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Cultivating Trust in the Great Vehicle

Mahāyānaprasādaprabhāvana

འཕགས་པ་ཐེག་པ་ཆེན་པོ་ལ་དད་པ་རབ་ཏུ་སློམ་པ་ཅེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa theg pa chen po la dad pa rab tu sgom pa ces bya ba theg pa chen po'i mdo

The Noble Great Vehicle Sūtra “Cultivating Trust in the Great Vehicle”

Āryamahāyānaprasādaprabhāvananāmamahāyānasūtra

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TRANSLATED INTO TIBETAN BY

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SUMMARY

- s.1 In *Cultivating Trust in the Great Vehicle*, the Buddha Śākyamuni gives a discourse on the nature of trust (*dad pa, prasāda*) according to the Great Vehicle. The teaching is requested by a bodhisattva known as Great Skillful Trust, who requests the Buddha to answer four questions concerning the nature of trust in the Great Vehicle: (1) What are the characteristics of trust? (2) How is trust developed? (3) What are the different types of trust? (4) What are the benefits of having trust? Over the course of the sūtra, the Buddha answers all four questions, each in a separate chapter.

ac.

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ac.1 Translated by the Dharmachakra Translation Committee under the guidance of Chokyi Nyima Rinpoche. The translation was produced by Andreas Doctor, who also wrote the introduction. Thomas Doctor, Catherine Dalton, and Ryan Damron subsequently compared the draft translation with the original Tibetan and edited it.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

INTRODUCTION

i.1 *Cultivating Trust in the Great Vehicle* unfolds at Vulture Peak Mountain, where the Buddha, surrounded by a great number of bodhisattvas from the human and nonhuman realms and many monks and limitless other beings, gives a discourse on the nature of trust in the Great Vehicle. The teaching is requested by a bodhisattva known as Great Skillful Trust, who requests the Buddha to answer four questions concerning the nature of trust in the Great Vehicle:

- i.2
1. What are the characteristics of trust in the Great Vehicle?
 2. How is trust aroused?
 3. What are the different types of trust?
 4. What are the benefits of having trust?

Over the course of the sūtra, the Buddha answers all four questions, devoting a separate chapter to each.

i.3 It is noteworthy that Great Skillful Trust asks these questions from a beginner's point of view. At several points the text appeals to those who are still on the "level of devoted engagement," a level that is said to comprise the first two of the five paths. These are the path of accumulation and the path of preparation, which precede the path of seeing, where one for the first time gains an actual experience of the empty nature of phenomena. Throughout the sūtra, the Buddha's answers are thus addressed to the concerns of bodhisattvas who have not yet stepped onto the path of seeing and who therefore have not reached the level where nonconceptual insight into the nature of reality has arisen. The message of the sūtra is thus relevant to all followers of the Great Vehicle who have not yet gained the flawless wisdom that lies at its heart. The questions posed by Great Skillful Trust concern the nature and development of an inspired faith and confidence that lead to the unfolding of such wisdom.

- i.4 In the first chapter, “The Characteristics of Trust,” the Buddha lists eleven attributes that describe the physical and mental state of a bodhisattva who has developed trust in the Great Vehicle. Taken together, they ensure that the bodhisattva will develop all the qualities of a genuine practitioner of the Great Vehicle, in particular the means for gathering the accumulations of merit and wisdom.
- i.5 In the second chapter, “The Birth of Trust,” the Buddha lists eleven ways to develop trust in the Great Vehicle, which range from connecting with a spiritual teacher to developing renunciation with regard to saṃsāra. By far the largest section of this chapter is the Buddha’s discussion of the third method for developing trust in the Great Vehicle, that of correctly assimilating the teachings into one’s own being beyond a mere intellectual understanding. In this section, the Buddha lists twenty-eight wrong views that a bodhisattva may fall prey to, by misunderstanding the teachings due to the reifying tendency of conceptual thought, and that may thus impede an actual experience of the meaning behind the words.
- i.6 A similar list of twenty-eight wrong views that bodhisattvas may fall into can be found elsewhere in the Buddhist canon, in the *Abhidharmasamuccaya* by Asaṅga, the renowned Yogācāra scholar of fourth century India.¹ Although the two lists are far from identical, their main themes are nevertheless similar. Both lists summarize various ways in which one might get stuck on the words rather than the meaning and as a result develop a nihilistic metaphysical view of emptiness that construes it as sheer nonexistence. The text warns that such literalistic misinterpretations will prevent one from developing the immense qualities of wisdom that constitute the Great Vehicle.
- i.7 *Cultivating Trust in the Great Vehicle* can in this way be seen to provide a scriptural basis for the Indian Yogācāra school’s critique of perceived nihilistic interpretations of the Madhyamaka view associated with the influential Indian Buddhist philosopher Nāgārjuna (ca. second century). Although the Tibetan master Butön Rinchen Drup (*bu ston rin chen grub*, 1290–1364) noted that the sūtra was adopted by the Yogācāra school, it appears to have had far less impact on Buddhist scholarship than Yogācāra classics such as the *Abhidharmasamuccaya* and *Yogācārabhūmi*.² That said, we can detect in its criticisms of misguided interpretations of Madhyamaka doctrines a strain of polemicism that was famously articulated in such Yogācāra classics. Consider, as example, its criticism of the central Madhyamaka view of no claim or thesis (*pratijñā*):

- i.8 “The view of no claim occurs when a bodhisattva who has a conceptual view of nonexistence thinks, ‘If someone should dispute the lack of existence of all phenomena, I will not claim any position for myself. In fact, I will not posit anything myself.’ ” (Chapter 2, view no. 20)
- i.9 In the third chapter, “The Classifications of Trust,” we find a brief discussion that presents a spectrum of different aspects of trust in the Great Vehicle. The Buddha lists a number of recollections and practices of the qualities contained within the Great Vehicle that each produce a distinctive type of trust. Again, the target audience is the novice bodhisattva for whom trust provides a firm basis for developing the higher qualities of the bodhisattva path.
- i.10 In the fourth and final chapter of the sūtra, “The Benefits of Trust,” the Buddha explains the benefits reaped by a person who develops trust in the Great Vehicle. Trust is here presented as the primary factor that allows the practitioner to develop all the altruistic qualities associated with compassion and wisdom.
- i.11 At the end of the four main chapters of the sūtra, the Buddha predicts the swift attainment of the qualities of awakening for those who adopt this Dharma teaching. As the Buddha concludes his discourse, the entire world of gods and humans rejoices.
- i.12 Although *Cultivating Trust in the Great Vehicle* discusses themes and practices central to the Great Vehicle, it has previously received very little scholarly attention.³ This translation, which is the first rendering into English, was prepared based on the Tibetan translation in the Degé Kangyur in consultation with the Comparative Edition (Tib. *dpe bsdur ma*) and the Stok Palace Kangyur. There is to our knowledge no extant complete Sanskrit version of this sūtra, and it was also never translated into Chinese. The colophon to the Tibetan translation informs us that the translation was produced by the two Indian preceptors Jinamitra and Dānaśīla, along with the Tibetan editor-translator Yeshé Dé. These three persons were all instrumental figures in the early translation efforts that took place in the late eighth and early ninth centuries. The text is also recorded in both the Denkarma⁴ and Phangthangma⁵ catalogs of the Tibetan imperial translations, so it would have been translated from Sanskrit into Tibetan no later than the early ninth century, as the Denkarma is thought to have been compiled in 812 CE.

The Translation

The Noble Great Vehicle Sūtra
Cultivating Trust in the Great Vehicle

p.

Prologue

[B1] [F.6.b]

p.1 Homage to all buddhas and bodhisattvas.

p.2 Thus did I hear at one time. The Blessed One was dwelling in Rājagṛha at Vulture Peak Mountain together with a great bodhisattva saṅgha of bodhisattva great beings [F.7.a] who had gathered there from various buddha realms. Every one of them had conquered the demons and all adversaries. They were far removed from the fluctuations of the habitual tendencies of all disturbing emotions and subsidiary disturbing emotions. They had attained the level of great mastery where one can demonstrate birth into existence at will. They had attained the power that springs from giving away their bodies and abodes throughout limitless eons. They had realized the limitless workings of the demons along with all obstacles. They knew the conduct that is the means for achieving all the aims of all beings. They had obtained the great power that comes from knowing all types of liberation. They were skilled in refuting all the claims of non-Buddhists. They were skilled in attracting large crowds by means of their great miraculous emanations. Through cultivating the immense perfections, they had attained all the features of great practitioners. Like the sky, their minds were unstained by worldly phenomena.

p.3 Five thousand bodhisattvas were in attendance, such as the bodhisattva great being Clear Trust, the bodhisattva Stainless Trust, the bodhisattva Unwavering Trust, the bodhisattva Acting with Trust, the bodhisattva Fully Settled in Trust, the bodhisattva Undiminished Trust, the bodhisattva Immutable Trust, the bodhisattva Investigating Trust, the bodhisattva Even Trust, the bodhisattva Great Trust, the bodhisattva Always Following Trust, the bodhisattva Genuinely Entering Trust, the bodhisattva Leading towards Trust, the bodhisattva Destroying Doubt regarding Trust, the bodhisattva Teaching Trust, the bodhisattva Establishing Trust, the bodhisattva

Increasing Trust, [F.7.b] the bodhisattva Training in Trust, the bodhisattva Searching for the Vessel of Trust, and the bodhisattva great being Great Skillful Trust. There were also 1,250 monks in attendance, such as Mahākāśyapa. From all sides the Blessed One was surrounded by innumerable gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhuman beings. In this way the Blessed One was sitting amidst a retinue of hundreds of thousands of beings.

p.4 At that point, many novice bodhisattvas who were dwelling on the level of devoted engagement assembled and took their places in the retinue. Then, considering those novice bodhisattvas who were dwelling on the level of devoted engagement, the Blessed One began to speak: “Noble children, if bodhisattvas possess trust in the Great Vehicle that allows them to accomplish the Great Vehicle,⁶ it will be very meaningful, have a great result, and confer great benefits. Therefore, novice bodhisattvas should develop firm trust in the Great Vehicle by proceeding with devoted engagement.”

p.5 At this point, inspired by the power and blessing of the Buddha, the bodhisattva Great Skillful Trust rose up from his seat, draped his upper robe over one shoulder, and knelt on his right knee. With his palms together he bowed toward the Blessed One and supplicated, “Blessed One, what are the characteristics of the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle? How do bodhisattvas come to trust the Great Vehicle? Blessed One, what kinds of trust in the Great Vehicle do bodhisattvas possess? [F.8.a] And what kinds of benefits result from such trust in the Great Vehicle?”

p.6 The Blessed One replied, “Noble son, excellent! It is excellent that you have come here on behalf of limitless bodhisattvas to ask the Thus-Gone One about the meaning of this. Therefore, noble son, listen and I shall teach you.”

1.

Chapter 1

THE CHARACTERISTICS OF TRUST

- 1.1 Noble son, the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle has eleven characteristics. These characteristics are: (1) clarity, (2) saturation, (3) qualities, (4) possession, (5) the basis, (6) transcendence, (7) the root, (8) protection, (9) the connection, (10) continuity, and (11) perfection."

· 1. Clarity ·

- 1.2 Great Skillful Trust said, "Blessed One, how is clarity a characteristic of the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle?"

The Blessed One replied, "In this regard, noble son, the characteristic of clarity refers to the absence of four kinds of stains. If you wonder what the four types of stains are, they are the stains of hostility, insecurity, aversion, and doubt.

- 1.3 "Noble son, once bodhisattvas have attained trust in the Great Vehicle that allows them to accomplish the Great Vehicle, it will be impossible for them to become hostile toward the Great Vehicle, nor can they avoid feeling conviction in the profound and vast teachings. It will also be impossible for them to feel fear or panic toward the profound and vast Dharma, nor can they be skeptical or doubtful in this regard."

- 1.4 Then the bodhisattva Great Skillful Trust inquired, "Blessed One, how does a novice [F.8.b] bodhisattva, who is on the level of devoted engagement and knows the Dharma but has not yet gained understanding, relinquish doubt about the profound and vast Dharma of the Great Vehicle? How is such a bodhisattva freed from the stain of doubt?"

1.5 The Blessed One replied, “Noble son, bodhisattvas are not freed from the stain of doubt, or doubt regarding the profound and vast Dharma of the Great Vehicle through that knowledge which does not understand reality. However, due to their interest, which is kindled by other bodhisattvas, they are able to become free from the stain of doubt regarding the profound and vast Dharma of the Great Vehicle. In this way, novice bodhisattvas who are on the level of devoted engagement may consider the teachings of the profound and vast Dharma of the Great Vehicle to relate to the Thus-Gone One. In this way, they will think, ‘The Thus-Gone One imparted these teachings!’ and so they will feel devotion for the Thus-Gone One’s realization. In this way, they develop irreversible interest in the entire Dharma. Through the power of their interest that was kindled by other bodhisattvas, they will be without doubt, and thus freed from the stain of doubt regarding the profound and vast Dharma taught by the Thus-Gone One. This, noble son, is how you should view the characteristic of clarity concerning the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle.”

· 2. Saturation ·

1.6 The bodhisattva Great Skillful Trust said, “Blessed One, how is saturation a characteristic of the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”

1.7 The Blessed One replied, “Noble son, the characteristic of saturation refers to the body and the mind becoming saturated with feelings of happiness. This happiness and well-being in turn come from the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle. The happiness and well-being that are connected to the bodhisattvas’ trust satisfy body and mind. [F.9.a] In that way, they differ from the happiness and well-being that arise from the sense pleasures of those who revel in desire. The happiness and well-being experienced by beings who live in the form and formless realms similarly do not satisfy their bodies and minds. Why is that so? Their happiness and well-being do not bring peace.

1.8 “Why do they not bring peace? The happiness and well-being that arise from sense pleasures and the happiness and well-being of those who revel in desire involve as much attachment and anger as pleasure. Therefore, they do not bring peace. They do not bring peace because they fluctuate. They do not bring genuine peace because of their tendency to doubt and question the truths. They do not bring genuine peace because they involve the limitless views that emerge as soon as one apprehends *I* and *mine*. They do not bring genuine peace because they are the root of mistaken subsidiary

disturbing emotions, as well as distraction, excitement, dullness, carelessness, and shamelessness. They do not bring genuine peace because they are the root of the various karmic actions of the five types of beings. They do not bring genuine peace because they are subsumed within the truth of suffering and because they are fleeting.

1.9 “Noble son, in this way, the physical and mental well-being that arise from the five sense pleasures do not bring genuine peace since they perpetuate the continuity of cause and effect related to the pollution of disturbing emotions, actions, and rebirth. Therefore, they do not satisfy the body or the mind. You should understand that it is not only the happiness and well-being that arise from the sense pleasures of those who revel in desire that do not bring genuine peace. Just so, in all these many ways, when those who live in the form and formless realms arise from the state of equilibrium, that does not bring genuine peace. Since these states of equilibrium provide no genuine peace, they satisfy neither body nor mind in the way that the Dharma-Vinaya of the noble ones does. [F.9.b]

1.10 “On the other hand, the well-being that bodhisattvas feel when they have trust in the Great Vehicle is free from the disturbances of attachment or anger. It is free from any disturbances of elation and dejection. It is free from any disturbances caused by doubt and uncertainty with regard to the truths. It is free from any disturbances caused by the limitless views that emerge from apprehending *I* and *mine*. It is free from any disturbances caused by the mistaken subsidiary disturbing emotions, as well as distraction, excitement, dullness, carelessness, and shamelessness. It is free from any disturbances caused by performing the various actions of the five types of beings. It is free from any disturbances subsumed within the truth of suffering. In this way, since it is free from any disturbances within the sequence of cause and effect of the pollution of disturbing emotions, actions, and birth, it is genuinely peaceful. Since it is genuinely peaceful, it satisfies both the body and mind precisely in the way that the Dharma-Vinaya of the noble ones does. This, noble son, is the characteristic of saturation with respect to the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle.”

· 3. Qualities ·

1.11 The bodhisattva Great Skillful Trust said, “Blessed One, it is wonderful to hear about the characteristic of saturation with respect to the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle, as well as the meaning of physical and mental well-being!

- 1.12 “Blessed One, I will apply myself to attaining that physical and mental well-being that arises from the bodhisattvas’ trust in the Great Vehicle. Blessed One, please tell me, what are the qualities with respect to the bodhisattvas’ trust in the Great Vehicle?”
- 1.13 The Blessed One replied, “Noble son, the bodhisattvas practice trust in the Great Vehicle with three qualities so that they can accomplish the Great Vehicle. [F.10.a] They are the quality of conviction, the quality of transformation, and the quality of delight.”
- 1.14 Great Skillful Trust said, “Blessed One, how does one adopt the quality of conviction concerning trust in the Great Vehicle that allows one to accomplish the Great Vehicle?”
- 1.15 The Blessed One replied, “Noble son, a bodhisattva must first acknowledge the existence of the profound and vast Dharma teachings. Why? These teachings are the domain of the thus-gone ones, and they are what the thus-gone ones teach. Therefore, when the thus-gone ones fully awaken, that is not within the domain of logicians. In fact, when logicians hear these profound and vast teachings, they become alarmed, so how could they ever realize them? Therefore, these teachings are not within the domain of those who rely on logic. Just as with the awakening of the buddhas, so it is with the teachings they impart. Therefore, bodhisattvas must first develop trust through the quality of conviction and take interest in the profound and vast teachings of the blessed buddhas, as well as their result.”
- 1.16 Great Skillful Trust said, “Blessed One, how does the quality of transformation engender the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”
- 1.17 The Blessed One replied, “Noble son, for bodhisattvas to develop the trust in the Great Vehicle that allows them to accomplish the Great Vehicle, they must bring to mind all the profound and vast Dharma teachings and their numerous qualities. As they do so, they will undergo physical and mental transformations.”
- 1.18 Great Skillful Trust said, “Blessed One, what are the physical transformations that occur when bodhisattvas feel the trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”
- 1.19 The Blessed One replied, “Noble son, [F.10.b] the physical transformations that occur when bodhisattvas feel the trust in the Great Vehicle that allows them to accomplish the Great Vehicle are that the body hairs stand on end, that there is tingling, and that tears well up and flow from their eyes.”
- 1.20 Great Skillful Trust replied, “Blessed One, what then are the mental transformations that arise when bodhisattvas feel the trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”

1.21 The Blessed One replied, “Noble son, the mental transformation that occurs when bodhisattvas feel the trust in the Great Vehicle that allows them to accomplish the Great Vehicle is the presence of a perfect and all-pervading well-being that emanates from the body.

“Noble son, this is how the quality of transformation engenders the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle.”

1.22 Great Skillful Trust said, “Blessed One, how does the quality of delight engender the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”

1.23 The Blessed One replied, “Noble son, as for attaining the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle, you should think in this way: ‘In the past, limitless beings were born as humans and discovered the profound and vast Dharma due to their diligence and knowledge. In the future, other beings will likewise discover this. Even right now, limitless beings are taking birth as humans and discovering the profound and vast Dharma due to their diligence and knowledge. Now that I have also become a human and obtained these conditions, how could I let my diligence wane as I strive to attain this profound and vast Dharma?’ Thinking in this way, bodhisattvas should always and continuously develop trust in the profound and vast Dharma as it exists in all the many buddha realms. Doing so will make them truly delighted and inspired. Noble son, this is how the quality of delight engenders the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle.

1.24 “This, noble son, is the characteristic of qualities, which engender the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle.”

· 4. Possession ·

1.25 Great Skillful Trust asked, “Blessed One, [F.11.a] how is possession a characteristic of the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”

1.26 The Blessed One replied, “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle arises when they possess limitless merit and wisdom. Why? Merit and wisdom are the basis for the welfare and benefit of all beings. Think of the worldly roots of virtue that lead to birth in a high caste, a beautiful appearance, birth in a wealthy family, a perceptive mind that is intelligent and aware, abundant living quarters and servants, long life, fame and power, birth in a family of rulers

that is like a great sāla tree, birth in a family of brahmins that is like a great sāla tree, birth in a family of householders that is like a great sāla tree, birth in the family of the Four Great Kings, and birth in the Heaven of the Thirty-Three, the Yāma Heaven, the Heaven of Joy, the Heaven of Delighting in Emanations, and the Heaven of Making Use of Others' Emanations. These roots of virtue lead to birth as a universal monarch, a guardian of the world, Śakra, Māra, and Brahmā, and they also lead to birth in the realms from the concentrations of the form realm up to the realm of neither notion nor no notion at the peak of existence. However, these roots of virtue do not even constitute one percent of the roots of virtue that are embraced by merit and wisdom due to the trust in the Great Vehicle that allows one to accomplish the Great Vehicle. Nor do they measure one thousandth, or even one hundred thousandth of that. In fact, no number, fraction, enumeration, comparison, example, or illustration would suffice.

1.27 “Why is that so? The reason is that all worldly roots of virtue are associated with the disturbances of attachment and anger. [F.11.b] They are associated with the disturbances of elation and dejection. They are related to the disturbance of harboring doubt and uncertainty with regard to the truths. They are related to the disturbance that involves the limitless views that emerge from apprehending *I* and *mine*. They are related to the disturbance that is comprised of the mistaken subsidiary disturbing emotions, as well as distraction, excitement, dullness, carelessness, and shamelessness. They are related to the disturbance that consists in performing the various actions of the five types of beings. They are related to disturbance because they are subsumed within the truth of suffering. Noble son, in this way all worldly roots of virtue are associated with the disturbances of the causal sequence of the pollution of disturbing emotions, actions, and birth, along with their effects.

1.28 “On the other hand, the roots of virtue that are embraced by merit and wisdom due to their link with the bodhisattvas' trust in the Great Vehicle are free from the disturbances of attachment and anger. They are free from the disturbances of elation and dejection. They are free from the disturbances of harboring doubts and uncertainty with regard to the truths. They are free from the disturbances of the limitless views that emerge by apprehending *I* and *mine*. They are free from the disturbances of the mistaken subsidiary disturbing emotions as well as distraction, excitement, dullness, carelessness, and shamelessness. They are free from the disturbances of performing the various actions of the five types of beings.

1.29 “Noble son, in this way, the roots of virtue that are embraced by merit and wisdom due to their link with the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle are free from the

disturbances that occur due to the causal sequence of the pollution of disturbing emotions, actions, and birth, along with their effects. [F.12.a] In this way, you should understand that they are superior to worldly roots of virtue.

1.30 “Moreover, transcendent roots of virtue, which are obtained by observing the hearers’ and solitary buddhas’ discipline, absorption, knowledge, liberation, and liberated wisdom beyond learning, are surely not related to the disturbances of the causal sequence of pollution consisting of disturbing emotions, actions, and birth, along with their effects. However, since they exclusively produce personal benefits, their scope is lesser, and they are, moreover, exhausted within the realm of nirvāṇa free from residual aggregates.

1.31 “The roots of virtue that are embraced by merit and wisdom due to their link with bodhisattvas’ trust in the Great Vehicle are the source of benefit and happiness of all beings. In this way, as their objective is greater, they are not exhausted within the realm of nirvāṇa free from residual aggregates. Noble son, the roots of virtue that result from engaging with vast merit and wisdom while in possession of the bodhisattvas’ trust in the Great Vehicle are therefore not only more exalted than worldly roots of virtue, they are also superior to transcendent roots of virtue. This, noble son, is the characteristic of possession with respect to the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle.”

1.32 The bodhisattva Great Skillful Trust said, “Blessed One, the roots of virtue that are embraced by merit and wisdom due to their link with the bodhisattvas’ trust in the Great Vehicle are of unsurpassed power!”

1.33 The Blessed One said, “Noble son, yes, indeed. [F.12.b] As much as possible, bodhisattvas who strive for roots of virtue should apply themselves to possess such roots of virtue. These roots of virtue outshine all other roots of virtue, whether worldly or transcendent, and bestow all the splendors of the world. They accomplish the fruition and are even a necessary cause for that. In the end, they accomplish unexcelled and completely perfect awakening that is beyond exhaustion. Moreover, by means of the three vehicles, they allow limitless beings to leave all suffering behind and to find deliverance.”

· 5. The Basis ·

1.34 The bodhisattva Great Skillful Trust said, “Blessed One, how is the basis a characteristic of the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”

- 1.35 The Blessed One replied, “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle is the basis for all beings. Why is that so? The teaching of the Great Vehicle is distinguished in terms of its skillful methods that benefit all beings and bring them happiness. When bodhisattvas notice that fact, they develop trust in the Great Vehicle. As the bodhisattvas trust the teaching, it causes them to joyfully follow that teaching. In this way, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle becomes a basis for the benefit and happiness of all beings.
- 1.36 “Noble son, when a bodhisattva great being gains trust in the Great Vehicle and begins to benefit all beings, it is unlike the assistance that parents, children, lovers, friends, and relatives show. Why is that so? Friends and relatives, such as one’s parents, mistake what actually harms their loved ones for being something beneficial, while that which is actually helpful is thought to be harmful. Similarly, they mistake the unpleasant for the pleasant and the pleasant for the unpleasant. In this way, they misunderstand what brings benefit and happiness, thinking that the harmful is helpful and the helpful is harmful. [F.13.a] Similarly, they think that misery is happiness and happiness is misery.
- 1.37 “The bodhisattvas, however, rely on their trust in the Great Vehicle and teach the sacred Dharma to all beings, who are like their relatives. In that way, since they perceive clearly what is helpful and harmful, they are able to help everyone. Likewise, they know precisely what happiness and suffering are. Since they know about welfare and happiness without any error, they can achieve what is beneficial, avoid all that is harmful, accomplish what brings happiness, and avoid all that causes suffering. Therefore, trust in the Great Vehicle of the bodhisattvas is the basis for the benefit and happiness of all beings, and as such it is more exalted than anything else in the world.
- 1.38 “Noble son, not only is it more exalted than all worldly things, it is also more exalted than anything that is beyond the world. Why? Although the hearers and solitary buddhas do emulate the bodhisattvas and benefit others, they do not personally feel compassion, nor do they assist on a vast scale. On the other hand, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle benefits others on a vast scale due to their personal compassion. It performs limitless difficult deeds without any hesitation. Therefore, the basis for the bodhisattvas’ assistance is superior to the basis from which both supramundane and mundane beings give assistance. [F.13.b] This, noble son, is the characteristic of the basis with respect to the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle.”

· 6. Transcendence ·

- 1.39 The bodhisattva Great Skillful Trust said, “Blessed One, how is transcendence a characteristic of the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”
- 1.40 The Blessed One replied, “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle causes beings in the lower realms to transcend all states of hell, the animal realm, and the hungry spirit realm.”
- 1.41 The bodhisattva Great Skillful Trust said, “Blessed One, how can this trust take a novice bodhisattva, who has entered the level of devoted engagement but is still far from the bodhisattva levels, beyond all lower realms?”
- 1.42 The Blessed One replied, “Noble son, one should understand that it is not only those who dwell on the bodhisattva levels for the sake of the Great Vehicle who are freed from the lower realms and obtain successive rebirths in the higher realms due to their trust in the Great Vehicle. Rather, those who have not yet attained these are freed from the lower realms due to their trust in the Great Vehicle. Noble son, bodhisattvas who have attained such trust in the Great Vehicle that allows them to accomplish the Great Vehicle will continuously meet with buddhas and bodhisattvas in all their future lives. Therefore, bodhisattvas who apply themselves to listening to the Dharma and correctly reflecting on it will always take birth in circumstances where they can perfect the accumulations for awakening. [F.14.a] Noble son, since bodhisattvas transcend the higher realms by means of this teaching, what need is there to speak of the lower realms?”
- 1.43 The bodhisattva Great Skillful Trust said, “Blessed One, please explain that. We speak of bodhisattvas going beyond the lower realms, but should we not speak of them going beyond the higher realms?”
- 1.44 The Blessed One replied, “Noble son, bodhisattvas who have attained trust in the Great Vehicle are certainly freed from the lower realms. In this way, bodhisattvas who have attained trust in the Great Vehicle will gradually go beyond those births that are caused by karma and disturbing emotions, those births that are dictated by karma alone, and those births that serve only a lesser purpose for beings. Nevertheless, noble son, through this teaching, a bodhisattva understands that the higher realms are in fact the lower realms, while the lower realms are understood to be the higher realms. Why? Noble son, when a bodhisattva who lacks autonomy is born into the higher realms with little scope for serving beings, these should then be considered to be the lower realms. On the other hand, through the power of aspiration and motivated by their great compassion and the wish to guide

beings, bodhisattvas may take birth among hell beings, animals, and hungry spirits. When that happens, these should then be considered to be higher realms.”

1.45 The bodhisattva Great Skillful Trust said, “Blessed One, please tell me, when bodhisattvas are born among hell beings, animals, and hungry spirits through the power of aspiration, do they experience suffering or delusion?”

1.46 The Blessed One replied, “No, noble son, they do not. You should not see it in that way. Bodhisattvas who are born in the lower realms through the power of aspiration have surpassed the happiness of the four states of concentration, and so they abide joyfully. They are far beyond any worldly knowledge [F.14.b] and even the lesser transcendent knowledge. As such, they have entered the stream of the highest knowledge. Therefore, you should understand that they are striving for the well-being of beings. This is why I have said that if the stream of actions of a being is inconceivable, what need is there to consider that of a bodhisattva? This, noble son, is the characteristic of transcendence with respect to the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle.”

· 7. The Root ·

1.47 The bodhisattva Great Skillful Trust said, “Blessed One, how is the root a characteristic of the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”

1.48 The Blessed One said, “Noble son, trust in the Great Vehicle of the bodhisattvas is the seed of all of the limitless qualities of the Buddha. It should also be understood as being the root of all the limitless qualities of a buddha. Why is that so? All the limitless qualities of the Buddha are found within and brought forth from the Great Vehicle. The bodhisattvas who have attained trust in the Great Vehicle hear them and apprehend them, and, as they observe the teachings in this way, their trust increases. In this regard all the bodhisattvas’ observations that produce faith contain seeds, and there are as many seeds as there are those observations. Therefore, the bodhisattvas’ trust in the Great Vehicle is said to be the root of all the limitless qualities of the Buddha. This, noble son, is the characteristic of the root with respect to the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle.”

· 8. Protection ·

1.49 The bodhisattva Great Skillful Trust said, “Blessed One, how is protection a characteristic of the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”

1.50 The Blessed One replied, “Noble son, when bodhisattvas have the trust in the Great Vehicle that allows them to accomplish the Great Vehicle, they are protected because they abandon miserliness and no longer perpetuate it. [F.15.a] They are protected because they abandon bad behavior and no longer perpetuate it. They are protected because they abandon anger and no longer perpetuate it. They are protected because they abandon laziness and no longer perpetuate it. They are protected because they abandon distraction and no longer perpetuate it. They are protected because they abandon misguided intelligence and no longer perpetuate it. Therefore, their minds are thoroughly guarded and protected against all disturbing emotions, subsidiary disturbing emotions, and the agitations of adversaries.

1.51 “Noble son, consider this analogy. A man dons strong armor in order to protect his body from getting wounded. Since he is protected by this armor, no enemy can harm him. Noble son, similarly, one may don the armor of the awakened mind that trusts the Great Vehicle so that one may accomplish the Great Vehicle. Thereby one is well protected and well equipped, so that no adversarial disturbing emotions, subsidiary disturbing emotions, or obscurations may inflict any harm. This, noble son, is the characteristic of protection with respect to the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle.”

· 9. Connection ·

1.52 The bodhisattva Great Skillful Trust said, “Blessed One, how is connection a characteristic of the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”

1.53 The Blessed One replied, “Noble son, when one is habituated to the bodhisattvas’ trust in the Great Vehicle so that one may accomplish the Great Vehicle, one will always follow the bodhisattvas’ way of life. Whether one walks or sits, lies down or stands up, sleeps or is awake, or is drunk or crazy, one will always maintain this trust in the Great Vehicle. Later, in other lifetimes, although the bodhisattvas may have forgotten their trust in the Great Vehicle, they will not give rise to any inferior or inappropriate attitudes. [F.15.b] Therefore, even if they were to associate with negative spiritual friends, such as the hearers and solitary buddhas, they would not get carried away. That being the case, how could any non-Buddhist views lead them astray? At that time, with just a few favorable conditions for developing the trust in the Great Vehicle that allows them to accomplish the

Great Vehicle, they will swiftly, forcefully, and steadily regain trust in the Great Vehicle. Their habitual tendency to trust the Great Vehicle that allows them to accomplish the Great Vehicle will only increase in future lives until they attain unsurpassed and completely perfect awakening. This, noble son, is the characteristic of connection with respect to the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle."

· 10. Continuity ·

1.54 The bodhisattva Great Skillful Trust said, "Blessed One, how is continuity a characteristic of the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle?"

1.55 The Blessed One replied, "Noble son, when one attains the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle, the force of that trust inspires one to read, hear, recite, chant, and teach the Dharma of the Great Vehicle. One will also contemplate the Dharma and meditate on it. Noble son, bodhisattvas who apply themselves to hearing, contemplating, and meditating on the Dharma in this way will reap its fruits. As they apply themselves in this way while motivated by the approaching time of death, they attain a continuous trust in the Great Vehicle. This, noble son, is the characteristic of continuity with respect to the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle."

· 11. Perfection ·

1.56 The bodhisattva Great Skillful Trust said, "Blessed One, how is perfection a characteristic of the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle?"

1.57 The Blessed One replied, "Noble son, the characteristic of perfection with respect to the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle is fourfold and refers to [F.16.a] perfect origin, perfect boundlessness, perfect benefit, and perfect freedom from regret.

1.58 "Noble son, this differs from the trust that worldly non-Buddhists have in their own systems of learning, which is also a form of trust. The trust that the hearers and solitary buddhas have in their teachings is primarily for their own benefit, and it is therefore a lesser, imperfect type of trust that lacks the characteristics of the bodhisattvas' trust.

1.59 "The hearers will say, 'The Blessed One has been good to me and taken care of me. The Blessed One has relieved me of so many of my troubles. The Blessed One has done so much good for me. The Blessed One has uprooted

so many of my wrongdoings and nonvirtues. The Blessed One has fostered so much virtue in me.' In this way, they develop trust in the Buddha primarily because he brings them so much benefit.⁷

1.60 "Bodhisattvas, however, do not develop trust in this manner. They develop trust in the Buddha because he primarily brings benefit and happiness to all beings. Therefore, in terms of its rank, the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle is broader in scope. Being broader in scope, it is superior. And because it is superior, it is perfect.

1.61 "Moreover, even a slight amount of the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle will produce a medium degree of trust, and this medium degree of trust in turn develops into superior trust. Superior trust refers to the perfected form of the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle.

1.62 "Moreover, as the bodhisattvas' trust in the Great Vehicle benefits all beings, it is perfect. Additionally, [F.16.b] the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle is perfect since it accomplishes all the boundless and inexhaustible qualities of the Buddha. This, noble son, is the characteristic of perfection with respect to the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle.

1.63 "This, noble son, concludes the summary of all eleven characteristics of the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle."

1.64 *This concludes the first chapter on the various characteristics.*

2.

Chapter 2

DEVELOPING TRUST

2.1 Then, the bodhisattva Great Skillful Trust asked the Blessed One, “Blessed One, how does one develop the bodhisattvas’ trust in the Great Vehicle that allows them accomplish the Great Vehicle?”

2.2 The Blessed One replied, “Noble son, there are eleven aspects to developing the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle. Such trust develops based on (1) causes, (2) a companion, (3) examination, (4) behavior, (5) familiarity, (6) absence of weariness, (7) fulfillment, (8) composure, (9) insatiability, (10) solitude, and (11) determining that the teacher is genuine.”

· 1. Causes ·

2.3 The bodhisattva Great Skillful Trust said, “Blessed One, how do causes develop the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”

2.4 The Blessed One replied, “Noble son, bodhisattvas possess, from the very beginning, a seed of the virtuous Dharma of the Great Vehicle. Through the force of that predisposition for the pure Dharma, they naturally long for the Great Vehicle’s teachings on compassion, [F.17.a] and so trust develops based on that initial longing. Because of their interest in the Great Vehicle’s teachings on the profound and the vast, the bodhisattvas naturally sustain their longing, and so their trust develops. In the same way, bodhisattvas are naturally able to sustain patience in conjunction with the Great Vehicle’s teachings on hardships. And so, in turn, their trust develops further.

2.5 “The bodhisattvas naturally sustain an interest in the Great Vehicle’s teachings on generosity, and so their trust develops. In the same way, they naturally sustain interest in the Great Vehicle’s teachings on discipline, patience, diligence, concentration, and knowledge, and so their trust

develops. This, noble son, is how the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle is developed based on causes."

· 2. A Companion ·

2.6 The bodhisattva Great Skillful Trust said, "Blessed One, how does a companion develop the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle?"

2.7 The Blessed One replied, "Noble son, a bodhisattva's spiritual friends should be true bodhisattvas with the following qualities: They must be rich in terms of scripture and learning and be very peaceful. They should have impeccable discipline, training, behavior, and conduct. Their speech must be pure, their minds should have no concern for material possessions, and they must never grow weary. Having gained such qualities, they will display their power and teach with unerring knowledge of the Dharma of the Great Vehicle. By becoming proficient in skillfully serving and praising such spiritual friends, bodhisattvas engender the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle. This, noble son, is how bodhisattvas engender the trust in the Great Vehicle that allows them to accomplish the Great Vehicle [F.17.b] due to a companion."

· 3. Examination ·

2.8 The bodhisattva Great Skillful Trust said, "Blessed One, how does examination develop the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle?"

2.9 The Blessed One replied, "Noble son, if bodhisattvas analyze the Dharma incorrectly because of taking the teachings too literally, it becomes impossible for them to develop trust in the Great Vehicle. Instead, they must analyze it correctly by reflecting on the intended meaning rather than the words themselves. That is the proper way to develop trust in the Great Vehicle.

2.10 "Noble son, there are twenty-eight incorrect views by which a bodhisattva analyzes the Dharma incorrectly based on a literal understanding of the teachings. These incorrect views are (1) the view of characteristics, (2) the view that views are not views, (3) the view that denigrates conventions, (4) the view that denigrates pollution, (5) the view that denigrates reality, (6) the view that undermines application, (7) the view based on grasping, (8) the view based on modification, (9) the view without escape, (10) the view of irreproachability, (11) the view of escape, (12) the view of obscurations, (13)

the view of contempt, (14) the view of hostility, (15) the view of increasing demerit, (16) the wrong view, (17) the view of pointless fatigue, (18) the view of advancement, (19) the view of deception, (20) the view of no claim, (21) the view of fickleness, (22) the view of ridicule, (23) the view of adulation, (24) the view of denigration, (25) the view of stubborn delusion, (26) the view of silence, (27) the great view, and (28) the view of overt pride.⁸

2.11 1. “Noble son, you may wonder what ‘the view of characteristics’ refers to. First, think of this statement: ‘Considering the essence of conditioned phenomena, I declare that phenomena do not exist.’ If one becomes attached to the literal meaning of that statement, one might insist that the phenomena stemming from pollution and the phenomena stemming from purification are just nonexistent. [F.18.a] Thus, one will apprehend their characteristic to be sheer nonexistence. Taking phenomena to bear these characteristics, one will assume the view of nonexistence. That is why it is called *the view of characteristics*.

2.12 2. “The view that views are not views occurs when bodhisattvas become so attached to the verbal formulation of a view of nonexistence that they no longer recognize that it is a view. However, insofar as this view conceives of nonexistence, it is indeed an extravagant view. That is why it is called *the view that views are not views*.

2.13 3. “The view that denigrates conventions, (4.) the view that denigrates pollution, and (5.) the view that denigrates reality all occur based on the view of characteristics. The view of characteristics disparages everything, which in turn leads one to cling to the views that denigrate conventions, pollution, and reality. This is what is meant by ‘views that denigrate conventions, pollution, and reality.’

2.14 6. “In this regard, the view that undermines application embraces the view of denigration. It undermines the application of close analysis in terms of what is higher. Thus, it weakens adherence based on the distinctive type of progress.

2.15 7. “ ‘The view based on grasping’ refers to those who have the view that views are not views, the view of denigration, and the view that undermines application. When they indubitably establish the characteristics of phenomena, they grasp at the position of nonexistence. That is why it is called *the view based on grasping*.

2.16 8. “The view based on modification occurs when one declares the meaning taught in the Great Vehicle discourses, announcing that all of these teachings demonstrate nonexistence. In this way, one modifies the meaning of the discourses into the view of nonexistence. That is why it is called *the view based on modification*.

- 2.17 9. “The view without escape, noble son, is based on the view based on grasping oneself and others [F.18.b] and the view based on modification. With these views one will not even attain the awakening of the lower vehicle, let alone unsurpassed and completely perfect awakening. That is why this is called *the view without escape*.
- 2.18 10. “The view of irreproachability arises from the view that adheres to the characteristic of nonexistence. Here one thinks, ‘Bodhisattvas are without wrongdoing in all regards, even though they perform some slight confused misdeeds.’ That is why it is called *the view of irreproachability*.
- 2.19 11. “The view of escape occurs when a bodhisattva who has a conceptual view of nonexistence incorrectly thinks, ‘This view of the characteristics of nonexistence provides escape from all misguided wrongdoing.’ That is why it is called *the view of escape*.
- 2.20 12. “ ‘The view of increasing obscurations’ refers to the views of irreproachability and escape because the idea forms that they are an antidote to the cause of obscuration.
- 2.21 13. “The view of contempt occurs when a bodhisattva who has a conceptual view of nonexistence develops contempt for the vehicle of the hearers, thinking, ‘These teachings are inferior! A bodhisattva should not meditate on them and should not become learned in them! Bodhisattvas must totally reject and distance themselves from these teachings!’ That is why it is called *the view of contempt*.
- 2.22 14. “The view of hostility occurs when a bodhisattva who has a conceptual view of nonexistence becomes hostile towards the followers of the vehicle of the hearers, thinking, ‘I will not live together with them, nor will I talk to them, speak to them, address them, or use the same robes as them, and so on.’ That is why it is called *the view of hostility*.
- 2.23 15. “The view of increasing demerit causes bodhisattvas who have the view of contempt and the view of hostility to give rise to many nonmeritorious factors. [F.19.a] That is why it is called *the view of increasing demerit*.
- 2.24 16. “Wrong view occurs when bodhisattvas who have a conceptual view of nonexistence do not understand emptiness to be emptiness, do not understand absence of characteristics to be absence of characteristics, and do not understand absence of wishes to be absence of wishes. Therefore, they do not accomplish the three types of absorption with regard to meditation. That is why it is called *the wrong view*.
- 2.25 17. “The view of pointless fatigue occurs when a bodhisattva who has the wrong view becomes weary of the practice of meditative absorption due to the lack of results. That is why it is called *the view of pointless fatigue*.

- 2.26 18. “The view of advancement occurs when a bodhisattva who has a conceptual view of nonexistence thinks, ‘A bodhisattva should lead large groups of people to this view and cause them to have faith, so that much merit is created.’ That is why it is called *the view of advancement*.
- 2.27 19. “The view of deception occurs when bodhisattvas who have the view of advancement, while intent on possessing merit, deceive both themselves and others with respect to possessing merit. That is why it is called *the view of deception*.
- 2.28 20. “The view of no claim occurs when a bodhisattva who has a conceptual view of nonexistence thinks, ‘If someone should dispute the lack of existence of all phenomena, I will not claim any position for myself. In fact, I will not posit anything myself.’ That is why it is called *the view without claims*.
- 2.29 21. “The view of fickleness occurs when bodhisattvas who have a conceptual view of nonexistence and do not take a position set forth their literal understanding of nonexistence in a way that is evasive and contradictory. Someone who is evasive and contradictory is known as a fickle speaker. That is why it is called *the view of fickleness*.
- 2.30 22. “The view of ridicule is when bodhisattvas, subscribing to the view without claims and the view of fickleness, lack substance in what they propagate [F.19.b] and are therefore continuously ridiculed by learned people. That is why it is called *the view of ridicule*.
- 2.31 23. “The view of adulation occurs when bodhisattvas who have a conceptual view of nonexistence believe that their understanding is aligned with the views that were taught by the Thus-Gone One and believe that they are therefore venerating, respecting, and honoring the teacher by holding them. And yet, this is not a form of veneration. That is why it is called a view of *adulation*.
- 2.32 24. “The view of denigration occurs when a bodhisattva who has the view of adulation in fact speaks ill of the Thus-Gone One rather than being constantly respectful. That is why it is called *the view of denigration*.
- 2.33 25. “The view of stubborn delusion occurs when bodhisattvas who have a conceptual view of nonexistence cannot be swayed from that view, although other bodhisattvas who do not cling to the literal sense and thus have an unmistakable view use logic and various other means to refute them. That is why it is called *the view of stubborn delusion*.
- 2.34 26. “ ‘The view of silence’ refers to a bodhisattva who has a view of persistent disturbing emotions. That is why it is called *the view of silence*.
- 2.35 27. “ ‘The great view’ refers to all the preceding twenty-six views; collectively they are termed *the great view*. Why is that so? Even the sixty-two views that are rooted in the view that a person is real are not nearly as unwholesome as these. Therefore, this is called *the great view*. When

bodhisattvas believe that non-Dharma is the Dharma and think that the incorrect is correct, they begin to propagate wrong views. This will make them karmically obscured for an infinitely long period, tied to the world because of having discarded the Dharma. The views that spring from the root of the view that a person is real do not constitute bondage in the world to the same degree as actions that oppose the Dharma.

2.36 28. “The view of overt pride [F.20.a] is a view of strong pride in the extravagant view. This wrong view appears because one conceitedly takes the meaning of the Dharma of the Great Vehicle literally. That is why it is called *the view of overt pride*.

2.37 “Bodhisattvas who properly comprehend the key points of the Great Vehicle—points that are not meant to be taken literally—will not develop any of these views, even if they lack the view of the noble ones. They will have trust in the Great Vehicle and take it to heart. If one can develop the trust in the Great Vehicle that allows one to accomplish the Great Vehicle by directing the mind correctly, that will be deeply meaningful. In this way, one comes to see the Dharma as the Dharma and the correct as being correct.”

2.38 *This concludes the explanation on how to develop the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle by means of examination.* [B2]

· 4. Behavior ·

2.39 The bodhisattva Great Skillful Trust said, “Blessed One, how does behavior develop the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”

2.40 The Blessed One replied, “Noble son, bodhisattvas should write down the teachings of the Great Vehicle and then retain them, recollect them, revere them, share them with others, read them, listen to them, recite and chant them, teach them widely, correctly contemplate them, and apply them in meditation. To the extent that they do, they will develop respectful desire to hear the Dharma that they have not previously heard and stabilize the Dharma that they have already heard. This, noble son, is how bodhisattvas engender the trust in the Great Vehicle that allows them to accomplish the Great Vehicle by means of behavior.”

· 5. Familiarity ·

2.41 The bodhisattva Great Skillful Trust said, “Blessed One, how does familiarity develop the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?” [F.20.b]

2.42 The Blessed One replied, “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle should be enhanced as follows. At first, one will only feel a slight degree of trust in the Great Vehicle. However, based on that, a mediocre form of trust arises. This mediocre trust in the Great Vehicle that allows one to accomplish the Great Vehicle in turn produces a great degree of trust. Finally, this great trust turns into a most powerful form of trust. Noble son, this sustained engagement is how bodhisattvas engender trust in the Great Vehicle that allows them to accomplish the Great Vehicle by means of familiarity.”

· 6. Absence of Weariness ·

2.43 The bodhisattva Great Skillful Trust said, “Blessed One, how does absence of weariness develop the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”

2.44 The Blessed One replied, “Noble son, once bodhisattvas have obtained such ultrapowerful trust, they no longer feel weary. As they continuously apply themselves in virtue, they feel no sadness, as the suffering of saṃsāra no longer causes them any sorrow. Likewise, misguided beings no longer make them sad, nor do the austerities of the bodhisattvas cause them any trouble. Free from weariness in this way, they delight the buddhas, bodhisattvas, and their spiritual teachers, while their trust in the Great Vehicle continues to grow. In this way, as their trust in the Great Vehicle is developed, they are able to persevere with a steady endeavor that further strengthens their trust in the Great Vehicle that allows them to accomplish the Great Vehicle. This, noble son, is how bodhisattvas engender the trust in the Great Vehicle that allows them to accomplish the Great Vehicle through an absence of weariness.”

· 7. Fulfillment ·

2.45 The bodhisattva Great Skillful Trust said, “Blessed One, how does fulfillment develop the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”

2.46 The Blessed One replied, “Noble son, when bodhisattvas are totally untiring in their engagement and have formed a steady trust in the Great Vehicle, they can quickly perfect the accumulations of merit [F.21.a] and wisdom. Since the accumulations of merit and wisdom have been perfected and are perfectly stable through their roots of virtue, even a small circumstance for developing trust in the Great Vehicle can produce a deep faith in that vehicle, not to mention what a major circumstance for

developing faith in the Great Vehicle can do. Whether during the day or night, whether lying down or not, the force of faith in the Great Vehicle now ensures that their actions are never meaningless. This, noble son, is how bodhisattvas engender the trust in the Great Vehicle that allows them to accomplish the Great Vehicle through fulfillment.”

· 8. Composure ·

2.47 The bodhisattva Great Skillful Trust said, “Blessed One, how does composure develop the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”

2.48 The Blessed One replied, “Noble son, bodhisattvas who have perfected the accumulations of merit and wisdom in this way will soon turn their focus to the Great Vehicle so that they may accomplish the Great Vehicle. In doing so, they attain a meditative absorption that is caused by faith and great joy. Resting in equipoise, they can now accurately teach the perfect Dharma of the Great Vehicle. This makes them genuinely inspired, and they develop a profound trust in the Great Vehicle that allows them to accomplish the Great Vehicle. The previous mental absorption of the bodhisattva coupled with this insight now becomes a practice that is fueled by tranquility and insight. Through this way of practicing, the bodhisattva gradually and genuinely accomplishes all qualities of the Buddha. Noble son, this is how bodhisattvas engender the trust in the Great Vehicle that allows them to accomplish the Great Vehicle through composure.”

2.49 The bodhisattva Great Skillful Trust said, “Blessed One, please tell us, does this path of tranquility and insight pertain only to those bodhisattvas who have gathered the accumulations, or [F.21.b] does it also pertain to those who have not?

2.50 The Blessed One replied, “Noble son, I teach that the path of tranquility and insight also pertains to the bodhisattvas who have not yet gathered the accumulations. Noble son, resting in equipoise accords with direct realization and therefore brings one closer to the faultless state of a bodhisattva. This, noble son, is how bodhisattvas engender the trust in the Great Vehicle that allows them to accomplish the Great Vehicle by means of composure. Here, ‘composure’ is synonymous with ‘absorption.’ ”

· 9. Insatiability ·

2.51 The bodhisattva Great Skillful Trust said, “Blessed One, how does insatiability develop the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”

2.52 The Blessed One replied, “Noble son, bodhisattvas who have attained absorption will not be content with mere tranquility and the mere taste of absorption. Instead, after resting in absorption, they will gauge, evaluate, study, and analyze the Dharma of the Great Vehicle. This is how insight is developed by means of gauging, evaluating, studying, and analyzing. In this way, the bodhisattva attains a continuous state of mind that is concurrent with insight and flows like a whitewater river. It is a state that accords with direct realization and the faultless being of a bodhisattva. This ground from which all supreme factors grow is the foremost state. Noble son, unless one has gained this knowledge, it is impossible to attain the bodhisattvas’ trust in the Great Vehicle by which one can accomplish the Great Vehicle.

2.53 “Noble son, even though bodhisattvas have not gathered the accumulations, they can still hear and contemplate the teachings of the Great Vehicle. Whenever they abide in tranquility and insight, they will naturally develop the trust in the Great Vehicle that allows them to accomplish the Great Vehicle. However, if their minds are not one-pointed, and if they fail to retain the teachings of the Great Vehicle, they will not develop trust in the Great Vehicle. Noble son, [F.22.a] all bodhisattvas who develop the trust in the Great Vehicle that allows them to accomplish the Great Vehicle do so based on comprehending the meaning of the Dharma with an undistracted mind. You should understand that this is the proper approach.”

2.54 The bodhisattva Great Skillful Trust said, “Blessed One, how do the ways of practice differ for someone who has already gathered the accumulations and someone who has not yet gathered them?”

2.55 The Blessed One replied, “Noble son, the practice for those who have not yet gathered the accumulations does not come close to the practice of those who are on the levels. It is not as complete as the practice of someone who has already gathered the accumulations. Noble son, the practice of someone who has already gathered the accumulations approaches, merges with, and perfects the levels. This, noble son, is how bodhisattvas engender the trust in the Great Vehicle that allows them to accomplish the Great Vehicle by means of insatiability.”

· 10. Solitude ·

2.56 The bodhisattva Great Skillful Trust said, “Blessed One, how does solitude develop the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”

2.57 The Blessed One replied, “Noble son, bodhisattvas who attain the perfect way of practice should not mingle or cohabit with householders or with the ordained. Instead, they should set up residence in remote areas. Such

individuals will stay alone, far from others, where they can practice continuously, aware and diligent. Those who stay in solitude can do proper practice while remaining mindful of the teachings of the Great Vehicle. In that way, obstacles are eliminated and the trust in the Great Vehicle that allows them to accomplish the Great Vehicle is developed. They spend each moment, each instant and every period of every day and night, pursuing the qualities of the factors of awakening. Through pursuing their practice in solitude, they gradually awaken to unsurpassed and perfect buddhahood. [F.22.b] Compared to this, there is no better method to be found anywhere. This, noble son, this is how bodhisattvas engender the trust in the Great Vehicle that allows them to accomplish the Great Vehicle through solitude.”

· 11. Determining That the Teacher Is Genuine ·

2.58 The bodhisattva Great Skillful Trust said, “Blessed One, how does determination that the teacher is genuine develop the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”

2.59 The Blessed One replied, “Noble son, when bodhisattvas follow the way of practice in solitude while being mindful of the Dharma of the Great Vehicle, there are some who fail to understand the profound and secret Dharma of the Great Vehicle. Such people should then reflect on the authenticity of the teacher. Once the authenticity of the teacher has been verified, one will naturally be interested in his teachings. Otherwise, if one analyzes things carefully in this manner but fails to become interested in me, the teacher, one will also not feel any interest in my teachings.

2.60 “However, by understanding that devotion to the teacher’s qualities can save one from extreme danger, one will feel interest in the teacher and the secret teachings of the Great Vehicle. The bodhisattvas who understand and realize this correctly will gain faith in the profound and secret teachings of the Great Vehicle. Even if they do not understand and realize these teachings, such bodhisattvas will still gain a strong interest, which in turn will lead them to attain trust. This, noble son, is how bodhisattvas engender the trust in the Great Vehicle that allows them to accomplish the Great Vehicle by determining that the teacher is genuine.”

· The Ten Limitless Features ·

2.61 The bodhisattva Great Skillful Trust said, “Blessed One, which teaching of the Great Vehicle does a bodhisattva who has gained trust in the Great Vehicle in these ways contemplate in order to accomplish unsurpassed and completely perfect awakening?”

- 2.62 The Blessed One replied, “Noble son, a bodhisattva who has gained trust in the Great Vehicle will engage with ten limitless features in order to achieve unsurpassed and completely perfect awakening. What are those ten? They are (1) the limitless Dharma, (2) limitless profundity, [F.23.a] (3) limitless statements, (4) limitless terms, (5) limitless beings, (6) limitless safeguarding, (7) limitless methods, (8) limitless greatness of the Jewels, (9) limitless fields, and (10) limitless activity.
- 2.63 1. “Noble son, ‘the limitless Dharma’ refers to all sections of the Dharma that are included in the teachings, such as the discourses, the songs, the scriptures, and all that is contained within their subdivisions. These are the limitless Dharma.
- 2.64 2. “ ‘Limitless profundity’ refers to the limitless teachings that are expressed through the categories within the Great Vehicle, such as the selflessness of a person, the selflessness of phenomena, emptiness, suchness, the limit of reality, absence of characteristics, the ultimate, the realm of phenomena, and the manifestations that occur based on realization. These are limitless profundity.
- 2.65 3. “ ‘Limitless statements,’ noble son, refers to any type of statement that causes one to better understand other beings, the Dharma, and the truth. Such statements also include words spoken to those beings who have taken birth as animals. In order to make the truth understood, the utterances of the thus-gone ones appear limitlessly.
- 2.66 4. “ ‘Limitless terms,’ noble son, refers to the many designations employed by the Thus-Gone One in order to tame beings. For each point, limitless terms are used to describe and explain various categories.
- 2.67 5. “ ‘Limitless beings’ refers to the endless beings who are born in beginningless and endless saṃsāra, always drifting about and with no apparent beginning to the sufferings they experience there.
- 2.68 6. “ ‘Limitless safeguarding,’ noble son, refers to the Thus-Gone One’s protection, since he shields others from harm, the lower realms, and personhood. [F.23.b] It also refers to his protection through his body of teachings, as well as the limitless types of protection continuously offered to all the limitless beings.
- 2.69 7. “ ‘Limitless methods’ refers to taming limitless beings through a variety of skillful methods. These methods include teaching logic, inspiring those who are careless, uplifting those who are weary, inspiring them toward genuine accomplishment, speaking harshly, talking sweetly, using artisanship or arts to show what accords with the Dharma, displaying a body that is born pure, revealing miracles through miraculous displays, and

demonstrating both the revealing of miracles that are shown to all and indirect miracles. Through such endless applications of skillful means, limitless beings are tamed.

2.70 8. “Noble son, the limitless greatness of the Jewels is threefold: the limitless greatness of the Jewel of the Buddha, the limitless greatness of the Jewel of the Dharma, and the limitless greatness of the Jewel of the Saṅgha.

2.71 “The limitless greatness of the Jewel of the Buddha should be understood in seven ways. The Thus-Gone One is a master of all phenomena because he has attained great supernatural abilities. The body of the Thus-Gone One is inexhaustible because it is the body of nonabiding nirvāṇa and complete liberation as well as the permanent Dharma body. The Thus-Gone One is utterly free from misdeeds because he has abandoned the obscurations of the disturbing emotions and cognition and because he performs no misdeeds. The Thus-Gone One is spontaneously accomplished since the continuity of buddha deeds are carried out uninterruptedly. The Thus-Gone One has great enjoyment because the buddha realms are utterly pure and [F.24.a] because he plays in the great enjoyment of the Dharma. The Thus-Gone One is unstained since he is uncontaminated by any worldly phenomenon even though he appears in the world. The Thus-Gone One has great purpose because he continuously and uninterruptedly ripens and liberates limitless realms of beings.

2.72 “Noble son, the limitless greatness of the Jewel of the Dharma is the so-called *Dharma of the bodhisattvas*, which is neither Dharma nor not Dharma. It involves neither attachment nor an absence of attachment. It is neither saṃsāra nor nirvāṇa. The Dharma of the bodhisattvas does not abandon the apparent phenomena of saṃsāra. Nevertheless, it is totally devoid of pollution. It extends as far as space, as far as the realms of beings and the limit of reality. It is inexhaustible and extremely beneficial for all beings. It does not rest in saṃsāra, or in nirvāṇa, since it is based on bliss.

2.73 “The limitless greatness of the Jewel of the Saṅgha contains the bodhisattva Saṅgha, the Jewel of the Saṅgha for bodhisattvas. The greatness of this Saṅgha is unsurpassed and completely perfect awakening. Thus, according to this principle, the greatness of the Jewel of the Buddha and the Jewel of the bodhisattva Saṅgha should be viewed as equal.

2.74 “In this regard, a novice bodhisattva should think, ‘I will develop trust in all the various types of greatness included within the Jewel of the Buddha, the Jewel of the Dharma, and the Jewel of the Saṅgha. In this way, I will truly obtain what should be gained. I have the fortune of attaining the greatness of the Jewel of the Buddha [F.24.b] and the greatness of the Jewel of the Dharma. When I join the ranks of those bodhisattvas who have pure

motivation and abide on the great levels, I will truly attain what should be obtained. I have the fortune of being equal to those bodhisattvas both in terms of thought and deed.'

2.75 9. " 'Limitless fields,' noble son, refers to the impure buddha realms and the pure buddha realms. Both the impure and the pure buddha realms are limitless. When the thus-gone ones dwell in the pure buddha realms, they experience these buddha realms as pure happiness, pure bliss, pure virtue, and pure ability. They continuously revel in the great enjoyment of the Dharma. In the impure buddha realms, they teach awakening in all possible ways, ripening those who are not yet ripened and liberating those who are already ripened.

2.76 10. "You should know that all of this is the limitless activity of the blessed buddhas."

2.77 *This concludes the second chapter on developing trust.*

3.

Chapter 3

CLASSIFICATIONS OF TRUST

- 3.1 Then the bodhisattva Great Skillful Trust said, “Blessed One, what are the different aspects of the bodhisattvas’ trust in the Great Vehicle that allow them to accomplish the Great Vehicle?”
- 3.2 The Blessed One replied, “Noble son, there are four aspects of the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle. If you wonder what they are, they are as follows: (1) the trust that comes from resting, (2) the trust that arises upon birth, (3) the trust that emerges at another time, and (4) the trust that appears naturally.
- 3.3 1. “Among these, noble son, the trust that comes from resting is as follows: Consider how water collecting in a hoofprint is at first murky but later clears if it is left undisturbed and calm. Likewise, bodhisattvas who have gained trust in the Great Vehicle that allows them to accomplish the Great Vehicle may become attached to many temporary activities, whereby their trust in the Great Vehicle is shaken. [F.25.a] However, whenever they are freed from this attachment, it no longer disturbs them, and they can once again focus one-pointedly on the Dharma of the Great Vehicle. At that point they will certainly be restored to their former state.
- 3.4 2. “The trust that arises upon birth, noble son, is as follows: Think of how beer and other such drinks can undergo change, so that they become clear. In the same way, whenever bodhisattvas who have attained the trust in the Great Vehicle that allows them to accomplish the Great Vehicle take a new birth, they will naturally develop trust in the Great Vehicle and therefore gain accomplishment.
- 3.5 3. “The trust that emerges at another time, noble son, is as follows: Consider, for example, how the rivers become clear in autumn. Likewise, bodhisattvas who have first developed the trust in the Great Vehicle that

allows them to accomplish the Great Vehicle and have become accustomed to this trust will also reconnect with this trust at a later time. As they do so, they will be purified and gain accomplishment.

3.6 4. “The trust that appears naturally, noble son, is as follows: Think of how beryl and precious gems are naturally pure. Likewise, the bodhisattvas’ nonconceptual state is essentially connected with trust in the Great Vehicle that transcends the world.

3.7 “Noble son, there are four further types of trust. If you wonder what they are, they are as follows: vast trust, clear trust, peaceful trust, and pure trust. Vast trust occurs when a bodhisattva is devoted to the Great Vehicle and practices accordingly. Clear trust occurs when the bodhisattva performs the activities of the Dharma of the Great Vehicle at all times. Peaceful trust occurs when the bodhisattva is free from thoughts of *I* and *mine*. Such faith is present in those who have realized the intrinsic nature. Pure trust occurs when the bodhisattva has obtained stainless wisdom.

3.8 “Noble son, there are four further types of trust. If you wonder what they are, they are as follows: precipitating trust, initiating trust, accepting and devoted trust, and interested trust. Precipitating trust is the trust in the Great Vehicle felt by those who naturally, from previous times, have created and familiarized themselves with the roots of virtue. [F.25.b] Initiating trust is the trust in the Great Vehicle caused by bodhisattvas’ arousal of the mind of unsurpassed and completely perfect awakening and their recollection of that mind of awakening after they have already aroused it. Accepting and devoted trust is the trust in the Great Vehicle created when beings embrace and respect the bodhisattva who has accepted them. Interested trust is the trust in the Great Vehicle of the bodhisattvas felt by those who are interested in the teaching of the profound realm of phenomena.

3.9 “There are four further types of trust. If you wonder what they are, they are as follows: the trust by seeing and hearing, the trust of recollecting the spread of the teaching, the trust of recollecting the increase of virtuous factors, and the trust of recollecting hopes and wishes. ‘The trust by seeing and hearing’ refers to gaining trust in the Great Vehicle when one sees or hears the buddhas’ and bodhisattvas’ forms or radiance. ‘The trust of recollecting the spread of the teaching’ refers to the trust in the Great Vehicle that comes about by recollecting that beings ought to be ripened. ‘The trust of recollecting the increase of virtuous factors’ refers to the trust in the bodhisattva Great Vehicle caused by recollecting the continuous increase of one’s factors of awakening and virtuous qualities. ‘The trust of recollecting hopes and wishes’ refers to hoping and wishing to attain all

pure buddha realms and the entire Dharma of the Buddha because of one's virtuous qualities. In this way, the bodhisattvas feel trust in the Great Vehicle by bringing their hopes and wishes to mind.

3.10 "There are four further types of trust. If you wonder what they are, they are as follows: the trust caused by recollecting statements, the trust caused by recollecting the ability to resolve doubts, the trust caused by recollecting how the Dharma is planted, and the trust caused by recollecting practice. 'The trust caused by recollecting statements' refers to the trust in the Great Vehicle that is summoned when one fondly recollects those bodhisattvas who are motivated by all gateways to the Great Vehicle. 'The trust caused by recollecting the ability to resolve doubts' [F.26.a] refers to the trust in the Great Vehicle that is summoned by remembering how bodhisattvas who have heard much, memorized, and become learned are able to resolve doubts. 'The trust caused by recollecting how the Dharma is planted' refers to the trust in the Great Vehicle that is summoned by bringing to mind how the sacred Dharma is planted in the minds of others by reading aloud, reciting, explaining, and chanting the Dharma of the Great Vehicle to others. 'The trust caused by recollecting practice' refers to the trust in the Great Vehicle that is summoned by recollecting how bodhisattvas diligently practice and accomplish the Dharma of the Great Vehicle.

3.11 "Noble son, there are four further types of trust. If you wonder what they are, they are as follows: the trust of heeding spiritual practice, the trust of engaging in physical activity embraced by skillful means, the trust of engaging in verbal activity embraced by skillful means, and the trust of engaging in mental activity embraced by skillful means. 'The trust of heeding spiritual practice' refers to the trust one develops by observing bodhisattvas who have attained the tranquility and insight that is focused on the Dharma of the Great Vehicle. 'The trust of engaging in physical activity embraced by skillful means' refers to the trust in the Great Vehicle one develops by observing how conscientious bodhisattvas offer advice and constructive criticism in order to tame those bodhisattvas who are not conscientious in terms of their physical actions. 'The trust of engaging in verbal activity embraced by skillful means' refers to the trust in the Great Vehicle one obtains by observing how conscientious bodhisattvas offer advice and constructive criticism in order to tame those bodhisattvas who are engaged in misguided verbal activity. 'The trust of engaging in mental activity embraced by skillful means' refers to trust in the Great Vehicle created by observing how conscientious bodhisattvas offer physical and verbal advice and constructive criticism in order to tame those bodhisattvas who are engaged in mistaken mental activity.

3.12 “There are four further types of trust. If you wonder what they are, they are as follows: the trust of recollecting disregard, the trust of recollecting subjugation, [F.26.b] the trust of recollecting enjoyment, and the trust of delightfully recollecting the connection. ‘The trust of recollecting disregard’ refers to the trust in the Great Vehicle gained by recollecting the practice of the six perfections when they are practiced without any regard for life or limb. ‘The trust of recollecting subjugation’ refers to the trust in the Great Vehicle gained by recollecting how bodhisattvas subdue all the factors that conflict with the six perfections. ‘The trust of recollecting enjoyment’ refers to the trust in the Great Vehicle gained by recollecting the earnestness with which bodhisattvas who practice the six perfections apply themselves to the six perfections. ‘The trust of delightfully recollecting the connection’ refers to the trust in the Great Vehicle gained by recollecting how bodhisattvas cause other beings and people to adopt and practice the six perfections.

3.13 “There are four further types of trust. If you wonder what they are, they are as follows: the trust of recollecting an undisturbed mind, the trust of recollecting genuine discernment, the trust of recollecting an absence of weariness, and the trust of recollecting happiness free from negative actions. ‘The trust of recollecting an undisturbed mind’ refers to the trust in the Great Vehicle caused by recollecting the undisturbed mind itself and how bodhisattvas gather the accumulations with an undisturbed mind. ‘The trust of recollecting genuine discernment’ refers to the trust in the Great Vehicle in general, the undisturbed mind, and the gathering of the accumulations. Since this trust causes genuine discernment regarding the accumulations and clarifies them unmistakably, one becomes diligent in one’s practice. ‘The trust of recollecting an absence of weariness’ refers to the trust in the Great Vehicle caused by not being weary with those who act wrongly and then recollecting that absence of weariness. ‘The trust of recollecting happiness free from negative actions’ refers to the trust in the Great Vehicle caused by recollecting one’s connection with the accumulations, having abandoned all worries about personally being harmed as well as all wishes for happiness. [F.27.a]

3.14 “There are four further types of trust. If you wonder what they are, they are as follows: the trust of recollecting qualities, the trust of recollecting perfect objects, the trust of recollecting inspiration, and the trust of recollecting that which benefits many beings. ‘The trust of recollecting qualities’ refers to the trust in the Great Vehicle that is felt by bodhisattvas who are diligent in paying homage and offering service to the Buddha as they recollect the qualities of the Buddha. ‘The trust of recollecting perfect objects’ refers to the trust in the Great Vehicle that is felt by bodhisattvas who are diligent in paying homage and offering service to the Buddha as

they recollect witnessing perfect offerings. 'The trust of recollecting inspiration' refers to the trust in the Great Vehicle that is felt by bodhisattvas who are diligent in paying homage and offering service to the Buddha as they recollect their own inspired minds and the inspired minds of others. 'The trust of recollecting that which benefits many beings' refers to the trust in the Great Vehicle that is felt by bodhisattvas who benefit many beings by diligently paying homage and offering service to the Buddha and then recollect doing so.

3.15 "There are four further types of trust. If you wonder what those four are, they are as follows: the trust of recollecting the perfect qualities of the master, the trust of recollecting one's own perseverance, the trust of recollecting gratitude, and the trust of recollecting the fulfillment of the master's wishes. 'The trust of recollecting the perfect qualities of the master' refers to trust in the Great Vehicle that is felt by bodhisattvas who are diligent in following a spiritual friend as they recollect seeing the complete perfect qualities of the spiritual friend. 'The trust of recollecting one's own perseverance' refers to the trust in the Great Vehicle that is felt by bodhisattvas who are diligent in following a spiritual friend as they recollect their own pure perseverance in terms of paying respect to the spiritual friend when approaching such a person [F.27.b] and listening to the Dharma and when subsequently practicing in accordance with the teaching received. 'The trust of recollecting gratitude' refers to the trust in the Great Vehicle that is felt by bodhisattvas who are diligent in following a spiritual friend as they recollect their gratitude because of having obtained oral instructions and education from a master. 'The trust of recollecting the fulfillment of the master's wishes' refers to the trust in the Great Vehicle that is felt by bodhisattvas who are diligent in following a spiritual friend as they recollect how the oral instructions benefit many beings.

3.16 "There are four further types of trust. If you wonder what those four are, they are as follows: the trust caused by recollecting how others were made happy, the trust caused by recollecting how others were freed from suffering, the trust caused by recollecting how others were not separated from happiness, and the trust caused by recollecting how others are freed from pollution. 'The trust caused by recollecting how others were made happy' refers to the trust in the Great Vehicle felt by bodhisattvas who diligently meditate on love as they recollect accomplishing the happiness of beings while motivated by the wish for their happiness. 'The trust caused by recollecting how others were freed from suffering' refers to the trust in the Great Vehicle felt by bodhisattvas who diligently meditate on compassion as they recollect successfully freeing beings from suffering. 'The trust caused by recollecting how others were not separated from happiness' refers to the

trust in the Great Vehicle felt by bodhisattvas who diligently meditate on joy as they recollect successfully ensuring that others are not separated from happiness. 'The trust caused by recollecting how others are freed from pollution' refers to the trust in the Great Vehicle felt by bodhisattvas who diligently meditate on equality as they recollect ensuring that beings are free from pollution.

3.17 "In this way, noble son, the bodhisattva's trust in the Great Vehicle takes infinite forms. [F.28.a] Based on these divisions, you should understand that there are limitless types of trust in the Great Vehicle. One could not understand their extent even in one trillion eons. Noble son, you should understand that these are the classifications of the bodhisattvas' trust in the Great Vehicle that allows them to accomplish the Great Vehicle."

3.18 *This was the third chapter on the classifications of trust.*

4.

Chapter 4

THE BENEFITS OF TRUST

- 4.1 At this point, the bodhisattva Great Skillful Trust said, “Blessed One, what are the benefits of possessing the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle?”
- 4.2 The Blessed One replied, “Noble son, there are limitless benefits of having the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle. However, I shall indicate only a fraction of them here.
- 4.3 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle causes them to evolve by increasing their roots of virtue.
- 4.4 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle protects everyone because it safeguards the mind of awakening from the attitudes of hearers, solitary buddhas, and other beings of lesser fortune.
- 4.5 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle is deeply meaningful because it leads straight to one’s own welfare and the welfare of others.
- 4.6 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle is profound because it creates interest in all aspects of the teaching on the profound realm of phenomena.
- 4.7 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle is powerful because it leads to the accomplishment of the bodhisattvas’ great supernatural abilities.
- 4.8 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle is majestic because it leads to the ripening of limitless beings.
- 4.9 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle is far reaching because it leads to the purification of buddha realms [F.28.b] and the attainment of all buddha

qualities.

- 4.10 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle is immutable because it does not waver when facing the work of demons and the challenges to the Great Vehicle caused by non-Buddhists.
- 4.11 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle is potent because it leads to eliminating the doubts of all beings by means of great learning.
- 4.12 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle causes accomplishment because it leads to all perfect and pure endeavors of the bodhisattvas.
- 4.13 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle is caring because it leads to the attainment of great practices for oneself and others and because it tames the activities of body, speech, and mind.
- 4.14 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle accords with the fulfillment of the perfection of generosity because it leads to the fulfillment of the wishes of all beings.
- 4.15 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle accords with the fulfillment of the perfection of discipline because it promotes physical and verbal nonviolence among all beings.
- 4.16 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle accords with the fulfillment of the perfection of patience because it enables one to patiently accept all misguided beings and all the hardships and sufferings of saṃsāra.
- 4.17 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle accords with the fulfillment of the perfection of diligence because it causes one to tirelessly increase the factors of virtue for endless eons.
- 4.18 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle [F.29.a] accords with the fulfillment of the perfection of concentration because it leads to the attainment of the absorption that achieves the welfare of all beings.
- 4.19 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle accords with the fulfillment of the perfection of knowledge because it makes one accomplish the Dharma of the Buddha by abiding in the exalted and unsurpassed wisdom that transcends the world.

- 4.20 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle accords with gathering the accumulations because it leads to the genuine teaching that brings liberation to limitless groups of beings through the three vehicles.
- 4.21 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle accords with offering homage and service to the Thus-Gone One because it leads to the growth of limitless merit and to accruing the merit of the extraordinary buddha realms.
- 4.22 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle accords with full comprehension because it leads one to meet the Buddha, the bodhisattvas, and the spiritual friend.
- 4.23 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle pierces one with loving compassion because it solidifies the wish that limitless beings may be happy, free from suffering, and without affliction.
- 4.24 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle is a great encouragement because it leads bodhisattvas to abstain from all types of confused and negative behavior.
- 4.25 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle is stable because it prevents one from being disheartened by any misguided being or any hardship and suffering in saṃsāra.
- 4.26 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle makes one become familiar with the practice because it leads one to untiringly and diligently accrue vast amounts of merit day and night. [F.29.b]
- 4.27 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle makes one learned because it fosters expertise in the five fields of learning.
- 4.28 “Noble son, the bodhisattvas’ trust in the Great Vehicle that allows them to accomplish the Great Vehicle is pleasant because it always gives rise to a smiling face and honest speech.
- 4.29 “Trust in the Great Vehicle of the bodhisattvas should be viewed as a jewel because it is without any stains of harm, distrust, fear, doubt, or trouble.
- 4.30 “Trust in the Great Vehicle of the bodhisattvas should be viewed as the moon because it soothes both the body and mind with its vastness, wholesomeness, joy, and perfect happiness.
- 4.31 “Trust in the Great Vehicle of the bodhisattvas should be viewed as the sky because it thoroughly pervades the whole of the Dharma of the Buddha.

- 4.32 “Trust in the Great Vehicle of the bodhisattvas should be viewed as a ship filled with many types of jewels because it contains limitless merit and wisdom.
- 4.33 “Trust in the Great Vehicle of the bodhisattvas should be viewed as a great elixir because it is the main factor that brings about the happiness of all beings.
- 4.34 “Trust in the Great Vehicle of the bodhisattvas should be viewed as a bridge because it takes beings beyond the lower realms and all unfortunate existences.
- 4.35 “Trust in the Great Vehicle of the bodhisattvas should be viewed as a seed because it is the source from which the crop of the entire Dharma of the Buddha and roots of virtue of beings spring forth.
- 4.36 “Trust in the Great Vehicle of the bodhisattvas should be viewed as armor because it protects from, and is unharmed by, all weapons of the enemies of disturbing emotions and subsidiary disturbing emotions.
- 4.37 “Trust in the Great Vehicle of the bodhisattvas should be viewed as a great treasure because it gathers, accumulates, and contains all perfect jewels of both worldly and supramundane roots of virtue. [F.30.a]
- 4.38 “Trust in the Great Vehicle of the bodhisattvas should be viewed as a king because it has the power to surpass all other forms of trust.
- 4.39 “Trust in the Great Vehicle of the bodhisattvas should be viewed as a panacea because it functions as an antidote to the poisons that have long been linked with the lower realms, ill will, unwholesome and negative actions, and disturbing emotions.
- 4.40 “Trust in the Great Vehicle of the bodhisattvas should be viewed as a vajra because it overcomes all the weapons aimed at trust that otherwise threaten to cut the roots of virtue.
- 4.41 “Trust in the Great Vehicle of the bodhisattvas should be viewed as water because it counteracts the fires of wailing, suffering, unhappiness, conflict, torment, and sorrow.
- 4.42 “Trust in the Great Vehicle of the bodhisattvas should be viewed as a fine tool because it is an antidote to the enemies of disturbing emotions that create unwanted situations.
- 4.43 “Trust in the Great Vehicle of the bodhisattvas should be viewed as the moon because it continuously increases the entirety of the wholesome Dharma.
- 4.44 “Trust in the Great Vehicle of the bodhisattvas should be viewed as the sun because it brings light to endless beings through limitless wisdom.
- 4.45 “Trust in the Great Vehicle of the bodhisattvas should be viewed as a great cloud because it leads to the endless rain of Dharma.

- 4.46 “Trust in the Great Vehicle of the bodhisattvas should be viewed as a lightning because it destroys all attacks from non-Buddhists and opposing forces.
- 4.47 “Trust in the Great Vehicle of the bodhisattvas should be viewed as a bountiful harvest because it leads to conquering the obscurations of all beings.
- 4.48 “Noble son, I clearly see that in the past, [F.30.b] at the time of the perfect buddha Kāśyapa, right here in Rājagṛha, there lived an unfortunate woman who, being a sweeper, was the lowest in the village. One day she heard that the Buddha and his assembly of monks had been requested to visit a certain householder’s property. Since she was tormented by hunger and thirst, she also went to where the householder lived. In the courtyard, she saw the Buddha and his assembly of monks sitting peacefully as their meals were being offered. As the woman beheld their perfect behavior and saw the Buddha sitting so beautifully, surrounded by his followers, she exclaimed, ‘Oh, the Blessed One, the perfect Buddha Kāśyapa is so beautiful to behold; he has such serene conduct and his followers are so graceful!’ Then, with this intense feeling of trust, she passed away. Now, because of this she was born in the Heaven of the Thirty-Three, and by this very cause she eventually achieved liberation in unsurpassed and completely perfect awakening.
- 4.49 “Noble son, I clearly see that in the past, at the time of the perfect buddha Vipāśyin, right here in Rājagṛha, there lived a brahmin known as Hungry One. Hungry One had a natural distrust in the precious Buddha, Dharma, and Saṅgha, so he certainly had no interest in serving them either. At that time the Blessed One, the perfect buddha Vipāśyin, arrived in Rājagṛha to collect alms. Since the brahmin also had some affairs to attend to in Rājagṛha, he also went there. When he arrived, he saw for himself the Thus-Gone One, the Blessed Vipāśyin. As he beheld him, he noticed his beautiful appearance and said, ‘Oh, the body of the Blessed Vipāśyin is beautifully adorned with the excellent signs and marks of a thus-gone one, a worthy one, a perfect buddha!’ Having in this way gained a moment of trust, he passed away. [F.31.a] As a result of that trust he was born among the gods in the Yāma Heaven, and through that very cause he gradually progressed toward the liberation of unexcelled and completely perfect awakening.
- 4.50 “Noble son, I clearly see that in the past, at the time of the perfect buddha Kāśyapa, right here in Rājagṛha, there lived five hundred non-Buddhists. With the thought of looking for opportunities, they went to see the perfect buddha Kāśyapa. At that time the Blessed One, the perfect buddha Kāśyapa was with a retinue of several hundreds of thousands of people who sat before him as he taught the Dharma. At that time the five hundred non-

Buddhists said, 'Oh my! The perfect buddha Kāśyapa speaks so pleasantly!' After attaining a moment of trust in this way, they passed away. As a result of that trust they were born into the class of gods that live in the Heaven of Joy, and through that very cause they gradually became ordained within my teaching and eventually attained the exhaustion of defilements.

4.51 "Noble son, I clearly see that the Thus-Gone One sends forth light rays to free those beings who are born in hell from their hellish states. As the light touches those beings who have been born in hell, it interrupts all the suffering that pains those beings in hell and brings them happiness. This causes them to think, 'Whose strength has interrupted all the suffering that pains us beings in hell and instead brought us happiness?' Then, through the blessing of the Buddha, they become able to see the Thus-Gone One's body. As they behold the Buddha, they say, 'This is the one whose strength has interrupted all the suffering that pains us beings in hell and brought us happiness! His power is indeed great!' After attaining a moment of trust in this way, they pass away and transmigrate. In accord with this cause they are born as gods and gradually obtain trust in my teaching. [F.31.b] Some of them attain nirvāṇa through the vehicle of the hearers, some through the vehicle of the solitary buddhas, and some become destined for unsurpassed and completely perfect awakening through the Great Vehicle.

4.52 "Noble son, again, I clearly see that when beings, who are beyond count, feel just a single moment of weak and inferior trust in the Great Vehicle of the Thus-Gone One, some of them will be turned away from the lower realms, while some of them will be turned away from the body of defilement. When they relinquish that, they also attain mundane excellence. A weak and diminutive mind that trusts the Great Vehicle will also obtain all the excellence that is beyond the world.

4.53 "Noble son, even a single benefit—however weak and diminutive—of trust in the vehicle of the bodhisattvas can become limitless in this way. So what need is there to mention the benefits of a continuous and river-like trust in the vehicle of the bodhisattvas? They could hardly be listed, even if one had a trillion eons."

5.

CONCLUSION

5.1 Then, the bodhisattva Great Skillful Trust said to the Blessed One, “Blessed One, it is wonderful that, for those novice bodhisattvas who are engaged in inspired conduct, you have taught the perfect characteristics of the trust in the Great Vehicle along with the perfect ways that trust is developed, the perfect classifications of trust, and now also the perfect benefits. Blessed One, if one contemplates and practices based on these teachings, then the perfect, exalted, and limitless qualities of other bodhisattvas will also become apparent.”

5.2 When the Blessed One delivered this Dharma teaching, five thousand novice bodhisattvas developed the great acceptance that facilitates realization of the Dharma of the bodhisattvas, while in the assembled retinue the remainder of the novice bodhisattvas, through their unwavering aspiration, [F.32.a] developed acceptance that is like a flowing river of aspiration.

5.3 Then, the bodhisattva Great Skillful Trust said to the Blessed One, “Blessed One, some bodhisattvas who have an initial interest in this Dharma teaching will, when applying it in practice, soon attain the thus-gone ones’ food, drink, mount, clothing, ornaments, utensils, necessities, goods, perfume, garlands, ointments, song, dance, music, light, women, men, and all enjoyable objects.”

5.4 Then, the bodhisattva Searching for the Vessel of Trust said to the bodhisattva Great Skillful Trust, “Noble son, what are the thus-gone ones’ food, drink, mount, clothing, ornaments, utensils, necessities, goods, perfume, garlands, ointments, song, dance, music, light, women, men, and all enjoyable objects?”

5.5 “Noble son,” the bodhisattva Great Skillful Trust replied, “the joy of concentration that is free from all obscurations is the thus-gone ones’ food. The fluid of the sacred Dharma that is free from obscurations is the thus-gone ones’ drink. Tranquility and insight that are free from all obscurations

are the thus-gone ones' mount. Conscientiousness and modesty that are free from all obscurations are the thus-gone ones' clothing. Pure discipline that is free from all obscurations is the thus-gone ones' ornaments. Learning that is free from all obscurations is the thus-gone ones' utensils, necessities, and goods. Concentrations, freedoms, absorptions, and states of equilibrium that are free from all obscurations [F.32.b] are the thus-gone ones' perfume, garlands, and ointments. An indubitable discourse that contains the enjoyment of the complete Dharma that purifies all obscurations is the thus-gone ones' song, dance, and music. The gates of recollection that are free from all obscurations are the thus-gone ones' light. The gates of absorption and the gates of liberation that are free from all obscurations are the thus-gone ones' women, men, and all enjoyable objects. In this way, noble son, if by having an initial interest in this teaching and applying its practices one soon attains these ten possessions of the thus-gone ones on the relative as well as the ultimate levels, there is no need to mention what happens for those who apply themselves to the reality behind this teaching. Noble son, on top of attaining these ten possessions of the thus-gone ones, they will also obtain the palace of the thus-gone ones as their residence."

5.6 The bodhisattva Searching for the Vessel of Trust said, "Noble son, what is the palace in which the thus-gone ones reside like?"

5.7 The bodhisattva Great Skillful Trust said, "Noble son, it is made of the shimmering seven precious substances and shines a light so bright that it pervades the endless extent of the world. It is distinguished from other locations in infinite ways. Its design is limitless and has no boundaries. Its characteristics transcend the three realms, and it appears from the supreme roots of virtue that are beyond the world, and from powerful cognition and the features of extreme purity. Such is the abode of the thus-gone ones, which supports limitless bodhisattvas. It is teeming with boundless gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans. [F.33.a] It is reinforced by the great joy and bliss of the taste of the Dharma. It is maintained by the activity of benefitting all beings and is free from any harm caused by disturbing emotions and subsidiary disturbing emotions. It is inaccessible to any demon. Superior to all other structures, it is designed through the blessings of the thus-gone ones. Leading to liberation through mindfulness, intelligence, and great realization, it is the vehicle of tranquility and insight adorned with limitless masses of the qualities that emerge from great emptiness, absence of characteristics, and absence of wishes. The thus-gone ones reside in this great palace that sits atop the king of all great lotuses. Noble son, if whoever has an initial interest in this

teaching will, by applying these practices, attain such a palace of the thus-gone ones, there is no need to mention what happens for those who apply themselves to the reality behind this teaching.”

5.8 The Blessed One replied, “Noble son, excellent, excellent! Noble son, what you have said is true. If whoever forms an interest in this Dharma teaching will soon attain these possessions of the thus-gone ones and that palace of the thus-gone ones, there is no need to mention what occurs for those who apply themselves to the reality behind this teaching.”

5.9 Then, Venerable Ānanda spoke to the Blessed One: “Blessed One, what kind of merit is created when a noble son or daughter feels interest in this Dharma teaching and reads, copies, recites, hears, chants, teaches, contemplates, or applies it through meditation?”

5.10 The Blessed One replied, “Ānanda, whoever feels interest in this Dharma teaching and reads, copies, [F.33.b] recites, hears, chants, teaches elaborately and correctly, thoroughly contemplates, or applies it in meditation will create merit that is impossible to illustrate by any worldly merit or even by the merit of the hearers and solitary buddhas that transcends the world. Why is that? Because, Ānanda, any worldly merit, no matter how great, is subject to cause and effect. As it is subsumed by the truth of suffering and the truth of the origin, it cannot bring complete satisfaction. Such results only appear when their causes are exhausted, so such merit is impermanent.

5.11 “Ānanda, the entire merit of the hearers and solitary buddhas that transcends the world is not vast, it has a lesser purpose, and it is eventually exhausted. It is not vast because it belongs to and observes the inferior vehicle, thus guiding the mind in that direction. It has a lesser purpose because it is concerned with oneself. It is eventually exhausted because it dissolves within the field of nirvāṇa free from residual aggregates.

5.12 “However, Ānanda, the merit that arises from trust in the Great Vehicle of the bodhisattvas brings complete satisfaction, its cause is never exhausted, it is vast, it has a great purpose, and it is inexhaustible. Therefore, the merit that arises from trust in the Great Vehicle of the bodhisattvas cannot be illustrated by means of either mundane or transcendent forms of merit.”

5.13 Ānanda said, “Blessed One, what is the name of this Dharma teaching? Under what name should it be recalled?”

5.14 The Blessed One replied, “Ānanda, for the above reasons you should know that this Dharma teaching is called *Cultivating Trust in the Great Vehicle*. Remember it also under the name *Engaging with Trust in the Great Vehicle*. [F.34.a] Remember it also under the name *Increasing Trust in the Great Vehicle*. Remember it also under the name *Liberation through Trust in the Great Vehicle*. Therefore, this Dharma teaching should be given the title *Cultivating Trust in the Great Vehicle*.”

5.15 After the Blessed One had thus spoken, the bodhisattvas and the entire retinue, as well as the world with its gods, humans, asuras, and gandharvas, rejoiced in and praised what the Blessed One had taught.

5.16 *This completes the Great Vehicle sūtra "Cultivating Trust in the Great Vehicle."*

c.

Colophon

c.1 It was clarified, written down, and finalized by the Indian preceptors Jinamitra and Dānaśīla, the translator-editor Bandé Yeshé Dé, and others.

n.

NOTES

- n.1 For an English translation, see Asaṅga (2001), pp. 190–92.
- n.2 On Butön’s claim, see below [n.3](#). A search for plausible variants of the sūtra title in the Kangyur and Tengyur collections resulted in only a single quotation (using the modified title *dad pa rab tu bsgom pa’i mdo*): Dharmamitra quotes the work in his *Abhisamayālaṃkārikākāpraññāpāramitopadeśasāstraṭikā* D 3796: vol. 87, folios 96.a7–96.b1.
- n.3 The only mention of this sūtra in English that we are aware of is a brief discussion found in Skilling (2000), pp. 323–24. Here, Skilling also mentions that “Kazunobu Matsuda has written (in Japanese) about the sūtra with reference to the *Abhidharmasamuccaya* and *Vyākhyāyukti* in his ‘On the two unknown Sūtras adopted by the Yogācāra School, based on a passage found in the writings of Bu ston and Blo gros rgyal mtshan,’ in Zuihō Yamaguchi (ed.): *Buddhism and Society in Tibet*, Tokyo 1986, pp. 269–89.” Unfortunately, we have been unable to consult Matsuda’s article for our work on this translation.
- n.4 Denkarma, 298.a.4. See also Herrmann-Pfandt (2008), pp. 75–76.
- n.5 Phangthangma (2003), p. 11.
- n.6 The phrase “trust in the Great Vehicle that allows them to accomplish the Great Vehicle,” which occurs repeatedly in this text, translates the Tibetan *theg pa chen po’i phyir theg pa chen po la dad pa*. This is a rather obscure expression that is difficult to understand conclusively without Sanskrit attestation. Therefore, our rendering of this phrase should be seen as somewhat tentative. The key term to understanding this phrase is the Tibetan term *phyir*, which typically means “because of,” “on account of,” or “for the sake of.” We have here understood this term to indicate that trust in the Great Vehicle is the factor that enables bodhisattvas to become

successful in its practices. Significantly, in support of this interpretation, we also find a single occurrence in the Degé block print (folio 9.b.7) where the term *phyir* is replaced by *slad du*. This helps us narrow down the meaning as *slad du* has a narrower semantic range that normally is translated “for the sake of” or “on account of.” In this way we have arrived at our somewhat interpretive translation, which we nevertheless believe carries the intended meaning of this odd phrase.

- n.7 We have edited the text here to exclude what appears to be an instance of dittography. We have omitted the second occurrence of the line *bdag la phan pa gtso bor byed pas sangs rgyas la dad pa skyed*.
- n.8 A similar, though not identical, list of twenty-eight wrong views that bodhisattvas may fall into is found in the *Abhidharmasamuccaya* (Asaṅga 2001). See also the introduction.

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 absence of characteristics

mtshan ma med pa

མཚན་མ་མེད་པ།

animitta

One of the three gateways to liberation along with emptiness and absence of wishes.

g.2 absence of wishes

smon pa med pa

སྣོན་པ་མེད་པ།

apraṇihita

One of the three gateways to liberation along with emptiness and absence of characteristics.

g.3 Acting with Trust

dad pas rab du 'jug pa

དད་པས་རབ་དུ་འཇུག་པ།

—

A bodhisattva in the Buddha's retinue.

g.4 aggregates

phung po

ཕུང་པོ།

skandha

The fivefold basic grouping of the components out of which the world and the personal self are formed.

g.5 Always Following Trust

rtag tu dad pa'i rjes 'brang

རྟག་ཏུ་དད་པའི་རྗེས་འབྲང་།

—

A bodhisattva in the Buddha's retinue.

g.6 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers

of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.7 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.8 Brahmā

tshangs pa

ཚཱཱ་བ།

brahmā

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are "Lord of the Sahā World" (*sahāṃpati*) and Great Brahmā (*mahābrahman*).

- g.9 Clear Trust
dad pa gsal
 དད་པ་གསལ།
 —
 A bodhisattva in the Buddha's retinue.
- g.10 concentration
bsam gtan
 བསམ་གཏན།
dhyāna
 One of the six perfections.
- g.11 Destroying Doubt regarding Trust
dad pa la yid gnyis rnam par 'jom pa
 དད་པ་ལ་ཡིད་གཉིས་རྣམ་པར་འཇོམ་པ།
 —
 A bodhisattva in the Buddha's retinue.
- g.12 Dharma body
chos kyi sku
 ཚོས་ཀྱི་སྐུ།
dharmakāya
 One of three "bodies" manifested by the buddhas.
- g.13 diligence
brtson 'grus
 བརྩོན་འགྲུས།
vīrya
 One of the six perfections.
- g.14 discipline
tshul khrims
 ཚུལ་ཁྲིམས།
śīla
 One of the six perfections.
- g.15 emptiness

stong pa nyid

སྤོང་པ་ཉིད།

śūnyatā

Definition from the 84000 Glossary of Terms:

Emptiness denotes the ultimate nature of reality, the total absence of inherent existence and self-identity with respect to all phenomena.

According to this view, all things and events are devoid of any independent, intrinsic reality that constitutes their essence. Nothing can be said to exist independent of the complex network of factors that gives rise to its origination, nor are phenomena independent of the cognitive processes and mental constructs that make up the conventional framework within which their identity and existence are posited. When all levels of conceptualization dissolve and when all forms of dichotomizing tendencies are quelled through deliberate meditative deconstruction of conceptual elaborations, the ultimate nature of reality will finally become manifest. It is the first of the three gateways to liberation.

g.16 Establishing Trust

dad pa rab tu 'jog byed

དད་པ་རབ་ཏུ་འཇོག་བྱེད།

—

A bodhisattva in the Buddha's retinue.

g.17 Even Trust

dad pa mnyam

དད་པ་མཉམ།

—

A bodhisattva in the Buddha's retinue.

g.18 factors of awakening

byang chub kyi phyogs kyi chos

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཚོས།

bodhipakṣadharmā

The set of practices that lead to awakening, traditionally listed as thirty-seven.

g.19 five types of beings

'gro ba lnga

འགྲོ་བ་ལྔ།

pañcagati

These comprise the gods and humans of the higher realms within saṃsāra, along with the animals, hungry spirits, and hell beings of the lower realms.

g.20 Four Great Kings

rgyal po chen po bzhi

བླ་ལ་པོ་ཚེན་པོ་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi'i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World Protectors (*lokapāla*, 'jig rten skyong ba).

g.21 four states of concentration

bsam gtan bzhi

བསམ་གཏན་བཞི།

caturdhyāna

The four levels of meditative absorption of form realm beings.

g.22 Fully Settled in Trust

dad pa rab gnas

དད་པ་རབ་གནས།

—

A bodhisattva in the Buddha's retinue.

g.23 gandharva

dri za

དྷི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.24 garuḍa

nam mkha' ldang

ནམ་མཁའ་ལྗིང་།

garuḍa

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.25 generosity

sbyin pa

སྤྱིན་པ།

dāna

One of the six perfections.

g.26 Genuinely Entering Trust

dad pa la yang dag par zhugs

དད་པ་ལ་ཡང་དག་པར་ཞུགས།

—

A bodhisattva in the Buddha’s retinue.

g.27 Great King

rgyal po chen po

རྒྱལ་པོ་ཆེན་པོ།

mahārāja

See “Four Great Kings.”

g.28 Great Skillful Trust

dad pa thabs chen

དད་པ་ཐབས་ཆེན།

—

A bodhisattva in the Buddha’s retinue.

g.29 Great Trust

dad pa chen po

དད་པ་ཆེན་པོ།

—

A bodhisattva in the Buddha’s retinue.

g.30 Heaven of Delighting in Emanations

’phrul dga’

འཕྲུལ་དགའ།

nirmāṇarati

The fifth of the six heavens of the desire realm.

g.31 Heaven of Joy

dga’ ldan

དགའ་ལྷན།

tuṣita

Definition from the 84000 Glossary of Terms:

Tuṣita (or sometimes Saṃtuṣita), literally “Joyous” or “Contented,” is one of the six heavens of the desire realm (*kāmadhātu*). In standard classifications, such as the one in the *Abhidharmakośa*, it is ranked as the fourth of the six counting from below. This god realm is where all future buddhas are said to dwell before taking on their final rebirth prior to awakening. There, the Buddha Śākyamuni lived his preceding life as the bodhisattva Śvetaketu. When departing to take birth in this world, he appointed the bodhisattva Maitreya, who will be the next buddha of this eon, as his Dharma regent in Tuṣita. For an account of the Buddha’s previous life in Tuṣita, see *The Play in Full* (Toh 95), [2.12](#), and for an account of Maitreya’s birth in Tuṣita and a description of this realm, see *The Sūtra on Maitreya’s Birth in the Heaven of Joy*, (Toh 199).

g.32 Heaven of Making Use of Others’ Emanations

gzhan 'phrul dbang byed pa

གཞན་འཕྲུལ་དབང་བྱེད་པ།

paranirmitavaśavartin

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

g.33 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་རུ་ཚ་གསུམ།

trāyastriṃśa

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

g.34 Hungry One

zas 'dod

ཟས་འདོད།

—

A brahmin who was converted by the buddha Vipaśyin.

g.35 hungry spirit

yi dags

ཡི་དགས།

preta

Definition from the 84000 Glossary of Terms:

One of the five or six classes of sentient beings, into which beings are born as the karmic fruition of past miserliness. As the term in Sanskrit means “the departed,” they are analogous to the ancestral spirits of Vedic tradition, the *pitṛs*, who starve without the offerings of descendants. It is also commonly translated as “hungry ghost” or “starving spirit,” as in the Chinese 餓鬼 *e gui*.

They are sometimes said to reside in the realm of Yama, but are also frequently described as roaming charnel grounds and other inhospitable or frightening places along with *piśācas* and other such beings. They are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance.

g.36 Immutable Trust

dad pa mi g.yo

དད་པ་མི་གཡོ།

—

A bodhisattva in the Buddha's retinue.

g.37 **Increasing Trust**

dad pa rnam par 'phel byed

དད་པ་རྣམ་པར་འཕེལ་བྱེད།

—

A bodhisattva in the Buddha's retinue.

g.38 **insight**

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

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

g.39 **Investigating Trust**

dad pa rab tshol

དད་པ་རབ་ཚོལ།

—

A bodhisattva in the Buddha's retinue.

g.40 **Kāśyapa**

'od srung

འོད་སྤྱང་།

kāśyapa

A previous buddha, the third of this current eon.

g.41 **kinnara**

mi'am ci

མི་འམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist

and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.42 knowledge

shes rab

ཤེས་རབ།

prajñā

One of the six perfections.

g.43 Leading towards Trust

dad par 'jug byed

དད་པར་འཇུག་བྱེད།

—

A bodhisattva in the Buddha's retinue.

g.44 level of devoted engagement

mos pa spyod pa'i sa

མོས་པ་སྐྱོད་པའི་ས།

adhimukticaryābhūmi

An early stage in a bodhisattva's career during which they have developed a degree of conviction that is not yet informed by direct experience. The level of devoted engagement is said to comprise the first two of the five paths, those of accumulation and preparation, which lead up to the path of seeing. This level is also presented as the second of seven spiritual levels in the *Bodhisattvabhūmi*, which follows the initial level of the spiritual potential (*gotrabhūmi*).

g.45 limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoti

A synonym for ultimate truth and a way of describing the attainment of perfection as the culmination of the spiritual path.

g.46 Mahākāśyapa

'od srung chen po

འོད་སྲུང་ཆེན་པོ།

mahākāśyapa

One of the principal students of the Buddha.

g.47 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.48 Māra

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārthavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one’s life interrupted; (iii) the

māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.49 nāga

klu

ལྷ།

nāga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.50 patience

bzod pa

བཟོད་པ།

kṣānti

Definition from the 84000 Glossary of Terms:

A term meaning acceptance, forbearance, or patience. As the third of the six perfections, patience is classified into three kinds: the capacity to tolerate abuse from sentient beings, to tolerate the hardships of the path to buddhahood, and to tolerate the profound nature of reality. As a term referring to a bodhisattva's realization, *dharmakṣānti* (*chos la bzod pa*) can refer to the ways one becomes "receptive" to the nature of Dharma, and it can be an abbreviation of *anutpattikadharmakṣānti*, "forbearance for the unborn nature, or nonproduction, of dharmas."

g.51 peak of existence

srid pa'i rtse mo

སྤྱིད་པའི་རྩེ་མོ།

bhavāgra

Refers to the realm of neither notion nor no notion, since it is the highest level in saṃsāra.

g.52 perfection

pha rol tu phyin pa

ཕ་རོལ་ཏུ་བྱིན་པ།

pāramitā

The trainings of the bodhisattvas, typically understood as the six trainings in generosity, discipline, patience, diligence, concentration, and knowledge.

g.53 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.54 realm of neither notion nor no notion

'du shes med 'du shes med min

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན།

naiṇvasaṅjñānāsanaṅjñā

The highest of the four formless realms, so termed because conceptions there are weak but not entirely absent.

g.55 realm of phenomena

chos kyi dbyings

ཚོས་ཀྱི་དབྱིངས།

dharmadhātu

The “sphere of dharmas,” a synonym for the nature of things.

g.56 Śakra

brgya byin

བསྐྱུ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśā*). Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.57 Searching for the Vessel of Trust

dad pa'i snod yongs su tshol

དད་པའི་སྣོད་ཡོངས་སུ་ཚོལ།

—

A bodhisattva in the Buddha’s retinue.

g.58 seven precious substances

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

Definition from the 84000 Glossary of Terms:

The set of seven precious materials or substances includes a range of precious metals and gems, but their exact list varies. The set often consists of gold, silver, beryl, crystal, red pearls, emeralds, and white coral, but may also contain lapis lazuli, ruby, sapphire, chrysoberyl, diamonds, etc. The term is frequently used in the sūtras to exemplify preciousness, wealth, and beauty, and can describe treasures, offering materials, or the features of architectural structures such as stūpas, palaces, thrones, etc. The set is also used to describe the beauty and prosperity of buddha realms and the realms of the gods.

In other contexts, the term *saptaratna* can also refer to the seven precious possessions of a cakravartin or to a set of seven precious moral qualities.

g.59 Stainless Trust

dad pa dri ma med pa

དད་པ་རྩི་མ་མེད་པ།

—

A bodhisattva in the Buddha's retinue.

g.60 suchness

de bzhin nyid

དེ་མཚན་ཉིད།

tathatā

The quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms.

g.61 Teaching Trust

dad pa ston pa

དད་པ་སྟོན་པ།

—

A bodhisattva in the Buddha's retinue.

g.62 Training in Trust

dad pa rnam par sbyong

དད་པ་རྣམ་པར་སྦྱོང་།

—

A bodhisattva in the Buddha's retinue.

g.63 tranquility

zhi gnas

ཞི་གནས།

śamatha

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

g.64 Undiminished Trust

dad pa ma nyams

དད་པ་མ་ཉམས།

—

A bodhisattva in the Buddha's retinue.

g.65 Unwavering Trust

dad pa mi sgul ba

དད་པ་མི་སྐྱུལ་བ།

—

A bodhisattva in the Buddha's retinue.

g.66 view that a person is real

'jig tshogs la lta ba

འཇིག་ཚོགས་ལ་ལྟ་བུ།

satkāyadr̥ṣṭi

The Tibetan is literally “the view of the destructible collection,” and the Sanskrit is “the view of the existing body.” Both refer to a view that identifies the existence of a self in relation to the five aggregates.

g.67 Vipāśyin

rnam par gzigs

རྣམ་པར་གཟིགས།

vipāśyin

A buddha of a previous eon.

g.68 Vulture Peak Mountain

bya rgod kyi phung po'i ri

བྱ་རྗོད་ཀྱི་ཕུང་པོའི་རི།

ḡḡhrakūṭaparvata

Definition from the 84000 Glossary of Terms:

The ḡḡhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

g.69 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the rule of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.70 Yāma Heaven

mtshe ma

མཚོ་མ།

yāma

The third of the six heavens of the desire realm. Also known as the Heaven Free from Strife (Tib. *'thab bral*).