

༄༅། །ལྷན་བསམ་སྐྱེ་བ།

Inspiring Determination

Adhyāśayasamcodana

འཕགས་པ་ལྷག་པའི་བསམ་པ་བསྐྱེད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa lhag pa'i bsam pa bskul ba zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “Inspiring Determination”

Āryādhyāśayasamcodananāmahāyānasūtra



Toh 69
Degé Kangyur, vol. 43 (dkon brtsegs), folios 131.b–153.b.

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co.

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SUMMARY

s.1 *Inspiring Determination* is directed at reforming the conduct of sixty bodhisattvas who have lost their sense of purpose and confidence in their ability to practice the Dharma. The bodhisattva Maitreya leads them to seek counsel from the Buddha, who explains the causes these bodhisattvas created in former lives that resulted in their current circumstance. They make a commitment to change their ways, which pleases the Buddha, and this leads him to engage in a dialog with the bodhisattva Maitreya on how bodhisattvas, including those in the future age of final degeneration, the final half-millennium, should avoid faults and uphold conduct that accords with the Dharma.

ac.

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- ac.1 This translation was completed by the Blazing Wisdom Translation Group, Tulku Sherdor and Virginia Blum, under the guidance of Khenpo Sonam Tobgyal, with editorial assistance from Hans Schmidt, research of Chinese canonical indices by Geok Hui Loo, and final editing and review by the 84000 editorial team.
- ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

INTRODUCTION

i.

i.1 *Inspiring Determination* appears in the Heap of Jewels (Skt. *Ratnakūṭa*; Tib. *dkon brtsegs*) section of the Kangyur. The sūtra opens with the bodhisattva Maitreya observing a group of sixty bodhisattvas among the five hundred who have gathered around the Buddha in the Deer Park on the outskirts of Vārāṇasī. These sixty bodhisattvas have strayed from the bodhisattva path. Rather than studying and practicing in solitude, they have become distracted by worldly concerns and have stopped applying themselves to the Dharma. Seeking to help them restore their commitments, Maitreya invites them to approach the Buddha, confess their faults, and request his guidance. The bodhisattvas then reveal and confess to the Buddha their failings and doubts about their capacity to meet the bodhisattva ideal.

i.2 The Buddha explains the causes and conditions they created in a former lifetime that have led to their current predicament. Specifically, during the previous period of the Buddha Krakucchanda, these bodhisattvas denigrated and slandered two monks, creating schisms and doubts in the Saṅgha and the wider community. Many lifetimes of painful ripening of this negative karma ensued.

i.3 The Buddha further prophesies, however, that although the bodhisattvas' negative karma will continue to ripen in subsequent lives, once it is finally exhausted, during a period in which the Dharma is declining, they will attain rebirth in the realm of the Buddha Amitābha. Hearing this, the bodhisattvas are newly inspired and resolve not to repeat their mistakes. Maitreya asks the Buddha whether they will abide by their renewed commitment, and he confirms that they will.

i.4 This is followed by a lengthy series of enumerations by the Buddha, in response to inquiries by Maitreya, concerning the negative consequences of each fault of conduct in which the sixty bodhisattvas had engaged, as well as the advantages of refraining from each one. In several instances, these lists are presented first in prose form and then repeated in verse as an *aide-*

memoire. Maitreya's questions also prompt the Buddha to caution about the future degeneration of the Dharma, when it will be corrupted by the materialistic interests of teachers. He describes the pitfalls of teaching the Dharma without ridding oneself of attachment to personal gain and respect.

- i.5 The Buddha's countervailing instruction is to beware of judging the veracity or quality of the Dharma by referencing the perceived motivation or character of the one teaching it. Śāntideva (late seventh to mid-eighth century) emphasizes this point in his *Śikṣāsamuccaya*, citing this sūtra at length¹ to argue that to be a genuine follower of the Buddha, one must refrain from judging the conduct of fellow practitioners of the Bodhisattva Vehicle; instead, one must focus on detecting and correcting one's own faults. The Buddha later advises Maitreya that what marks someone as a follower of his teachings, and as an ordained member of his community, is not the formality of vows or the semblance of piety, but rather the cultivation of the qualities of the path, including renunciation, concentration, restrained speech, and the pursuit of wisdom.²
- i.6 An important corollary teaching imparted by the Buddha in this sūtra is how to determine whether or not a teaching qualifies as authentic Dharma. His rule, also quoted and discussed by Śāntideva, is that everything that is well-spoken, no matter what it is, or by whom it is offered, is what the Buddha has spoken.³ And what qualifies an instruction as well-spoken is whether or not it is meaningful, consistent with the Dharma, designed to reduce mental defilements, and a teaching of the qualities of nirvāṇa as opposed to saṃsāra. This sūtra appears to be the *locus classicus* for this doctrine in the Mahāyāna tradition.⁴
- i.7 The sūtra concludes on a positive note, in which the Buddha outlines the ten positive attitudes that lead to rebirth in the realm of the Buddha Amitāyus, which is another name for the Buddha Amitābha. This serves as a valediction to his earlier prophecy about the future awakening in Amitāyus's realm of the group of bodhisattvas who had approached him to confess their wayward conduct and vowed not to repeat their mistakes of attitude and conduct. In this way, *Inspiring Determination* fulfills its intention and serves as a set of guidelines and an exhortation for aspiring bodhisattvas to follow suit.
- i.8 There are many sūtras in the Kangyur that mention the obstacles and difficulties that practitioners may encounter, often in the context of the degenerate future times in which the Dharma will be in decline. Not many, however, relate in such detail the relapses of committed bodhisattvas, or explain why they find themselves in such a predicament. In these respects this remarkable sūtra shares some features with one of the few other sūtras on a similar theme, *Not Forsaking the Buddha* (*Buddhākṣepaṇa*, Toh 276).⁵

- i.9 While there is no known extant version of this sūtra in Sanskrit, one can find a number of lengthy quotations from it, as well as other references, in the surviving Sanskrit version of Śāntideva's eighth-century work, the *Śikṣāsamuccaya*.⁶ Two separate classical Chinese versions of this sūtra are found in the Taishō Tripitaka. One version⁷ is included in Bodhiruci's translation from Sanskrit of the Heap of Jewels section, completed during the early part of the eighth century CE (Tang Dynasty). The other⁸ is an earlier work translated by Jñānagupta during the sixth century CE (Sui Dynasty).
- i.10 In producing this translation, we have based our work on the Degé xylograph, while consulting the Comparative Edition (Tib. *dpe bsdur ma*) and the Stok Palace manuscript. We also have made occasional use of Bodhiruci's Chinese translation for issues of terminology. The colophon of the sūtra states that it was translated by the Indian preceptors Jinamitra and Surendrabodhi, together with the translator and editor Bandé Yeshé Dé. Consequently, we can date the Tibetan translation to the late eighth to early ninth century, a dating that is also attested by the text's inclusion in the early ninth-century Denkarma (Tib. *ldan dkar ma*) catalog.⁹

The Noble Mahāyāna Sūtra

Inspiring Determination

1.

The Translation

[F.131.b] [B1]¹⁰

1.1 Homage to all buddhas and bodhisattvas!

1.2 Thus did I hear at one time. The Blessed One was residing at Vārāṇasī, in the Deer Park by the Hill of Fallen Sages, accompanied by a great congregation of one thousand monks and five hundred bodhisattvas, most of whom had ripened their roots of virtue and cleared away their obscurations of karma.

1.3 At that time, some of the bodhisattvas there continued to like frivolous entertainment, liked to sleep, liked activity, liked to talk, and liked pointless speculation; they were soiled with stains, improper, indolent, and lazy. They had poor diligence and had stopped applying themselves. The bodhisattva great being Maitreya noticed those bodhisattvas conducting themselves in these unvirtuous ways.

1.4 The bodhisattva great being Maitreya then thought to himself, “Alas, these bodhisattvas have slackened in their efforts to perfect the branches of awakening. Therefore, I must rouse these bodhisattvas; I must remind them—that is for certain!”

1.5 Accordingly, in the afternoon, the bodhisattva great being Maitreya arose from his inner absorption and proceeded to where those bodhisattvas were staying. When he arrived, the bodhisattva great being [F.132.a] exchanged greetings with them with sincere joy and delight, after which he said the following to those bodhisattvas: “Tell me, children of noble lineage, are you improving yourselves through virtuous qualities, or have you perhaps been negligent?”

1.6 They answered, “Venerable Maitreya, we have neglected virtuous qualities and have not increased them. Our minds are ensnared by doubt, as we wonder whether or not we can become thus-gone ones. Our minds are further ensnared by regret, as we wonder whether or not we will fall into lower realms; and so we have no enthusiasm left for virtuous qualities.”

- 1.7 The bodhisattva great being Maitreya then said to those bodhisattvas, “Children of noble lineage, come this way.¹¹ Let us proceed to where the blessed, thus-gone, worthy, and perfect Buddha Śākyamuni is residing. Why? Because the Blessed One is omniscient and all-seeing, possesses unobscured wisdom, and is wise in engaging with the conduct of all beings; and so he will teach you the Dharma in a way that is well-suited to your stage of conduct.”
- 1.8 Then those sixty bodhisattvas, together with the bodhisattva great being Maitreya, went to where the Blessed One was residing. They assembled before him and offered homage with their heads at his feet. They cried and offered homage to the Blessed One with their four limbs and heads, over and over again, with tears streaming down their faces, and without raising their heads. The bodhisattva great being Maitreya, too, prostrated with his head at the feet of the Blessed One, [F.132.b] circumambulated him three times, and then sat off to one side.
- 1.9 The Blessed One then told the bodhisattvas, “Children of noble lineage, stop crying and feeling regretful, and stand up! Without regard for the ripening of karma, you joyfully harmed and abused others, taking delight and pleasure in doing so. Through creating obscurations of karma in that way, you are now obscured and hampered. Being overcome and ensnared, you are unable to exert yourselves.”
- 1.10 Then those sixty bodhisattvas, hanging their shawls over one shoulder, knelt with their right knees on the ground, joined their palms together respectfully toward the Blessed One, and petitioned him with these words: “When we hear such things, our minds reverse course, and so we beg of the Blessed One to explain well to us our obscurations of karma, so that we can refrain from further compounding such obscurations of karma.”
- 1.11 To this request, the Blessed One said the following to those sixty individuals of the Bodhisattva Vehicle: “Children of noble lineage, long ago, in the distant past, following the teachings of the Thus-Gone One Krakucchanda, you took ordination. Thus established, you became intoxicated with conceit about your discipline, intoxicated with conceit about your learning, and strongly attached to your ascetic practices and your lack of possessions. Consequently, you became jealous and miserly toward two monks teaching the Dharma due to the gain and respect they received, the households¹² of their friends and relatives, and the households of their patrons. You thus directed accusations of lewd conduct at them, creating schisms in the households of the friends and relatives and the households of the patrons of those two monks teaching the Dharma. This prompted doubts and a loss of faith, [F.133.a] and the leveling of many further insults at those two Dharma-teaching monks.

- 1.12 “You cut off the roots of virtue of those beings and obscured their virtues. Due to that nonvirtuous karmic obscuration, you were reborn in the major hell Incessant Torment for sixty thousand years. For forty thousand years, you were reborn in the major hell Reviving. For twenty thousand years, you were reborn in the major hell Black Lines. For eight thousand years, you were reborn in the major hell of Heat. Afterward, once you died and passed from that realm, you managed to obtain human rebirths, but for five hundred consecutive lifetimes, you had no eyes, and so were blind. Through the shrouding effect of your obscurations of karma, no matter where you were reborn, in all those lifetimes you were dimwitted and absent-minded. You were shrouded in these obscurations rooted in nonvirtue and were entirely hapless. You were oppressed due to ugly flaws, and frequently reviled, cursed, and ridiculed. You were reborn in bad lands, bad regions, and bad countries, into bad and impoverished families; you had meager means and little respect, and you were ostracized and unsupported.
- 1.13 “Having died and passed from this life, during the final half-millennium, at the time when the sacred Dharma is fading, you will be reborn solely in bad lands, in low-caste families, and in poverty. You will be reviled and absent-minded, and you will abandon the roots of virtue. Even when you apply yourselves, obstacles will arise; and although moments of clarity will dawn, subsequently they will fade away.
- 1.14 “During the final half-millennium, all your obscurations of karma will finally be exhausted. With their exhaustion, next you will be reborn in Sukhāvātī, the buddha realm of the Thus-Gone One Amitābha. The Thus-Gone One Amitābha also will prophesy your unsurpassed and perfect awakening.”
- 1.15 Then after those sixty children of noble lineage who belonged to the Bodhisattva Vehicle [F.133.b] wiped the tears from their faces, their sad and distraught minds became perfectly joyous, and with their bodily hairs standing on end, they petitioned the Blessed One as follows:
- 1.16 “Blessed One, we confess the fault of generating a faulty attitude of hostility toward individuals who belong to the Bodhisattva Vehicle, and we also confess any other obscurations of karma we have amassed.
- 1.17 “Blessed One, from today onward, we make the following promises in the presence of the Thus-Gone One:
- 1.18 “Blessed One, from today onward, if we should speak of the failings, no matter whether they are many or few,¹³ of individuals belonging to the Bodhisattva Vehicle, then we will have betrayed the thus-gone, worthy, and perfect Buddha.
- 1.19

- “Blessed One, from today onward, if we should insult¹⁴ individuals who belong to the Bodhisattva Vehicle or speak rudely to them, then we will have betrayed the thus-gone, worthy, and perfect Buddha.
- 1.20 “Blessed One, from today onward, if we see individuals who belong to the Bodhisattva Vehicle, whether they are lay or ordained, amusing themselves with and enjoying the five sense pleasures, and this makes us lose faith, such that we become disrespectful or unable to perceive them as teachers, then we will have betrayed the Thus-Gone One.
- 1.21 “Blessed One, from today onward, if we physically or mentally harm individuals belonging to the Bodhisattva Vehicle on account of the households of their friends and relatives or the households of their patrons, [F.134.a] then we will have betrayed the Thus-Gone One.
- 1.22 “Blessed One, from today onward, if even a single unpleasant word slips from our mouths upon seeing an individual belonging to the Bodhisattva Vehicle, then we will have betrayed the Thus-Gone One.
- 1.23 “Blessed One, from today onward, if we fail to pay homage to individuals belonging to the Bodhisattva Vehicle three times during the day and three times at night, then we will have betrayed the Thus-Gone One.
- 1.24 “Blessed One, from today onward, if we are unwilling to sacrifice a kingdom or a fortune, or to risk life and limb, for the sake of this disciplined conduct to which we have committed, then we will have betrayed the Thus-Gone One.
- 1.25 “Blessed One, from today onward, if we insult individuals belonging to the vehicles of the hearers or solitary buddhas, thinking, ‘We most assuredly are not like them!’ then we will have betrayed the Thus-Gone One.
- 1.26 “Blessed One, from today onward, if we do not maintain an attitude of humility, living as if we were outcasts or dogs, then we will have betrayed the Thus-Gone One.
- 1.27 “Blessed One, from today onward, if we praise ourselves or criticize others, then we will have betrayed the Thus-Gone One.
- 1.28 “Blessed One, from today onward, as soon as we are provoked by malicious thoughts and the fear of conflict, if we do not turn back and go¹⁵ a mile or a hundred miles away, then we will have betrayed the Thus-Gone One.
- 1.29 “Blessed One, from today onward, if we claim to have good discipline, or refer to ourselves as well-educated or well-trained, or as having any good qualities at all, then we will have betrayed the Thus-Gone One. [F.134.b]
- 1.30 “Blessed One, from today onward, if we do not refrain from boasting of our virtues and concealing our faults, then we will have betrayed the thus-gone, worthy, and perfect Buddha.”
- 1.31

Then the Blessed One congratulated those individuals belonging to the Bodhisattva Vehicle, saying, “Well said! Well said, children of noble lineage! Well said! You have spoken well! This commitment is well made. If you abide by this commitment, your obscurations of karma will be purified, and you likewise will acquire pure roots of virtue.”

1.32 At that point the Blessed One addressed the bodhisattva great being Maitreya: “Maitreya, since sons or daughters of noble lineage wish to purify their obscurations of karma, they should make just the type of commitment these children of noble lineage have made.”

1.33 Then the bodhisattva great being Maitreya asked the Blessed One, “Blessed One, will these children of noble lineage fulfill this commitment, or will they abandon it? Please tell me.”

1.34 “Maitreya, these children of noble lineage will never abandon their commitment, even at the cost of life and limb.”

1.35 Then the bodhisattva great being Maitreya asked the Blessed One, “Blessed One, during the final half-millennium, when the sacred Dharma is perishing, if an individual who belongs to the Bodhisattva Vehicle possesses certain qualities, will that person then be spared harm and injury,¹⁶ and readily attain liberation?”

1.36 The Blessed One responded to the question posed by the bodhisattva great being Maitreya in this way: “Maitreya, if an individual belonging to the Bodhisattva [F.135.a] Vehicle possesses four qualities, then during the final half-millennium, when the sacred Dharma is perishing, that person will be spared harm and injury, and will be liberated without difficulty. What are the four? (1) Recognizing one’s own mistakes, (2) not discussing the faults of others who belong to the Bodhisattva Vehicle, (3) not paying attention to the households of friends and relatives and the households of patrons, and (4) abandoning unpleasant speech. Maitreya,¹⁷ if an individual who belongs to the Bodhisattva Vehicle possesses those four qualities, then during the final half-millennium, when the sacred Dharma is perishing, that person will be spared harm and injury, and will be liberated without difficulty.

1.37 “Moreover, Maitreya, if someone who belongs to the Bodhisattva Vehicle possesses another four qualities, then during the final half-millennium, when the sacred Dharma is perishing, that person will be spared harm and injury, and they will be liberated without difficulty. What are these other four? (1) Avoiding beings who are of little learning, (2) not collecting followers, (3) taking shelter in sparsely inhabited places, and (4) diligently training oneself in the practice of discipline, peace, and tranquility.

1.38 “Maitreya, if someone who belongs to the Bodhisattva Vehicle possesses these other four qualities, then during the final half-millennium, when the sacred Dharma is perishing, that person will be spared harm and injury, and

will be liberated without difficulty.

1.39 “Maitreya, since sons or daughters of noble lineage who belong to the Bodhisattva Vehicle wish to be spared harm and injury, wish to be liberated without difficulty, and wish to exhaust their obscurations of karma in their entirety during the final half-millennium when the sacred Dharma is perishing, they should dislike frivolous entertainment; stay in the wilderness, in forests, and in sparsely inhabited places; avoid beings who lack noble lineage and are not diligent; recognize their own confusion and not look for confusion in others; like to remain silent; and like to rest within the perfection of insight. [F.135.b]

1.40 “If they should ever be moved by the wish to communicate with other beings, then they should offer them the gift of Dharma, while remaining free of materialistic interest.

1.41 “Maitreya, the following twenty are the benefits of offering the gift of Dharma without materialistic interest and without any wish for respect. What are the twenty? They are as follows:

1.42 “One will (1) have mindfulness, (2) have intelligence, (3) be judicious, (4) gain stability, (5) possess insight, (6) realize supermundane insight, (7) decrease desire, (8) decrease anger, (9) decrease delusion, (10) become invulnerable to māras, (11) come to the attention of the blessed buddhas, (12) be guarded by nonhuman spirits, (13) be favored with splendor by the gods, (14) become invincible to enemies, and (15) not be separated from friends and relatives; (16) one’s word will be agreeable, (17) one will obtain fearlessness, (18) one’s mind will grow happier, (19) one will be honored by the wise, and (20) one’s offerings of the Dharma will become worthy of commemoration as well.

1.43 “And so, Maitreya, these twenty are the benefits that accrue when one offers the Dharma free of materialistic interest, having rejected all interest in gain or respect, and without hoping to get food or clothing, simply motivated by an altruistic intent to offer the gift of Dharma continually and repeatedly.

1.44 “Maitreya, there are another twenty benefits to offering the Dharma with an attitude free of materialistic interest. What are the twenty?

1.45 “(1) Strength not yet arisen [F.136.a] will be born within oneself, (2) one’s strength that has already arisen will be inexhaustible, (3) one will have the integrity necessary for the sake of gaining the power of retention, (4) one will accomplish the aims of many beings with little difficulty, (5) one will become respectfully venerated by beings with little difficulty, (6) one will achieve physical restraint, (7) one will achieve verbal restraint, (8) one will achieve mental restraint, (9) one will go beyond fear of inferior rebirths, (10) one will make death an occasion for great joy, (11) one will vanquish all

opponents in keeping with the Dharma, (12) even beings of high status will be overwhelmed by one's majesty, let alone common folk, (13) one's faculties will become unassailable, (14) one will hold excellent determination, (15) one will gain tranquility and special insight, (16) one will bring rigorous training to perfection, (17) one's diligence will become unrelenting, (18) one will protect the sacred Dharma at all times, (19) one will quickly arrive at the level of nonregression, and (20) one will be in harmony with all the conduct of bodhisattvas.

1.46 "Maitreya, these twenty are additional benefits that derive from offering the Dharma with an attitude free of materialistic interest.

1.47 "Maitreya, in the future, the Dharma offerings mixed with materialistic interest of those who belong to the Bodhisattva Vehicle will be highly appreciated, whereas those free of materialistic interest will not. Regard those attitudes as foolish!

1.48 "Accordingly, those who belong to the Bodhisattva Vehicle will depend on the households of friends and relatives and the households of patrons, and when they offer the gift of Dharma to them, they will wonder how to elicit faith and respect for themselves. Having rejected making offerings of the Dharma free of materialistic interest, they will teach the Dharma to others for the sake of clothing, food, bedding, cushions, curative medicines, [F.136.b] and other useful items.

1.49 "Maitreya, it is like this. If, for instance, some person had hunks of putrid, rotting flesh hung around his neck, whether from the corpse of a dog, a human, or a monkey, he would wish to clean himself. And so, with embarrassment and revulsion, he would reject such things. In the same way, those future teachers will be embarrassed and appalled by offerings of the Dharma that are free of materialistic interest. After realizing that there is no profit to be made,¹⁸ they will be disappointed, refuse to teach, and leave.

1.50 "Wondering, 'Why are they not giving us any food or clothing?' and saying, 'There is no reason for us to offer the Dharma; we really would rather not be stuck here for no reason,' they will proceed to gather students for the sake of further adorning themselves, and not for the sake of attracting more and more beings to the Dharma. They will claim, 'We gather followers only out of love, and so we have no need at all for them to serve and respect us. Because of our altruistic principles, in order to bring beings to maturity, we spend all our time visiting villages, towns, cities, states, and royal palaces;' and so they will promote themselves to many people. What they have in mind, however, is to go searching for food and clothing.

1.51 "Maitreya, now, I would not speak of a desirous mind *bringing beings to maturity*. Why not? Because, if one has not even matured oneself, then bringing other beings to maturity is out of the question; and this state is not

- so easy to attain.
- 1.52 “Maitreya, I would not call preoccupation with being served, and contamination from the pleasures of being physically served, *helpfulness*. Why not? Because, if one gathers followers in order to be made physically comfortable by their service, one is not concerned with whether they are practicing earnestly.
- 1.53 “Maitreya, I would not call such a hypocrite *someone dwelling in isolation*. [F.137.a] I would not call having little merit having few needs. I would not call longing for fine food *collecting alms*.
- 1.54 “I would not call longing for beautiful clothes *wearing robes made of discarded rags*. I would not say that one who mixes lay with monastic life *lacks entanglement*. I would not call a charlatan the *manifestation of a buddha*. I would not say that looking for faults in others is being *diligent in one’s practice*.
- 1.55 “I would not say that continually losing your temper is compiling pure discipline. I would not call a prideful person *learned*. I would not call someone who holds a bias an *upholder of the Vinaya*. I would not call an intemperate person a *Dharma teacher*. I would not call socializing with laypeople *discharging one’s administrative duties purely*.
- 1.56 “I would not call selecting patrons *being free* from material needs. I would not call hoping for reciprocal benefit a *method of attraction*. I would not call desire for reward and respect *pure motivation*.
- 1.57 “I would not call having more and more doubt *taking ordination*. I would not say that being a contrarian is *pursuing one’s training*.
- 1.58 “I would not call showing disrespect *offering the Dharma*. I would not call being obsessed with worldly spells *delighting in the Dharma*. I would not call applying no effort toward realizing emptiness, *emancipation*.
- 1.59 “I would not say that failing to practice is *performing one’s duties*. Nor would I say that one who does not practice is *perfecting the branches of awakening*.
- 1.60 “I would not call a conceptual point of reference *true realization*. I would not call powerlessness the *perfection of patience*. I would not say that those who never have been tested wear the *armor of the power of patience*.
- 1.61 “I would not call having a naturally low libido the *asceticism of maintaining pure conduct*. I would not call failing to get anything done *doing what one has committed to do*. [F.137.b]
- 1.62 “Conversely, I would not say that one with pure motivation is *falling into the lower realms*. I would not call acting with insight *reckless conduct*. I would not call someone who possesses skill a *fraud*.
- 1.63 “I would not call someone who lacks desire for gain or respect an *inveterate liar*. I would not call maintaining neutrality *rejecting the Dharma*. I would not call wanting to protect the sacred Dharma at all costs *attachment to life and*

limb. I would not call being timid having no pride.

1.64 “Maitreya, such deceitful expressions, in the final half-millennium, will turn bodhisattvas barbarous; and so they must properly comprehend them,¹⁹ and having comprehended them, they must reject them.”

1.65 Then the bodhisattva great being Maitreya asked the Blessed One, “Blessed One,²⁰ will these sixty bodhisattvas be obscured by short-lived obscurations of karma, or will they be obscured in some other fashion?”

1.66 The Blessed One responded to the bodhisattva Maitreya, “Maitreya, in the final half-millennium, most bodhisattvas will be obscured by obscurations of karma. Some of those bodhisattvas will exhaust their obscurations of karma. Some will increase them.

1.67 “Maitreya, furthermore, among these particular sixty bodhisattvas, there are twenty bodhisattvas who have only minor obscurations of karma, slight obscurations of karma, and who will take rebirth during the final half-millennium; they will be reborn in different villages and towns and in a variety of castes, where they will be learned, circumspect, upright, wise, and skillful. They will be broad-minded, richly beneficial to others, [F.138.a] very compassionate, and handsome and lovely to behold. They will not put their virtues on display, will hide their qualities, and will be stable in their conduct. Taking ordination out of these various castes, they will train toward unsurpassed and perfect awakening over uncountable eons, and they will preserve and uphold this ordination, even risking life and limb, as they dwell in wildernesses, jungles, and sparsely populated places, without interest in gain or respect. They will always be diligent, superbly diligent, wise in engaging with the conduct of beings, expert in secret mantra and scholarly treatises, very quick learners, and expert in special insight, and they will have unbounded eloquence.

1.68 “Obtaining inexhaustible retention, through the power of the buddhas and the blessings of the buddhas, they will teach the Dharma to the four retinues, and they will be well-versed in the classes of discourses spoken by the Thus-Gone One, namely, verse narrations, prophecies, poetic verses, aphorisms, ethical narrations, narrative discourses, parables, past-life stories, extensive sayings, marvels, and resolutions.

1.69 “At that time, those twenty highly skilled bodhisattvas will be authorized masters and authorized scholars of the Dharma, such that when they assert, ‘I have absorbed this Dharma discourse from the master ‘So and So’ and from the scholar ‘Such and Such,’ those holy persons will never have cause to be troubled.

1.70 “At that time there will also appear bodhisattvas who will be lacking in skill; and due to complacency and haughtiness stemming from conceit²¹ about their virtues, they will have no regard for those twenty. They will seek

- to promote themselves, and so will not uphold the sacred [F.138.b] Dharma.
- 1.71 “They will castigate those skilled bodhisattvas, saying things like, ‘You have taught the Dharma based on your own pride; however, those are not the teachings of the Thus-Gone One. This Dharma is just your own spurious creation. Since the Dharma that you teach is merely fabricated on your own authority, your teaching should be neither respected nor revered.’ This will cause many beings to reject their Dharma discourses, such that many people will lose motivation as a result of those scathing remarks.
- 1.72 “They will go even further, saying, ‘Those monks are engaged in the material pursuit of donations, rather than in teaching the Dharma found in the sūtras and the vinaya. This is not the proper Dharma, so do not show reverence toward it!’
- 1.73 “Those fools simply will not understand that everything qualifying as a well-spoken statement—no matter what it is—is the word of the Buddha.²² Because they are under the spell of Māra, they will reject the Dharma of those Dharma-holding monks, and so will accumulate the karma of abandoning the Dharma. Through accumulating the karma of abandoning the Dharma, they will fall into lower realms.
- 1.74 “Maitreya, in light of that, bodhisattvas who wish to safeguard the sacred Dharma must become skilled in method. No matter what, they must be very careful not to provoke feelings of hostility in those who have differing dispositions.”
- 1.75 The bodhisattva great being Maitreya then said to the Blessed One, “Blessed One, in that way, during the final half-millennium, when the sacred Dharma is perishing, such foolish bodhisattvas will come to the fore. Though purportedly seeking courage, at the same time they will take no interest in those who actually have courage; and while they search, too, for the power of retention, they will nonetheless denigrate the Dharma of monks who do hold the Dharma. Incredible, isn’t it? [F.139.a]
- 1.76 “Blessed One, to offer an analogy, it is as though a person goes out searching for water from a spring, a well, or a lake; and when he gets there, he defecates in it, after which he thinks to draw the water out.
- 1.77 “When the foul odor of the water reaches his nose, it doesn’t occur to him that the smell is his own fault, as he exclaims, ‘Oh my, this water stinks!’ Instead, he blames the water for being bad.
- 1.78 “Blessed One, in this analogy, where, through the power of the Buddha, there are Dharma-teaching monks who have confident command over the system of Dharma teachings, they are like the spring, the well, or the lake. Blessed One, those bodhisattvas who will come to the fore in the final half-millennium are just like people of childish nature who defecate into the springs, wells, or lakes, and then when they seek to draw water out, find

fault with that water; similarly, being foolish, they will discredit those who teach the Dharma and discredit even the Dharma itself. And although they are the ones who have discredited it, they will still believe that they are seeking the taste of the Dharma. And without comprehending their own error, with a faulty sense of hearing, they will criticize and show contempt for those Dharma-holding monks, saying, 'Look at how these monks teaching the Dharma are betrayed by their many faults!' They will revile the taste of the Dharma conveyed by those Dharma-teaching monks and look for its mistakes, dismiss it with distaste, and turn their backs on it."

1.79 The Blessed One then commended the bodhisattva great being Maitreya, saying, "Splendid! Wonderful, Maitreya! This example you have explained expresses very well how not to search for mistakes, and how to be free of any faults.

1.80 "Maitreya, in addition, where four conditions are satisfied, one will know all such discourse to be what the Buddha has spoken.²³ [F.139.b] What are the four? Maitreya, they are (1) when the discourse is meaningful instead of being meaningless, (2) when it contains the Dharma as opposed to not containing the Dharma, (3) when it makes defilements decrease and does not make defilements increase, and (4) when it teaches the qualities and benefits of nirvāṇa and does not increase the defects of saṃsāra. Maitreya, when all four of these factors are present, all discourse should be recognized as what the Buddha has spoken.

1.81 "Maitreya, whether it is a monk or nun, or a male or female lay precept-holder, so long as the discourse he or she gives, or will give, contains these four factors, then faithful sons or daughters of noble lineage should perceive them to be the Buddha. And perceiving them to be the Teacher, they should listen to the sacred Dharma. If you wonder why that is so, Maitreya, it is because everything that is well-spoken—no matter what it is—is what the Buddha has spoken.

1.82 "Maitreya, when, out of hostility toward a specific individual, someone says, 'This is not what the Buddha has spoken,' then that person has rejected those four conditions and caused them to be disrespected. That person has thereby rejected all discourse that the Buddha has spoken. Having rejected the Dharma, that person accumulates the karma of abandoning the Dharma, and so is destined for the lower realms. Maitreya, since this is the case, faithful sons or daughters of noble family who want to avoid the karma of rejecting the Dharma should never feel hostility toward the Dharma out of hostility for an individual.

1.83 "Maitreya, the following four types of discourse are rejected by the buddhas. Maitreya, what are the four? They are (1) when a discourse is meaningless rather than meaningful, (2) when it does not contain the

Dharma as opposed to containing the Dharma, [F.140.a] (3) when it makes defilements increase rather than decrease, and (4) when it increases the defects of saṃsāra rather than teaching the qualities and benefits of nirvāṇa. Maitreya, these four types of discourse have been rejected and disapproved by the buddhas.”

1.84 Then the bodhisattva great being Maitreya asked the Blessed One, “Blessed One, if it is the case that the buddhas have not approved of discourse that causes saṃsāra to increase, how is it that the Blessed One taught that defilements are good for bodhisattvas, in order for them to perfect the branches of awakening? And how is it that he recommended that they embrace saṃsāra as well? Or else, Blessed One, is this discourse not the discourse of the Buddha after all?”

1.85 In response, the Blessed One asked, “Maitreya, what do you think about this? Is there meaning, or is there no meaning, in my teaching that defilements are helpful for bodhisattvas, to aid them in perfecting the branches of awakening, and in my teaching that recommends that they embrace saṃsāra?”

1.86 He answered, “Since the Blessed One speaks perfectly, if he says that bodhisattvas should appreciate defilements, in order for them to perfect the branches of awakening, then it certainly is meaningful, and it certainly contains the Dharma. If this is understood, then it is undoubtedly the speech of one who speaks perfectly.”

1.87 The Blessed One replied, “Maitreya, since that is so, as is the case with the teaching that defilements facilitate bodhisattvas perfecting their branches of awakening, and the express injunction to embrace saṃsāra, [F.140.b] one must recognize that everything that is well-spoken is what the Buddha has spoken. Why is that? Maitreya, those matters that are the exclusive province of bodhisattvas with masterful command over the Dharma do not apply to hearers and solitary buddhas. As such bodhisattvas will not experience them as defilements, they will not cause them the harm of defilements.

1.88 “Maitreya, although that is so, nevertheless, defilements are not beneficial to others, do not serve the purpose of perfecting the branches of awakening for them, and have no valid purpose. Defilements do not produce even the slightest trace of virtue, for which bodhisattvas will even risk life and limb, and so they must not fall under their power. And why is that so? Because, Maitreya, the teaching on defilements for bodhisattvas who have attained the power of wisdom is one thing, while for those who operate at levels where the powers of bodhisattvas have not yet developed, it is a different matter.”

1.89

The bodhisattva great being Maitreya then said to the Blessed One, “As I understand the meaning of what has been stated by the Blessed One, a bodhisattva in the final half-millennium who seeks not to accumulate obscurations of karma, who strives to purify obscurations of karma, and who seeks to be liberated easily, without harm or injury, must therefore take interest in all bodhisattva conduct. He must practice it more and more, without any doubts. He must not look for faults in others, must embrace all that is beneficial, and must focus on what is most essential.”

1.90 The Blessed One replied, “Maitreya, it is just so. Bodhisattvas will have to increase the scope of their bodhisattva conduct, without any doubts. [F.141.a] Why is that? Maitreya, it is because the conduct of bodhisattvas who employ insight does not accord with the world in its entirety.

1.91 “As an analogy, Maitreya, while the conduct of a stream enterer²⁴ may resemble that of an ordinary being, it does not stain him with faults as it would an ordinary being who is immature. While desire, anger, and delusion cause childish ordinary beings to fall into lower realms, the very same desire, anger, and delusion do not cause stream enterers to fall into lower realms in the same way, since they have realized the nature of the transitory assemblage.

1.92 “Similarly, Maitreya, even though bodhisattvas who employ insight, since they have not yet eliminated habitual tendencies, at times are seized by attraction and aversion, this works differently for them than it does for childish ordinary beings. Why is that? Because latent tendencies do not occupy and envelop their minds in the same way they do the minds of childish ordinary beings and bodhisattvas who have dim faculties and are not astute in their renunciation.

1.93 “Maitreya, even though, among all the faults of bodhisattva great beings who exercise insight, some may be quite serious, through the power of insight they pulverize them, and so those faults never cause them to fall into lower realms.

1.94 “Maitreya, as an analogy, if you add a large bundle of sticks to a raging bonfire, however many you add, that is how much longer and greater the blaze will grow; but they will never extinguish the fire. In just that way, Maitreya, however much fuel of defilements you add to the blazing insight of bodhisattvas who exercise insight, that is how much more the fire of insight will blaze, without ever being extinguished or exhausted.

1.95 “Maitreya, since that is the case, from this description it should also be clear to you how the conduct of bodhisattvas who employ insight does not accord with the world in its entirety.” [F.141.b]

1.96

The bodhisattva great being Maitreya then asked the Blessed One, “Blessed One, since they leave their homes behind seeking to develop their power of insight, which qualities should beginner bodhisattvas reject? Upon which qualities should they depend? If they reject and depend upon those qualities, respectively, won’t they generate new power of insight, and where they have generated it, won’t they increase the power of insight further and prevent it from weakening?”

1.97 The Blessed One replied to this question posed by the bodhisattva great being Maitreya in this way: “Maitreya, beginner bodhisattvas who leave their homes behind and who are developing the power of insight should reject gain and respect and see the faults of gain and respect. They should give up liking frivolous entertainment and see the faults of liking frivolous entertainment.

1.98 “They should give up liking to talk and see the fault in liking to talk. They should no longer like to sleep and see the fault in liking to sleep. They should stop liking activity and see the fault in liking activity. They should no longer like pointless speculation and see the faults of liking pointless speculation.

1.99 “Giving up gain, respect, and poetic pronouncements, they should meditate on having fewer needs. Through giving up frivolous entertainment, they should rely on liking solitude. By giving up their like of talking, they should devote themselves to understanding the meaning.

1.100 “By giving up their like of sleep, they should count on not lying down to rest in either the earlier or the later part of the night. [F.142.a] Giving up their desire for activity, they should devote themselves to loving all beings.

1.101 “Maitreya, beginner bodhisattvas who leave their homes behind and who wish to acquire the power of insight should therefore abandon those qualities that are to be abandoned. They should devote themselves to those qualities upon which they must rely. Why is this so? Maitreya, just as ignorance depends upon conditions, so wisdom depends upon conditions, too. And so, without gathering those conditions, wisdom is not at all easy to acquire.” [B2]

1.102 Then the bodhisattva great being Maitreya posed the following question to the Blessed One: “Blessed One, how are bodhisattvas to observe the drawbacks of gain and respect? What are the notable faults of gain and respect? What are the things bodhisattvas should examine so that they will happily have fewer needs and not feel any yearning?”

1.103 He answered, “Maitreya, bodhisattva great beings should examine how gain and respect produce desire. They should examine how gain and respect destroy recollection. They should examine gain and respect to see how one

- feels arrogant or humiliated because of gaining or failing to gain. They should examine how gain and respect produce delusion.
- 1.104 “They should examine how they make one miserly and attached to one’s own household, since gain and respect are the pursuit of selfish aims. They should examine how gain and respect produce deceit. They should examine how gain and respect make one shameless and brazen, since one has turned away from the four noble traditions.
- 1.105 “They should examine how all the buddhas have not endorsed gain and respect. [F.142.b] They should examine how gain and respect generate pride, arrogance, and vanity. They should examine how gain and respect cause one to disregard one’s gurus. They should examine how gain and respect are on the side of Māra. They should examine how gain and respect are the very roots of carelessness. They should examine how gain and respect rob one of the roots of virtue.
- 1.106 “They should examine how gain and respect are like flashes of lightning, weapon wheels, and lightning strikes. They should examine how gain and respect contaminate oneself. They should examine how, for the sake of gain and respect, one pays attention to the households of friends and relatives and the households of patrons. They should examine how gain and respect fill one’s mind with discontent. They should examine how gain and respect make one’s thoughts confused.
- 1.107 “They should examine gain and respect to see that, to produce something attractive, one ends up creating misery. They should examine how gain and respect cause one to forget the four applications of mindfulness.²⁵ They should examine how gain and respect weaken positive qualities. They should examine how gain and respect cause the four correct exertions to deteriorate.
- 1.108 “They should examine how gain and respect create obstacles for the faith of others. They should examine how gain and respect impair miraculous powers and super-sensory cognition. They should examine gain and respect to see that, while there is respect early on, there is no respect later on. They should examine how gain and respect make one keep disagreeable company. They should examine how gain and respect make one abandon friends.
- 1.109 “They should examine how, for gain and respect, one lures others, just like a prostitute. They should examine how one abandons the concentrations and the immeasurables for gain and respect. They should examine how gain and respect catapult beings down into the animal and hell [F.143.a] realms, and into the clutches of the Lord of Death. They should examine how gain and respect are suited to the rituals of Devadatta and Rudraka.
- 1.110

“Maitreya, these are the ways in which bodhisattvas should examine the shortcomings of gain and respect. Having so examined them, moreover, they will find it no great deprivation to reduce their needs. Why is that? Maitreya, it is because bodhisattvas with few needs lack these kinds of faults, which therefore pose no obstacles to their buddha qualities and cause no disgrace to laypeople or renunciants.

1.111 “For the sake of pleasing both gods and humans, it is fitting that bodhisattvas protect them while continuing in that state. They lack any fear of falling into lower realms. Because they are not intimidated, they cannot be bested. Because they have been freed from the region of Māra, they are indomitable. They are not subject to any suffering. They are highly appealing to gods and humans.

1.112 “Since they sustain deep familiarization with concentration, they are lucid. Since they have rid themselves of deceit and pretense and regard the five sense pleasures as faulty, they are conscientious. Since they belong to the class of noble ones, they do as they say. They are accepted by the wise and those of pure conduct.

1.113 “Maitreya, having understood the value of qualities like these, wise bodhisattva great beings will reject gain and respect. In order to rid themselves of all gain and respect, with determination they live with few desires and always adhere to having few desires.”

1.114 Thus spoke the Blessed One; and in response, the bodhisattva great being Maitreya asked him, “Blessed One, how should bodhisattvas identify the faults of liking frivolous entertainment? [F.143.b] What are the faults of liking frivolous entertainment? What are the things that bodhisattvas should examine, so that they will enjoy the pleasures of solitude, and not become despondent?”

1.115 The Blessed One answered, “Maitreya, there are twenty shortcomings of frivolous entertainment. What are the twenty? (1) You are physically out of control, (2) you are verbally out of control, (3) you are mentally out of control, (4) desires get stronger, (5) anger gets stronger, (6) delusion gets stronger, (7) you are soiled by the talk of this world, (8) you no longer talk about matters beyond this world, (9) you rely on those who disrespect the Dharma, (10) you abandon the Dharma, (11) this puts you at the mercy of Māra, (12) you rely on those who are careless, (13) you possess carelessness, (14) you become suspicious and cynical, (15) your studies go to waste, (16) you do not achieve tranquility or special insight, (17) your pure conduct is promptly lost, (18) you lose appreciation for the Buddha, (19) you lose appreciation for the Dharma, and (20) you lose appreciation for the Saṅgha.

1.116

“Maitreya, you should know these twenty to be the shortcomings of liking frivolous entertainment. If bodhisattvas have examined them, they will enjoy the pleasures of solitude and not become despondent.”

1.117 The Blessed One, at that point, spoke the following verses:

“Rid of desire and having rejected anger,
Yogins stay uninvolved in frivolous entertainment.
As that is where desire and anger lead, and where they end up,
Those faults, therefore, do not please them.

1.118 “Agitation, anxiety, and rampant thoughts, too—
All of these result from frivolous entertainment.
Whoever partakes of pointless, frivolous entertainment
Behaves erratically and loses all control. [F.144.a]

1.119 “Childish people enjoy the talk of this world;
Those children degrade refined discourse.
They spread anger and stimulate thoughts, too.
Because of those flaws, do not be attracted to them.

1.120 “By taking an interest in irrational talk,
Monks will not advance in their studies.
Since that is the case, abandon irrational talk,
And have abiding affection for the Dharma.

1.121 “Out of desire for awakening,
I gave away my limbs a thousand times over.
If hearing the Dharma made me insatiable,
Hearing the Dharma should make monks contrite.

1.122 “If, due to the qualities in four-line verses,
I took no joy in my wife or child,
And abandoned my kingdom and possessions,
How can the wise not study the Dharma?

1.123 “You must abandon
Irrational and profane speech.
Take delight in that which is most precious
Over hundreds of eons—the sacred Dharma.

1.124 “Since you wish for freedom and aspire for good qualities,
Never seek out worldly affairs.
Someone whose wishes are limited to food and clothing
Does not glorify the supreme and the foremost.

- 1.125 “Anyone who is curious, and you monks, kindly come,
Spread your cushions over here, and take your seats.
Come and find the rarest, the finest, of all human discoveries.
Share the Dharma among yourselves, too.
- 1.126 “Through scriptural recitation and concentration,
Won’t you increase your positive sides?
And, if you wish, may you pose questions.
I too, on occasion, shall put questions to you.
- 1.127 “After the Thus-Gone One has transcended misery,
When the time comes for his teachings to be destroyed,
Monks will be extremely wild and arrogant,
Flee the wilderness, and like frivolous entertainment.
- 1.128 “For gain and likewise for sustenance,
They will talk day and night, to anyone at all;
And even when those childish people fall asleep,
Their dreams will be filled with growing crops.
- 1.129 “All these childish people with cognitive [F.144.b] impairments
Are headed downward to the three lower realms.
And so, with delight and dedication,
Like the rhinoceros, always remain in the forest.
- 1.130 “Those who wish for good qualities, by staying in the forest,
Should not examine the faults of others.
Never permit yourselves to think,
‘I am the best; I am exceptional.’
- 1.131 “Such conceit is the root of all carelessness,
So do not have contempt for even the least among monks.
You won’t attain liberation in a single eon.
This teaching, you see, is gradual, in stages.
- 1.132 “In light of that, monks desiring good qualities,
You heroes, having abandoned irrational talk,
And with joy and appreciation, utmost joy,
Just like the rhinoceros, remain in the wilderness!”
- 1.133 The bodhisattva great being Maitreya then said to the Blessed One, “Blessed One, as it leads, in this way, to the abandonment of positive qualities, frivolous entertainment generates many deplorable faults, has no redeeming qualities, and is very harmful. In fact, it is rather astounding how frivolous

entertainment increases defilements and is in no way good conduct. Blessed One, what wise bodhisattva in search of virtue would not like the joy of solitude?

1.134 “Blessed One, how should bodhisattvas examine the fault of liking to talk? What is it that bodhisattvas must realize so that by happily ascertaining their purpose and understanding their purpose, they do not become despondent?”

1.135 The Blessed One replied to the bodhisattva great being Maitreya in the following way: “To address your question, Maitreya, there are twenty faults of liking to talk, which bodhisattvas should examine. What are the twenty?”

1.136 “Maitreya, concerning monks who like to talk, (1) because they become conceited and arrogant about their learning, they become disrespectful; (2) because of their dedication to debate, [F.145.a] they become strongly prejudiced to one point of view; (3) because they lack correct attention internally, they become forgetful; (4) because their minds and bodies have not been purified, they conduct themselves inattentively; (5) because of their weakened patience for the Dharma, they become arrogant or humiliated; (6) because they have abandoned tranquility and special insight, their mindstreams become volatile; (7) because their speech is contaminated, they speak out of turn; (8) because they have not obtained nobility of mind, they become uncontrolled; (9) they are not served by gods and nāgas; (10) they are criticized by those who have obtained correct understanding; (11) they are reviled by those who have physically actualized their realization; (12) because they do not continue their practice, they come to miss it, (13) because they have not abandoned their doubts, they become unstable, (14) because of their fascination with terminology, their learning and discrimination deteriorate, (15) because their experience is confined to the domain of ordinary consciousness, they become attached to sense pleasures, (16) because they do not direct their attention to reality as it truly is, they quickly abandon the Dharma, (17) because they begin one task and then another, they are unstable and unreliable, (18) because they have not tamed their minds, they have obtained no respect at all, (19) because they have not comprehended the realm of phenomena, they depend on others, and (20) because they have not fully understood their faculties, they are subject to defilements.

1.137 “Maitreya, those twenty are the shortcomings of bodhisattvas who like to talk and dwell on terminology, and so fail to understand the meaning.”

1.138 At that point, the Blessed One spoke the following verses:

“Arrogant because of learning, they will lack respect.
They will be attracted to divisive speech.

- They will grow forgetful and inattentive.
These are the faults of liking to talk.
- 1.139 “They will lose sight of the mind within, [F.145.b]
And their bodies and minds will not be purified.
They will often swing from arrogance to humiliation.
These are the faults of liking to talk.
- 1.140 “The childish cease to contemplate the sacred Dharma;
Their minds become inflexible and callous.
They are far removed from tranquility and special insight.
These are the faults of liking to talk.
- 1.141 “They continually disrespect their gurus,
And take delight in indecent tales.
They dwell on inessentials and let insight deteriorate.
These are the faults of liking to talk.
- 1.142 “The gods will not respect them,
And at that time they will not even like them.
Their powers of discrimination will deteriorate.
These are the faults of liking to talk.
- 1.143 “Wise ones who have physically actualized their realization
Will revile them.
Their lives will lose any purpose.
These are the faults of liking to talk.
- 1.144 “ ‘My practice has deteriorated; now what shall I do?’
At the time of death, they will wail like children.
Having lost all footing, they will suffer intensely.
These are the faults of liking to talk.
- 1.145 “Shaky and wobbly, like trembling grass,
That is how doubts will surely assail them.
At no time will they ever feel certainty.
These are the faults of liking to talk.
- 1.146 “Like someone who is watching a performance,
Yet discusses the qualities of heroes in another play,
Their own assiduity deteriorates.
These are the faults of liking to talk.
- 1.147 “Their minds are seduced by the ear consciousness,
And their obsession with words impairs insight.

- They are mistaken in their thinking, and they will fall into lower realms.
These are the faults of liking to talk.
- 1.148 “Their duplicity cuts off hope,
And it eventually splits an entire field apart.
They are far from the noble ones’ sacred Dharma.
These are the faults of liking to talk.
- 1.149 “Those weaklings are pleased to be shown courtesy.
Knowing no better, they are easily manipulated.
Like monkeys, their minds are capricious. [F.146.a]
These are the faults of liking to talk.
- 1.150 “Since their own intellects are weak in understanding,
Those deluded ones are exploitable by others,
And so are subject to defilements.
These are the faults of liking to talk.
- 1.151 “Their eyes will be fooled, and their ears, too, will be just as fooled.
Their noses will be fooled, and their tongues, too, will be just as fooled.
Their bodies will be fooled, and their minds, too, will be just as fooled.
These are the faults of liking to talk.
- 1.152 “Their inveterate fondness for talking
Does not bring them joy.
Though they have compiled endless lists of favorite terms,
To have contemplated just a single one of them would be far better.
- 1.153 “Sugarcane husk has no sap at all;
The flavor we enjoy is found within it.
No one who eats only the husk
Can discover the taste of molasses inside.
- 1.154 “What is true of the husk is also true of talking.
The flavor, here, is keeping the meaning in mind.
In light of that, abandon your taste for talking,
Be continually vigilant, and keep the meaning in mind.
- 1.155 “Considering these faults of talking,
And understanding the superior merits of the meaning,
Those of you here who are expert in awakening,
Take delight in contemplating the meaning!”
- 1.156

The bodhisattva great being Maitreya then remarked to the Blessed One, “Blessed One, the way in which the Thus-Gone One has expressed the faults of liking to talk and the qualities of reflecting on the meaning is truly extraordinary! Blessed One, bodhisattvas searching for the crucial point will reflect upon the meaning, and they will be utterly incapable of taking delight in talking about things that are not essential.

1.157 “Blessed One, how should bodhisattva great beings examine the faults of enjoying the pleasures of sleep? What kind of examination is required for bodhisattvas to observe the drawbacks of lethargy and sleep, [F.146.b] exercise diligence, and never become despondent?”

1.158 The Blessed One replied, “Maitreya, to answer you, there are twenty distinct shortcomings of liking to sleep that must be examined. If bodhisattvas were to examine these, they would happily begin to exercise diligence and never become despondent. What are the twenty?”

1.159 “Maitreya, to answer this, bodhisattvas who sleep a great deal (1) are overcome with lethargy and sleep, and so become extremely lazy, (2) become corpulent and develop pallid complexions, (3) their four major elements are overcome by the four types of disease, (4) their heat constituent is reduced, (5) they do not digest food well, (6) lesions and ulcers break out on their bodies, (7) they become lazy, (8) the web of their delusion increases, (9) their insight becomes feeble, (10) they feel repulsed by the foods they like, (11) they are held in the dark clutches of ignorance, (12) nonhuman creatures do not respect them, (13) their minds become dull, (14) they find it harder and harder to get up, (15) their latent tendencies besiege and occupy their minds, (16) they lose any interest in virtuous qualities, (17) all their virtuous qualities deteriorate, (18) their own conduct becomes feeble, (19) they disparage the efforts of those who exercise diligence, and (20) they are greeted with contempt when out among their peers.

1.160 “Maitreya, those twenty are the shortcomings of bodhisattvas who like to sleep, are indolent, and are lethargic. And so, if bodhisattvas consider them, they will delight in exercising diligence and never become discouraged.”

1.161 At that point, the Blessed One uttered these verses:

When someone likes lethargy and sleep,
Their body gets fat and flabby. [F.147.a]
This lazy person grows foolish and disagreeable,
And their complexion becomes pallid.

1.162 “When someone likes lethargy and sleep,
Phlegm, wind, and likewise bile
Overrun their physical body,

- Severely agitating its constituents.
- 1.163 “When someone likes lethargy and sleep,
Impurities in food foul their belly,
And their body grows heavy and ungainly.²⁶
Their speech even becomes slurred.
- 1.164 “When someone likes lethargy and sleep,
Many ulcers form on their body.
They would rather stay reclined day and night,
Which produces excruciating sores.
- 1.165 “When someone likes lethargy and sleep,
It makes them lazy and causes their effort to deteriorate,
Dampening their spirits and draining their finances.
They are always weak, and their mind grows dim, too.
- 1.166 “When someone likes lethargy and sleep,
The great web of delusion increases.
They are tentative and consumed with doubts,
And increasingly paralyzed by indecision.
- 1.167 “When someone likes lethargy and sleep,
Their insight becomes extremely frail.
Their intellect, too, deteriorates,
As does their wisdom.
- 1.168 “When someone likes lethargy and sleep,
Out of apathy and lazy indifference, they squander insight.
Nonhumans will seize the advantage and inflict harm
Upon them when they are out in the wilderness.
- 1.169 “When someone likes lethargy and sleep,
Their mind is thick and their memory is obscured.
Any scriptures they hear and recite are not retained,
And even if they speak the Dharma, they are always impeded.
- 1.170 “When someone likes lethargy and sleep,
Their defilements readily arise.
They are befuddled and ignorant to deceit,
And their mind is always tormented.
- 1.171 “When someone likes lethargy and sleep,
Many things they do fail or flounder.
Their body [F.147.b] feels miserable, and their mind feels worse.

- Their latent tendencies increase, yet they fail to see it.
- 1.172 “When someone likes lethargy and sleep,
They have no interest in being virtuous.
They develop no reverence for the Dharma,
And soon form a liking for what is not the Dharma.
- 1.173 “When someone likes lethargy and sleep,
They are deluded, and their interest in the Dharma deteriorates.
These childish ones lose all their good qualities;
The good is destroyed, and they venture into darkness.
- 1.174 “When someone likes lethargy and sleep,
They become fearful, and their mind grows timid, too.
They can never be truly happy.
Sleep dominates them, and their body sags.
- 1.175 “When someone likes lethargy and sleep,
They lack self-awareness and become lazy.
They are made jealous by those with strong diligence,
And they speak unkindly of those who are diligent.
- 1.176 Having recognized such faults,
What wise person would like lethargy and sleep?
They are the cause of so many deluded views,
And put the excellent meaning, the sacred Dharma, and good qualities to
waste.
Understanding how sleep robs them of all diligence,
What good and wise person would still like it?
- 1.177 “The dispeller of darkness and the remover of all suffering,
The foundation for abandoning the lower realms,
The superior diligence commended by all buddhas;
On that you should continually rely.
- 1.178 “If whatever projects there are in this world,
And projects there may be beyond this world,
Are not difficult to achieve when you exercise diligence,
What wise person would tire of the power of diligence?
- 1.179 “Those who have entered the awakening of buddhahood,
Having seen the faults of indolence and sleep,
Always exercise and sustain their diligence.
This is how I encouraged them.”

- 1.180 The bodhisattva great being Maitreya then said to the Blessed One, “Blessed One, [F.148.a] any bodhisattvas who have learned of these kinds of faults of indolence and sleep, and yet do not abandon them or feel saddened by them, or for that matter do not arouse and exert diligence—for them to be that dense is astonishing!
- 1.181 “Blessed One, bodhisattvas who seek to learn, and who strive with determination to awaken to unsurpassed and perfect buddhahood—who among them, having heard counsel as perfect as this, would be lazy and not cultivate virtuous qualities? And who among them, having learned about these types of qualities and advantages of diligence, would not exert diligent effort to perfect the branches of awakening? Indeed, the Thus-Gone One has explained well these failings of liking to sleep and the advantages of exerting diligence!
- 1.182 “Blessed One, how should bodhisattvas observe the drawbacks of liking activity and being contaminated by worldly things? What are the things bodhisattvas must examine if they are to minimize their needs and reduce their activities, and so be consistently diligent and assiduous in their pursuit of sacred Dharma?”
- 1.183 The Blessed One responded, “Maitreya, to answer you, bodhisattva great beings should investigate twenty shortcomings of liking activity. If bodhisattvas reflect on these, they minimize their desire and reduce their activities, and for the sake of pursuing the sacred Dharma, they are consistently diligent and assiduous. What are the twenty?
- 1.184

“Maitreya, on this topic, bodhisattvas who like activity (1) exert themselves in worldly occupations, (2) stay involved in every manner of negative action, (3) are criticized by those who exert themselves in study and recitation, (4) are blamed by those who like to practice inner absorption, [F.148.b] (5) engage in actions that perpetuate saṃsāra without beginning or end, (6) do not enjoy the alms of faithful brahmins and householders, and their minds increasingly fixate on objects, (7) multiply their attachments, (8) continually engage in ways of making a living, (9) do not take control, (10) are continually preoccupied with their many wishes for a character that is contrary to the Dharma, (11) exert themselves in domestic affairs, and their persistent longing for, and attachment to, the savoring of them only grows, (12) do not like being rejected, (13) constantly cause the formation of obscurations of karma that intensify hostile mental states, (14) depend upon male and female lay precept-holders, (15) spend their days and nights ruminating about food, (16) are constantly curious about worldly affairs, (17) like irrational talk, (18) because of their conceited meddling in administrative duties, bring the wrath of the powerful down upon those who conduct themselves with sanctity, (19) think about others’ mistakes while never considering their own, and (20) abruptly discount every significant and definitive discourse.

1.185 “Maitreya, those twenty are the shortcomings of bodhisattvas who are contaminated by activity and administrative duties. If bodhisattvas consider them, they minimize their desires and limit their activities; and, abandoning worldly affairs, they dedicate themselves to pursuits that transcend the mundane.”

1.186 At that point, the Blessed One spoke the following verses:

“Some people are involved in bad actions
And distance themselves from good actions.
In this way, they wander far from great gain.
These are the faults of attachment.

1.187 “Monks who enjoy study and recitation
Do not like them and despise them. [F.149.a]
And those who meditate look down upon them.
These are the faults of endless activity.

1.188 “Diligent in the activity of saṃsāra,
They are detained far from liberation,
And partake of unsavory food and company.
These are the faults of those who like activity.

- 1.189 “They are always acquiring things,
And they dislike detachment.
They pursue wealth that is worthless.
These are the faults of those who like activity.
- 1.190 “They are attracted to those who move between households,
And their like of frivolous entertainment destroys everything.
They become like birds stuck in their cages.
These are the faults of those who like activity.
- 1.191 “Laypeople’s work always makes them miserable.
Yet despite this torment, they are not deterred.
Their word is never agreeable.
These are the faults of those who like activity.
- 1.192 “If the guru exhorts them, his command is discomfiting.
They cannot follow his injunctions.
And so their discipline quickly deteriorates.
These are the faults of those who like activity.
- 1.193 “Always thinking about the activities that wait at home,
They are constantly filled with desire,
And so they practice neither concentration nor abstention.
These are the faults of those who like activity.
- 1.194 “Their passion grows exponentially.
They desire and crave passion’s savor and taste,
And they are never satisfied with the bare necessities.
These are the faults of those who like activity.
- 1.195 “When their retinues grow, they are delighted;
And when they shrink, they suffer intensely
And become sluggish like donkeys.
These are the faults of those who like activity.
- 1.196 “Their minds are always filled with enmity.
Their activities increase and never conclude.
The creeping vines of craving bind them tightly.
These are the faults of those who like activity.
- 1.197 “They never rely on their gurus;
Instead they rely on self-interested householders.
They are also jealous of those who maintain disciplined conduct. [F.149.b]
These are the faults of those who like activity.

- 1.198 “Day and night, they think nonstop
Of food and clothing, and nothing else.
They never desire good qualities.
These are the faults of those who like activity.
- 1.199 “They ask about worldly affairs,
And like to talk about irrational things.
They dislike talk that is rational.
These are the faults of those who like activity.
- 1.200 “They constantly critique those who hold vows,
Bringing the wrath of bad rulers down upon them.
They create bad karma.
These are the faults of those who like activity.
- 1.201 “They always are concerned with the faults of others,
Do not see their own faults,
And look for mistakes in those who possess good qualities.
These are the faults of those who like activity.
- 1.202 “These childish people are soon despised by others.
When they teach the Dharma to others,
Since their own minds have deteriorated, knowledge does not materialize.
These are the faults of those who like activity.
- 1.203 “Having seen their damaging faults,
Who would be happy with negative actions?
Brave ones, always act in a superior fashion,
And do not squander whatever you have done.
- 1.204 “Not grasping a single word of what I have said a thousand times
Warrants the ridicule of any thoughtful person.
Whatever bad actions you do,
Earn the reproach of those who are holy.
- 1.205 “That being the case, wise people,
Always having rejected negative actions,
Should engage in those good activities
That the mighty sages always commend.”
- 1.206 The bodhisattva great being Maitreya then said to the Blessed One, “Blessed One, those bodhisattvas who have rejected the supreme Dharma and engage in negative actions surely have incredibly weak insight, and their insight is lacking.”

- 1.207 The Blessed One answered the bodhisattva great being Maitreya this way: “Maitreya, that is so, [F.150.a] that is so. Just as you say, those bodhisattvas who reject the supreme Dharma and engage in negative actions have incredibly weak insight, and their insight is lacking.
- 1.208 “Maitreya, there is something else you ought to know, something else you should take to heart. Those bodhisattvas who do not apply themselves, who lack concentration, who do not renounce, who do not abstain, and who do not strive to become learned are not ordained within the teachings of the thus-gone ones.
- 1.209 “Maitreya, what distinguishes the teachings of the thus-gone ones is concentration and renunciation, gathering wisdom, steadily abiding in wisdom, and diligence, rather than doing the work of householders and performing administrative duties. Administrative duties corrupt you through association with unsavory characters, with those who like impulsive thinking, and with mundane affairs, and so bodhisattvas must develop no fondness for them. Maitreya, if bodhisattvas busy themselves with administrative duties—even if they were to fill this billionfold world system with stūpas constructed from the seven types of precious substances—it would not please me, nor would it honor or respect me. On the other hand, Maitreya, if bodhisattvas were to do nothing more than retain, carry, read, understand, or bear in mind a single stanza of four lines of verse conveying the perfections, then that would be respectful to me, a service, an act of honor, and an act of worship.
- 1.210 “Why is that? Maitreya, it is because the awakening of the thus-gone ones springs from great learning, and not from holding on to material things. Maitreya, if bodhisattvas devote themselves to administrative duties, and by performing those duties, damage the efforts of other bodhisattvas to teach and recite scripture, their desire for merit will result in the generation of an enormous heap of nonvirtue, [F.150.b] and they will be gripped by obscurations of karma. Why is that the case? Well, the three things that are the bases for producing merit all arise from insight. Therefore, Maitreya, bodhisattvas who are engaged in administrative duties must not create an obstacle to those bodhisattvas who are diligent in teaching and reciting scripture.
- 1.211 “All those administrators who are engaged in administrative work here in Jambudvīpa must honor and serve a single bodhisattva dedicated to the teaching and recitation of scripture. And all bodhisattvas dedicated to the teaching and recitation of scripture here in Jambudvīpa must honor and serve a single bodhisattva dedicated to inner absorption. If they do so, the thus-gone ones will rejoice and approve, and their veneration will have been properly performed. Those who trust in those who possess insight will

generate an infinite amount of merit by honoring and respecting them. If you ask why that is so, well, it is because the work of insight is the most challenging, it is paramount, it is the highest, and it is more exceptional and exalted than anything else in the threefold world.

1.212 “Maitreya, that being so, bodhisattvas who wish to apply themselves with dedicated effort and to exercise diligence must vigorously train in insight and pursue their training in insight.”

1.213 The bodhisattva great being Maitreya then said to the Blessed One, “Blessed One, now that you have explained how to observe the drawbacks of bodhisattvas liking frivolous entertainment and activity, would the Blessed One next explain how to observe the drawbacks of bodhisattvas liking pointless speculation? [F.151.a] What are the things that bodhisattvas should examine, if they are to remain peaceful and not engage in disputes?”

1.214 The Blessed One said, “Maitreya, to summarize, there are twenty shortcomings of bodhisattvas liking pointless speculation that must be examined. Expanding on them, the Thus-Gone One has taught that they are limitless, and so there is no end to them at all. What are the twenty? Maitreya, bodhisattvas who like pointless speculation (1) experience a great deal of suffering and unhappiness in this very life, (2) their patience deteriorates, (3) their opponents rejoice in that, (4) Māra, too, takes great satisfaction in that, (5) Māra’s company delights in that as well, (6) virtuous qualities that have not yet arisen in them do not arise, (7) those that have arisen disappear, (8) disputes, grudges, arguments, and conflicts increase, (9) those disputes, arguments, and conflicts actively create the karma that leads to rebirth in the lower realms, (10) they are bound to a course of sheer recklessness, (11) their tongue faculties will be crude, (12) they do not properly retain Dharma transmissions they have previously received, (13) their ears never hear the transmitted discourses they have not previously received, (14) they abandon all their virtuous friends, (15) they quickly make bad friends, (16) the hardships they undergo evoke revulsion, (17) they hear an uninterrupted flow of unpleasant words, (18) no matter where they are reborn, they become doubtful, (19) in those lives, they draw nearer to the eight states lacking leisure, and (20) when they dedicate themselves in a positive direction, they always encounter obstacles. Maitreya, those twenty are a summary of the shortcomings of liking pointless speculation. [F.151.b] They should be avoided.”

1.215 The Blessed One then spoke these verses:

“They will not be happy in this life.

Patience will stay distant, and anger will remain nearby.

Their enemies will be pleased.

- These are the faults of engaging in pointless speculation.
- 1.216 “Māra will like and appreciate them,
As will Māra’s factions.
Their virtuous qualities will be wasted.
These are the faults of engaging in pointless speculation.
- 1.217 “They will never develop virtues;
And at death, continuing by a different cause,
They will enact the karma of falling into lower realms.
These are the faults of engaging in pointless speculation.
- 1.218 “Unattractive and ugly to behold,
Their clans and lineages will always be inferior.
Their tongue faculties will be crude.
These are the faults of engaging in pointless speculation.
- 1.219 “Past Dharma transmissions they will not retain well,
And transmitted discourses not yet received they will never hear.
They will give up on all their virtuous friends, too.
These are the faults of engaging in pointless speculation.
- 1.220 “They will make evil friends,
A course of hardships will purify them,
And they will continually hear unpleasant words.
These are the faults of engaging in pointless speculation.
- 1.221 “No matter where those childish people are reborn,
They will wonder, ‘Is it so, or not?’
And they will always remain in doubt.
These are the faults of engaging in pointless speculation.
- 1.222 “The eight states lacking leisure will not be far away,
And they will not be blessed with great freedom.
They will constantly face these sorts of harm.
These are the faults of engaging in pointless speculation.
- 1.223 “There will be many obstacles to their virtues.
Through the interference of these obstacles, virtues won’t come quickly.
Though they may be diligent, enemies will appear.
These are the faults of engaging in pointless speculation.
- 1.224 “The wise, having understood these faults well,
should abandon all such pointless speculation.
Those who engage in pointless speculation easily find trouble.

In light of that, [F.152.a] they should not persist with pointless speculation.

- 1.225 “It would be best to flee a hundred miles
From where there is complication or controversy.
Do not linger or rest for even a moment
Wherever defilements are found.
- 1.226 “You who seek the purpose of ordination,
And seek good qualities, do not quarrel, with your minds angered.
You have no fields, and nothing of the field to sell.
Whatever is for wealth yields pointless speculation.
- 1.227 “You have no wives, nor sons or daughters.
You have no homes, nor relatives either.
You don’t have male or female servants, none to rule over.
Having taken ordination, do not take part in quarrels.
- 1.228 “As you practice in a way that is peaceful and tranquil,
Faithfully don the saffron-colored robes,
And be peaceful, tranquil, and fully at peace.
Reject pointless speculation and generate patience.
- 1.229 “Guard against intemperance as you would a poisonous snake.
People who engage in pointless speculation are never far
From the hells, the animal realm, or the Lord of Death’s domain.
This being so, generate patience and diligence.
- 1.230 “If, to fracture the community, you engage in pointless speculation,
Whether by hurting, killing, shackling,
Imprisoning, torturing, or cursing—
Such things are persistent in this world.
- 1.231 “Yet for members of the community, these are rare exceptions,
As the latent flaws of its members do not increase.
If joy comes to those in the community,
What wise person would not endorse it?
- 1.232 “Those with a chance to look will discover no faults.
The assembly will never be divided;
Its companionship, too, will endure.
Those are the advantages of rejecting pointless speculation.
- 1.233 “Through the strength of this vehicle, make yourself pure;
And having cleared away all obscurations of karma,
Use its strength and ride it to subdue the māras.

That which is stable will generate patience.

- 1.234 “Pointless speculation will create many faults—
I am unable to express these flaws adequately.
My endorsements of always avoiding pointless speculation are endless.
Whoever makes the effort will develop patience.”
- 1.235 The bodhisattva great being Maitreya then said to the Blessed One, [F.152.b]
“Blessed One, what the Thus-Gone One has conveyed thus far about
defilements has been expressed very well—it is wonderful! Blessed One, will
it be the case, during the final half-millennium, that having heard sublime
words like these, bodhisattvas will become despondent and abandon
afflictive conduct as well?”
- 1.236 The Blessed One answered, “Maitreya, if individuals of the Bodhisattva
Vehicle in the final half-millennium hear these types of sublime words, those
who become despondent and abandon afflictive conduct will be very few.
- 1.237 “Maitreya, those whose temperaments are marked by arrogance,
disrespect, lasting pride, and perpetual, shared doubt will be in the majority.
They will neither receive scriptural transmission of the profound discourses
spoken by the Thus-Gone One, which are rich in benefits and qualities, nor
will they recite them, hold them, or comprehend them. The magnitude of
their obscurations of karma will prevent them from realizing those qualities
and those benefits.
- 1.238 “They will have no faith, and so they will come to doubt those discourses;
and later they will neither receive transmission of them, nor retain them, nor
comprehend them.²⁷
- 1.239 “Before them will appear evil māras in the guise of monks who will tell
them, ‘These discourses are spurious and are not, in fact, what the Thus-
Gone One said.’ And if they ask why that is the case, they will answer,
‘Because you have not produced the qualities and benefits that are explained
in these discourses by studying them, and indeed, you entirely lack them.’
And this will subvert their motivation.
- 1.240 “As a result of this subversion, they will not be interested in the profound
discourses and will be doubtful, and so they will not receive their scriptural
transmissions, and will not recite them. If these fools hear about the qualities
and benefits of these teachings, it will never enter their minds that they will
be unable to purify the ripening of karma that results from their
abandonment of the Dharma.”
- 1.241 The bodhisattva great being Maitreya then asked the Blessed One, [F.153.a]
“Blessed One, among the many qualities of the Thus-Gone One Amitāyus
that the Thus-Gone One has explained, it was mentioned that if one applies

one's mind to the cultivation of certain positive attitudes, and brings to mind the Thus-Gone One Amitāyus himself, one will take rebirth in his buddha realm. Blessed One, since that is so, what are those positive attitudes?"

1.242 The Blessed One answered the bodhisattva great being Maitreya in the following way: "Maitreya, the positive attitudes that result in rebirth in Sukhāvātī, the buddha realm of the Thus-Gone One Amitāyus, are not attitudes generated by childish beings. They are not attitudes generated by anyone other than holy beings. They are not attitudes generated by a defiled mind.

1.243 "Maitreya, there are ten of these positive attitudes to be generated. What are they? Maitreya, I shall put it this way: (1) By harboring resentment toward the conduct of any sentient being, one will be incapable of taking rebirth in the buddha realm of the Thus-Gone One Amitāyus, and so one needs to generate the positive attitude of loving kindness toward all beings. (2) One must rid oneself of all enmity and generate the positive attitude of compassion for all beings. (3) Without concern for life and limb, one must generate the determination to preserve the sacred Dharma. (4) Through certainty in profound patience, one must develop the attitude of strong dedication to the sacred Dharma. (5) Through not being stained by gain and respect, one must generate the attitude of pure intention. (6) Through perfect recall, one generates the attitude of regarding omniscience as extremely precious. (7) By being dauntless, one generates the attitude of respecting all beings just like gurus. [F.153.b] (8) Through confidence in the branches of awakening, one develops the attitude of not being satisfied with the taste of mere short-lived meditative concentration. (9) Through non-adulteration, one generates the attitude of a great assortment of virtuous roots. (10) Abandoning characterizations, one develops the attitude of meditating upon recollection of the Buddha.

1.244 "Maitreya, these are the ten positive attitudes. If one develops any of these ten attitudes, no matter which ones they may be, once one has generated and thus possesses those positive attitudes, there is no chance that one will not be reborn in that buddha realm."

1.245 The venerable Ānanda then said to the Blessed One, "Blessed One, this account of the Dharma, which arouses determination, is truly incredible—how wonderful it is indeed!"

1.246 The Blessed One voiced his approval to venerable Ānanda, saying, "Ānanda, excellent, excellent! For that reason, Ānanda, may you retain this account of the Dharma called 'Inspiring Determination.' "

1.247 After the Blessed One made this pronouncement, the bodhisattva great being Maitreya, the other bodhisattvas who were present, the venerable Ānanda, and the devas, humans, asuras, and gandharvas rejoiced in and

extolled what the Blessed One had said.

1.248 *“Inspiring Determination,” the twenty-fifth section of “The Noble Dharma Discourse, The Great Heap of Jewels,” in one hundred thousand sections, is complete.*

c.

Colophon

c.1 The Indian preceptors Jinamitra and Surendrabodhi, along with the translator and editor Bandé Yeshé Dé, among others, translated, edited, and finalized this text.

NOTES

n.

- n.1 See *Śikṣāsamuccaya*, Toh 3940, folio 59.a, quoting *Inspiring Determination* at folio 133.b and the same at folio 270.b.
- n.2 This section of the sūtra is also quoted extensively in *Śikṣāsamuccaya*, starting at folio 272.b.
- n.3 See *Śikṣāsamuccaya* folio 11.b. See also Wedemeyer 2007, 411 and n. 45 (referencing Śāntideva's quotation of this passage from this sūtra) and Snellgrove 1958, 620–23 (referencing the same passage from Śāntideva).
- n.4 See Silk 2015, 7–8, s.v. “Canonicity.”
- n.5 See Dharmachakra Translation Committee (tr.), *Not Forsaking the Buddha* (<https://read.84000.co/translation/toh276.html>), 84000: Translating the Words of the Buddha, 2021.
- n.6 The lengthy passages from the sūtra quoted in the *Śikṣāsamuccaya* are rather different in wording and phrasing from the Tibetan Kangyur editions of the sūtra, with numerous minor additions and deletions. Interestingly, David Snellgrove observes that the Tibetan and Chinese translations are closer to one another than to the extant Sanskrit, which would seem to suggest that the surviving Sanskrit passages in the *Śikṣāsamuccaya* differ from the earlier Sanskrit witnesses on which the Tibetan and Chinese translations were based. See Snellgrove 1958, 622.
- n.7 *Fashengzhile hui* 發勝志樂會 (Taishō 310 [25]). A short passage from this version on the ten virtuous attitudes that result in rebirth in the realm of the Buddha Amitāyus was translated into English by Saddhaloka Bhikkhu in a 1996 publication entitled *The Giving Rise of the Ten Kinds of Mind of the Bodhisattva*. For more information on this version of the sūtra, see Lancaster,

- The Korean Buddhist Canon*, K 22(25)
(http://www.acmuller.net/descriptive_catalogue/files/k0022-25.html).
- n.8 *Fajue jing xin jing* 發覺淨心經 (Taishō 327). For more information on this version of the sūtra, see Lancaster, *The Korean Buddhist Canon*, K 37 (http://www.acmuller.net/descriptive_catalogue/files/k0037.html).
- n.9 Denkarma, folio 296.a.5. See also Herrmann-Pfandt, 2008, 29–30, no. 49.
- n.10 The full heading for this section of the Heap of Jewels, as it appears in the Degé, reads: “ ‘Inspiring Determination,’ the twenty-fifth section of ‘The Noble Dharma Discourse, The Great Heap of Jewels,’ in one hundred thousand sections.” The Yongle version omits “twenty-fifth section,” while the Kangxi, Narthang, Lhasa, and Stok Palace editions omit this heading entirely (Comparative Edition, 421; Stok Palace, folio 243.a).
- n.11 Tib. *khyed tshur shog*. Instead of the imperative marker *shog*, the Yongle and Kangxi versions read *shogs* and the Narthang and Lhasa editions read *sheg*. The meaning of these two terms is unclear, so perhaps they are nothing more than scribal errors (Comparative Edition, p. 422).
- n.12 Tib. *khyim* (“household”). In this context, *khyim* carries not just the sense of “household” but the reputation or social standing of that household. While this is not explicit in the Tibetan, Bodhiruci’s Chinese translation communicates exactly this sense: “many friends and relatives who had gained a good reputation” (*duo zhu qinyou mingwen li yang* 多諸親友名聞利養).
- n.13 Following the Degé: *ltung ba mang ba’am/ mang ba ma lags pa yang rung ste/*. Yongle and Kangxi: *ltung ba smad pa’am/ smad pa* (“whether they are to be blamed or not”) (Comparative Edition, p. 422). Narthang and Lhasa: *ltung ba med pa’am/ med pa* (“whether they exist or not”) (Comparative Edition, p. 423). Stok Palace: *ltung ba mad pa’am/ mad pa* (“whether they are true or not”) (folio 246.a).
- n.14 Tib. *brnyas*. The Yongle and Kangxi versions read *brnyes* (“receive”), which is likely a scribal error.
- n.15 Tib. *ma byol na*. The Narthang and Lhasa editions read *ma phyin na* (“if we have not gone”).
- n.16 Tib. *rmas* (“injury,” “wound”). The Yongle and Kangxi versions have the mistaken *smras* (“to speak”), while the Narthang, Lhasa, and Stok Palace versions read *smas*, which is an archaic term meaning “aggression” and

- would lead us to translate this phrase as “be spared harm and aggression” (Comparative Edition, p. 423; Stok Palace, folio 248.a).
- n.17 The Narthang version here omits *byams pa* (“Maitreya”) (Comparative Edition, p. 423).
- n.18 Tib. *mnog* (“profit”). The Lithang and Choné versions read *gnog*, which is simply an alternate spelling of the more common *mnog*, while the Narthang mistakenly reads *mgon*, which would lead one to translate this phrase as “after realizing there is no protector” (Comparative Edition, p. 424). The Stok Palace version matches the Degé in reading *mnog* (Stok Palace, folio 250.a).
- n.19 Tib. *gang dag byang chub sems dpas khong du chud par bya zhing khong du chud nas kyang yongs su spang bar bya ba ni de dag yin no/*. The Narthang edition avoids the repetition in this line, omitting *khong du chud par bya zhing* (Comparative Edition, p. 424).
- n.20 The Degé here mistakenly reads *bcom ldan 'das kyi*, while the Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa read *bcom ldan 'das ci*. This latter reading marks a question, though the early placement of the *ci* is unusual. The Urga leaves off any particle after *bcom ldan 'das* and thus produces a vocative structure that is commonly found elsewhere in the text (Comparative Edition, p. 425).
- n.21 Curiously, the Narthang edition adds the negative particle *mi* here, which would translate as “nonconceit” (Comparative Edition, p. 425).
- n.22 This fascinating statement is clarified later in the text, see 1.80, where the repeated use of the perfective structure *sangs rgyas kyis gsungs pa* seems to suggest that such well-spoken utterances are consistent with what the Buddha has already spoken—they do not represent new teachings of the Buddha per se.
- n.23 Tib. *byams pa gzhan yang rgyu bzhis na spobs pa thams cad ni sangs rgyas kyis gsungs par rig par bya'o/*. As mentioned earlier, the use of *sangs rgyas kyis gsungs pa* seems to communicate that anything that meets these qualifications is something that the Buddha has spoken. It is not new *buddhavacana*, but rather an echo of what the Buddha has already taught. Subsequent discussions of this point in the text share the same grammar.
- n.24 The Degé and Comparative Edition have the misspelled *rgyun tu zhugs pa*, with the Comparative Edition noting no variants (Comparative Edition, p. 391). The Stok Palace version, however, has the correct *rgyun du zhugs pa* (Stok Palace, folio 256.a).

- n.25 Tib. *dran pa nye bar bzhag pa bzhi*. The Yongle, Lithang, Kangxi, Narthang, Choné, Lhasa, and Stok Palace editions read *dran pa nye bar gzhag pa bzhi* (Comparative Edition, p. 427; Stok Palace, folio 258.b).
- n.26 The Degé edition has the misspelled *zo bdog bde ma yin*, while the Yongle, Kangxi, Narthang, Lhasa, and Stok Palace editions have the correct *zo mdog bde ma yin* (Comparative Edition, p. 429; Stok Palace, folio 265.a).
- n.27 Tib. *phyis kyang lung nod par mi byed/ 'chang bar mi byed/ kun chub par mi byed de/*. Here the Narthang version omits *kun chub par mi byed de/* and thus would translate as "...and later they will neither receive transmission from them nor retain them" (Comparative Edition, p. 431).

b.

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GLOSSARY

g.

g.1 Administrative duties

zhal ta byed pa

ཞལ་ཏ་བྱེད་པ།

vaiyāprtyakara

A term used to describe a managerial role or administrative duties in a monastic setting. While the position can be filled by a monk, it appears to be typically delegated to non-monastics.

g.2 Agreeable

btsun pa

བཙུན་པ།

bhadanta

This term is often used an honorific for an ordained person, but here it is used as an adjective describing one's speech.

g.3 Amitābha

'od dpag med

འོད་དཔག་མེད།

Amitābha

The buddha residing in the western buddha realm of Sukhāvātī. He is also known as Amitāyus.

g.4 Amitāyus

tshe dpag med

ཚེ་དཔག་མེད།

Amitāyus

The buddha residing in the western buddha realm of Sukhāvātī. He is also known as Amitābha.

g.5 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

Ānanda

The Buddha's cousin and principal attendant.

g.6 Aphorisms

ched du brjod pa'i sde

ཚེད་དུ་བརྗོད་པའི་སྡེ།

udāna

One of the “twelve branches of excellent speech.”

g.7 Armor of the power of patience

bzod pa'i stobs kyi go cha

བཟོད་པའི་སྦོལ་བའི་གྱི་ཤོ་ཚ།

kṣanti-saṃnaddha

g.8 Ascetic practices

sbyangs pa'i yon tan

སྦྱངས་པའི་ཡོན་ཏན།

dhūtaguṇa

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

g.9 Bandé Yeshé Dé

ban de ye shes sde

བན་དེ་ཡེ་ཤེས་སྡེ།

—

One of the three foremost translators of the Tibetan imperial era. A disciple of Padmasambhava and one of the main translators of the Kangyur.

g.10 Blessed one

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavān

In Buddhist literature, an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generically means “possessing fortune,” but in specifically Buddhist contexts 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.11 Branches of awakening

byang chub kyi yan lag

བྱང་ལྷན་གྱི་ཡན་ལག།

bodhyaṅga

There are seven branches of awakening: mindfulness, discrimination, diligence, joy, pliancy, absorption, and equanimity.

g.12 Carelessness

bag med pa

བག་མེད་པ།

pramāda

Disregard for virtuous qualities.

g.13 Concentration

bsam gtan

བསམ་གཏན།

dhyāna

Meditative concentration in which the mind achieves stable attention or one-pointed focus.

g.14 Correct attention

tshul bzhin yid la byed pa

ཚུལ་བཞིན་ཡིད་ལ་བྱེད་པ།

yonisomanasikara

g.15 Correct understanding

so sor yang dag par rig pa

སོ་སོར་ཡང་དག་པར་རིག་པ།

pratisamṛvid

Correct understanding of meaning, Dharma, language, and eloquence.

g.16 Deer Park

ri dags kyi nags

རི་དགས་ཀྱི་ནགས།

Mṛgadāva

The forest located on the outskirts of Vārāṇasī where the Buddha first taught the Dharma.

g.17 Defilement

nyon mongs pa

ཉོན་མོངས་པ།

kleśa

There are the 84,000 variations of defilements for which the 84,000 categories of the Buddha's teachings serve as the antidote. These defilements can be subsumed into the five or three poisons of attachment, aversion, and ignorance (the three), plus arrogance and jealousy (the five.)

g.18 Devadatta

lhas byin

ལྷས་བྱིན།

Devadatta

The Buddha's cousin and challenger.

g.19 Discourse

mdo'i sde

མདོའི་སྡེ།

sūtrapiṭaka

One of the “twelve branches of excellent speech.”

g.20 Eight states lacking leisure

mi khom pa brgyad po

མི་ཁོམ་པ་བརྒྱད་པོ།

—

The eight unfavorable conditions that pose obstacles to the practice of Dharma and attaining the state of awakening.

g.21 Ethical narrations

gleng gzhi brjod pa'i sde

གླེང་གཞི་བརྗོད་པའི་སྡེ།

nidāna

One of the “twelve branches of excellent speech.”

g.22 Extensive sayings

shin tu rgyas pa'i sde

ཤིན་ཏུ་རྒྱས་པའི་སྡེ།

vaipulya

One of the “twelve branches of excellent speech,”

g.23 Final half-millennium

lnga brgya pa tha ma

ལྔ་བརྒྱ་པ་ཐ་མ།

paścimāyāṇi pañcaśatyām

The final five hundred years in the period of decrease during an intermediate eon, in which the five degenerations are at their peak and the Buddha’s teachings have nearly disappeared.

g.24 Five sense pleasures

'dod pa'i yon tan lnga

འདོད་པའི་ཡོན་ཏན་ལྔ།

pañcakāmaguṇa

The five sense pleasures are pleasing visual objects, sounds, fragrances, tastes, and tactile sensations.

- g.25 Four applications of mindfulness
dran pa nye bar bzhag pa bzhi
 དྲན་པ་ཉེ་བར་བཞག་པ་བཞི།
catuḥ-smṛtyupasthāna
 Application of mindfulness with respect to the body, feelings, mind, and phenomena.
- g.26 Four correct exertions
yang dag pa'i spong ba bzhi
 ཡང་དག་པའི་སྟོང་བ་བཞི།
catvāri samyakprahāṇāni
 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.
- g.27 Four noble traditions
'phags pa'i rigs bzhi
 །ཕགས་པའི་རིགས་བཞི།
catur-ārya-vamśa
 Being content with simple food, simple clothing, a simple dwelling place, and few possessions.
- g.28 Four retinues
'khor bzhi po
 །ཁོར་བཞི་པོ།
 —
 Monks, nuns, male lay precept-holders, and female lay precept-holders.
- g.29 Frivolous entertainment
'du 'dzi
 །དུ་འདྲི།
saṃsarga
 Worldly activities such as social gatherings and performances that distract one from the Buddhist path.
- g.30 Habitual tendencies
bag chags
 བག་ཆགས།

vāsanā

Subtle propensities created in the mind as a result of repeated experience.

g.31 Heap of Jewels

dkon brtsegs

དཀོན་བརྗེ་གསལ།

Mahāratnakūṭa

One of the five major sūtra groups contained within the Kangyur.

g.32 Hearer

nyan thos

ཉན་ཐོས།

śrāvaka

A practitioner of the common vehicle who strives to attain the level of an arhat.

g.33 Hill of Fallen Sages

drang srong lhung ba

དང་སྲོང་ལྷུང་བ།

Ṛṣipātana

A hill near the Deer Park on the outskirts of Vārāṇasī.

g.34 Holy beings

skyes bu dam pa

སྐྱེས་བུ་དམ་པ།

satpuruṣa

g.35 Immeasurables

tshad med pa

ཚད་མེད་པ།

catvāryapramāṇāni

The four immeasurables: loving-kindness (Tib. *byams pa*, Skt. *maitrī*); compassion (Tib. *snying rje*, Skt. *karuṇā*); joy (Tib. *dga' ba*, Skt. *muditā*); and equanimity (Tib. *btang snyoms*, Skt. *upekṣā*).

g.36 Inner absorption

nang du yang dag 'jog pa

ནང་དུ་ཡང་དག་འཛོལ་པ།

pratisaṃlayana

This term can mean both physical seclusion and a meditative state of withdrawal.

g.37 Insight

shes rab

ཤེས་རབ།

prajñā

g.38 Jambudvīpa

dzam bu'i gling

ཇམ་བུ་འི་གླིང།

Jambudvīpa

The southernmost continent of the four continents, the “Rose Apple Continent” inhabited by human beings. Our current world system.

g.39 Jinamitra

dzi na mi tra

ཇི་ན་མི་ཏྲ།

Jinamitra

An Indian *paṇḍita* and translator who was one of the great scholars invited to Tibet during the reign of King Trisong Detsen.

g.40 Karma

las

ལས།

karma

Any volitional act, whether of body, speech, or mind. Karmic accumulation, positive or negative, will produce results in the future, unless it is purified.

g.41 Krakucchanda

log par dad sel

ལོག་པར་དད་སེལ།

Krakucchanda

A former buddha.

g.42 Lethargy and sleep

rmugs dang gnyid

སྐྱགས་དང་གཉིད།
styānamiddha

The third of the five hinderances to attainment of the first *dhyāna*.

g.43 Level of nonregression

phyir mi ldog pa'i sa

ཕྱིར་མི་ལྷོག་པའི་ས།

avinivartanīya-bhūmi

A level on the path to awakening at which point there is no danger of falling back into saṃsāra.

g.44 Lord of Death

gshin rje

གཤེན་རྗེ།

yama

The lord of death who judges the dead and rules over the hells.

g.45 Maitreya

byams pa

བྱམས་པ།

Maitreya

The bodhisattva who became Śākyamuni's regent and is prophesied to be the next buddha, the fifth buddha in the fortunate eon. In early Buddhism he appears as the human disciple Maitreya Tiṣya, sent to pay his respects by his teacher. The Buddha gives him the gift of a robe and prophesies he will be the next Buddha, while his companion Ajita will be the next cakravartin. As a bodhisattva in the Mahāyāna, he has both these names.

g.46 Major hell Black Lines

dmyal ba chen po thig nag

དམྱལ་བ་ཆེན་པོ་ཐིག་ནག

kālasūtra

The second of the eight hot hells.

g.47 Major hell Incessant Torment

dmyal ba chen po mnar med pa

དམྱལ་བ་ཆེན་པོ་མནར་མེད་པ།

avīci

The last and most severe of the eight hot hells.

g.48 Major hell of Heat

dmyal ba chen po tsha ba

དལྱལ་བ་ཚེན་པོ་ཚ་བ།

tāpana

The sixth of the eight hot hells.

g.49 Major hell Reviving

dmyal ba chen po yang sos

དལྱལ་བ་ཚེན་པོ་ཡང་སོས།

saṃjīva

The first of the eight hot hells.

g.50 Māra

bdud

བདུད།

Māra

Originally the name of Indra's principal enemy among the asuras. In early Buddhism he appears as a drought-causing demon, and eventually his name becomes that of Māra, the principal opponent of the Buddha's teaching. The name also applies to the deities ruled over by Māra who attempted to prevent the Buddha's awakening and who do not wish any being to escape from saṃsāra.

g.51 Marvels

rmad du byung ba'i chos kyi sde

རྣམ་དུ་བྱུང་བའི་ཚོས་ཀྱི་སྡེ།

abidhutadharmā

One of the "twelve branches of excellent speech."

g.52 Method of attraction

bsdu ba'i dngos po

བསྐྱུ་བའི་དངོས་པོ།

saṃgrahavastu

The four methods of attracting disciples are generosity (Tib. *sbyin pa*, Skt. *dāna*), pleasant speech (Tib. *snyan par smra ba*, Skt. *priyavādita*), helpfulness (Tib. *don spyod pa*, Skt. *arthacaryā*), and acting in a way that accords with the

teachings (Tib. *don 'thun pa*, Skt. *samānārthatā*).

g.53 Miraculous powers

rdzu 'phrul

རྩུ་འཕྲུལ།

ṛddhi

The ability to make manifest miraculous displays evident to ordinary beings.

g.54 Monk

dge slong

དགེ་སློང།

bhikṣu

A fully ordained monk.

g.55 Nāga

klu

ལྷ།

nāga

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

g.56 Narrative discourses

rtogs pa brjod pa'i sde

རྟོགས་པ་བརྗོད་པའི་སྡེ།

avadāna

One of the “twelve branches of excellent speech.”

g.57 Nun

dge slong ma

དགེ་སློང་མ།

bhikṣunī

A fully ordained nun.

g.58 Opponent

phas kyi rgol ba

ཕས་ཀྱི་རྒོལ་བ།

paravāda

One who teaches a false doctrine.

g.59 Outcasts

gdol pa

གདོལ་པ།

caṇḍāla

The lowest and most disparaged class of people within the caste system of ancient India, who fall outside of the caste system altogether due to their low rank in society.

g.60 Parables

de lta bu byung ba'i sde

དེལ་བུ་བྱུང་བའི་སྡེ།

itivr̥ttaka

One of the “twelve branches of excellent speech.”

g.61 Past-life stories

skyes pa'i rabs kyi sde

སྐྱེས་པའི་རབས་ཀྱི་སྡེ།

jātaka

One of the “twelve branches of excellent speech.”

g.62 Phlegm, wind, and likewise bile

bad kan rlung dang mkhris pa

བད་ཀན་རླུང་དང་མཁྲིས་པ།

—

The three humors or vital substances in the body which, according to Tibetan medicine, result in good health when balanced and illness or less than optimal health when imbalanced.

g.63 Poetic verses

tshigs su bcad pa'i sde

ཚིགས་སུ་བཅད་པའི་སྡེ།

gāthā

One of the “twelve branches of excellent speech.”

g.64 Pointless speculation

spros pa

སྤྲོས་པ།

prapañca

戲論

This term often refers to the mental elaborations that characterize the conceptual mind, but in this text it also carries the sense of meaningless talk.

This less technical sense of “pointless speculation” is captured in Bodhiruci’s Chinese translation, where *xilun* 戲論 has the meaning of “intellectual frivolity” and “frivolous discourse,” as well as being the Chinese rendering of the more technical senses of *prapañca*.

g.65 Prophecies

lung du bstan pa'i sde

ལུང་དུ་བསྟན་པའི་སྡེ།

vyākaraṇa

One of the “twelve branches of excellent speech.”

g.66 Pure conduct

tshangs par spyod pa

ཚངས་པར་སྦྱོད་པ།

brahmacharya

The practice of celibacy.

g.67 Realm of phenomena

chos kyi dbyings

ཚོས་ཀྱི་དབྱིངས།

dharmadhātu

A synonym for emptiness or the ultimate nature of things. This term is interpreted variously—given the many connotations of the Sanskrit *dharma*, Tibetan *chos*—as the sphere, element, or nature of phenomena, reality, or truth.

g.68 Renunciant

rab tu byung ba

རབ་དུ་བྱུང་བ།

pravrajita

A person who has abandoned lay life and taken ordination as a Buddhist monastic.

- g.69 **Resolutions**
gtan la bab par bstan pa'i sde
 གཏན་ལ་བབ་པར་བསྟན་པའི་སྡེ།
upadeśa
 One of the “twelve branches of excellent speech.”
- g.70 **Restraint**
sdom pa
 སྡོམ་པ།
saṃvara
 Restraint from unwholesome deeds, generally engendered by observance of the three levels of vows.
- g.71 **Retention**
gzungs
 གཟུངས།
dhāraṇī
 An incantation, spell, or mnemonic formula that distills essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. It also has the sense of “retention,” referring to the special capacity of practitioners to memorize and recall detailed teachings.
- g.72 **Rudraka**
lhag spyod
 ལྷག་སྟོན།
rudraka
 A meditation teacher who was one of the Buddha’s teachers before he attained awakening.
- g.73 **Śikṣāsamuccaya**
bslab pa kun las btus pa
 བསྐྱབ་པ་ཀུན་ལས་བཏུས་པ།
Śikṣāsamuccaya
 An eighth-century work by Śāntideva.
- g.74 **Solitary buddha**
rang sangs rgyas
 རང་སངས་རྒྱས།

pratyekabuddha

Someone who obtains personal liberation through very little or no instruction from others.

g.75 **Special insight**

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

One of the two primary forms of meditation in Buddhism, the other being tranquility.

g.76 **Stream enterer**

rgyun du zhugs pa

རྒྱུན་དུ་ལྷུག་པ།

śrota-āpanna

The first stage of superior development in becoming a noble being on the path to awakening. Such an individual has not yet eliminated the afflictions but has entered a stream of forceful merit where a limit of seven lifetimes in the higher realms precede a final birth in which liberation is achieved.

g.77 **Stūpa**

mchod rten

མཚོད་རྟེན།

stūpa

Sacred structures filled with relics and other sacred objects that represent the enlightened mind of the buddhas.

g.78 **Sukhāvātī**

bde ba can

བདེ་བ་ཅན།

Sukhāvātī

The blissful western pure realm of the Buddha Amitābha/Amitāyus.

g.79 **Super-sensory cognition**

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

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

g.80 Supermundane insight

'jig rten las 'das pa'i shes rab

འཇིག་རྟེན་ལས་འདས་པའི་ཤེས་རབ།

lokottaraprajñā

g.81 Surendrabodhi

su ren dra bo d+hi

སུ་རེན་ང་བོ་རྟོ།

Surendrabodhi

An Indian scholar and translator invited to Tibet in the ninth century by King Ralpachen.

g.82 Threefold world

'jig rten gsum po

འཇིག་རྟེན་གསུམ་པོ།

—

The desire, form, and formless realms, which together comprise the cycle of existence.

g.83 Thus-Gone One

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

A frequently used synonym for a buddha. The expression is interpreted in different ways, but in general it implies one who has arrived at the realization of the ultimate state.

g.84 Tranquility

zhi gnas

ཞི་གནས།

śamatha

One of the basic forms of Buddhist meditation that focuses on calming the mind. Often presented as part of a pair of meditation techniques, the other being special insight.

g.85 Transitory assemblage

'jig tshogs

འཇིག་ཚོགས།

satkāya

The transitory collection of the five aggregates, the basis for the view of a self or that which belongs to a self.

g.86 Twelve branches of excellent speech

gsung rab yan lag bcu nyis

གསུང་རབ་ཡན་ལག་བརྒྱཉིས།

dvādaśāṅgapravacana

The “twelve branches of excellent speech” or the “twelve categories of the Buddha’s teachings” are discourses (Tib. *mdo’i sde*, Skt. *sūtra*), verse narrations (Tib. *dbyangs kyis bsnyad pa’i sde*, Skt. *geya*), prophecies (Tib. *lung du bstan pa’i sde*, Skt. *vyākaraṇa*), poetic verses (Tib. *tshigs su bcad pa’i sde*, Skt. *gāthā*), aphorisms (Tib. *ched du brjod pa’i sde*, Skt. *udāna*), ethical narrations (Tib. *gleng gzhi brjod pa’i sde*, Skt. *nidāna*), narrative discourses (Tib. *rtogs pa brjod pa’i sde*, Skt. *avadāna*), parables (Tib. *de lta bu byung ba’i sde*, Skt. *itivṛttaka*), past-life stories (Tib. *skye pa’i rabs kyi sde*, Skt. *jātaka*), extensive sayings (Tib. *shin tu rgyas pa’i sde*, Skt. *vaipulya*), marvels (Tib. *rmad du byung ba’i chos kyi sde*, Skt. *abidhutadharma*), and resolutions (Tib. *gtan la bab par bstan pa’i sde*, Skt. *upadeśa*).

g.87 Upholder of the Vinaya

'dul ba 'dzin pa

འདུལ་བ་འཇོན་པ།

vinayadhāra

A term used to designate someone who is a master of Buddhist monastic discipline.

g.88 Vārāṇasī

ba ra na si

བ་རན་སི།

Vārāṇasī

An ancient city in North India on the outskirts of which the Buddha first taught the Dharma.

g.89 Verse narrations

dbyangs kyis bsnyad pa'i sde

དབྱངས་ཀྱིས་བསྟན་པའི་སྡེ།

geya

One of the “twelve branches of excellent speech.”

g.90 Vinaya

'dul ba

འདུལ་བ།

vinaya

The vows and texts pertaining to monastic discipline.

g.91 Wearing robes made of discarded rags

phyag dar khrod pa

ཕྱག་དར་ཐོད་པ།

pāṃsa-kulika

The ascetic practice of gathering discarded rags and using them to produce one's own garments.

g.92 Wisdom

ye shes

ཡེ་ཤེས།

jñāna

g.93 Word of the Buddha

sangs rgyas kyi bka'

སངས་རྒྱས་ཀྱི་བཀའ།

buddhavacana

A term used to denote the teachings of the Buddha, which in the case of this sūtra can be anything that the Buddha taught or any statement that precisely accords with what the Buddha taught.