light, the first of the realms of the second dhyāna in the form realm.

g.132 Great Kings

rgyal po chen po

རྒྱལ་པོ་ཆེན་པོ།

mahārāja ^{AS}

See “Four Great Kings.”

g.133 guide for men ready to be disciplined

skyes bu 'dul ba'i kha lo sgyur ba

སྐྱེས་བུ་འདུལ་བའི་ཁ་ལོ་སྐྱུར་བ།

puruṣadamyasārathi ^{AS}

An epithet of a buddha.

g.134 Heaven of Brilliance

'od gsal

འོད་གསལ།

ābhasvara ^{AS}

Sixth god realm of form, it is the highest of the three heavens that make up the second dhyāna heaven.

g.135 Heaven of Excellent Appearance

gya nom snang ba

གྲ་ཉོམ་སྐྱུར་བ།

sudṛśa ^{AS}

The third of the pure abodes and the fifteenth heaven of the form realm.

g.136 Heaven of Exceptional Sight

shin tu mthong

ཤིན་ཏུ་མཐོང་།

sudarśana ^{AS}

The fourth of the pure abodes and the sixteenth heaven of the form realm.

g.137 Heaven of Great Results

'bras bu che

འབྲས་བུ་ཚེ།

vṛhatphala ^{AS}

The twelfth heaven of the form realm, it is the third of the three heavens that correspond to the fourth dhyāna.

g.138 Heaven of Immeasurable Light

tshad med 'od

ཚོད་མེད་འོད།

apramāṇābha ^{AS}

Fifth of the god realms of form, it is the second of three heavens that make up the second dhyāna heaven.

g.139 Heaven of Lesser Light

'od chung

འོད་ཚུང་།

parittābha^{AS}

Fourth god realm of form, meaning “Lesser Light,” it is the lowest of the three heavens that make up the second dhyāna heaven in the form realm.

g.140 Heaven of Neither Perception nor Nonperception

'du shes med 'du shes med min

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན།

naivesaṃjñināṃnāsaṃjñin^{AS}

The fourth of the four formless realms.

g.141 Heaven of No Distress

mi gdung ba

མི་གདུང་བ།

atapa^{AS}

The second of the pure abodes and the fourteenth heaven of the form realm.

g.142 Heaven of Nonperception

'du shes med

འདུ་ཤེས་མེད།

asaṃjñin^{AS}

A heavenly realm listed in this text between the twelfth heaven of the form realm, the Heaven of Great Results, and the Heaven of Neither Perception nor Nonperception, the fourth of the four formless realms.

g.143 Heaven of Nothing Greater

mi che ba

མི་ཆེ་བ།

avṛha^{AS}

The first of the pure abodes and the thirteenth heaven of the form realm.

g.144 Heaven of Nothing Higher

'og min

འོག་མིན།

akaniṣṭha^{AS}

Definition from the 84000 Glossary of Terms:

The eighth and highest level of the Realm of Form (*rūpadhātu*), the last of the five pure abodes (*śuddhāvāsa*); it is only accessible as the result of specific states of *dhyāna*. According to some texts this is where non-returners (*anāgāmin*) dwell in their last lives. In other texts it is the realm of the enjoyment body (*saṃbhogakāya*) and is a buddhafield associated with the Buddha Vairocana; it is accessible only to bodhisattvas on the tenth level.

g.145 Heaven of Perception

'du shes can

འདུ་ཤེས་ཅན།

sañjñin ^{AS}

A heavenly realm listed in this text between the twelfth heaven of the form realm, the Heaven of Great Results, and the Heaven of Neither Perception nor Nonperception, the fourth of the four formless realms.

g.146 Heaven of Radiance

'od chen

འོད་ཚེན།

ābha ^{AS}

One of the form realms, listed here between the brahmā realms and the Heaven of Lesser Light, the first of the realms of the second *dhyāna* in the form realm.

g.147 Heaven of the Four Great Kings

rgyal chen bzhi'i ris

རྒྱལ་ཚེན་བཞི་འི་རིས།

cāturmahārājakāyika ^{AS}

Definition from the 84000 Glossary of Terms:

One of the heavens of Buddhist cosmology, lowest among the six heavens of the desire realm (*kāmadhātu*, *'dod kham*s). Dwelling place of the Four Great Kings (*caturmahārāja*, *rgyal chen bzhi*), traditionally located on a terrace of Sumeru, just below the Heaven of the Thirty-Three. Each cardinal direction is ruled by one of the Four Great Kings and inhabited by a different class of nonhuman beings as their subjects: in the east, Dhṛtarāṣṭra rules the gandharvas; in the south, Virūḍhaka rules the kumbhāṇḍas; in the west, Virūpākṣa rules the nāgas; and in the north, Vaiśravaṇa rules the yakṣas.

g.148 Heaven of the Joy of Creation

'phrul dga' ba

འཇུལ་དགའ་བ།

nirmāṇarati ^{AS}

The fifth of the six heavens of the desire realm; also the name of the gods living there. Its inhabitants magically create the objects of their own enjoyment.

g.149 Heaven of the Power over Others' Creations

gzhan 'phrul dbang byed

གཞན་འཇུལ་དབང་བྱེད།

paranirmitavaśavarttin ^{AS}

The highest of the six heavens of the desire realm, its inhabitants enjoy objects created by others.

g.150 Heaven of the Thirty-Three

sum cu rtsa gsum · sum cu gsum

སུམ་རྩུ་ཚ་གསུམ། · སུམ་རྩུ་གསུམ།

trayastrīṃśa ^{AS}

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

g.151 Heaven of Vast Virtue

dge rgyas

དགེ་རྒྱལ།

śubhakarṣna ^{AS}

The ninth heaven of the form realm, it is the third of the three heavens that correspond to the third dhyāna.

g.152 hero

dpa' bo

དཔའ་བོ།

vīrya ^{AS}

An epithet of a buddha, also used in a general sense.

g.153 Hīnayāna

theg pa chung ngu

ཐེག་པ་ཚུང་དུ།

hīnayāna^{AS}

This is a collective term used by proponents of the Mahāyāna to refer to the Śrāvakayāna and the Pratyekabuddhayāna. The name stems from their goal—nirvāṇa and personal liberation—being seen as small or lesser than the goal of the Mahāyāna—buddhahood and the liberation of all sentient beings.

g.154 householder

khyim bdag

ཁྱིམ་བདག

—

Definition from the 84000 Glossary of Terms:

The term is usually used for wealthy lay patrons of the Buddhist community. It also refers to a subdivision of the vaiśya (mercantile) class of traditional Indian society, comprising businessmen, merchants, landowners, and so on.

g.155 ignorance

ma rig pa

མ་རིག་པ།

avidyā^{AS}

The basic misapprehension that propels one to take rebirth in saṃsāra.

g.156 illuminator

'od mdzad pa

འོད་མཛད་པ།

prabhākara^{AS}

An epithet of a buddha.

g.157 immeasurables

tshad med

ཚད་མེད།

apramāṇa^{AS}

See “four immeasurables.”

g.158 immortal

lha

ལྷ།

amara^{AS}

g.159 Incessant Hell

mnar med

མནའ་མེད།

avīci^{AS}

The lowest hell, the eighth of the eight hot hells.

g.160 Indra

dbang po

དབང་པོ།

indra^{AS}

Definition from the 84000 Glossary of Terms:

The lord of the Trāyastriṃśa heaven on the summit of Mount Sumeru. In Buddhist sūtras, he is a disciple of the Buddha and protector of the Dharma and its practitioners. He is often referred to by the epithets Śatakratu, Śakra, and Kauśika.

g.161 insight meditation

lhag mthong

ལྷག་མཐོང་།

vipaśyana^{AS}

Definition from the 84000 Glossary of Terms:

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 śamatha, “calm abiding”.

g.162 Jain

gcer bu pa

གཅེར་བུ་པ།

nirgraṅṭha^{AS} · *nirgrantha*^{AS}

Indian religious tradition established by Mahāvīra (ca. sixth century BCE).

g.163 Jambu continent

'dzam bu'i gling

འཛམ་བུ་རྒྱུད།

jambudvīpa^{AS}

Definition from the 84000 Glossary of Terms:

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

g.164 Jambu River

'dzam bu chu bo

འཛམ་བུ་ཚུབོ།

jāmbūnada ^{AS}

Legendary river carrying the remains of the golden fruit of a legendary jambu (rose apple) tree.

g.165 Jāmbūnada

'dzam bu'i chu bo'i gser

འཛམ་བུ་འི་ཚུབོ་འི་གསེར།

jāmbūnada ^{AS}

A royal capital in the distant past, during the time of the Buddha Ratnāṅga, ruled by the king Sudarśana.

g.166 Jitaśatru

dgra thul

དགའ་ཐུལ།

jitaśatru ^{AS}

A king in the past, during the time of the Buddha Dīpaṅkara.

g.167 Jīvaka

gso byed

གསོ་བྱེད།

jīvaka ^{AS}

A highly skilled healer and personal physician of the Buddha Śākyamuni and King Bimbisāra, he figures into many stories of the Buddha and his disciples and is often, as here, referred to as the “king of physicians” or “king of medicine.”

g.168 Kalyāṇaka

dge byed

དགེ་བྱེད།

kalyāṇaka ^{AS}

One of six wicked mendicants in the distant past, during the time of the Buddha Vipāśyin.

g.169 karma

las

ལས།

karma ^{AS}

Definition from the 84000 Glossary of Terms:

Meaning “action” in its most basic sense, karma is an important concept in Buddhist philosophy as the cumulative force of previous physical, verbal, and mental acts, which determines present experience and will determine future existences.

g.170 karṣāpaṇa

kAr sha paNa · kA sha paNa

ཀཱ་ཤ་པ་ན། · ཀཱ་ཤ་པ་ན།

karṣāpaṇa ^{AS}

A coin that varied in value according as to whether it was made of gold, silver, or copper.

g.171 Kāruṇika

snying rje can

སྙིང་རྗེ་ཅན།

kāruṇika ^{AS}

The name of the unnamed son of the householder Kṣema when he attains buddhahood in the future, as prophesied by the past buddha Vipāśyin.

g.172 Kimbhīra

ci 'jigs

ཅིའཇིགས།

kimbhīra^{AS}

A yakṣa of Rājagṛha who interacts with the Buddha in chapter 2 of the *Bodhisatvapiṭaka*.

g.173 king of physicians

sman pa'i rgyal po

སྐྱུར་བའི་རྒྱལ་པོ།

vaidyarāja^{AS}

An epithet of a buddha.

g.174 king of the entire world

'khor los sgyur ba'i rgyal po

འཇོ་ལོ་སྐྱུར་བའི་རྒྱལ་པོ།

cakravarttirājya^{AS} . *cakravartin*^{AS}

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*vantana*) across the earth, bringing all lands and kingdoms under his power. The cakravartin conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one cakravartin appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a cakravartin's marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the cakravartin and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

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

g.175 kinnara

mi 'am ci

མི་འམ་ཅི།

kinnara ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.176 knower of the world

'jig rten mkhyen pa

འཇིག་རྟེན་མཁྱེན་པ།

lokavid ^{AS}

An epithet of a buddha.

g.177 knowledge

ye shes

ཡེ་ཤེས།

—

g.178 krośa

rgyang grags

རྒྱལ་གྲགས།

krośa ^{AS}

A quarter of a yojana, a distance that could be between one and over two miles. The milestones or kos-stones along the Indian trunk road were just over two miles apart. The Tibetan means “earshot.”

g.179 kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya ^{AS}

Definition from the 84000 Glossary of Terms:

The ruling caste in the traditional four-caste hierarchy of India, associated with warriors, the aristocracy, and kings.

g.180 Kṣema

bde ba

བདེ་བ།

kṣema ^{AS}

A householder in the distant past, during the time of the Buddha Vipasyin.

g.181 kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa ^{AS}

Definition from the 84000 Glossary of Terms:

A class of dwarf beings subordinate to Virūḍhaka, one of the Four Great Kings, associated with the southern direction. The name uses a play on the word *aṇḍa*, which means “egg” but is also a euphemism for a testicle. Thus, they are often depicted as having testicles as big as pots (from *khumba*, or “pot”).

g.182 Kuru

ku ru

ཀུ་རུ།

kuru ^{AS}

A city in the distant past.

g.183 lacks conceptual formation

mngon par 'du mi byed pa

མངོན་པར་འདུ་མི་བྱེད་པ།

anabhisamskāra ^{AS}

g.184 learned one

mkhas pa

མཁས་པ།

paṇḍita ^{AS}

Someone learned in the five major and five minor sciences.

g.185 liberation

rnam par grol ba · rnam par thar pa

རྣམ་པར་གྲོལ་བ། · རྣམ་པར་ཐར་པ།

vimukti^{AS} · *vimokṣa*^{AS}

Liberation from cyclic existence. See “three liberations” and “eight liberations.”

g.186 liberative meditative states, the attainments of concentration

bsam gtan dang / rnam par thar pa dang / ting nge 'dzin dang / snyoms par 'jug pa

བསམ་གཏན་དང་། རྣམ་པར་ཐར་པ་དང་། ཉིང་ངེ་འཛིན་དང་། སྟོམས་པར་འཇུག་པ།

dhyānavimokṣasamādhisamāpatti^{AS}

In its most general sense, this term refers to the state of freedom from suffering and cyclic existence, or saṃsāra, that is the goal of the Buddhist path. More specifically, the term may refer to a category of advanced meditative attainment such as those of the “eight liberations.”

g.187 life of purity

tshangs par spyod pa

ཚཱངས་པར་སྟོན་པ།

brahmacārin^{AS}

In Mahāyāna understood as pure conduct in the sense of compassion and so on; in other traditions understood as chastity.

g.188 light of the world

'jig rten snang mdzad

འཇིག་རྟེན་སྣང་མཛད།

lokapradyota^{AS}

An epithet of a buddha.

g.189 lord

bcom ldan 'das

བཙེམ་ལྷན་འདས།

bhagavat^{AS}

Definition from the 84000 Glossary of Terms:

In Buddhist literature, an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The

Tibetan term—where *bcom* is said to refer to “subduing” the four *māras*, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” *saṃsāra* and *nirvāṇa*—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four *māras*.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root $\sqrt{bhañj}$ (“to break”).

g.190 Magadha

ma ga dha

མ་ག་ནླ།

magadha ^{AS}

Definition from the 84000 Glossary of Terms:

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

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

g.191 magical abilities

rdzu 'phrul

རྩུ་འཕྲུལ།

rdzhi ^{AS}

Definition from the 84000 Glossary of Terms:

The supernatural powers of a śrāvaka correspond to the first *abhijñā*: “Being one he becomes many, being many he becomes one; he becomes visible, invisible; goes through walls, ramparts and mountains without being impeded, just as through air; he immerses himself in the earth and emerges from it as if in water; he goes on water without breaking through it, as if on [solid] earth; he travels through the air crosslegged like a winged bird; he

takes in his hands and touches the moon and the sun, those two wonderful, mighty beings, and with his body he extends his power as far as the Brahma world" (*Śūraṅgamasamādhisūtra*, trans. Lamotte 2003).

The great supernatural powers (*maharddhi*) of bodhisattvas are "causing trembling, blazing, illuminating, rendering invisible, transforming, coming and going across obstacles, reducing or enlarging worlds, inserting any matter into one's own body, assuming the aspects of those one frequents, appearing and disappearing, submitting everyone to one's will, dominating the supernormal power of others, giving intellectual clarity to those who lack it, giving mindfulness, bestowing happiness, and finally, emitting beneficial rays" (*Śūraṅgamasamādhisūtra*, trans. Lamotte 2003).

g.192 magical powers

rdzu 'phrul

རྩུ་འཕྲུལ།

ṛddhi^{AS}

Definition from the 84000 Glossary of Terms:

The supernatural powers of a śrāvaka correspond to the first *abhijñā*: "Being one he becomes many, being many he becomes one; he becomes visible, invisible; goes through walls, ramparts and mountains without being impeded, just as through air; he immerses himself in the earth and emerges from it as if in water; he goes on water without breaking through it, as if on [solid] earth; he travels through the air crosslegged like a winged bird; he takes in his hands and touches the moon and the sun, those two wonderful, mighty beings, and with his body he extends his power as far as the Brahma world" (*Śūraṅgamasamādhisūtra*, trans. Lamotte 2003).

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g.193 magical technique

rdzu 'phrul gyi bya ba

རྩུ་འཕྲུལ་གྱི་བྱ་བ།

ṛddhividhi^{AS}

See “magical abilities.”

g.194 Mahācakravāḍa Mountains

khor yug chen po

ཁོར་ཡུག་ཆེན་པོ།

mahācakravāḍa ^{AS}

Name of a mountain range in Buddhist cosmology.

g.195 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa ^{AS}

One of the Buddha’s principal disciples, also known as Kāśyapa.

g.196 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བུ་ཆེན་པོ།

mahāmaudgalyāyana ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.197 Mahāskandha

phung po chen po

ཕུང་པོ་ཆེན་པོ།

mahāskandha ^{AS}

A buddha in the distant past.

g.198 Mahauṣadha

sman chen po

སྐན་ཆེན་པོ།

mahauṣadha ^{AS}

A minister who was a past life of the Buddha Śākyamuni, his story is told as a *jātaka* story in the *Mahosadhā* or *Mahāummaga Jātaka*, story 546 of the Pali *Jātaka* collection.

g.199 Mahāvīrya

brtson 'grus chen po

བརྩོན་འགྲུས་ཚེན་པོ།

mahāvīrya^{AS}

The name of the bodhisattva Śūradatta when he attains buddhahood in the future.

g.200 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཚེན་པོ།

maheśvara^{AS}

An epithet of Śiva.

g.201 mahoraga

lto 'phye chen po

ལྷོ་འཕྱི་ཚེན་པོ།

mahoraga^{AS}

Definition from the 84000 Glossary of Terms:

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

g.202 Maitreya

byams pa

བྱམས་པ།

maitreya^{AS}

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni’s regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in

sūtras, either as the Buddha’s interlocutor or as a teacher of the Dharma. *Maitreya* literally means “Loving One.” He is also known as Ajita, meaning “Invincible.”

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

g.203 Mandara

mada ra

མད་ར།

mandara

Mandara is a mountain that appears in various *purāṇas* describing the origin of *amṛta*, the drink of immortality. In these, Mount Mandara is used by the gods as a churning rod to churn the ocean of milk, whereby *amṛta* is produced.

g.204 mandārava

man dA ra · man dA ra ba

མན་རྒྱ་ར། · མན་རྒྱ་རབ།

mandārava ^{AS}

Definition from the 84000 Glossary of Terms:

One of the five trees of Indra’s paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the hearts of those who see them. In our world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*, commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger’s claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds. Although the most widespread coral tree has red crimson flowers, the color of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

g.205 Mañjuśrī

’jam pa’i dbyangs

འཇམ་པའི་དབྱངས།

mañjuśrī ^{AS}

Definition from the 84000 Glossary of Terms:

māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.208 mārakāyika

bdud kyi ris

བདུད་ཀྱི་རིས།

mārakāyika ^{AS}

Definition from the 84000 Glossary of Terms:

The deities ruled over by Māra. The term can also refer to the devas in his paradise, which is sometimes identified with Paranirmitavaśavartin, the highest paradise in the realm of desire. This is distinct from the four personifications of obstacles to awakening, also known as the four māras (*devaputramāra*, *mṛtyumāra*, *skandhamāra*, and *kleśamāra*).

g.209 materialist

'jig rten rgyang phan

འཇིག་རྟེན་རྒྱང་ཕན།

lokāyata ^{AS}

Followers of the materialist philosophy expounded by Cārvāka.

g.210 Maudgalyāyana

maud gal gyi bu

མོད་གལ་གྱི་བུ།

maudgalyāyana ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.211 Māyā

sgyu 'phrul

སྐུ་འཕྲུལ།

māyā ^{AS}

The mother of the Buddha Śākyamuni.

g.212 meditation

bsam gtan

བསམ་གཏན།

dhyāna ^{AS}

Definition from the 84000 Glossary of Terms:

Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

g.213 **meditative concentration**

bsam gtan

བསམ་གཏན།

dhyāna ^{AS}

Definition from the 84000 Glossary of Terms:

Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

g.214 **meditative state**

bsam gtan

བསམ་གཏན།

dhyāna ^{AS}

Definition from the 84000 Glossary of Terms:

Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

g.215 **Megha**

sprin

སྤྲིན།

megha ^{AS}

A young brahmin during the time of the Buddha Dīpaṅkara, he was past life of the Buddha Śākyamuni in which he received his prophecy of awakening.

g.216 mendicant

dge slong

དགེ་སྦྱོང་།

bhikṣu^{AS}

Definition from the 84000 Glossary of Terms:

The term *bhikṣu*, often translated as “monk,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term literally means “beggar” or “mendicant,” referring to the fact that Buddhist monks and nuns—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity.

In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a monk follows 253 rules as part of his moral discipline. A nun (*bhikṣuṇī*; *dge slong ma*) follows 364 rules. A novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*) follows thirty-six rules of moral discipline (although in other vinaya traditions novices typically follow only ten).

In this text:

Also rendered here as “monk.”

g.217 mental conditioning

'du byed

འདུ་བྱེད།

saṃskāra^{AS}

The reactive patterns of the mind.

g.218 mental construction

yongs su rtog pa

ཡོངས་སུ་རྟོག་པ།

parikalpa^{AS}

g.219 methods for bringing people together

bsdu ba'i dngos po

བསྐྱུ་བའི་དངོས་པོ།

saṃgrahaṅvastu^{AS}

See “four methods for bringing people together.”

g.220 mind of awakening

byang chub sems

བྱང་ལྡན་སེམས།

bodhicitta^{AS}

Definition from the 84000 Glossary of Terms:

In the general Mahāyāna teachings, bodhicitta, the mind of awakening, is the intention or the strong aspiration to attain awakening for the sake of all sentient beings. Its two aspects on the relative level of truth are famously summarized in Śāntideva's *Bodhicaryāvatāra* (chapter 1, verses 15, 16):

“Bodhicitta, the awakened mind, is known in brief to have two aspects: First, aspiring, bodhicitta in intention; Then active bodhicitta, practical engagement. These correspond to the wish to go and then actually setting out.” On the level of absolute truth, bodhicitta is the realization of emptiness or the awakened mind itself.

g.221 mindfulness

dran pa

སྒོ་སྤྱོད།

smṛti^{AS}

Definition from the 84000 Glossary of Terms:

This is the faculty that enables the mind to maintain its attention on a referent object, counteracting the arising of forgetfulness, which is a great obstacle to meditative stability. The root *smṛ* may mean “to recollect” but also simply “to think of.” Broadly speaking, *smṛti*, commonly translated as “mindfulness,” means to bring something to mind, not necessarily something experienced in a distant past but also something that is experienced in the present, such as the position of one’s body or the breath.

Together with alertness (*samprajāna*, *shes bzhin*), it is one of the two indispensable factors for the development of calm abiding (*śamatha*, *zhi gnas*).

In this text:

See also “four foundations of mindfulness.”

g.222 minor mark

dpe byad bzang po

དཔེ་བྱད་བཟང་པོ།

anuvyañjana^{AS}

See “eighty minor marks.”

g.223 miracle

cho 'phrul

ཚོ་འཕྲུལ།

pratihārya ^{AS}

g.224 miraculous abilities

cho 'phrul

ཚོ་འཕྲུལ།

pratihārya ^{AS}

g.225 miraculous display

cho 'phrul

ཚོ་འཕྲུལ།

pratihārya ^{AS}

g.226 misfortune

ngan 'gro

ངན་འགྲོ།

durgati ^{AS}

Rebirth in the three lower realms of hell beings, pretas, and animals.

g.227 monastic code

so sor thar pa

སོ་སོར་ཐར་པ།

prātimokṣa ^{AS}

The systematic presentation of the ethical mode of conduct regulating the life of a monastic.

g.228 monk

dge slong

དགེ་སློང།

bhikṣu ^{AS}

Definition from the 84000 Glossary of Terms:

The term *bhikṣu*, often translated as “monk,” refers to the highest among the eight types of *prātimokṣa* vows that make one part of the Buddhist assembly. The Sanskrit term literally means “beggar” or “mendicant,” referring to the fact that Buddhist monks and nuns—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity.

In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a monk follows 253 rules as part of his moral discipline. A nun (*bhikṣuṇī*; *dge slong ma*) follows 364 rules. A novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*) follows thirty-six rules of moral discipline (although in other vinaya traditions novices typically follow only ten).

In this text:

Also rendered here as “mendicant.”

g.229 morality

tshul khrims

ཚུལ་ཁྲིམས།

śīla^{AS}

Definition from the 84000 Glossary of Terms:

Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. In a general sense, moral discipline is the cause for rebirth in higher, more favorable states, but it is also foundational to Buddhist practice as one of the three trainings (*triśikṣā*) and one of the six perfections of a bodhisattva. Often rendered as “ethics,” “discipline,” and “morality.”

g.230 Mount Gandhamādana

ri spos kyi ngad ldang

རི་སྤོས་ཀྱི་ངག་ལྷང་།

gandhamādana^{AS}

A legendary mountain north of the Himalayas, with Lake Anavatapta, the source of the world’s great rivers, at its base. It is said to be south of Mount Kailash, though both have been identified with Mount Tise in west Tibet.

g.231 Mount Himavat

kha ba can · gangs ri

ཁ་བ་ཙན། · གངས་རི།

himavat^{AS}

Name of mountain; one of ten kings of mountains.

g.232 Mount Īśādhāra

ri gnya’ shing ’dzin

རི་གཉེན་ཤིང་འདྲིན།

īśādhāra^{AS}

One of seven golden mountains enumerated in Abhidharma cosmology.

g.233 Mount Mahāmucilinda

ri btang bzung chen po

རི་བྱང་བཟུང་ཆེན་པོ།

mahāmucilinda ^{AS}

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

g.234 Mount Meru

ri rab · lhun po

རི་རབ། · ལྷུན་པོ།

meru ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.235 Mount Mucilinda

ri btang bzung

རི་བྱང་བཟུང།

mucilinda ^{AS}

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

g.236 nāga

klu

ལྷ།

nāga ^{AS}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form.

Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.237 name and form

ming dang gzugs

མིང་དང་གཟུགས།

nāmarūpa ^{AS}

The psychophysical elements of a sentient being.

g.238 Nandaka

dga' byed

དགའ་བྱེད།

nandaka ^{AS}

One of six wicked mendicants in the distant past, during the time of the Buddha Vipasyin.

g.239 Naradatta

mis byin

མིས་བྱིན།

naradatta ^{AS}

A merchant in the assembly of the Buddha Śākyamuni.

g.240 Nārāyaṇa

sred med kyi bu · sred med bu

སྲེད་མེད་ཀྱི་བུ། · སྲེད་མེད་བུ།

nārāyaṇa ^{AS}

The primeval man; an epithet of Viṣṇu.

g.241 nectar

bdud rtsi

བདུད་རྩི།

amṛta ^{AS}

The nectar of the gods that confers immortality.

g.242 nine abodes of sentient beings

sems can gyi gnas dgu

སེམས་ཅན་གྱི་གནས་དགུ

navasatvāvāsa ^{AS}

The *dung dkar tshig mdzod chen mo* lists the nine as (1) among those with different (*tha dad*) bodies and perceptions, such as humans and some gods, (2) among those with different bodies and a single perception, such as the Brahmakāyika gods, (3) among those with a single body and different perceptions, such as the Ābhāsvara gods, (4) among those with a single body and a single perception, such as the Śubhakṛtsna gods, and (5) among beings in Asamjñisattva, (6) in the abode of limitless space, (7) in the abode of limitless consciousness, (8) in the abode of nothing whatsoever, and (9) in the abode of neither perception nor nonperception.

g.243 nine malicious intentions

mnar sems dgu

མནར་སེམས་དགུ

navāghatana ^{AS}

See “nine types of harmful acts.”

g.244 nine successive states

mthar gyis gnas pa'i snyoms par 'jug pa dgu

མཐར་གྱིས་གནས་པའི་སྟོན་མས་པར་འཇུག་པ་དགུ

navānupūrvasamāpatti ^{AS}

Nine meditative absorptions in a series: four in the form realm, four in the formless realms, and finally the absorption of cessation.

g.245 nine types of harmful acts

gnod pa dgu'i dngos po

གནོད་པ་དགུའི་དངོས་པོ།

navāghātavastu ^{AS}

Thinking “I have been treated unjustly” and giving rise to animosity, thinking “I am being treated unjustly” and giving rise to animosity, thinking “I will be treated unjustly” and giving rise to animosity, thinking “my dear ones have been, are being, or will be treated unjustly” and giving rise to animosity, and thinking “my enemy has gained, is gaining, or will gain an advantage” and giving rise to animosity.

g.246 nirvāṇa

mya ngan las 'das pa · mya ngan 'das

སྤྲོ་རྒྱ་ལས་འདས་པ། . སྤྲོ་རྒྱ་འདས།

nirvāṇa^{AS} . *nirvṛti*^{AS}

Definition from the 84000 Glossary of Terms:

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

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

g.247 noble eightfold path

'phags pa'i lam yan lag brgyad

འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད།

āryāṣṭāṅgamārga^{AS}

Right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. See also [11.145](#).

g.248 noble one

'phags pa . *'phags*

འཕགས་པ། . འཕགས།

ārya^{AS}

Definition from the 84000 Glossary of Terms:

The Sanskrit *ārya* has the general meaning of a noble person, one of a higher class or caste. In Buddhist literature, depending on the context, it often means specifically one who has gained the realization of the path and is superior for that reason. In particular, it applies to stream enterers, once-

returners, non-returners, and worthy ones (*arhats*) and is also used as an epithet of bodhisattvas. In the five-path system, it refers to someone who has achieved at least the path of seeing (*darśanamārga*).

g.249 noble path

'phags pa'i lam

འཕགས་པའི་ལམ།

āryapatha^{AS} · *āryamārga*^{AS}

See “noble eightfold path.”

g.250 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgamin^{AS}

Definition from the 84000 Glossary of Terms:

The third of the four attainments of śrāvakas, this term refers to a person who will no longer take rebirth in the desire realm (*kāmadhātu*), but either be reborn in the Pure Abodes (*śuddhāvāsa*) or reach the state of an arhat in their current lifetime. (*Provisional 84000 definition. New definition forthcoming.*)

g.251 nonhuman

mi ma yin

མི་མ་ཡིན།

amanuṣya^{AS}

A spirit.

g.252 nun

dge slong ma

དགེ་སློང་མ།

bhikṣuṇī^{AS}

Definition from the 84000 Glossary of Terms:

The term *bhikṣuṇī*, often translated as “nun,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term *bhikṣu* (to which the female grammatical ending *nī* is added) literally means “beggar” or “mendicant,” referring to the fact that Buddhist nuns and monks—like other ascetics of the time—subsisted on

alms (*bhikṣā*) begged from the laity. In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a bhikṣuṇī follows 364 rules and a bhikṣu follows 253 rules as part of their moral discipline.

For the first few years of the Buddha's teachings in India, there was no ordination for women. It started at the persistent request and display of determination of Mahāprajāpatī, the Buddha's stepmother and aunt, together with five hundred former wives of men of Kapilavastu, who had themselves become monks. Mahāprajāpatī is thus considered to be the founder of the nun's order.

g.253 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin ^{AS}

Definition from the 84000 Glossary of Terms:

One who has achieved the second of the four levels of attainment on the śrāvaka path and who will attain liberation after only one more birth.

(Provisional 84000 definition. New definition forthcoming.)

g.254 one who has performed any of the acts with immediate results

mtshams med pa byed pa

མཚམས་མེད་པ་བྱེད་པ།

ānantaryakārin ^{AS}

The acts with immediate results are the five extremely negative actions that result, at the time of one's death, in immediate rebirth in the hells without the experience of the intermediate state. They are killing an arhat, killing one's mother, killing one's father, creating a schism in the Saṅgha, and maliciously drawing blood from a tathāgata's body.

g.255 Padmāvati

pad ma can

པད་མ་ཅན།

padmāvati ^{AS}

The capital city of King Jitaśatru during the time of the Buddha Dīpaṅkara.

g.256 Padmottara

pad ma'i bla ma

པད་མ་འི་བླ་མ།

padmottara ^{AS}

A buddha in the distant past.

g.257 patient acceptance

bzod pa

བཟོད་པ།

kṣānti ^{AS}

Definition from the 84000 Glossary of Terms:

A term meaning acceptance, forbearance, or patience. As the third of the six perfections, patience is classified into three kinds: the capacity to tolerate abuse from sentient beings, to tolerate the hardships of the path to buddhahood, and to tolerate the profound nature of reality. As a term referring to a bodhisattva's realization, *dharmakṣānti* (*chos la bzod pa*) can refer to the ways one becomes "receptive" to the nature of Dharma, and it can be an abbreviation of *anutpattikadharmakṣānti*, "forbearance to the unborn nature, or nonproduction, of dharmas."

g.258 patient acceptance of nonarising

mi skye ba la bzod pa

མི་སྐྱེ་བ་ལ་བཟོད་པ།

anutpattikṣānti ^{AS} · *anutpattikakṣānti* ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.259 perfect in wisdom and conduct

rig pa dang zhabs su ldan pa

རིག་པ་དང་ཞབས་སུ་ལྷན་པ།

vidyācaraṇasampanna ^{AS}

An epithet of a buddha.

g.260 perfection

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā ^{AS}

The trainings of the bodhisatva path. The five perfections are generosity (*dāna*), morality (*śīla*), patient acceptance (*kṣānti*), vigor (*vīrya*), meditation (*dhyāna*). When listed as six, wisdom (*prajñā*) is included.

g.261 phenomenon

chos

ཚོས།

dharma^{AS}

Definition from the 84000 Glossary of Terms:

One of the meanings of the Skt. term *dharma*. This applies to “phenomena” or “things” in general, and, more specifically, “mental phenomena” which are the object of the mental faculty (*manas, yid*).

g.262 piśāca

sha za

ཤ་ཟ།

—

Definition from the 84000 Glossary of Terms:

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

g.263 powers

stobs

སྟོབས།

bala^{AS}

See “five powers.”

g.264 pratyayajina

rang rgyal

རང་རྒྱལ།

pratyayajina^{AS}

g.265 pratyekabuddha

rang sangs rgyas · rang rgyal

རང་སངས་རྒྱལ། · རང་རྒྱལ།

pratyekabuddha^{AS}

Definition from the 84000 Glossary of Terms:

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

g.266 Pratyekabuddhayāna

rang sangs rgyas kyi theg pa

རང་སངས་རྒྱལ་གྱི་ཐེག་པ།

pratyekabuddhayāna^{AS}

The vehicle of the pratyekabuddhas.

g.267 preta

yi dwags · yi dags

ཡི་དྲགས། · ཡི་དགས།

preta^{AS}

Definition from the 84000 Glossary of Terms:

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

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

g.268 protector of the world

'jig rten mgon po

འཇིག་རྟེན་མགོན་པོ།

lokanātha^{AS}

An epithet of a buddha.

g.269 Purandara

dbang po

དབང་པོ།

purandara^{AS}

A name of Śakra. The Sanskrit means “destroyer of strongholds.”

g.270 pure abodes

gtsang ma'i ris

གཙང་མའི་རིས།

śuddhāvāsa^{AS}

Definition from the 84000 Glossary of Terms:

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

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

Yaśomitra explains their names, stating: (1) because those who abide there can only remain for a fixed amount of time, before they are plucked out (*√brh*, *br̥ṃhanti*) of that heaven, or because it is not as extensive (*abr̥ṃhita*) as the others in the pure realms, that heaven is called the inferior heaven (*abr̥ha*; *mi*

che ba); (2) since the afflictions can no longer torment (\sqrt{tap} , *tapanti*) those who reside there because of their having attained a particular samādhi, or because their state of mind is virtuous, they no longer torment (\sqrt{tap} , *tāpayanti*) others, this heaven, consequently, is called the heaven of no torment (*atapa; mi gdung ba*); (3) since those who reside there have exceptional (*suṣṭhu*) vision because what they see ($\sqrt{dṛś}$, *darśana*) is utterly pure, that heaven is called the heaven of sublime appearances (*sudṛśa; gya nom snang*); (4) because those who reside there are beautiful gods, that heaven is called the heaven of the most beautiful to behold (*sudarśana; shin tu mthong*); and (5) since it is not lower (*na kaniṣṭhā*) than any other heaven because there is no other place superior to it, this heaven is called the highest heaven (*akaniṣṭha; 'og min*) since it is the uppermost.

g.271 pūtana

srul po

ལྷུ་ལ་པོ།

pūtana^{AS}

Definition from the 84000 Glossary of Terms:

A class of disease-causing spirits associated with cemeteries and dead bodies. The name probably derives from the Skt. *pūta*, “foul-smelling,” as reflected also in the Tib. *srul po*. The smell is variously described in the texts as resembling that of a billy goat or a crow. The morbid condition caused by the spirit shares its name and comes in various forms, with symptoms such as fever, vomiting, diarrhea, skin eruptions, and festering wounds, the latter possibly explaining the association with bad smells.

g.272 Rāhula

sgra gcan

སྲ་གཅན།

rāhula^{AS}

The son of the Buddha Śākyamuni.

g.273 Rājagrha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagrha^{AS}

Definition from the 84000 Glossary of Terms:

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

g.274 rākṣasa

srin po

སྲིན་པོ།

rākṣasa^{AS}

Definition from the 84000 Glossary of Terms:

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

g.275 rākṣasī

srin mo

སྲིན་མོ།

rākṣasī^{AS}

A female rākṣasa.

g.276 Ratna

rin po che

རིན་པོ་ཆེ།

ratna^{AS}

A brahmin preceptor during the time of the Buddha Dīpaṅkara.

g.277 Ratnagarbha

rin po che'i snying po

རིན་པོ་ཆེའི་སྡིང་པོ།

ratnagarbha^{AS}

A buddha from a realm to the east, in the distant past.

g.278 Ratnāṅga

dkon mchog yan lag

དཀོན་མཚོག་ཡན་ལག

ratnāṅga ^{AS}

A buddha in the distant past.

g.279 realm of the yāma gods

'thab bral

འཐབ་བྲལ།

yāma ^{AS}

See “Yāma Heaven.”

g.280 recollection

dran pa

བྲན་པ།

smṛti ^{AS}

Definition from the 84000 Glossary of Terms:

This is the faculty that enables the mind to maintain its attention on a referent object, counteracting the arising of forgetfulness, which is a great obstacle to meditative stability. The root *smṛ* may mean “to recollect” but also simply “to think of.” Broadly speaking, *smṛti*, commonly translated as “mindfulness,” means to bring something to mind, not necessarily something experienced in a distant past but also something that is experienced in the present, such as the position of one’s body or the breath.

Together with alertness (*samprajāna*, *shes bzhin*), it is one of the two indispensable factors for the development of calm abiding (*śamatha*, *zhi gnas*).

g.281 reification

yang dag pa ma yin pa 'dzin pa

ཡང་དག་པ་མ་ཡིན་པ་འཛིན་པ།

abhūtagrāha ^{AS}

“Grasping at the unreal,” creating concepts about an object’s status as real beyond it being a dependently arising phenomenon.

g.282 renunciant

rab tu byung ba

འབྲུག་བྱུང་བ།

pravrajita ^{AS}

Definition from the 84000 Glossary of Terms:

The Sanskrit *pravrajyā* literally means “going forth,” with the sense of leaving the life of a householder and embracing the life of a renunciant. When the term is applied more technically, it refers to the act of becoming a novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*), this being a first stage leading to full ordination.

g.283 Śabala

khra bo

ལྷ་བོ།

śabala ^{AS}

One of Yama’s two watchdogs.

g.284 sage

thub pa

ཐུབ་པ།

muni ^{AS}

An epithet of a buddha.

g.285 Śaila

ri bo

རི་བོ།

śaila ^{AS}

Son of the yakṣa Kimbhīra.

g.286 śakra

brgya byin

བརྒྱ་བྱིན།

śakra ^{AS}

See “Śakra”; as each world system has its own śakra, it may be regarded in the plural.

g.287 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.288 Śākya clan

shAkya'i rigs

ལྷན་རྒྱུ་རིགས།

śākyakula ^{AS}

The clan into which the Buddha was born.

g.289 Śākyamuni

shAkya thub pa

ལྷན་རྒྱུ་བུ་པ།

śākyamuni ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.290 Sālarāja

sa la'i rgyal po

ས་ལའི་རྒྱལ་པོ།

sālarāja ^{AS}

A buddha in the distant past, he was previously the bodhisatva Smṛtipratilabdha.

g.291 Samacitta

sems snyoms

སེམས་སྣོན་སེམས།

samacitta ^{AS}

The name of the merchant Naradatta when he attains buddhahood in the distant future.

g.292 Saṃmūḍhasmṛti

dran pa rmongs byed

སྐྱུ་སྐྱོང་སྐྱེད།

saṃmūḍhasmṛti ^{AS}

A māra who appears to the brothers Samvara and Samvarasthita.

g.293 saṃsāra

'khor ba

འཁོར་བ།

saṃsāra ^{AS}

Definition from the 84000 Glossary of Terms:

A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth. On its reversal, the contrasting state of nirvāṇa is attained, free from suffering and the processes of rebirth.

g.294 Samvara

sdom pa

སྐྱུ་བ།

samvara ^{AS}

Lit. Disciplined; a son of the householder Suvicaya.

g.295 Samvarasthita

sdom pa la gnas pa

སྐྱུ་བ་ལ་གནས་པ།

samvarasthita ^{AS}

Lit. Firm Discipline; a son of the householder Suvicaya.

g.296 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.297 Śāriputra

shA ri'i bu

ཤ་རི་བུ།

śāriputra^{AS}

Definition from the 84000 Glossary of Terms:

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

g.298 Sārthavāha

ded dpon

དེད་དཔོན།

—

A buddha in this sūtra.

g.299 śāstra

bstan bcos

བསྟན་བཅོས།

śāstra

May refer to a specific genre or style of scholastic Sanskrit literature, or simply to scholastic literature in general; in Buddhist traditions the term *śāstra* usually signifies a text that was composed by a human author, as opposed to texts first spoken, composed, or revealed by an enlightened being.

g.300 Saumya

des pa

དེས་པ།

saumya^{AS}

A former life of the Buddha Śākyamuni, he fed his flesh to the people of the city of Kuru, who were suffering from a plague.

g.301 seat of awakening

byang chub kyi snying po

བྱང་ཆུབ་ཀྱི་སྣོད་པོ།

bodhimāṇḍa^{AS}

Definition from the 84000 Glossary of Terms:

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

g.302 self

bdag

བདག།

ātman^{AS}

The idea of an autonomous individual.

g.303 sense field

skye mched

སྐྱེ་མཚེད།

āyatana^{AS}

Definition from the 84000 Glossary of Terms:

These can be listed as twelve or as six sense sources (sometimes also called sense fields, bases of cognition, or simply āyatanas).

In the context of epistemology, it is one way of describing experience and the world in terms of twelve sense sources, which can be divided into inner and outer sense sources, namely: (1–2) eye and form, (3–4) ear and sound, (5–6) nose and odor, (7–8) tongue and taste, (9–10) body and touch, (11–12) mind and mental phenomena.

In the context of the twelve links of dependent origination, only six sense sources are mentioned, and they are the inner sense sources (identical to the six faculties) of eye, ear, nose, tongue, body, and mind. (*Provisional 84000 definition. New definition forthcoming.*)

g.304 seven factors of awakening

byang chub kyi yan lag bdun

བྱང་ལྡན་གྱི་ཡན་ལག་བདུན།

saptabodhyaṅga^{AS}

Definition from the 84000 Glossary of Terms:

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

In this text:

See also [11.136](#).

g.305 seven kinds of riches

nor bdun

ནོར་བདུན།

saptadhana^{AS}

Listed here as faith, morality, conscience, moral sensitivity, learning, renunciations, and wisdom.

g.306 seven kinds of untrue teachings

dam pa'i chos ma yin pa bdun

དམ་པའི་ཚོས་མ་ཡིན་པ་བདུན།

saptāsaddharma^{AS}

g.307 seven precious implements

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna^{AS}

The seven possessions of a king of the entire world: the precious wheel, the precious elephant, the precious horse, the precious jewel, the precious queen, the precious householder, and the precious minister.

g.308 seven precious substances

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna^{AS}

Definition from the 84000 Glossary of Terms:

The set of seven precious materials or substances includes a range of precious metals and gems, but their exact list varies. The set often consists of gold, silver, beryl, crystal, red pearls, emeralds, and white coral, but may also contain lapis lazuli, ruby, sapphire, chrysoberyl, diamonds, etc. The term is frequently used in the sūtras to exemplify preciousness, wealth, and beauty, and can describe treasures, offerings materials, or the features of architectural structures such as stūpas, palaces, thrones, etc. The set is also used to describe the beauty and prosperity of buddha realms and the realms of the gods.

In other contexts, the term *saptaratna* can also refer to the seven precious possessions of a cakravartin or to a set of seven precious moral qualities.

g.309 seven riches

nor bdun

ནོར་བདུན།

dhanasapta ^{AS}

The seven riches of the noble ones: faith, morality, charity, knowledge, modesty, self-control, and wisdom.

g.310 seven states of consciousness

rnam par shes pa gnas pa bdun

རྣམ་པར་ཤེས་པ་གནས་པ་བདུན།

saptavijñānasthiti ^{AS}

g.311 Śīlendra

shI len dra bo d+hi

ཤི་ལེན་བོ་བོ་རྩི།

śīlendrābodhi

An Indian paṇḍita resident in Tibet during the late eighth and early ninth centuries.

g.312 six perfections

pha rol tu phyin pa drug

ཕ་རོལ་ཏུ་ཕྱིན་པ་དྲུག།

ṣaṭpāramitā ^{AS}

The practice of the bodhisatva, which consists of generosity (*dāna*), morality (*śīla*), patient acceptance (*kṣānti*), vigor (*vīrya*), meditation (*dhyāna*), and wisdom (*prajñā*).

g.313 six sense fields

skye mched drug

སྐྱེ་མཆེད་སྤྱུག

ṣaḍāyatana ^{AS}

May refer to the six sense organs (eyes, ears, nose, tongue, body, and thinking mind) together with their respective objects (forms, sounds, smells, tastes, touch, and dharmas). In the context of the twelve links of dependent origination, only six sense sources are mentioned, and they are the inner sense sources (similar to the six faculties) of eye, ear, nose, tongue, body, and mind.

g.314 six superior abilities

mngon par shes pa drug

མངོན་པར་ཤེས་པ་སྤྱུག

ṣatabhijñānā ^{AS}

The same as the five superior abilities—divine sight, divine hearing, knowledge of the thoughts of others, clear experiential recollection of previous states of existence, and the realization of magical methods—with the addition of the ability to destroy all mental defilements (*āsrava, zag pa*).

g.315 sixty-two kinds of views

lta ba'i rnam pa drug cu rtsa gnyis

ལྷ་བའི་རྣམ་པ་སྤྱུག་ཅུ་ཚ་གཉིས།

dvāṣaṣṭīdr̥ṣṭīkṛta ^{AS}

Definition from the 84000 Glossary of Terms:

The sixty-two false views, as enumerated in the *Brahmajālasūtra* (*tshangs pa'i dra ba'i mdo*, Toh 352), comprise eighteen speculations concerning the past, based on theories of eternalism, partial eternalism, extensionism, endless equivocation, and fortuitous origination, as well as forty-four speculations concerning the future, based on percipient immortality, non-percipient immortality, neither percipient nor non-percipient immortality, annihilationism, and the immediate attainment of nirvāṇa in the present life.

g.316 skandha

phung po

ཕུང་པོ།

skandha ^{AS}

Psychophysical constituents that make up the individual, divided into five group. See “five skandhas.”

g.317 Smṛtipratilabdha

dran pa thob pa

སྐྱོན་པ་ཐོབ་པ།

smṛtipratilabdha ^{AS}

A bodhisatva in the distant past, during the time of the Buddha Agraṇin.

g.318 Smṛtipratilabha

dran pa thob pa

སྐྱོན་པ་ཐོབ་པ།

smṛtipratilabha ^{AS}

A bodhisatva in the distant past.

g.319 spirit world governed by Yama

gshin rje'i 'jig rten

གཤིན་རྗེའི་འཇིག་རྟེན།

yamaloka ^{AS} . *yāmaloka* ^{AS}

Definition from the 84000 Glossary of Terms:

The land of the dead ruled over by the Lord of Death. In Buddhism it refers to the *preta* realm, where beings generally suffer from hunger and thirst, which in traditional Brahmanism is the fate of those departed without descendants to make ancestral offerings.

g.320 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka ^{AS}

Definition from the 84000 Glossary of Terms:

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

themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.321 Śrāvakayāna

nyan thos kyi theg pa

ཉན་ཐོས་ཀྱི་ཐེག་པ།

śrāvakayāna^{AS}

The vehicle of the śrāvakas.

g.322 Śrāvastī

mnyan yod

མཉན་ཡོད།

śrāvastī^{AS}

Definition from the 84000 Glossary of Terms:

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta’s Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.323 stage

sa

ས།

bhūmi^{AS}

Eight or ten levels or stages through which the bodhisatva traverses on the journey to complete awakening.

g.324 stream enterer

rgyun tu zhugs pa

རྒྱལ་ཏུ་ཚུགས་པ།

srotaāpanna^{AS}

Definition from the 84000 Glossary of Terms:

One who has achieved the first level of attainment on the path of the śrāvakas, and who has entered the “stream” of practice that leads to nirvāṇa. (Provisional 84000 definition. New definition forthcoming.)

g.325 stūpa

mchod rten

མཚོད་རྟེན།

stūpa^{AS}

Definition from the 84000 Glossary of Terms:

The Tibetan translates both *stūpa* and *caitya* with the same word, *mchod rten*, meaning “basis” or “recipient” of “offerings” or “veneration.” Pali: *cetiya*.

A *caitya*, although often synonymous with *stūpa*, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics.

A *stūpa*, literally “heap” or “mound,” is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a buddha, but the symbolism of the *stūpa* is complex, and its design varies throughout the Buddhist world. *Stūpas* continue to be erected today as objects of veneration and merit making.

g.326 Sucarita

legs spyod

ལེགས་སྦྱོང།

sucarita^{AS}

A buddha in the past, formerly the bodhisatva Samvarasthita.

g.327 successive states of absorption

mthar gyis snyoms par 'jug pa

མཐར་གྱིས་སྦྱོམས་པར་འཇུག་པ།

anupūrvāsamāpatti^{AS}

See “nine successive states.”

g.328 suchness

de bzhin nyid

དེ་བཞིན་ཉིད།

tathatā^{AS}

The quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms.

g.329 Sudarśana

shin tu mthong

ཤིན་ཏུ་མཐོང་།

sudarśana ^{AS}

One of six wicked mendicants in the distant past, during the time of the Buddha Vipasyin.

g.330 Sudarśana

mdzes par snang ba

མཛེས་པར་སྐྱང་བ།

sudarśana ^{AS}

A king in the past.

g.331 Śuddhodana

zas gtsang ma

ཟས་གཙོང་མ།

śuddhodana ^{AS}

The father of the Buddha Śākyamuni.

g.332 sugata

bde bar gshegs pa · bde gshegs

བདེ་བར་གཤེགས་པ། · བདེ་གཤེགས།

sugata ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.333 Sulabha

rnyed sla

ཉེད་སྤུ།

sulabha ^{AS}

One of six wicked mendicants in the distant past, during the time of the Buddha Vipasyin.

g.334 Sumeru

ri rab

རི་རབ།

sumeru ^{AS}

See “Meru.”

g.335 summit of existence

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoṭi ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.336 Sunetra

mig mdzes

མིག་མཛེས།

sunetra ^{AS}

A past life of the Buddha Śākyamuni, when he was chief of the gods in the Heaven of the Thirty-Three, following his receiving the prophecy of awakening from the Buddha Dipamkara as the bodhisatva Megha.

g.337 superficial mental activity

tshul bzhin ma yin pa yid la byed pa

ཚུལ་བཞིན་མ་ཡིན་པ་ཡིད་ལ་བྱེད་པ།

ayoniśomanasikāra ^{AS}

Confused though processes that lead to misunderstanding.

g.338 superior ability

mngon par shes pa

མཛོན་པར་ཤེས་པ།

abhijñā^{AS}

Superior knowledge or higher perception particular to a Buddha; it is of six types: divine sight (*divyacakṣu*), divine hearing (*divyaśrotra*), knowing the minds of others (*paracittajñāna*), knowing their particular dispositions (*cetaḥparyāyajñāna*), the ability to remember past lives (*pūrvanivāsānusmṛtijñāna*), and possessing miraculous powers (*ṛddhividhijñānaṃ*).

g.339 Suprajñā

shes rab bzang

ཤེས་རབ་བཟང་།

suprajñā^{AS}

A merchant in the distant past, during the time of the Buddha Ratnāṅga. A past life of the Buddha Śākyamuni.

g.340 Śūradatta

dpa' bas byin

དཔའ་བས་བྱིན།

śūradatta^{AS}

A bodhisatva in the distant past, in a realm to the east, during the appearance of the Buddha Atyuccagāmin.

g.341 Surendra

su ren+t+ra bo d+hi · su ren+d+ra bo d+hi

སུ་རེ་རྩེ་བོ་རྩི། · སུ་རེ་རྩེ་བོ་རྩི།

surendrabodhi

Surendrabodhi came to Tibet during reign of King Ralpachen (*ral pa can*, r. 815–38 CE). He is listed as the translator of forty-three texts and was one of the small group of paṇḍitas responsible for the *Mahāvīyutpatti* Sanskrit–Tibetan dictionary.

g.342 Susaṅgrhita

rab tu bsdus pa

རབ་བྱ་བསྐྱུས་པ།

susaṅgrhita^{AS}

A buddha in the distant past, a future life of the weaver Sūtracunaka.

g.343 Sūtracunaka

thag pa

ཐག་པ།

sūtracunaka ^{AS}

A weaver in the distant past, during the time of the Buddha Bhāṅgīraṣi.

g.344 *Su*vicaya

rab tu rnam par 'byed pa

རབ་ཏུ་རྣམ་པར་འབྱེད་པ།

*su*vicaya ^{AS}

A householder in the distant past, during the time of the Buddha
Abhyudgata.

g.345 Śyāma

sre bo

སྲེ་བོ།

śyāma ^{AS}

One of Yama's two watchdogs.

g.346 *tathāgata*

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.347 *tathāgata power*

de bzhin gshegs pa'i stobs

དེ་བཞིན་གཤེགས་པའི་སྟོན་པ།

—

See “ten powers.”

g.348 Tathāgatayāna

de bzhin gshegs pa'i theg pa

དེ་བཞིན་གཤེགས་པའི་ཐེག་པ།

tathāgatayāna ^{AS}

The vehicle of the tathāgatas.

g.349 teacher

ston pa

སྟོན་པ།

śāstr ^{AS}

An epithet of a buddha.

g.350 teacher of gods and humans

lha dang mi rnams kyi ston pa

ལྷ་དང་མི་རྣམས་ཀྱི་སྟོན་པ།

devamanuṣyaśāstr ^{AS}

An epithet of a buddha.

g.351 teaching

chos

ཚོས།

dharma ^{AS}

Definition from the 84000 Glossary of Terms:

The term *dharma* conveys ten different meanings, according to Vasubandhu's *Vyākhyāyukti*. The primary meanings are as follows: the doctrine taught by the Buddha (Dharma); the ultimate reality underlying and expressed through the Buddha's teaching (Dharma); the trainings that the Buddha's teaching stipulates (dharmas); the various awakened qualities or attainments acquired through practicing and realizing the Buddha's teaching (dharmas); qualities or aspects more generally, i.e., phenomena or phenomenal attributes (dharmas); and mental objects (dharmas).

g.352 ten afflictions

gtse ba bcu

གཅོད་བ་བཅུ།

daśopadrava ^{AS}

These are listed in the *Bodhisatvapiṭaka* as the afflictions of birth, old age, disease, death, sorrow, lamentation, suffering, depression, grief, and cyclic existence.

g.353 ten kinds of error

log pa'i chos bcu · *log pa'i chos bcu po*

ལོག་པའི་ཚོས་བཅུ། · ལོག་པའི་ཚོས་བཅུ་པོ།

daśamithyātva ^{AS}

Ten kinds of error that cause one to be immersed in the world, doomed to error: wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong liberation, and wrong understanding.

g.354 ten kinds of fear inherent in cyclic existence

'khor ba'i 'jigs pa bcu · *'khor ba'i 'jigs pa bcu po*

འཁོར་བའི་འཇིགས་པ་བཅུ། · འཁོར་བའི་འཇིགས་པ་བཅུ་པོ།

daśasansārabhaya ^{AS}

A set of ten metaphors for cyclic existence. See [F.265.a](#).

g.355 ten powers

stobs bcu

སྟོབས་བཅུ།

daśabala ^{AS}

Ten things that a buddha knows: (1) what is possible and what is impossible, (2) karmic maturation, (3) various elements, (4) various inclinations, (5) levels of ability, (6) every path of travel, (7) the pure and afflicted sides of concentration, meditative states, and absorptions, (8) memory of former abodes, (9) death and rebirth, and (10) that the defilements have been eliminated. These are listed in more detail at [F.10.b](#).

g.356 ten situations

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See “ten situations that lead to malice.”

g.357 ten situations that lead to malice

kun nas mnar sems kyi dngos po bcu

ཀུན་ནས་མནར་སེམས་ཀྱི་དངོས་པོ་བརྟུ།

daśāghātavastu ^{AS}

Ten situations that give rise to malicious thoughts. These are listed in the *Bodhisatvapitaka* (F.258.b and F.263.b).

g.358 ten stages of the bodhisatva path

byang chub sems dpa'i sa bcu

བྱང་ལྡན་སེམས་དཔའི་ས་བརྟུ།

daśabodhisatvabhūmi ^{AS}

The ten levels of a bodhisatva's development into a fully enlightened buddha.

g.359 ten unwholesome acts

mi dge ba bcu'i las kyi lam

མི་དགེ་བ་བརྟུའི་ལས་ཀྱི་ལམ།

daśākuśalakarmapatha

See "ten unwholesome forms of conduct."

g.360 ten unwholesome forms of conduct

mi dge ba bcu'i las kyi lam

མི་དགེ་བ་བརྟུའི་ལས་ཀྱི་ལམ།

daśākuśalakarmapatha ^{AS}

Taking life, taking what is not given, sexual misconduct, lying, slander, uttering harsh words, inane chatter, covetousness, maliciousness, and holding wrong views

g.361 ten unwholesome wrong paths

mi dge ba'i las kyi lam bcu

མི་དགེ་བའི་ལས་ཀྱི་ལམ་བརྟུ།

daśākuśalakarmapatha ^{AS}

See "ten unwholesome forms of conduct."

g.362 ten wholesome forms of conduct

dge ba bcu'i las gyi lam · las lam bcu po

དགེ་བ་བརྟུའི་ལས་ཀྱི་ལམ། · ལས་ལམ་བརྟུ་པོ།

daśakuśalakarmapatha ^{AS}

These are the opposite of the ten unwholesome forms of conduct, i.e., refraining from engaging in the ten unwholesome form of conduct and (in some contexts) doing the opposite.

g.363 tenfold path of action

las lam bcu po

ལས་ལམ་བརྒྱའོ།

daśakarmapatha ^{AS}

See “ten wholesome forms of conduct.”

g.364 thirty-seven elements that are conducive to awakening

byang chub kyi phyogs kyi chos sum cu rtsa bdun gyi chos rnam

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཚོས་སྤུམ་བུ་བདུན་གྱི་ཚོས་རྣམས།

saptatrinśadbodhipakṣikadharmā ^{AS}

Thirty-seven practices that lead the practitioner to the awakened state: the four foundations of mindfulness, the four kinds of perfect exertion, the four foundations of magical abilities, the five faculties, the five powers, the noble eightfold path, and the seven factors of awakening.

g.365 thirty-two characteristics

mtshan sum cu rtsa gnyis

མཚན་སྤུམ་བུ་གཉིས།

dvātriṅśallakṣana ^{AS}

See “thirty-two characteristics of a great being.”

g.366 thirty-two characteristics of a great being

skyes bu chen po'i mtshan sum cu rtsa gnyis

སྐྱེས་བུ་ཚེན་པོའི་མཚན་སྤུམ་བུ་གཉིས།

dvātriṅśanmahāpuruṣalakṣana ^{AS}

The main identifying physical characteristics of both buddhas and kings of the entire world (*cakravartins*), to which are added the “eighty minor marks.”

g.367 thirty-two supreme characteristics of excellent merit

bsod nams rab mchog sum cu gnyis mtshan

· *sum cu rtsa gnyis bsod nams dam mchog mtshan*

བསོད་ནམས་རབ་མཚོག་སྤུམ་བུ་གཉིས་མཚན། · སྤུམ་བུ་གཉིས་བསོད་ནམས་དམ་མཚོག་མཚན།

dvātriṅśāgravarapūṇyalakṣana ^{AS}

See “thirty-two characteristics of a great being.”

g.368 three doors of liberation

rnam par thar pa'i sgo gsum

རྣམ་པར་ཐར་པའི་སྐོ་གསུམ།

trivimokṣamukha^{AS}

See “three liberations.”

g.369 three forms of existence

srid pa gsum

སྲིད་པ་གསུམ།

tribhava^{AS}

The three realms (desire realm, form realm, and formless realm), or the three levels of existence (subterranean [nāgas], surface [humans], and heavenly [gods]).

g.370 three liberations

rnam par thar pa gsum

རྣམ་པར་ཐར་པ་གསུམ།

trivimokṣa^{AS}

Emptiness, being without attributes, and being without aspiration. Also known as the “three doors of liberation.”

g.371 three lower realms

ngan 'gro gsum

ངན་འགྲོ་གསུམ།

tridurgati^{AS}

The realms of hell beings, pretas, and animals.

g.372 three realms

kham s gsum · kham s gsum pa

ཁམས་གསུམ། · ཁམས་གསུམ་པ།

trai dhātu^{AS}

The desire realm, form realm, and formless realm.

g.373 three spheres

'khor gsum

འཁོར་གསུམ།

trimaṇḍala^{AS}

The triad of a subject, the doer; an object (direct or indirect) to which something is done; and the action of doing it. When a bodhisatva acts, none of these three aspects of the action are to be apprehended or conceptualized.

g.374 three types of sentient beings

phung po gsum

ཕུང་པོ་གསུམ།

trirāśi ^{AS}

A division of beings into three according to their potential for receiving the Dharma. These categories are altered by the appearance of a buddha. The three are (1) those whose receptivity is certain (*nges pa'i phung po, samyaktva-niyatarāśi*), (2) those whose receptivity is unpredictable (*ma nges pa'i phung po, aniyatarāśi*), and (3) those whose nonreceptivity is certain (*log par nges pa'i phung po, mithyātvaniyatarāśi*).

g.375 three unwholesome roots

mi dge ba'i rtsa ba gsum

མི་དགེ་བའི་རྩ་བ་གསུམ།

tryakuśalamūla ^{AS}

Also known as the three poisons, they are passion (*lobha, chags pa*), aggression (*dveṣa, zhe sdang*), and ignorance (*moha, gti mug*).

g.376 three vehicles

theg pa gsum

ཐེག་པ་གསུམ།

triyāna ^{AS}

The vehicles of the śrāvakas, pratyekabuddhas, and complete buddhas.

g.377 three worlds

'jig rten gsum · 'jig rten gsum po

འཇིག་རྟེན་གསུམ། · འཇིག་རྟེན་གསུམ་པོ།

triloka ^{AS}

See also “three realms.”

g.378 three-thousandfold worlds

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

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

trisāhasralokadhātu ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.379 threefold knowledge

rigs gsum · gsum rig pa

རིགས་གསུམ། · གསུམ་རིག་པ།

trividya^{AS} · *trividyā*^{AS}

The three kinds of knowledge obtained by the Buddha on the night of his enlightenment. These consist of the knowledge of the death and rebirth of sentient beings, the knowledge of past lives, and the knowledge of the cessation of defilements. These are the last three of the six superior abilities and of the ten powers of the tathāgatas.

g.380 threefold realm

'jig rten gsum po dag

འཇིག་རྟེན་གསུམ་པོ་དག

tribhuvana^{AS}

g.381 threefold thousand great thousand worlds

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

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

trisāhasramahāsāhasralokadhātu^{AS}

Definition from the 84000 Glossary of Terms:

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

g.382 totality of phenomena

chos kyi dbyings

ཚོས་གྱི་དབྱིངས།

dharmadhātu^{AS}

g.383 Tuṣita Heaven

dga' ldan

དགའ་ལྷན།

tuṣita ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.384 twelve limbs of existence

srid pa'i yan lag bcu gnyis

སྲིད་པའི་ཡན་ལག་བརྒྱུན་ཉིས།

dvādaśabhavāṅga ^{AS}

See “twelve links of dependent origination.”

g.385 twelve links of dependent origination

rten cing 'brel bar 'byung ba yan lag bcu gnyis

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ་ཡན་ལག་བརྒྱུན་ཉིས།

dvādaśāṅgapratītyasamutpāda

Definition from the 84000 Glossary of Terms:

The principle of dependent origination asserts that nothing exists independently of other factors, the reason for this being that things and events come into existence only by dependence on the aggregation of multiple causes and conditions. In general, the processes of cyclic existence, through which the external world and the sentient beings within it revolve in a continuous cycle of suffering, propelled by the propensities of past actions and their interaction with afflicted mental states, originate dependent on the sequential unfolding of twelve links: (1) fundamental ignorance, (2) formative predispositions, (3) consciousness, (4) name and form, (5) sense field, (6) sensory contact, (7) sensation, (8) craving, (9)

grasping, (10) rebirth process, (11) actual birth, (12) aging and death. It is through deliberate reversal of these twelve links that one can succeed in bringing the whole cycle to an end.

g.386 ultimate goal

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoti ^{AS}

See “summit of existence.”

g.387 ultimate state of existence

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoti ^{AS}

See “summit of existence.”

g.388 unique buddha qualities

sangs rgyas kyi chos ma 'dres pa rnam

སངས་རྒྱས་ཀྱི་ཚོས་མ་འདྲེས་པ་རྣམས།

āveṇikābuddhadharma ^{AS}

See “eighteen unique buddha qualities.”

g.389 ūṛṇā curl

mdzod spu

མཚོ་དྲུག།

ūrṇā ^{AS}

Definition from the 84000 Glossary of Terms:

One of the thirty-two marks of a great being. It consists of a soft, long, fine, coiled white hair between the eyebrows capable of emitting an intense bright light. Literally, the Sanskrit ūṛṇā means “wool hair,” and kośa means “treasure.”

g.390 Uttaptavīrya

brtson 'grus 'bar ba

བརྩོན་འགྲུས་འབར་བ།

uttaptavīrya ^{AS}

The name of the bodhisatva Samvara when he attains awakening.

g.391 Vaiśramaṇa

rnam thos bu

རྣམ་ཐོས་བུ།

vaiśramaṇa ^{AS}

An epithet of Kubera, the god of riches and treasure.

g.392 vajra

rdo rje

རྡོ་རྗེ།

vajra ^{AS}

Definition from the 84000 Glossary of Terms:

This term generally indicates indestructibility and stability. In the sūtras, *vajra* most often refers to the hardest possible physical substance, said to have divine origins. In some scriptures, it is also the name of the all-powerful weapon of Indra, which in turn is crafted from vajra material. In the tantras, the vajra is sometimes a scepter-like ritual implement, but the term can also take on other esoteric meanings.

g.393 Varagandha

dri mchog

དྲི་མཚོག།

varagandha ^{AS}

A buddha in the distant past.

g.394 Vāyuna

—

—

vāyuna ^{AS}

The god of the wind.

g.395 vice

nyon mongs

ཉོན་མོངས།

kleśa ^{AS}

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind's peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes

for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha’s teachings serve as the antidote.

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of √*kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.396 victorious one

rgyal ba

ཉལ་བ།

jina^{AS}

An epithet of a buddha.

g.397 Vigama

'bral bar byed pa

འབྲུལ་བར་བྱེད་པ།

vigama^{AS}

A great physician who lived on the mountain Himavat.

g.398 Vigatatamā

mun pa dang bral ba

མུན་པ་དང་བྲལ་བ།

vigatatamā^{AS}

The mother of the future buddha Kāruṇika.

g.399 vigor

brtson 'grus

བརྩོན་འགྲུས།

vīrya^{AS}

One of the six perfections.

g.400 Vijitadhvaja

rnam par rgyal ba'i rgyal mtshan

རྣམ་པར་རྒྱལ་བའི་རྒྱལ་མཚན།

vijitadhvaja ^{AS}

The capital city of King Vijitāyus in the distant past, during the time of the Buddha Mahāskandha.

g.401 Vijitāyus

tshe rnam par rgyal ba

ཚེ་རྣམ་པར་རྒྱལ་བ།

vijitāyus ^{AS}

A king in the distant past, during the time of the Buddha Mahāskandha.

g.402 Vipāśyin

rnam par gzigs

རྣམ་པར་ག་བློག་ས།

vipāśyin ^{AS}

In early Buddhism the first of seven buddhas, with Śākyamuni as the seventh. The first three buddhas—Vipāśyin, Śikhin, and Viśvabhuk—appeared in a kalpa earlier than our Bhadra kalpa, and therefore Śākyamuni is more commonly referred to as the fourth buddha.

g.403 Vīryacarita

brtson 'grus spyod pa

བརྩོན་འགྲུས་རྩོད་པ།

vīryacarita ^{AS}

The son of King Vijitāyus in the distant past, during the time of the Buddha Mahāskandha.

g.404 vision of phenomena

chos kyi mig

ཚོས་ཀྱི་མིག་

dharmacakṣus ^{AS}

A genuine understanding and realistic view of the state of things.

g.405 Vulture's Peak

bya rgod phung po

བྱ་རྗོད་ཕུང་པོ།

gṛdhrakūṭa ^{AS}

Definition from the 84000 Glossary of Terms:

The Gṛdhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

g.406 water that possesses eight qualities

yan lag brgyad dang ldan pa'i chu

ཡན་ལག་བརྒྱད་དང་ལྷན་པའི་ཚུ།

aṣṭāṅgopetodaka^{AS} · *aṣṭāṅgopetapānīya*^{AS} · *aṣṭāṅgopetavāri*^{AS}

Here listed as water that is soothing, agreeable, mild, clear, not murky, pure, delicious, and not harmful even if enjoyed in excess.

g.407 water with eight qualities

yan lag brgyad kyi chu

ཡན་ལག་བརྒྱད་ཀྱི་ཚུ།

aṣṭāṅgajala^{AS}

See “water that possesses eight qualities.”

g.408 wholesome

dge ba

དགེ་བ།

kuśala^{AS}

Proper and conducive to good results.

g.409 wisdom

shes rab

ཤེས་རབ།

prajñā

The sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality.

g.410 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa^{AS}

Definition from the 84000 Glossary of Terms:

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

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

g.411 Yama

gshin rje

གཤིན་རྗེ།

yama^{AS} · *yāma*^{AS}

The lord of death, the ruler of hell.

g.412 Yāma Heaven

'thab bral

འཐབ་བྲལ།

yāma^{AS}

The third of the six heavens of the realm of desire; also the name of the gods living there. The Tibetan translation *'thab bral*, “free from strife or combat,” derives from the idea that these devas, because they live in an aerial abode above Sumeru, do not have to engage in combat with the asuras who dwell on the slopes of the mountain.

g.413 yāmas

'thab bral gyi lha rnams

འཐབ་བྲལ་གྱི་ལྷ་རྣམས།

yāma^{AS}

See also “Yāma Heaven”.

g.414 Yaśa

grags pa

གྲགས་པ།

yaśa^{AS}

One of six wicked mendicants in the distant past, during the time of the Buddha Vipasyin.

g.415 yojana

dpag tshad

དཔག་ཚད།

yojana^{AS}

Definition from the 84000 Glossary of Terms:

A measure of distance sometimes translated as “league,” but with varying definitions. The Sanskrit term denotes the distance yoked oxen can travel in a day or before needing to be unyoked. From different canonical sources the distance represented varies between four and ten miles.