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The Dharma Council

Dharmasaṅgīti

འཕགས་པ་ཚོས་ཡང་དག་པར་སྒྱུད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa chos yang dag par sdud pa zhes bya ba theg pa chen po'i mdo

The Noble Great Vehicle Sūtra “The Dharma Council”

Āryadharmasaṅgītināmamahāyānasūtra

· Toh 238 ·

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SUMMARY

- s.1 *The Dharma Council* is a Great Vehicle sūtra in which the path of a bodhisattva is taught initially by the Buddha, but principally by a host of bodhisattvas and śrāvakas. Among them, the bodhisattva Nirārambha takes center stage, delivering long discourses and engaging in dialogues and debates on the key points of Great Vehicle Buddhism. Following Nirārambha's example, a number of the Buddha's disciples express their own understanding of the path, and they win praise and confirmation from the Buddha for their eloquent expositions of the Dharma. As a Great Vehicle sūtra, *The Dharma Council* is grounded in the themes of emptiness, nonconceptuality, and skillful compassionate conduct; from these doctrinal touchstones spring a profound and wide-ranging presentation of the Dharma.

ac.

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i.

INTRODUCTION

i.1

The Dharma Council is a Great Vehicle sūtra in which the view, practices, and modes of conduct of a bodhisattva are taught, debated, and confirmed communally by the Buddhist saṅgha. Though the Buddha does teach in this sūtra, his primary role is to confirm and authorize the statements of his disciples as genuine expressions of the Dharma. The majority of the teachings are instead delivered by a host of bodhisattvas and śrāvakas present in his assembly. Among them, the bodhisattva Nirārambha takes center stage, delivering long discourses and engaging in dialogues and debates on the key points of Great Vehicle Buddhism. Following Nirārambha's example, numerous bodhisattvas and śrāvakas express their own understanding of the path, and they win praise and confirmation from the Buddha for their eloquent expositions of the Dharma. As a Great Vehicle sūtra, *The Dharma Council* is grounded in the themes of emptiness, nonconceptuality, and skillful compassionate conduct; from these doctrinal touchstones spring a wide-ranging articulation of the Dharma that is the fruit of the saṅgha's collective engagement with the teachings of the Buddha.

i.2

The Sanskrit title of this sūtra by which it is most widely known is the *Dharmasaṅgītisūtra*. This is the Sanskrit title given by the Tibetan translators, and it is the title by which the sūtra is cited in numerous Indian commentarial sources.¹ The term *dharmasaṅgīti* has nuanced shades of meaning that find expression in both the setting and content of the sūtra. In perhaps its most basic sense, the term *saṅgīti* describes a chorus or ensemble musical performance. In a specifically religious setting, it can refer to the communal recitation and rehearsal of doctrine, of *dharma*. In the Buddhist tradition, *dharmasaṅgīti* can thus refer to a gathering of the Buddhist saṅgha to collectively recite sections of the Tripitaka, the "Three Baskets" of the Buddhist canon: Sūtra, Vinaya, and Abhidharma. Such a gathering would

have been led by one or more groups of Dharma reciters (*dharmabhāṇaka*; *chos smra ba*) who were responsible for memorizing and faithfully transmitting specific sections of the canon.

i.3 More broadly, the term *dharmasaṅgīti* refers not only to a communal oral rehearsal of the Dharma, but also to a gathering or “council” in which the Dharma is collectively confirmed, refined, and codified. It is just such a gathering that is depicted here in *The Dharma Council*. The sūtra describes an event in which the saṅgha has gathered to listen to the teachings of the Buddha, to discuss and debate the Dharma among themselves, and then to present their understanding to the Buddha as a way of refining that understanding and ultimately receiving confirmation that it is genuine and correct. The notion of a “Dharma council” would eventually take on a new shade of meaning after the passing of the Buddha, when the responsibility to maintain the integrity of the Dharma, sustain its faithful transmission, root out unwanted accretions, and resolve disputes fell to the saṅgha. This latter kind of Dharma council is not precisely what is described in this sūtra, but it does further underscore the role of *saṅgītis* in constituting and preserving the Dharma as it has been transmitted since the earliest days of the Buddhist community.

i.4 While the term *dharmasaṅgīti* generally refers to a communal event, it is also frequently used to identify a specific “Dharma discourse” given by the Buddha or one of his disciples. Thus, the sūtra may have been titled the *Dharmasaṅgītisūtra* as a reflection of its narrative setting, but also because the sūtra is composed of numerous individual discourses delivered by a range of figures that includes the Buddha, bodhisattvas, śrāvakas, and even a god (*devaputra*). In this series of discrete discourses, a given member of the saṅgha presents or discusses their understanding of the Dharma and then asks the Buddha if their discourse is in accord with his. The Buddha consistently agrees that it is, thereby establishing that individual discourse as part of the collective Dharma. Thus, *The Dharma Council* (*Dharmasaṅgīti*) describes an event in which multiple Dharma discourses (*dharmasaṅgīti*) are articulated and authorized as the true Dharma.

i.5 This dual valence of *dharmasaṅgīti* is apparent in the way the Sanskrit term was handled by the Tibetan translators. The title of the sūtra, which is consistent across all versions of the Tibetan canon consulted, is *chos yang dag par sdud pa'i mdo*.² The root verb *sdud pa* means to “gather” or “collect,” thus bringing to the fore the communal, collective sense of the term. In the body of the translation, however, the Tibetan translators exclusively used *chos yang dag par brjod pa*.³ The root verb used here, *brjod pa*, means to “speak,” “express,” or, as translated below, “discourse” on the Dharma.

- i.6 There is yet another valence of the term *dharmasaṅgīti* operative in this text, one that can be inferred through the Tibetan title *chos yang dag par sdud pa*. The Tibetan term *yang dag par sdud pa* specifically conveys the sense of a Dharma “collection” or “compendium.” This is also the sense given by the Chinese title 法集經 (*fa ji jing*), where 集 (*ji*) means to “compile,” “collect,” or “assemble.” *The Dharma Council* is precisely that: a comprehensive and detailed presentation of Great Vehicle Buddhism that incorporates many of its most prominent doctrines, categories, guidelines, and terminologies. The dual valence of the Tibetan term to mean both “a Dharma gathering” and “a compendium of the Dharma” may have been appealing to its translators, and might have been particularly apt for the Tibetan community who first received and then transmitted the sūtra in a textual format.
- i.7 Despite being well known in India, China, and Tibet as the *Dharmasaṅgīti-sūtra*, this is not the title given in the sūtra’s colophon as preserved in the Tibetan translation. There, the text is identified as the “Nirārambha Chapter” (*rtsom pa med kyi le’u*) of a sūtra titled *chos thams cad yang dag par sdud pa stong phrag brgya pa*, *Discourse on All Dharmas, a Sūtra in One Hundred Thousand Lines*. This sūtra is counted as the twelfth chapter of that text, and it is named after its primary figure, Nirārambha. Thus, the text that is now known as the *Dharmasaṅgītisūtra* was considered by its compilers to be just one chapter of a much longer text, which, given the title, may have included the Dharma discourses of additional śrāvakas, bodhisattvas, and perhaps other classes of beings. We may never be able to determine the constitution of such a text or what its other chapters may have been—there are no other extant texts that are identified with this title or as chapters thereof, and all available evidence suggests that this sūtra was known by the title *Dharmasaṅgītisūtra* in India. It is nonetheless noteworthy that a sūtra that already contained a wealth of Dharma discourses delivered by a variety of Buddhist figures was itself at one time considered part of a much longer collection of discourses on the Dharma.

· Summary ·

- i.8 *The Dharma Council* presents an account of a gathering of the Buddhist saṅgha in which the Dharma is collectively taught, discussed, debated, and ultimately confirmed. The Buddha Śākyamuni is at the center of this gathering, gives the first brief teaching, and acts as the final arbiter of the Dharma discourses given, but he is not the primary teacher in the sūtra nor its most prominent figure. That distinction goes to the bodhisattva Nirārambha, whose long discourse on the Dharma and his dialogues with other members of the saṅgha comprise the bulk of the sūtra. Nirārambha is at times in dialogue with the Buddha and other bodhisattvas and śrāvakas—

primarily the bodhisattva Mativikrama and the great śrāvakas Śāriputra and Subhūti—but the majority of the sūtra consists of his long monologues on a wide range of Great Vehicle topics and themes. Following Nirārambha’s discourses, a host of śrāvakas and bodhisattvas rise from their seats to present their understanding of the Great Vehicle through a series of individual discourses. The Buddha confirms each discourse to be in perfect accord with his realization and teachings, thereby authorizing their statements as the genuine Dharma to be upheld and propagated. Thus, while *The Dharma Council* is a sūtra about the Dharma, it also provides insight into the Buddhist community’s perspective on the collective constitution of the Dharma through teaching, discussion, and debate.

i.9 The sūtra takes place in a palace of inestimable size and grandeur miraculously emanated by the Buddha, but beyond this detail we are not given a precise location for the proceedings. Śākyamuni is joined in this palace by a large assembly composed of śrāvakas (most of whom are arhats), bodhisattvas, and a contingent of gods and supernatural beings. The Buddha is the first to speak, delivering a relatively short discourse he names *Entering the Gate of the Progressive Approach to All Dharmas* (*chos thams cad kyi go rims kyi tshul gyi sgo la ’jug pa*) that consists primarily of short, aphoristic phrases that touch on many of the core concepts and categories of Great Vehicle Buddhism. It is a teaching that is exhaustive in content while being pithy in expression.

i.10 After the Buddha completes his teaching, the scene shifts to another location in the palace, away from the Buddha, where the bodhisattvas Nirārambha and Mativikrama have met to take up a Dharma discourse they call *Vast Intelligence* (*blo gros yangs pa*). It is this discourse that occupies most of the sūtra’s length—fifty-three of the text’s ninety-nine folios—and consists of a series of monologues by Nirārambha prompted by the questions of Mativikrama. The *Vast Intelligence* discourse can be roughly divided into two long sections. In the first, Nirārambha responds to Mativikrama’s questions on the view and comportment of a bodhisattva by describing the various “approaches” (*tshul la ’jug pa*) bodhisattvas should adopt. To each of Mativikrama’s questions Nirārambha responds with numerous sets of ten such approaches. Each set of ten is unpacked at length, thereby providing a fine-grained examination of the full range of Great Vehicle topics.

i.11 In the second section of *Vast Intelligence*, Mativikrama engages Nirārambha in a further dialogue on specific points of the Dharma. Here, Mativikrama asks about the six perfections, the nature of awakening, the four truths of the noble ones, and the ten applications of mindfulness, among other topics. Nirārambha’s discourse on the ten applications of mindfulness is particularly detailed and extensive and takes up most of this section of his teaching.

Throughout his discourse, no matter the specific topic, Nirārambha returns again and again to the themes of emptiness, love and compassion, and nonconceptuality, thus underscoring the nondualistic and altruistic orientation at the heart of bodhisattva practice. When the two bodhisattvas conclude their dialogue, they approach the Buddha to seek confirmation of their understanding of the Dharma. Śākyamuni readily approves, declaring their discourse to be in accord with the discourse of all buddhas and to have furthered the Buddha's work.

i.12 With the conclusion of the *Vast Intelligence* discourse, Mativikrama cedes the stage, but Nirārambha's central role continues. For the remainder of the sūtra Nirārambha stays near the Buddha, fielding questions from members of the assembly and posing questions of his own to Śākyamuni. The first to speak is the Buddha's great śrāvaka disciple Śāriputra, who rises from the assembly to ask Nirārambha about the meaning of his name, which can be interpreted to mean "disengaged," and presses him further on some of the points he made in his earlier discourse. Nirārambha's responses to Śāriputra's many questions again focus on emptiness, nonduality, and nonconceptuality as the determining principles behind not only his own, but all bodhisattvas' activities. Their conversation involves much back-and-forth, and some chiding from Nirārambha concerning Śāriputra's narrow and mistaken views, but in the end Śāriputra accepts Nirārambha's position as superior to his own and rejoices in Nirārambha's confident command of the Dharma.

i.13 Following this exchange, Nirārambha adopts the role of interlocutor and turns to the Buddha to ask questions of his own. Briefly then, and for the first moment since the opening folios of the text, the Buddha is the primary voice of the Dharma. Following this relatively short teaching, the remainder of the sūtra presents a communal articulation of the Dharma. Several bodhisattvas and śrāvakas, as well as one god, stand up in turn to present their own understanding of the Dharma to the Buddha, and in each case he confirms their understanding as a genuine Dharma discourse. Mativikrama is the first to speak, followed by Śāriputra, Maudgalyāyana, Pūrṇa Maitrāyaṇīputra, Kātyāyana, Kāśyapa, Subhūti, Aniruddha, Rāhula, Upāli, Ānanda, Maitreya, Priyadarśana, Sunetra, Sujāta, Sārthavāha, Prabhāketu, Vimukticandra, Sāgaramati, Avalokiteśvara, Dṛḍhamati, Excellent Discipline, Gaganagaṇja, and Mañjuśrī.

i.14 At the completion of this collective expression of the Dharma, Nirārambha offers the Buddha a precious pearl necklace, which, through the Buddha's miraculous power, becomes an ornate palace that floats in the air above his head and follows him wherever he goes. The Buddha smiles at this, and so initiates a short vignette on the Buddha's smile that is common to many

sūtras: rays of multicolored light shine forth from his mouth, illuminate infinite world systems and bring relief to the beings suffering there, and then return to dissolve into the crown of the Buddha's head. As in other sūtras, this miraculous display prompts Ānanda to ask why the Buddha is smiling so. It is because the Buddha, pleased by Nirāmbha's offering and his elucidation of the Dharma, is about to give him the prophecy of his awakening to complete buddhahood. Subhūti then turns to Nirāmbha to offer words of congratulations, but Nirāmbha detects in his statements the traces of the narrow conceptual view of a śrāvaka and critiques him. Following Nirāmbha's incisive interrogation, Subhūti concedes that the conventions of śrāvakas are the same as those of worldly beings, which in Nirāmbha's view are only appropriate to protect worldly beings, who are scared of the ultimate, and not for noble ones, who take joy in ultimate truth. Nirāmbha then summarizes the truth of emptiness, dependent arising, and nonarising and explains that the prophecy of buddhahood is for those for whom success does not exist, who feel no joy in hearing the prophecy, and who do not leave ordinary people behind.

i.15 The final discourse of the text belongs to the Buddha and involves a conversation not with a bodhisattva or śrāvaka, but with a god named Excellent Mind (*bzang sems*). Excellent Mind asks the Buddha about the scope of a bodhisattva's awakening, and what guidelines keep the bodhisattvas firmly on their path. The Buddha's instruction consists of a long series of pithy statements that, much like his introductory discourse, cover the entire range of Great Vehicle doctrines, practices, and modes of conduct. At the completion of the Buddha's teaching, Excellent Mind presents his own understanding as the bodhisattvas and śrāvakas before him had, and the Buddha confirms his understanding as a clear and effective articulation of the Dharma.

i.16 *The Dharma Council* concludes with a challenge from the Buddha: who present in the assembly has the courage to uphold and propagate this approach to the Dharma? A number of the bodhisattvas who previously spoke again rise to make a final statement of their commitment, and in each case the words of their promises are directly related to their name or a well-known quality. Thus, Nirāmbha ("Disengaged") says that he will do so while free of engagement; Avalokiteśvara ("The Lord Who Watches Over," associated with compassion) will do so through great compassion; Maitreya ("Loving") will do so through love; Priyadarśana ("Pleasing to Behold") will do by satisfying those beings who behold him; Sārvavāha ("Caravan Leader" or "Captain") will guide beings while putting their welfare above his own; and Mañjuśrī (associated with wisdom) will do so through correct orientation to the path. The Buddha once again approves of these statements

and confirms their efficacy. The sūtra then comes to a close as everyone in the assembly and throughout the world system rejoices and sings the Buddha's praises.

. Textual History .

i.17 Though it is difficult to determine precisely when and in what circles *The Dharma Council* first circulated, the sūtra appears to have gained some degree of renown in India by the eighth century CE, as we find it cited in a number of important works by luminaries of Great Vehicle Buddhism beginning in that period. It is cited most frequently by Śāntideva, the eighth-century Indian master who composed the *Bodhicaryāvatāra*. He cites *The Dharma Council* twenty-three times in the *Śikṣāsamuccaya*, itself a compendium of Great Vehicle Buddhist practice, as scriptural support for his own perspectives and guidance on a diverse array of practices. It is also cited in another famous Dharma compendium, the *Sūtrasamuccaya* attributed to Nāgārjuna,⁴ as well as by the eighth-century master Kamalaśīla, who refers to it in his survey of Great Vehicle practice, the *Bhāvanākrama*, as well as in the *Vajracchedikāṭīkā*, his commentary on the *Vajracchedikā* of the Prajñāpāramitā corpus. *The Dharma Council* is also cited by Prajñākaramati (ca. eighth–ninth century), Haribhadra (ca. ninth century), Atiśa Dīpaṅkaraśrījñāna (982–1055), and the tantric exegetes Ratnākaraśānti (ca. eleventh century) and Abhayākara Gupta (ca. eleventh–twelfth century), among others.⁵ *The Dharma Council* thus appears to have been highly regarded as a scriptural touchstone by a number of prominent Indian masters of the Great Vehicle and the Vajrayāna. This high regard was sustained in Tibet, where *The Dharma Council* was cited extensively, including by Tsongkhapa Losang Drakpa (*tsong kha pa blo bzang grags pa*, 1357–1419). The Sakya patriarch Phakpa Lodrö Gyaltsen (*'phags pa blo gros rgyal mtshan*, 1235–80) even cited the sūtra in his written advice to the Mongol warlord and emperor Qubilai Khan.⁶

i.18 Despite the richness of *The Dharma Council*'s legacy in the writings of subsequent Indian masters, no complete version of the sūtra is extant in Sanskrit. Some passages from the text are recoverable in Sanskrit witnesses of the texts listed above,⁷ but a complete version of the text is only available in Chinese and Tibetan translation. *The Dharma Council* was translated into Chinese by Bodhiruci (菩提流支) in 515 CE with the title 佛說法集經 (Taishō 761),⁸ making it centuries earlier than the Tibetan translation. The Tibetan translation was completed by Bandé Yeshé Dé in collaboration with the Indian masters Mañjuśrīgarbha, Vijayaśīla, and Śīlendrabodhi. This locates the translation of *The Dharma Council* in the late eighth or early ninth century, a fact further confirmed by the sūtra's inclusion in the Denkarma and Phangthangma catalogs of imperial-period translations.⁹ While this

translation appears to be common to all Kangyurs (as evinced by the use of the same colophon), the version found in the Stok Palace Kangyur uniquely preserves a number of semantically synonymous yet variant translations, suggesting that the Tibetan translation of *The Dharma Council* has been significantly redacted at some point in its textual history.

· About this Translation ·

- i.19 The English translation presented here is based on the Degé version of the Tibetan translation. The Stok Palace and Phukdrak versions were also consulted, as were the variant readings reported in the Comparative Edition (*dpe bsdur ma*) of the Degé Kangyur. Though no complete version of the sūtra is extant in Sanskrit, a number of passages attested in the sources listed above, particularly those in the *Śikṣāsamuccaya*,¹⁰ informed the translation of the relevant sections of the text. Passages where Sanskrit sources were consulted have been noted.

The Noble Great Vehicle Sūtra
The Dharma Council

1.

The Translation

[F.1.b] [B1]

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was staying in an incomparable mansion that was so vast as to be indistinct from the center of the expanse of phenomena that extends throughout the domain of space. It was a miraculous emanation of his own accumulation of merit and wisdom, and it was unlike any contrived phenomena in the three worlds. Completely beyond comparison, it was born from the Thus-Gone One's inconceivable karmic ripening. He resided there together with a great assembly of 1,250 monks, most of whom were arhats who had attained correct discernment, and all of whom were liberated from the two factors. Also present were exceedingly pure bodhisattva great beings who were constantly in samādhi, [F.2.a] who maintained the scope and referents of omniscient wisdom, who reached the culmination of the sublime expanse of phenomena that is without center or edge, who had perfected all of the aims and intentions of a bodhisattva, who had mastered the realization of all the bodhisattva powers, who had attained the ten culminations, who were adorned with infinite ornaments of good qualities, and who had mastered the realization of the samādhi, dhāraṇī, patience, and correct discernments of a bodhisattva. There were also hundreds of thousands of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, śakras, brahmās, and many hundreds of thousands of resplendent world guardians, along with many hundreds of thousands of attendants.

1.2 On that occasion, the Blessed One was teaching the great approach to the Dharma called *Entering the Gate of the Progressive Approach to All Dharmas*:

1.3 “By seeing the noble ones, one will attain faith. By attaining faith, one will aspire to virtuous qualities. By aspiring to virtuous qualities, one will attain stream entry. By attaining stream entry, one will fulfill one's purpose. By

fulfilling one's purpose, one will attain mastery. By attaining mastery, one will become generous. Through being generous, one will attain great prosperity. Through discipline, one will attain the higher realms. Through patience, one will become attractive in all ways. Through diligence, [F.2.b] one will swiftly gain the higher cognitions. Through meditative stability, one's mind will become pliable. Through insight, one will rise above all worlds. Through skillful means, one will adapt to any situation. Through aspiration, one will face no difficulties. Through strength, one will be invulnerable. Through wisdom, one will teach in all the worlds. Through renunciation, one will attain nobility. By going forth, one will quell all harmful thoughts. By living on alms, one will become irreproachable. By living in solitude, one will become fearless. And through inward composure, one will achieve meditative stability, the higher cognitions, and the brahmā states.

1.4 “By examining the Dharma just as it was heard and by teaching it accurately, one will attain correct discernment. Through expertise in mindfulness, one will attain dhāraṇī. Through expertise in confident eloquence, one will attain the wisdom of accurate prophesy.¹¹ Through skillful intelligence, one will attain the wisdom that discerns between phenomena and their meaning.¹² Through expertise in dedication, one will attain fearlessness. Through expertise in the aggregates, one will develop discerning insight. Through expertise in the elements, one will access the knowledge¹³ of subtle dependent arising. Through expertise in the sense bases, one will relinquish confusion regarding the internal and external. Through expertise in truth, one will not deceive any beings. Through expertise in attention, one will please all the buddhas. Through expertise in meditative calm, the mind will be pacified. And, through expertise in meditative insight, the mind will be tamed.

1.5 “Without pride, one will perfect the wisdom of omniscience. Without arrogance, one will be trustworthy. By not deceiving any beings, one will have a singular power.¹⁴ Being firm in one's commitments delights gods and humans. [F.3.a] By acting just as one speaks, one will perfect the qualities of a sublime being. Through introspection, one will easily comprehend things. By improving the mind, one will attain the Dharma kingdom. Protecting the body while disregarding it, one will attain the body of a buddha. By speaking gently and pleasantly with altruistic intent, one will attain a voice that resounds in the melodious tones of Brahmā.

1.6 “Through undivided faith in the Three Jewels, one will attain the strength of knowing what is appropriate and inappropriate.¹⁵ By always engaging in well-performed deeds, one will attain the strength of knowing the ripening of karma. By connecting beings with the path of wisdom and not despising

outsiders¹⁶ for their ignorance, one will attain the strength of knowing the supreme and ordinary sense faculties. By comprehending subtle dependent arising, one will attain the strength of knowing beings' varying dispositions. By causing all beings to engage with and take an interest in the Three Jewels, one will attain the strength of knowing beings' varying interests. By always being imperturbable in conduct and by teaching the Dharma in a way that accords with every being, one will attain the strength of knowing the destinations of all paths. By connecting beings with the path of meditative concentration, one will attain the strength of knowing the purification of the defilements affecting meditative concentration, samādhī, and meditative attainment, and of knowing how to overcome them. By showing the path to those beings who have lost their way, one will attain the strength of knowing the divine eye.¹⁷ By imparting mindfulness to all beings, one will attain the strength of knowledge of recollecting previous lives. By teaching the path of purification to all beings, one will attain the strength of knowing the exhaustion of contaminants.

1.7 “By connecting beings with extensive learning, one will attain fearlessness. [F.3.b] By connecting beings with the Great Vehicle, one will attain the unique qualities of a buddha. By cultivating emptiness, one will eliminate the chain of habitual patterns. By cultivating signlessness, one will attain unobscured wisdom regarding all phenomena. And by cultivating wishlessness, one will attain the wisdom that discerns all phenomena.”

1.8 This is what the Blessed One taught as the great Dharma discourse called *Entering the Gate of the Progressive Approach to All Dharmas*.

1.9 Present in that assembly inside the mansion were two bodhisattvas with their many servants. One was named Nirārambha and the other Mativikrama. They met and shared this thought: “There is a Dharma discourse of bodhisattvas called *Vast Intelligence*.” They then said aloud, “We should discuss it.”

1.10 The bodhisattva great being Mativikrama then inquired of the bodhisattva great being Nirārambha, “Child of good family, how should bodhisattva great beings understand the arising of the thus-gone, worthy, completely perfect buddhas? How should bodhisattva great beings understand the essence of the thus-gone ones? How should they understand the different conditions through which thus-gone ones arise? Child of good family, how should bodhisattvas understand the state of the thus-gone ones? Child of good family, how should bodhisattvas understand the great final nirvāṇa of the thus-gone, worthy, completely perfect buddhas? How should they understand the approach? How should they understand examples and comparisons?

- 1.11 “Child of good family, how should bodhisattvas understand the different aspects of a buddha?¹⁸ [F.4.a] How should bodhisattvas understand what the thus-gone, blessed, completely perfect buddhas teach conventionally? Child of good family, how should bodhisattvas understand emptiness? How should they understand opposition to emptiness? How should bodhisattvas understand those who follow the teachings on emptiness? How should bodhisattvas understand those who follow the Dharma? How should they understand the examples through which¹⁹ they promote the Dharma? How should they understand the ways bodhisattvas should not associate with others? How should they understand the great emanation of bodhisattvas? How should they understand the ripening power of the virtues? Child of good family, how should bodhisattvas understand the power of attaining the ripening of the undefiled virtues?”
- 1.12 When the bodhisattva great being Mativikrama finished speaking, the bodhisattva great being Nirārambha said to him, “Child of good family, you have asked about this exceedingly excellent Dharma discourse of bodhisattva great beings. This Dharma discourse called *Vast Intelligence* is an exceedingly excellent account. Child of good family, listen as I explain, through the blessing of the Buddha,²⁰ this Dharma discourse called *Vast Intelligence*.²¹
- 1.13 “Child of good family, bodhisattvas should understand the arising of thus-gone, worthy, completely perfect buddhas through ten approaches to the way of the Dharma. What are these ten? (1) The approach that disrupts all concepts of striving;²² (2) the approach of transforming the mind, thought, and the mind consciousness; (3) the approach in which birth and dissolution counter birth and dissolution; (4) [F.4.b] the approach that completely ripens what has been suppressed by the harmful effects of previous karmic formations; (5) the complete gathering of requisites for purifying the expanse of phenomena that is free of attachment; (6) the complete revelation of teachings by means of countless millions of aspirations; (7) the blessings of the Buddha who has been blessed by all the thus-gone ones; (8) all the ways ripened roots of virtue provide an impetus; (9) the exceedingly vast flow of great love and compassion; and (10) arising in different forms depending on the influence of time, place, and the intentions, virtuous yearnings, and dispositions of beings. Child of good family, bodhisattvas should understand the arising of the thus-gone, worthy, completely perfect buddhas through these ten approaches to the way of the Dharma.
- 1.14 “Child of good family, bodhisattvas should understand the essence of all the thus-gone, worthy, completely perfect buddhas through ten approaches to the way of the Dharma. What are these ten? (1) The essence of suchness, because they are naturally stainless; (2) the essence of the expanse of

phenomena, because they are indivisible; (3) the essence of the limit of reality, because they are omnipresent; (4) the essence of emptiness, signlessness, and wishlessness, because they are devoid of essence; (5) the essence that is like an illusion, a mirage, the moon's reflection in water, a magical creation, an echo, a city of gandharvas, and the circling of a firebrand, because they are instantiated through the power of external conditions; (6) the essence of birthlessness and nonarising, because they are immaterial; (7) the essence of the nature of all things, because they are naturally luminous; (8) never having arisen in the past, because they are an unbroken continuity; (9) not transferring into the future, because they are not physical; and (10) not existing in the present, because they are absent in the past and future. [F.5.a] Child of good family, bodhisattvas should thus understand the essence of the thus-gone, worthy, completely perfect buddhas through these ten approaches to the way of the Dharma.

1.15 “Child of good family, bodhisattvas should understand the different conditions through which the thus-gone, worthy, completely perfect buddhas arise through ten approaches to the way of the Dharma. What are these ten? (1) The seed of vigilance, because it yields the fruit of the Dharma; (2) developing insight and skillful means, because they are irreproachable; (3) the legs of the perfection of ethical discipline, because it leads to good outcomes;²³ (4) the faculty of the life-force, the mind of awakening, because it is the elixir of immortality; (5) the hands of meditative calm and meditative insight, because they do good work; (6) the eye that penetrates the ripening of karma, because it is the magnificent mirror-like wisdom; (7) the navel of accomplishing all the perfections, because they are well oriented; (8) the spine of the means of attracting disciples, because perseverance is at their core; (9) the head, the highest limb, meditating on emptiness, because it is nonconceptual; and (10) enthusiasm without being disheartened or frightened, because it does not permit the rejection of any activity on behalf of any being. Child of good family, bodhisattvas should thus understand the different conditions through which the thus-gone, worthy, completely perfect buddhas arise through these ten approaches to the way of the Dharma.

1.16 “Child of good family, bodhisattvas should understand the state of the thus-gone, worthy, completely perfect buddhas through ten approaches to the way of the Dharma. What are these ten? (1) They are free from all ill will and hatred because they lack egotism and grasping; (2) they continually provide sustenance for every being because they are like medicine; (3) they defend the truth because their prior commitments have not weakened; [F.5.b] (4) they watch over beings because they have purified great compassion; (5) they think only of benefiting beings because that is all they strive for; (6)

they are not concerned with their own happiness because they are hurt by the suffering of others; (7) they are free from concepts about nirvāṇa because saṃsāra and nirvāṇa are of the same taste; (8) they are characteristically indefatigable because they dispense with their activities effortlessly; (9) they are free of all striving because they do not have a body of flesh; and (10) they are characteristically free of obstacles because they constantly demonstrate passing into nirvāṇa. Child of good family, bodhisattvas should know the state of the thus-gone, worthy, completely perfect buddhas through these ten approaches to the way of the Dharma.

- 1.17 “Child of good family, bodhisattvas should understand the great final nirvāṇa of the thus-gone, worthy, completely perfect buddhas through ten approaches to the way of the Dharma. What are these ten? (1) Succeeding in abandoning all emotional and cognitive obscurations; (2) understanding the selflessness of persons and phenomena; (3) discovering the transformation of birth and phenomena; (4) attaining the wisdom of uninterrupted and effortless awakened activity done on behalf of all beings; (5) attaining the undifferentiated dharmakāya of all the thus-gone ones; (6) not thinking that saṃsāra and nirvāṇa are two different things; (7) purifying the root of all phenomena; (8) becoming familiar with the fact that all phenomena neither arise nor cease; (9) attaining the wisdom that knows that suchness, the expanse of phenomena, and the limit of reality are the same; and (10) attaining the wisdom that recognizes the equality of the nature of all phenomena and the nature of nirvāṇa. Child of good family, bodhisattvas should understand the great final nirvāṇa of the thus-gone, worthy, completely perfect buddhas through these ten approaches to the way of the Dharma. [F.6.a]

- 1.18 “Child of good family, bodhisattvas should understand the great final nirvāṇa of the thus-gone, blessed, completely perfect buddhas through an additional ten approaches to the way of the Dharma. What are these ten? (1) The root of all afflictive emotions is aspiration because the afflictive emotions arise from aspiration. The Thus-Gone One lacks aspiration. Because he is free of aspiration, it is said that the Thus-Gone One has passed into final nirvāṇa. (2) Because of his lack of aspiration, the Thus-Gone One does not grasp at any phenomena. Because he does not grasp, he does not accept or reject them. Because he is free of grasping, it is said that the Thus-Gone One has passed into final nirvāṇa. (3) The dharmakāya disrupts acceptance and rejection; it neither arises nor ceases. Because he is free of arising and ceasing, it is said that the Thus-Gone One has passed into final nirvāṇa. (4) That which is unarisen and unceasing is utterly ineffable. Because of being ineffable, it is said that the Thus-Gone One has passed into final nirvāṇa. (5) There is neither a self nor beings; phenomena simply transform through

arising and ceasing. Therefore, it is said that the Thus-Gone One has passed into final nirvāṇa. (6) All the afflictive emotions and secondary afflictive emotions are adventitious. Because the expanse of phenomena neither comes nor goes, it is neither adventitious nor persistent. Because the expanse of phenomena is unvarying, it is said that the Thus-Gone One has passed into final nirvāṇa. (7) Suchness is true, while phenomena distinct from suchness are false. Such is the essence of truth. Being the essence of suchness, it is said that the Thus-Gone One has passed into final nirvāṇa. (8) The limit of reality is unelaborate; other phenomena are essentially elaborate. [F.6.b] Because the limit of reality is unvarying, it is said that the Thus-Gone One has passed into final nirvāṇa. (9) Nonarising is truth; other phenomena, like arising and so forth, are not true,²⁴ mistaken, and deceptive. The Thus-Gone One is neither false nor deceptive. Being the essence of truth, it is said that the Thus-Gone One has passed into final nirvāṇa. (10) That which is contrived is unreal,²⁵ and that which is real is uncontrived. The dharmakāya of the Thus-Gone One is real. Final nirvāṇa is said to be uncontrived. Child of good family, bodhisattvas should understand the great final nirvāṇa of the thus-gone, worthy, completely perfect buddhas through these ten approaches to the way of the Dharma.

- 1.19 “Child of good family, bodhisattvas should understand the great final nirvāṇa of the thus-gone, worthy, completely perfect buddhas through an additional ten approaches to the way of the Dharma. What are these ten? (1) Giving and the result of giving are devoid of ‘I’ and ‘mine.’ Being unmistaken about the transformation of concepts through understanding giving and the result of giving, it is said that the Thus-Gone One has passed into final nirvāṇa. (2) Discipline and the result of discipline are devoid of ‘I’ and ‘mine.’ Being unmistaken about the transformation of concepts through understanding discipline and the result of discipline, it is said that the Thus-Gone One has passed into final nirvāṇa. (3) Patience and the result of patience are devoid of ‘I’ and ‘mine.’ Being unmistaken about the transformation of concepts through understanding patience and the result of patience, it is said that the Thus-Gone One has passed into final nirvāṇa. [F.7.a] (4) Diligence and the result of diligence are devoid of ‘I’ and ‘mine.’ Being unmistaken about the transformation of concepts through understanding diligence and the result of diligence, it is said that the Thus-Gone One has passed into final nirvāṇa. (5) Meditative stability and the result of meditative stability are devoid of ‘I’ and ‘mine.’ Being unmistaken about the transformation of concepts through understanding meditative stability and the result of meditative stability, it is said that the Thus-Gone One has passed into final nirvāṇa. (6) Insight and the result of insight are devoid of ‘I’ and ‘mine.’ Being unmistaken about the transformation of

concepts through understanding insight and the result of insight, it is said that the Thus-Gone One has passed into final nirvāṇa. (7) All phenomena, including all things sentient and insentient, are devoid of a self. Being free of erroneous perceptions regarding beings and phenomena, it is said that the Thus-Gone One has passed into final nirvāṇa. (8) Affection toward the self is a kind of striving, and persistence in that striving is affliction. Being free of affection toward the self and being free of that striving is the opposite, nonaffliction. Lacking affliction, it is said that the Thus-Gone One has passed into final nirvāṇa. (9) That which is compounded is measurable; that which is un-compounded is immeasurable. As an immeasurable phenomenon that is free of compounded and un-compounded phenomena and that has attained the intrinsic quality of being un-compounded, it is said that the Thus-Gone One has passed into final nirvāṇa. (10) The Thus-Gone One does not see any phenomenon that is beyond emptiness, nor does he see any beings. Emptiness is a phenomenon (*dharmā*); as the dharmakāya, it is said that the Thus-Gone One has passed into final nirvāṇa.²⁶ [F.7.b] Child of good family, bodhisattvas should understand the final nirvāṇa of the thus-gone, worthy, completely perfect buddhas through these ten approaches to the way of the Dharma.

1.20 “Child of good family, bodhisattvas should understand the approach of the thus-gone, worthy, completely perfect buddhas through ten approaches to the way of the Dharma. What are these ten? (1) Remaining in the state of phenomena because phenomena are utterly pure; (2) remaining in a state of great courage by following through on what one has promised; (3) regarding the purpose of self and other to be of one taste because of the equivalence of their purpose; (4) being nonconceptual like a crystal insofar as the expanse of nonconceptuality is utterly pure;²⁷ (5) attaining happiness because it dispels harm; (6) attaining fearlessness because it defeats the enemy of the afflictive emotions; (7) attaining fearlessness because of not being in doubt about any phenomena; (8) defeating opponents due to maintaining impartiality toward all beings; (9) being skilled in emitting many hundreds of thousands of emanations because of their utterly pure power; and (10) being skilled at clearly displaying all forms because of being utterly pure like the sky. Child of good family, bodhisattvas should understand the approach of the thus-gone, worthy, completely perfect buddhas through these approaches to the way of the Dharma.

1.21 “Child of good family, bodhisattvas should know the approach of the thus-gone, worthy, completely perfect buddhas through an additional ten approaches to the way of the Dharma. What are these ten? (1) The Thus-Gone One does not think, ‘Saṃsāra has many faults, while those beset with faults do not recognize that nirvāṇa has good qualities.’ Rather, finding

saṃsāra and nirvāṇa to be the same, the Thus-Gone One neither cycles in saṃsāra nor passes into nirvāṇa, and is not averse to benefiting beings. [F.8.a] (2) The Thus-Gone One does not at all think, 'The minds of these beings are afflicted by error, the afflictive emotions, and the secondary afflictive emotions. I should liberate them.' Rather, the Thus-Gone One effortlessly and nonconceptually acts in alignment with the sense bases, faculties, and inclinations of beings who are impelled by their previous conceptual imputations. (3) The Thus-Gone One does not at all think, 'I teach the sūtras, verse narrations, prophecies, verses, meaningful statements, framing episodes, narratives, legends, accounts of former lives, extensive discourses, accounts of miracles, and expositions.'²⁸ Rather, he effortlessly and nonconceptually teaches those beings the Dharma of the thus-gone ones. (4) The Thus-Gone One does not at all think, 'I am entering this village, city, town, or market for alms.' Nor does he think, 'I am approaching a kṣatriya, brahmin, vaiśya, or śūdra; a king, prince, or royal minister; or some other person for alms.' Rather, the Thus-Gone One engages with them through his activities of body, speech, and mind informed by his wisdom. (5) The Thus-Gone One does not have hunger or thirst, he does not defecate or urinate, nor does he have a weak body. He goes for alms but does not ask for or request food. In all situations he effortlessly and nonconceptually acts to ripen beings without giving up. [F.8.b] (6) The Thus-Gone One does not think, 'This being is inferior, this one is average, and this one is superior. I'll speak in an inferior way to this one, in an average way to this one, and in a superior way to this one.' Rather, he imparts the teachings of the thus-gone ones nonconceptually, without addition or omission, in accord with the recipient. (7) The Thus-Gone One does not think, 'This being does not honor me, does not worship me, but disgraces me. I should not speak with that one at all. That one honors me, worships me, venerates me, and sings my praise. I should speak with that one.' Rather, the Thus-Gone One is impartial, even toward rivals. (8) The Thus-Gone One is not arrogant, careless, attached, angry, covetous, possessive, clinging, servile, or subject to the secondary afflictive emotions. Rather, he speaks in praise of isolation from activity, isolation from desire, and of those who delight in isolation. (9) Because the Thus-Gone One has mirror-like wisdom, he has no lack of knowledge about, ignorance of, or misunderstanding of any kind concerning objects of knowledge. Seeing what is to be done and not done, he engages with beings as appropriate. (10) The Thus-Gone One is not pleased with beings with extensive wealth, nor displeased with beings who are poor. Rather, he extends great uninhibited love to those who have embarked on the correct path, and great uninhibited compassion to those who have embarked on a

mistaken path. Child of good family, bodhisattvas should understand the approach of the thus-gone, worthy, completely perfect buddhas through these ten approaches to the way of the Dharma. [F.9.a]

- 1.22 “Child of good family, bodhisattvas should understand the examples and comparisons of the thus-gone, worthy, completely perfect buddhas through ten approaches to the way of the Dharma. What are these ten? (1) Take the example of the sun. It rises equally for and shines equally on all inferior, average, and superior beings, and on all of those with and without faith. Similarly, the thus-gone, worthy, completely perfect Buddha also equally rises for and shines the light of wisdom on inferior, average, and superior beings, and on those with and without faith. (2) Take the example of space. Its essential quality is that it does not obstruct any being in any way. Otherwise, it would always appear to have fleeting obscurations like smoke, clouds, dust, and fog. Similarly, the Thus-Gone One, like space, is essentially unobscured for all beings. Otherwise, because of being obscured by grasping at ‘I’ and ‘mine,’ which are comparable to fleeting smoke, clouds, dust, and fog, the Thus-Gone one would not be visible or accessible to beings. (3) Take the example of fire. Although fire can be found in all wood, without all the right conditions and effort it will not ignite, thus not fulfilling its own potential. Similarly, the Thus-Gone One is present in all objects of knowledge, but without all the right conditions, like faith and so forth, and without effort, he will not appear and will not perform awakened activities. (4) Take the example of pouring different colors into a single vessel, and then soaking different strips of cloth in those many colors. The colors will take based on the potency of the container,²⁹ but the colors have no conscious influence. Similarly, beings see the Thus-Gone One and take on his good qualities based on the immersion of the threads of their belief in the many diverse collections of the roots of virtue accumulated by the Thus-Gone One. [F.9.b] (5) Take the example of a river filled with water. It flows downward when praised, and still flows downward when spoken to with enmity and curses. Similarly, whether one is praising or speaking badly of the Thus-Gone One, he proceeds with wisdom, not with pride. (6) Take the example of sugarcane. It is cut into many pieces but does not lose its sweet taste. Similarly, it does not matter if the Thus-Gone One is worshiped or not, when one attends to him the sweet taste of liberation is not lost. (7) Take the example of the earth. It persists without thinking or changing. Those who want profit from it plow it, cultivate it, and sow seeds so that their harvest will be abundant. Those who do not plow it, cultivate it, or sow seeds will not have an abundant harvest. Similarly, the Thus-Gone One, like the earth, persists without thinking or changing. Those who wish for good qualities and arouse faith, sincerity, and respect toward the Thus-Gone One will have

an abundant harvest of good qualities. Those who do not arouse faith, sincerity, and respect toward the Thus-Gone One will not have an abundant harvest of good qualities. (8) Take, for example, the fact that some people disparage sandalwood and camphor and say that it is bad, while still smearing their bodies with them. Sandalwood and camphor make them fragrant and not smell bad. Similarly, people say nasty things about the thus-gone, worthy, completely perfect Buddha, but after disparaging him, they serve and rely on him. The Thus-Gone One instills in those who revere him the fragrance of awakened qualities. (9) Take, for example, how a bridge, [F.10.a] causeway, or royal road³⁰ does not obstruct inferior, average, or superior people, but rather permits easy travel equally. Similarly, the Thus-Gone One shows no bias for inferior, average, or superior beings, is not obscured, and engages them equally by moving with ease among them. (10) Take, for example, the king of medicines called *beautiful to behold*, found on the snowy king of mountains. As soon as it is seen, all the illnesses that beset all beings will disappear. Similarly, as soon as the Thus-Gone One is seen, all of the illnesses that beset all beings will be cured. Child of good family, bodhisattvas should understand the examples and comparisons of the thus-gone, worthy, completely perfect buddhas through these ten approaches to the way of the Dharma.

- 1.23 “Child of good family, bodhisattvas should understand the buddha³¹ through ten approaches to the way of the Dharma. What are these ten? (1) The buddha as a supporting cause, (2) the buddha as a resultant buddha, (3) the buddha of samādhi, (4) the buddha of aspirations, (5) the buddha of the mind, (6) the essential buddha, (7) the enjoyment buddha, (8) the emanation buddha,³² (9) the conceptually designated buddha, (10) and the buddha in one’s presence.
- 1.24 “What is *the buddha as a supporting cause*? This refers to the buddha as the supporting cause of the perfections and that which causes the accomplishment of the quality of perfection. That which is accomplished through those two is the accomplished buddha, thus it is called ‘the buddha as a supporting cause.’
- 1.25 “What is *the resultant buddha*? It is the result of the perfections, which are the supporting cause. It is the arising of the resultant body of the buddha from that result. It is the product of the blessings of beings and the blessings of the Dharma. [F.10.b] This is what is meant by ‘the resultant buddha.’
- 1.26 “What is *the buddha of samādhi*? This refers to the samādhi settled into—to the samādhi that, once settled into, produces one hundred thousand buddhas naturally and effortlessly. Because this buddha arises from samādhi through the blessings of that samādhi, this is called the buddha of samādhi. This is what is meant by ‘the buddha of samādhi.’

- 1.27 “What is *the buddha of aspirations*? After a bodhisattva makes the aspiration, ‘May beings be tamed through whatever forms, colors, and actions will tame them,’ the beings who can be tamed by a buddha are tamed by the physical form of a buddha. Because of arising from that aspiration, it is called the buddha of aspiration. This is what is meant by ‘the buddha of aspiration.’
- 1.28 “What is *the buddha of mind*? It is the power over the mind that, once attained by a bodhisattva, allows them to bring into being whatever they imagine. When they see beings who have been tamed by a buddha, they form the resolve, ‘May I take the form of a buddha.’ Because this arises from the mind, it is the buddha of mind. Those who were tamed also purify their own minds and come to see and know the buddha. This is what is meant by ‘the buddha of mind.’
- 1.29 “What is *the essential buddha*? The essential buddha is the inconceivable transformation of negative states appearing as a buddha body with a variety of stainless forms as an expression of different aspects of the expanse of phenomena. It has various forms, appearances, and shapes, and is endowed with the thirty-two marks of a great person. This is what is meant by ‘the essential buddha.’
- 1.30 “What is *the enjoyment buddha*? [F.11.a] This refers to being equivalent to bodhisattvas in terms of enjoyments and behavior, as well as being equivalent in features, diet, speech, rites, and conduct. This is what is meant by ‘the enjoyment buddha.’
- 1.31 “What is *the emanation buddha*? Buddhas and bodhisattvas who have attained the samādhi of displaying all forms settle into that samādhi, attain power, and, impelled by great compassion, emanate the form of a buddha and tame beings. This is what is meant by ‘the emanation buddha.’
- 1.32 “What is *the conceptually designated buddha*? Some regard a teacher or preceptor³³ to be like a buddha and serve them as if they were a buddha. By seeing teachers and preceptors as buddhas and serving them as if they were buddhas, they accept and perfect the qualities of a buddha. This accomplishment is called ‘the conceptually designated buddha.’
- 1.33 “What is *the buddha in one’s presence*? Some people fashion images of a buddha or have others fashion one for them. They venerate it through all the practices of worship and service, treat it with respect, paint it, invest it with the qualities of the buddhas, and thereby make it perfect. This achievement is called ‘the buddha in one’s presence.’
- 1.34 “Child of good family, bodhisattvas should understand the Buddha through these ten approaches to the way of the Dharma.
- 1.35 “Child of good family, bodhisattvas should understand ten types of conventional teachings given by the thus-gone, worthy, completely perfect buddhas. What are the ten? (1) The teaching on the aggregates, (2) the

teaching on the elements, (3) the teaching on the sense bases, (4) the teaching on beings, (5) the teaching on action, (6) the teaching on birth, (7) the teaching on old age, (8) the teaching on death, (9) the teaching on transmigration upon death, [F.11.b] and (10) the teaching on the peace of nirvāṇa.

- 1.36 “How is *the teaching on the aggregates* a conventional teaching? The aggregate of form does not ultimately exist. If the aggregate of form were to exist ultimately, existence would cease upon its abandonment. Something that is freed through being abandoned would then either exist as something that remained or exist as something that changed. This is not the case, therefore the teaching on the aggregate of form is a conventional teaching. In the same way, teachings on the aggregates of feeling, perception, formations, and consciousness are conventional teachings. The aggregate of consciousness does not ultimately exist. If the aggregate of consciousness were to exist ultimately, existence would cease upon its abandonment. Something that is freed through being abandoned would then either exist as something that remained or exist as something that changed. This is not the case, therefore the teaching on the aggregate of consciousness is a conventional teaching.

“*The teaching on the elements and the teaching on the sense bases* are conventional teachings in the same way.

- 1.37 “How is *the teaching on beings* a conventional teaching? Beings do not ultimately exist. Beings do not exist because they are nothing more than conventional phenomena.³⁴ If beings were to exist, then when their aggregates ceased, beings would be devoid of aggregates, like space. But like the aggregates, beings are compounded phenomena, so this is not the case. Therefore the teaching on beings is a conventional teaching.

- 1.38 “How is *the teaching on action* a conventional teaching? The performance of actions is neither existent nor nonexistent. If the performance of actions were to exist, the performance of actions would not be created, like space. But, if it were compounded like the aggregates, it would not be created, just like space. That which is uncreated could not be created, entailing that no actions could ever be performed. If actions do not exist, how could actions ever come about? [F.12.a] For these reasons, the teaching on actions is a conventional teaching.

- 1.39 “How is *the teaching on birth* a conventional teaching? Birth does not ultimately exist. If birth were to exist ultimately, it would be perpetual, and birth would not entail birth. That which is born through birth, and also that which is tormented by birth, would not exist. Therefore, the teaching on birth is a conventional teaching.

- 1.40 “How is *the teaching on old age* a conventional teaching? Old age does not ultimately exist. If old age were to exist ultimately, no one would become old. Those who are aged could not have been young, old, or very old. There would be no aging for a child, and thus a child would never age. If there were no old age, how would one become old? In such circumstances one who is not old would never age. If an old person aged, then why would a young person not age? Therefore, the teaching on aging is a conventional teaching.
- 1.41 “How is *the teaching on death* a conventional teaching? Death does not ultimately exist. If death were to exist ultimately, it would be something acquired. It would then be logical that if a single living being acquired it, then all other living beings would not die; however, there is no one who does not die. Since it is taught that death does not come from anywhere or go anywhere, the teaching on death is a conventional teaching.
- 1.42 “How is *the teaching on transmigration upon death* a conventional teaching? Transmigration upon death does not ultimately exist. If transmigration upon death were to exist ultimately, the very same being who died would be the being who is born, entailing that the one who died would have two bodies upon birth: the body that transmigrated and the body in which they transmigrate. If transmigration were to exist, the five aggregates would also exist. Why? Because the consciousness that was freed from the aggregates would not have a point of access. [F.12.b] It is consciousness that approaches and enters form, and consciousness that approaches sensation, approaches perception, and approaches formations. It is consciousness that depends on them, observes them, and enters them. An unsupported consciousness would not enter for even a moment. Because transmigration upon death occurs in the same way as any persisting phenomenon arises—like a seed and a sprout—it is a conventional teaching.
- 1.43 “How is *the teaching on the peace of nirvāṇa* a conventional teaching? Nirvāṇa does not ultimately exist. The pacification of saṃsāra is called nirvāṇa. Saṃsāra is not itself nirvāṇa, nor is nirvāṇa distinct from saṃsāra. Saṃsāra, like a dream or an illusion, neither exists nor does not exist, nor does it arise because of being both existent and nonexistent. Just as saṃsāra does not exist or not exist and does not arise through being both existent and nonexistent, it does not cease because of not existing, not *not* existing, or being both existent and nonexistent. Alternatively, the cessation of perception and sensation is called nirvāṇa. Perception is just like a mirage; sensation is like a water bubble. Just as a mirages and water bubbles arise and cease, so it is with saṃsāra and nirvāṇa. Therefore, the teaching on the peace of nirvāṇa is a conventional teaching.

- 1.44 “Bodhisattvas should understand these ten as the conventional teachings of the thus-gone, worthy, completely perfect buddhas.
- 1.45 “Child of good family, bodhisattvas should understand emptiness through ten approaches to the way of the Dharma. What are these ten? (1) The absence of self, (2) the absence of beings, (3) the absence of life, (4) the absence of a person, (5) the absence of a governing power, (6) the absence of birth, (7) the absence of cessation, [F.13.a] (8) the absence of conditioning, (9) the absence of doing, and (10) the absence of ownership.
- 1.46 “How should emptiness be understood through the absence of self? Emptiness is neither something substantial nor insubstantial. If emptiness were substantial, it would be compounded and impermanent. If emptiness were insubstantial, the empty would not be empty. Therefore, emptiness is neither something substantial nor insubstantial. Thus, emptiness should be understood through the absence of self.
- 1.47 “How should emptiness be understood through the absence of beings? Beings are neither empty nor not empty. If beings were empty, then even killing would not be an evil act. Yet if they were not empty, they would be permanent. This is why the Blessed One said, ‘Beings are neither permanent nor impermanent, neither compounded nor uncompounded.’ This is how emptiness should be understood through the absence of beings.
- 1.48 “How should emptiness be understood through the absence of life? Emptiness neither lives nor dies. For example, the eye is empty of ‘I’ and ‘mine’. That which is empty of ‘I’ and ‘mine’ neither lives nor dies. The ear, nose, tongue, body, and mind are similarly empty of ‘I’ and ‘mine,’ and that which is empty of ‘I’ and ‘mine’ neither lives nor dies. This is how emptiness should be understood through the absence of life.
- 1.49 “How should emptiness be understood through the absence of a person? Emptiness is not considered a person. Emptiness is not considered a phenomenon. The aggregates, elements, and sense bases are empty. They are conceptually fixated on, and then conceptually designated as ‘a person.’ It should not be claimed that anything designated through conceptual fixation exists or does not exist. This is how emptiness should be understood through the absence of a person. [F.13.b]
- 1.50 “How should emptiness be understood through the absence of a governing power? Because there is nothing that is beyond emptiness, there is nothing to be a governing power of emptiness. This is how emptiness should be understood through the absence of a governing power.
- 1.51 “How should emptiness be understood through the absence of birth? Emptiness is not born. If emptiness were born it would not be emptiness. The empty would therefore not be empty. If something that has been born

- were not empty, and emptiness does not birth itself, then the unborn would not be nonempty. This is how emptiness should be understood through the absence of birth.
- 1.52 “How should emptiness be understood through the absence of cessation? Whatever is born ceases, and emptiness is not born. How could something that is not born cease? This is how emptiness should be understood through the absence of cessation.
- 1.53 “How should emptiness be understood through the absence of conditioning? Emptiness is not acted on, nor does it act. The aggregates, elements, and sense bases are empty. When they are fixated on, they are conceptually designated as emptiness. This is how emptiness should be understood through the absence of conditioning.
- 1.54 “How should emptiness be understood through the absence of doing? Emptiness cannot be effected by saying, ‘You should do it this way.’ This is how emptiness should be understood through the absence of doing.
- 1.55 “How should emptiness be understood through the absence of ownership? Emptiness is not an object and does not have an object;³⁵ it is devoid of mind, thought, and the mind consciousness. This is how emptiness should be understood through the absence of ownership.
- 1.56 “Child of good family, bodhisattvas should understand emptiness through these ten approaches to the way of the Dharma.
- 1.57 “Child of good family, bodhisattvas should understand the factors that oppose emptiness through ten approaches to the way of the Dharma. What are these ten? The opposing factors of (1) ignorance, [F.14.a] (2) craving, (3) karma, (4) consciousness, (5) grasping, (6) view, (7) doubt, (8) a sense of superiority, (9) pride, and (10) agitation. These are the ten factors that oppose emptiness.
- 1.58 “There are two categories and four types of ignorance. What are the two categories? The obscuration of the afflictive emotions and cognitive obscurations. What are the four types? Ignorance that arises out of attachment to the desire realm, ignorance that arises out of attachment to the form realm, ignorance that arises out of attachment to the formless realm, and ignorance that arises out of attachment to the insubstantial.
- 1.59 “Craving has two bases and four types. What are the two bases? A basis in existence and a basis in enjoyment. What are the four aspects? Craving for the desire realm, craving for the form realm, craving for formless realms, and craving for the insubstantial.
- 1.60 “Karma has one manifestation, three types, and three results. What is the one manifestation? It is mental karma. What are the three types? Karma that arises from body, from speech, and from mind. What then are the three

results? Nonvirtuous results from nonvirtuous deeds, virtuous results from virtuous deeds, and a mixture of nonvirtuous and virtuous results from a mixture of nonvirtuous and virtuous deeds.

1.61 “Consciousness has six aspects: the consciousnesses of the eye, ear, nose, tongue, body, and mind. These six aspects are consciousness; they conceptually fixate on the mistaken, [F.14.b] conceptually fixate on the unmistaken, and are without conceptual fixation. Conceptual fixation on the mistaken refers to foolish ordinary people; it refers to the mistaken, distracted minds that arise from the desire, form, and formless realms as their cause. Conceptual fixation on the unmistaken is the cause of the nirvāṇa of śrāvakas and pratyekabuddhas. Liberation from both of these two is the bodhisattvas’ lack of conceptual fixation. It is the cause of the Dharma of the Buddha.

1.62 “Grasping, the cause of existence, is of four types: the grasping of desire, the grasping of view, the grasping of discipline and ascetic practice, and the grasping that promotes a self.

1.63 “There are two types of view: having mistaken knowledge and being involved in conceptual fixation. Having mistaken knowledge refers to a mistaken view. Being involved in conceptual fixation includes everything up to apprehending and delighting in nirvāṇa. Involvement in conceptual fixation is condemned by the buddhas.

1.64 “There are two types of doubt: doubt that impedes the vehicle and doubt that impedes certainty. Doubt that impedes the vehicle are doubts that consume one about how quickly one will become fully awakened. Thinking, ‘What is the point in staying for so long? In the śrāvaka and pratyekabuddha vehicles suffering is quickly transcended’ one abandons the Great Vehicle. This is the kind of doubt that impedes the vehicle. What doubt impedes certainty? Doubt due to which one does not gain certainty. Not understanding the state of certainty is the kind of doubt that impedes certainty. These are the two types of doubt.

1.65 “A sense of superiority refers to aspiring for the results of commendable acts of generosity and so forth. One makes mistaken aspirations like, ‘Through these acts of generosity, discipline, and so forth may I become this or that god,’ and so on. This is what is meant by a sense of superiority. [F.15.a]

1.66 “Pride refers to pride born of arrogance. One thinks, ‘This is bad,’ ‘I am noble,’ ‘I am equal to them,’ and so forth. This type of arrogance is called pride.

1.67 “There are two kinds of agitation: agitation that produces the afflictive emotions, and agitation that produces intense arrogance. Agitation that produces the afflictive emotions refers to determining form to be pure, but

then behaving incongruently in body, speech, and mind. Such behavior is condemned by the noble ones. The agitation that produces intense arrogance is to be intensely arrogant about the path of emancipation itself, to be hasty, and to be self-conceited. This is called agitation.

1.68 “Bodhisattvas should understand the factors that oppose emptiness through these ten approaches to the way of the Dharma. [B2]

1.69 “Child of good family, bodhisattvas should understand those who follow the teachings on emptiness through ten approaches to the way of the Dharma. What are these ten? (1) Not being swayed and not moving; (2) being neither attached nor free from attachment; (3) neither accepting nor rejecting; (4) neither fighting nor arguing; (5) neither diminishing nor increasing; (6) tolerating the natural cessation of all formations; (7) not being afraid when hearing, ‘Nothing is ever produced by ordinary people nor is brought to an end by the buddhas’; (8) not being consumed with doubt when hearing, ‘The nature of saṃsāra and the nature of nirvāṇa are the same’; and (9) acting upon hearing, ‘The body of the Thus-Gone One is permanent and (10) its qualities are inexhaustible.’

1.70 “How should those who follow the teachings on emptiness be understood in terms of not being swayed? Followers of the teachings on emptiness are not swayed by worldly phenomena because they are without basis. They are neither excited by gain nor depressed when not getting what they want. [F.15.b] They are neither elated by fame nor disheartened by infamy. They do not cower when censured, nor delight in praise. They are neither enamored³⁶ with pleasure nor dispirited by suffering. Those who are not diverted by worldly phenomena have understood emptiness.³⁷ This is how those who follow the teachings on emptiness should be understood in terms of not being swayed.

1.71 “How should those who follow the teachings on emptiness be understood in terms of not moving? Followers of the teachings on emptiness do not move from somewhere or to somewhere. That which moves from somewhere to somewhere is seen to be and known as emptiness. That which does not go, which does not move, is also understood as emptiness. This is how those who follow the teachings on emptiness should be understood in terms of not moving.

1.72 “How should those who follow the teachings on emptiness be understood in terms of being neither attached nor free from attachment? Followers of the teachings on emptiness are not attached to anything and are not devoid of attachment. That to which one either is attached or is free from attachment is known and seen to be emptiness. The one who is either attached or free from

attachment to some phenomena is also seen as emptiness. This is how those who follow the teachings on emptiness should be understood in terms of neither being attached nor being free from attachment.

1.73 “How should those who follow the teachings on emptiness be understood in terms of not accepting or rejecting? Followers of the teachings on emptiness do not accept anything and do not reject anything. That which is accepted and rejected is known and seen as emptiness, but one does not reject the requisites for awakening. Whatever is thus accepted is known as emptiness. This is how those who follow the teachings on emptiness should be understood in terms of not accepting or rejecting.

1.74 “How should those who follow the teachings on emptiness be understood in terms of not fighting and arguing? Whoever fights and argues does not know emptiness. Those with whom they fight and argue are known and seen as emptiness. [F.16.a] This is how those who follow the teachings on emptiness should be understood in terms of not fighting and arguing.

1.75 “How should those who follow the teachings on emptiness be understood in terms of neither decreasing nor increasing? Followers of the teachings on emptiness are not seen to decrease or increase any phenomenon. They do not observe any empty phenomenon either decreasing or expanding. Those who observe a phenomenon decreasing or expanding do not know emptiness. This is how those who follow the teachings on emptiness should be understood in terms of neither decreasing nor increasing.

1.76 “How should those who follow the teachings on emptiness be understood in terms of tolerating the natural cessation of all formations? Followers of the teachings on emptiness do not recognize phenomena as real or unreal. That which is neither real nor unreal has fundamentally ceased. That which has fundamentally ceased has naturally ceased. Followers of the teachings on emptiness are correct in not recognizing phenomena as being born or having ceased. That is how one should understand those who follow the teachings on emptiness in terms of tolerating the natural cessation of all formations.

1.77 “How should those who follow the teachings on emptiness be understood in terms of not being afraid when hearing, ‘Nothing is ever produced by ordinary people nor is brought to an end by the buddhas’? Followers of the teachings on emptiness do not think, ‘These are ordinary people and those are buddhas,’ but they do know the uniformity of ordinary peoples’ qualities in terms of the uniformity of the buddhas’ qualities. Those who regard the ways of ordinary beings as inferior and the qualities of the buddhas to be vast do not know emptiness. This is how those who follow the teachings on emptiness should be understood in terms of not being afraid when hearing, ‘Nothing is ever produced by ordinary people nor is brought to an end by the buddhas.’

- 1.78 “How should those who follow the teachings on emptiness be understood in terms of not being consumed with doubt when hearing, ‘The nature of saṃsāra and the nature of nirvāṇa are the same’? [F.16.b] Those who see a difference between the nature of saṃsāra and the nature of nirvāṇa do not know emptiness. Why? The suchness of both saṃsāra and nirvāṇa share the same characteristic of being uncompounded. Those who recognize this equivalence in the suchness of saṃsāra and nirvāṇa, that there is no difference between them, have no doubts. This is how those who follow the teachings on emptiness should be understood in terms of not being consumed with doubt when hearing, ‘The nature of saṃsāra and the nature of nirvāṇa are the same.’
- 1.79 “How should those who follow the teachings on emptiness be understood in terms of their engagement upon hearing ‘the body of the Thus-Gone One is permanent and its qualities are inexhaustible’? Those who do not engage upon hearing ‘the body of the Thus-Gone One is permanent and inexhaustible’³⁸ do not know emptiness. Why? The Thus-Gone One’s body is suchness and emptiness. It is not a body with adventitious afflictive emotions and secondary afflictive emotions. Those who know this know emptiness. This is how those who follow the teachings on emptiness should be understood in terms of their engagement upon hearing ‘the body of the Thus-Gone One is permanent and its qualities are inexhaustible.’
- 1.80 “Child of good family, bodhisattvas should understand those who follow the teachings on emptiness through these ten approaches to the way of the Dharma.
- 1.81 “Child of good family, bodhisattvas should understand those who follow the Dharma through ten approaches to the way of the Dharma. What are these ten? (1) They do not consider themselves to be superior or inferior even though they have learned a lot, retained what they learned, have an ocean of learning, and have amassed learning; (2) they are proficient in meaning, phenomena, language, and confident eloquence,³⁹ but never tire in their pursuit of learning; (3) they know about time, distance, medicine, phenomena, and meaning, but do not neglect service to their elders; (4) they have textual and practical knowledge [F.17.a] and know the Vinaya, but do not give up the practice of posing questions to others; (5) they are easily contented, easily satisfied, and splendidly elegant in their formal behavior and their conduct, but never forsake respectful service to their master; (6) they are disciplined, peaceful, pure, and fearless, but do not stop cultivating propriety and conscientiousness;⁴⁰ (7) they are learned in the meaning that is profound and difficult to fathom, but still pursue worldly engagements both complex and simple; (8) they take pleasure in being naturally honest, gentle, and companionable in order to maintain harmony with beings, but do not

remain among beings who are hostile, hateful, and have poor discipline; (9) they delight in generosity, and being tame, constant, gentle, ritually observant, and stable, but their mind is never fixed, and they never form concepts about their experiences; and (10) they have removed their latent impressions, entanglements, knots, and thorns, but do not give up striving to eliminate the afflictive emotions of other beings. Child of good family, bodhisattvas should understand those who follow the Dharma through these ten approaches to the way of the Dharma.

1.82 “Bodhisattvas should understand those who follow the Dharma through an additional ten approaches to the way of the Dharma. What are these ten? (1) They are free of all desire, but do not slacken in their effort to acquire the requisites of a bodhisattva; (2) they know that phenomena never transmigrate, but do not slacken in their effort to give up all possessions; (3) they directly realize the inexhaustible Dharma, but do not let their patience or gentleness diminish; (4) they are constantly immersed in samādhi, but do not slacken in their encouragement of all beings’ virtuous activity; [F.17.b] (5) they are immersed in peace and tranquility, but do not slacken in their effort to ripen beings who are distracted and make misjudgments; (6) they have attained dhāraṇī and correct discernment, but do not slacken in their effort to learn; (7) they are a treasury of Dharma, but do not slacken in their effort to traverse hundreds of thousands of yojanas for the sake of a single eloquent expression; (8) they do not depend on the kindness of others for anything, but do not slacken in their effort to seek out a teacher and mentor; (9) they have no doubt that phenomena are not born and do not cease, but they do not slacken in their effort to uphold the sublime Dharma; and (10) they do not conceptually fixate on beings or those conceptually designated as beings, but they do not slacken in their effort to understand the awakening of a buddha. Child of good family, bodhisattvas should understand those who follow the Dharma through these ten approaches to the way of the Dharma.

1.83 “Child of good family, bodhisattvas should understand those who follow the Dharma through an additional ten approaches to the way of the Dharma. What are these ten? (1) They hold to their words through generosity, speaking kindly, acting benevolently, and being aligned in word and deed;⁴¹ (2) their words are gentle because they are produced with great love; (3) their words are appropriate because they align with solitude, a lack of attachment, and liberation; (4) their words are in alignment because they are in alignment with meditative calm, meditative insight, and the path; (5) their words are illuminating because they reveal secrets; (6) their words are not lacking in meaning or style because they are not unpleasant and their meaning is complete; (7) their words are neither deceptive nor deceitful

because they destroy confusion and the darkness of delusion; (8) their words are free of doubts because they result from the direct perception of all phenomena; (9) their words are free of latent impressions because they result from the abandonment of the afflictive emotions and secondary afflictive emotions; [F.18.a] and (10) their words are untroubled because they are unblemished and without instigation. Child of good family, bodhisattvas should understand those who follow the Dharma through these ten approaches to the way of the Dharma.

1.84 “Child of good family, bodhisattvas should understand those who follow the Dharma through an additional ten approaches to the way of the Dharma. What are these ten? (1) The Dharma they teach is based on their mastery of the sublime Dharma, not on gain and respect; (2) the Dharma they teach is based on all the buddhas, not their own whim; (3) the Dharma they teach is rooted in great love and great compassion, not in the afflictive emotions and secondary afflictive emotions; (4) the Dharma they teach disrupts the continuity of ordinary people, not the way of the Buddha, Dharma, and Saṅgha; (5) the Dharma they teach is moistened by the water of great compassion, and not by the water of their own happiness; (6) the Dharma they teach is profound because of the realization of emptiness, signlessness, and wishlessness; (7) the Dharma they teach is aligned with virtuous people because it is aligned with the turning of the wheel of Dharma; (8) the Dharma they teach defeats all māras because it disrupts the māras of the aggregates, the lord of death, the afflictive emotions, and the divine māra;⁴² (9) the Dharma they teach reaches the seat of awakening because it is worthy of being worshiped by the whole world; and (10) the Dharma they teach accords with omniscient wisdom because it leads to the attainment of strength, fearlessness, and the unique qualities of a buddha. Child of good family, bodhisattvas should understand those who follow the Dharma through these ten approaches to the way of the Dharma.

1.85 “Child of good family, bodhisattvas should understand those who follow the Dharma through an additional ten approaches to the way of the Dharma. What are these ten? (1) They delight in the requisites of the spiritual life, [F.18.b] not in worldly things; (2) they delight in the way of noble people, not in the way of ignoble people; (3) they delight in the ripening of ignoble people, not in proscribed and negative actions; (4) they delight in the food of the Dharma, not in physical food; (5) they delight in solitude and the wilderness, not in the activities of a village, city, or market town; (6) they delight in the awakening of a buddha, not in the awakening of a śrāvaka or pratyekabuddha; (7) they delight in the abandonment of cognitive obscurations, not in the abandonment of the obscuration of the afflictive emotions alone;⁴³ (8) they delight in achieving a physical body with the

major and minor auspicious marks, not in merely realizing the dharmakāya;⁴⁴ (9) they delight in accomplishing strength, fearlessness, and the unique qualities of a buddha, not in the realization of the truths of the noble ones alone; (10) they delight in the accomplishment of the roots of virtue of other beings, not in the accomplishment of their own roots of virtue; and (11)⁴⁵ they delight in the abandonment of the nexus of habitual patterns, not in the abandonment of the obscuration of the afflictive emotions alone. Child of good family, bodhisattvas should understand those who follow the Dharma through these ten approaches to the way of the Dharma.

- 1.86 “Bodhisattvas should understand those who follow the Dharma through ten analogies for entering the way of the Dharma. What are these ten? (1) As an analogy, the great earth sustains all beings without seeking the slightest recompense from anyone. [F.19.a] In the same way, bodhisattvas who propound the Dharma also sustain all beings like the earth, without seeking the slightest recompense from anyone. (2) As a further analogy, water brings comfort to beings through its own qualities without seeking the slightest recompense from anyone. In the same way, bodhisattvas who propound the Dharma also bring comfort to all beings through their own qualities without seeking the slightest recompense from anyone. (3) As a further analogy, the element of fire sustains all beings through its own qualities. It sustains all beings by ripening every harvest without seeking the slightest recompense from anyone. In the same way, bodhisattvas who propound the Dharma sustain all beings through the qualities of their insight. They sustain all beings by ripening the harvest of the roots of virtue without seeking the slightest recompense from anyone. (4) As a further analogy, the element of air fosters grass, shrubs, clusters of medicinal herbs, and the mindstreams of beings even though it is nonconceptual and unchanging. In the same way, bodhisattvas who propound the Dharma foster the birth bodies of all beings and the dharmakāya without seeking the slightest recompense. (5) As a further analogy, the element of space is infinite, boundless, and naturally unobscured. It sustains all beings even though it is nonconceptual, unchanging, and not attached to anything. In the same way, bodhisattvas who propound the Dharma have infinite and boundless good qualities and a nature that is entirely unobscured. They sustain all beings even though they are nonconceptual, unchanging, and not attached to anything. (6) As a further analogy, the moon always shines gently on all beings everywhere, protecting the world even though it is unsullied by worldly phenomena. [F.19.b] In the same way, bodhisattvas who propound the Dharma shine gently on all beings everywhere, protecting the world even though they are unsullied by worldly phenomena. (7) As a further analogy, when the sun rises all deep darkness vanishes, and by its shining light beings can go

about their respective activities. The sun forms no concepts at all and does not seek the slightest recompense from anyone. In the same way, when bodhisattvas who propound the Dharma appear, the deep darkness of all beings' ignorance vanishes, and by their shining light beings cultivate their respective roots of virtue. Followers of the Dharma form no concepts at all and do not seek the slightest recompense from anyone. (8) As a further analogy, a sturdy, stable, well-joined boat is able to save beings from a mighty river without being destroyed, and it does so without seeking even the slightest recompense from anyone. In the same way, bodhisattvas who propound the Dharma are well endowed with stable insight and sturdy, perfect, great compassion. They are able to save beings from the mighty river of saṃsāra without being destroyed, and they do so without seeking even a small ferry toll. (9) As a further analogy, a bridge or causeway is located at a raging and terrifying river to put beings equally at ease, be they inferior, average, or superior. It does not hold any concepts of 'I' or 'mine.' In the same way, bodhisattvas who propound the Dharma serve as a great bridge or causeway that puts beings equally at ease—be they inferior, average, or superior—when facing saṃsāra that is difficult to cross, and the descent into the unbearable and cruel lower realms. While doing so they do not hold any concepts of 'I' or 'mine.' (10) As a further analogy, a lamp illuminates darkness equally for beings who are inferior, [F.20.a] average, and superior. It does not hold any concepts of 'I' or 'mine.' In the same way, bodhisattvas who propound the Dharma deploy the lamp of insight within the house of saṃsāra, which is dark with ignorance, shining it equally for inferior, average, and superior beings. They do not hold any concepts of 'I' or 'mine.' Bodhisattvas should understand those who follow the Dharma through these ten examples of entering the way of the Dharma.

- 1.87 “Child of good family, bodhisattvas should understand the ways that bodhisattvas should not associate with others through ten approaches to the way of the Dharma. What are these ten? (1) They should not associate with inferior beings who think of and aspire for lesser things. (2) They should not associate with beings who do not put out effort, are not industrious, are lazy, and are not diligent. (3) They should not associate with beings who are proud, feel pride in their superiority, are excessively proud, have egotistical pride and the pride of feeling inferior, are haughty, have misplaced pride, or who are bloated with pride. (4) They should not associate with beings who are innately stingy, have poor discipline, think maliciously, or are lazy, distracted, and have distorted intelligence. (5) They should not associate with those who seek sensual gratification, think maliciously, or have thoughts of violence. (6) They should not associate with anyone who has thoughts, concepts, and discursive thoughts. (7) They should not associate

with anyone who has obscurations, obstructions, or entanglements. (8) They should not associate with anyone whose mind is oriented toward śrāvakas or pratyekabuddhas. (9) They should not associate with anyone whose mind focuses on taking delight in gain, respect, and adulation. [F.20.b] And (10) they should not associate with those who grasp at 'I' and 'mine.' The ways bodhisattvas should not associate with others should be understood through these ten approaches to the way of the Dharma.

1.88 "Child of good family, bodhisattvas should not associate with anyone who has one of the ten types of negligence. What are these ten? (1) They should not associate with those who neglect upholding the sublime Dharma. (2) They should not associate with those who neglect listening to the sublime Dharma. (3) They should not associate with those who neglect ripening beings. (4) They should not associate with those who neglect the gift of the sublime Dharma. (5) They should not associate with those who neglect to venerate all masters. (6) They should not associate with those who neglect the activities of Māra.⁴⁶ (7) They should not associate with those who neglect rival non-Buddhists. (8) They should not associate with those who neglect the disintegration of the sublime Dharma. (9) They should not associate with those who neglect the perfections. And (10) they should not associate with those who neglect the three sections of dedication.⁴⁷ Bodhisattvas should not associate with anyone who has one of these ten types of negligence.

1.89 "Bodhisattvas should understand ten types of great emanation of bodhisattvas. What are these ten types? (1) Their emanation as a universal monarch, (2) their emanation as Śakra, (3) their emanation as Brahmā, (4) their emanation as śrāvakas, (5) their emanation as pratyekabuddhas, (6) their emanation as bodhisattvas, (7) their emanation as buddhas, (8) their emanation as buddhafiels, (9) their emanation as the seat of awakening, and (10) their emanation as the great retinue. These ten should be understood as the great emanations of bodhisattvas. All of these great emanations of bodhisattvas should be recognized to be determined by the intention of others. [F.21.a]

1.90 "During times when universal monarchs are considered paramount in the world, when upholding discipline and conduct are considered paramount, bodhisattvas emanate the regalia of a universal monarch and work to benefit beings.⁴⁸ The regalia includes the precious wheel, which has a thousand spokes and surpasses everything in the worlds of gods and humans. It is made of gold from the Jambu River but was not hammered by a craftsperson. It arises through the miraculous power of one's own aspirations and merit. Alluring in form, it moves through the sky. This is unlike those of other, ordinary universal monarchs.

- 1.91 “The precious elephant has perfect proportions and six white tusks. It has an alluring form and moves through the sky. It has a perfect, quick pace, and moves like Airāvaṇa and Garuḍa.⁴⁹ It arises through the power of well-performed deeds. This is unlike those of other, ordinary universal monarchs.
- 1.92 “The precious horse is completely blue and clever, the equal of Bālāhaka, the king of horses. It is swift like the wind, is made to run by thought alone like a wish-fulfilling gem, and it moves through the sky. This is unlike those of other, ordinary universal monarchs.
- 1.93 “The precious jewel has eight facets and is not made by an artisan. Abundant with light, it outshines fire and the sun. It moves as desired, and fully bestows an abundance of desires. It fulfills all wishes. This is unlike those of other, ordinary universal monarchs.
- 1.94 “The precious lady is neither too light nor too dark, too tall nor too short, and neither too slight nor too stout. Her rites for training are complete, and she is knowledgeable in the major treatises, crafts, literature, and various sports. [F.21.b] Her eloquent speech, gentle and profound, is remarkable. She is just like a wish-fulfilling jewel, is perfect in her smile and comportment, delights in Dharma conduct, and is unrivaled in appearance. This is unlike those of other, ordinary universal monarchs.
- 1.95 “The precious householders are those like Vajrapāṇi. They are well proportioned like Vaiśravaṇa and Nārāyaṇa, and always speak gently, pleasantly, softly, and with gratifying words. Their physical eyes are clear, they have abundant love and compassion, and they fulfill desires like a wish-fulfilling jewel. They are accomplished because their roots of virtue are equal to those of precious people.⁵⁰ This is unlike those of other, ordinary universal monarchs.
- 1.96 “The precious minister is like the matron of a vaunted family line.⁵¹ He serves as the epitome of the roots of virtue, rises early, is virtuous in thought, and understands things by watching and shifting his gaze.⁵² His actions are good, extensive, complete, and blameless. He can move through the sky, pursue desires, and is wealthy. This is unlike those of other, ordinary universal monarchs.
- 1.97 “Once these and the other precious regalia of a universal monarch have been emanated, bodhisattvas will have power over the mind and possess a pure motivation focused on the happiness and benefit of all beings. These precious people engage in profound and irreproachable deeds. They are tender, have the exalted intent to be of benefit, and are inclined toward the great Dharma. They are great universal monarchs who serve the path of the ten virtuous actions. They ripen all beings through their thirty-two major marks of a great person. They are called *great bodhisattvas emanated as universal monarchs*.

- 1.98 “During times when Śakra is considered paramount in the world, bodhisattvas emanate in the form of Śakra, reside in his palace in the Heaven of the Thirty-Three, and ripen the gods through teachings on vigilance.
- 1.99 “During times when Brahmā is considered paramount in the world, bodhisattvas emanate in the form of Brahmā, [F.22.a] and ripen the deities of the Brahmā Realm through the meditative stability of tranquility and limitless meditative stability.
- 1.100 “During times when beings are trained by śrāvakas and not by pratyekabuddhas or buddhas, bodhisattvas emanate in the form of śrāvakas and teach the Dharma so that suffering is exhausted and nirvāṇa is attained.
- 1.101 “During times when beings are trained by pratyekabuddhas and not by śrāvakas or buddhas, bodhisattvas emanate in the form of pratyekabuddhas and reveal the path of a pratyekabuddha’s awakening. They ripen beings through instructions on isolation and freedom from attachment; instructions on meditative stability, samādhi, meditative attainment, and liberation; and instructions on the bases of miraculous power, being anointed as a worthy recipient of offerings, stability, and the way of liberation.
- 1.102 “During times when beings are tamed by bodhisattvas, bodhisattvas remain in their own form and ripen those beings through instructions on the six perfections, the four transformative powers, great love, great compassion, dhāraṇī, power, tolerance, and the bodhisattva levels.
- 1.103 “During times when beings with vast and extensive sense faculties and elements are to be tamed by a buddha, bodhisattvas transform into buddhas and ripen those beings through instructions on strength, fearlessness, and the unique qualities of a buddha, as well as through the great miraculous emanations of a buddha.
- 1.104 “During times when beings are tamed by vast buddhafiels, bodhisattvas ripen those beings by emanating as a trichilocosm that is as flat as the palm of a hand and pleasant to touch like soft kācalindika—one as blue as lapis, crystalline, [F.22.b] and made of uragasāra sandalwood and gold from the Jambu River. It is free of stones, sand, and gravel, and the land does not rise and fall. There is no chance of falling into the lower realms, no influence of women, and no Black Mountains. The realm is beautified by various jewel mountains, is free of thorns, chasms, and precipices, and is graced with tracts of bejeweled and fragrant trees.
- 1.105 “During times when beings are tamed by the broad seat of awakening, bodhisattvas ripen beings by emanating as the tree of awakening that is twelve yojanas in size with roots that are firmly planted. It is graced with a trunk of gold from the Jambu River, branches of gold, silver, lapis, crystal, and jewels, and leaves of various gems. It is also home to hundreds of thousands of goddesses.

- 1.106 “During times when beings are tamed by a great retinue, bodhisattvas ripen beings by emanating as a brilliantly resplendent host of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, śakras, brahmās, and the world guardians. They emanate as śrāvakas who have attained the correct discernments and are liberated from both factors,⁵³ and as bodhisattvas on the ten bodhisattva levels who have attained the *samādhi* of *valiant progress*.
- 1.107 “Child of good family, the great emanations of bodhisattvas should be understood through these ten approaches to the way of the Dharma.
- 1.108 “Child of good family, bodhisattvas should realize the ripening power of the virtues through ten approaches to the way of the Dharma. What are these ten?
- 1.109 (1) “As an analogy, the moon reflected in water is an image of the moon in the sky, but there is no moon in the water. In the same way, virtue that has ripened based on contrived virtue appears as various pleasing types of virtue. Just as the moon in the sky is not transferred into the water, the formations of virtuous actions also do not transfer into the formations of existence. [F.23.a] And yet, there is the capacity for the formations of existence to arise from the condition of actions.
- 1.110 (2) “As a further analogy, a variety of images can appear to different beings in the single spot on a peacock’s plume. In the same way, a single contrived virtuous act performed by a bodhisattva can appear in a variety of resultant forms. Even though those formations of actions⁵⁴ do not transfer into the spot on a peacock’s plume, those conditions allow for the ripening force of the peacock’s spot. In the same way, the accumulation of virtuous actions does not transfer to the next existence; rather, the force for the ripening of the next existence arises based on virtuous actions.
- 1.111 (3) “As a further analogy, there is the capacity for a rain of flowers to fall from the sky—and for these flowers to be beautiful, fragrant, and so forth—based on the creation of exceptionally wondrous virtue. And yet, those exceptionally wondrous roots of virtue are not transferred into those flowers in the sky. The characteristics of the exceptionally wonderful virtue are one thing, and the characteristics of those flowers are another. In the same way, virtuous action does not transfer to the virtue of the next existence; rather, it is the force for the ripening of actions as virtuous actions.
- 1.112 (4) “As a further analogy, for skilled Dharma practitioners, the sound of cymbals arises naturally without moving the cymbals during offering rites. The practitioners are not transferred to the cymbals. The characteristics of the practitioners are one thing, and the characteristics of the cymbals are another. And yet, the sound arises naturally without moving the cymbals based on the condition of the practitioner. In the same way, the formations of

enacted virtuous actions do not transfer to the next existence, but the ripening force in the next existence is based on the corresponding conditions of the previous Dharma practice. [F.23.b]

1.113 (5) “As a further analogy, a rainbow appears in the sky through the power of the great elements, but the great elements are not transferred to it; rather, the ripening force of the form of the rainbow is based on the great elements as conditions. The color yellow appears due to the influence of the earth element, the color blue due to the influence of the water element, the color red due to the influence of the fire element, and the bow-like or round shape is due to the influence of the air element. In the same way, the ripening force in the next existence is based on the power of the formations of virtuous actions of those who previously created formations of virtuous actions.

1.114 (6) “As a further analogy, the seven jewels of a universal monarch and their effects arise based on the commitment to the path of the ten virtuous actions; they do not require the sowing of seeds or cultivation. The condition of being committed to the path of the ten virtuous actions does not transfer to those jewels or their effects. Rather, the ripening force for being a universal monarch is based on the commitment to the path of the ten virtuous actions. In the same way, the ripening of virtue in the next existence arises from well-performed virtue that was vigorously perfected; actions do not transfer to the next existence. This is known as ‘dissimilar ripening.’

1.115 (7) “As a further analogy, the mandāra flowers of gods who are rich in virtue appear without needing to grow, their palaces without needing to be constructed, and their ambrosial food without needing to be prepared. These results of virtuous karmic formations do not transfer, but the ripening force for being a god is based on virtuous formations.

1.116 (8) “As a further analogy, for those with great magical ability, the capacity to be unhindered derives from their contrived magical creations, but those contrived magical creations do not transfer to the condition of being unhindered; rather, for a person with magical power the condition of being unhindered is based on the contrived magical creations. Being unhindered does not occur in relation to passing through mountains and the like, [F.24.a] or in relation to their mere intentions. In the same way, the ripening force in the next existence is based on the contrived virtue of those who are vigilant.

1.117 (9) “As a further analogy, fires ignite based on the condition of air. Without air, it will not ignite. Once a fire has ignited, the ripening force for it to appear as something that cooks and so forth will occur, but the air and wood do not transfer to the fire’s capacity, nor does the capacity of the fire exist in the fire. The ripening of virtue and nonvirtue born from any conditions should be individually understood in the same way.

- 1.118 (10) “As a further analogy, when a monk engaged in yogic practice who has purified the collection of uncontaminated virtue⁵⁵ attains power, he can, merely by thinking of it, become just like space among the objects of meditative immersion. He will become unobstructed by solidity, wetness, heat, and movement, as well as blue, yellow, red, and white.⁵⁶ And yet, the mind’s lack of obscuration is not transferred to the lack of obscuration of space. It is also not the case that one becomes unobscured merely by thinking it, nor does a lack of obscuration in regard to solidity and the rest occur in the absence of lacking mental obscuration. The ripening force of any virtue or nonvirtue born from conditions should be understood in the same way.
- 1.119 “Bodhisattvas should understand the ripening power of the virtues through these ten approaches to the way of the Dharma.
- 1.120 “Child of good family, bodhisattvas should understand the force of attaining the ripening of the undefiled virtues through ten approaches to the way of the Dharma. What are these ten? (1) The six higher cognitions, (2) the three types of knowledge, (3) the eight liberations, (4) the eight domains of mastery, (5) the ten objects of meditative immersion, (6) the ten powers, (7) the ten truths, (8) the nine successive states of meditative attainment, (9) the ten strengths, and (10) the ten types of knowledge. [F.24.b]
- 1.121 “What are the six higher cognitions? Divine sight, divine hearing, knowing the minds of others, recalling previous states, creating miraculous emanations, and knowing the exhaustion of contaminants. These are the six higher cognitions of the bodhisattvas.
- 1.122 “What is a bodhisattva’s divine sight? It is an undiminished gathering of all collections of virtue; it is unimpeded, immeasurable, unobscured, unfixed, unblemished, unconfused, indemonstrable, and irreproachable. It is not shared by worldly beings, śrāvakas, or pratyekabuddhas, and has completely overcome the nexus of habitual patterns. It sees constantly and is continuously prophetic.⁵⁷ Bodhisattvas see all beings with this divine eye. They accurately see death and birth, the attractive and unattractive, the inferior and superior, and they accurately see the way karma unfolds with its causes and results. A bodhisattva’s divine eyes lead to the attainment of awakened wisdom. That is certain.
- 1.123 “A bodhisattva’s divine hearing is an unobscured divine hearing, a gathering of all collections of virtue. More exalted than the hearing of ordinary naive people, śakras, brahmās, all world guardians, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, and all śrāvakas and pratyekabuddhas, they hear all sounds through uninterrupted luminosity. They hear the sounds of the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, and even those of flies, ants, and

mosquitoes. They hear sounds both noble and ignoble. They do not get angry when they hear ignoble sounds, nor do they become enamored with noble sounds. They do not perceive the sounds of ordinary people to be base, [F.25.a] nor do they perceive the sounds of śrāvakas and pratyekabuddhas to be exalted. They do not become angry with the comportment of the ignoble, nor enamored with the comportment of the noble. They perceive neither good qualities in the sounds they hear, nor faults. Instead, they recognize that sound is like an echo, empty and unmoving, lacking and devoid of 'I' and 'mine,' and so do not invest any effort in the sense bases of the ear and sound. Such is the divine hearing of a bodhisattva.

- 1.124 “A bodhisattva’s capacity to know the minds of others indicates they possess knowledge of their own minds. Because they know their own minds, they are aware of the thoughts and deeds of all beings. Some other beings and people have desirous minds, and bodhisattvas are precisely aware of those desirous minds. Some have minds free of desire, and bodhisattvas are precisely aware of minds that are free of desire. Even though they know this, they do not become angry with desirous minds, nor do they become enamored with those minds that are free of desire. Instead, they discover great compassion for those with desirous minds, and discover great love for those whose minds are free of desire. Similarly, they are precisely aware of angry minds and minds free of anger, dull minds and minds free of dullness, minds with craving and minds free of craving, minds that grasp and minds free of grasping, minds affected by the afflictive emotions and minds that are unafflicted, minds that are reliable and minds that are unreliable, minds in meditative composure and minds that are uncomposed, and minds that are liberated and minds that are not liberated. [F.25.b] Even though they know this,⁵⁸ they do not become angry with beings whose minds are not liberated, nor do they become enamored with those whose minds are liberated. Instead, they discover great compassion for those whose minds are not liberated, and they discover great love for those whose minds are liberated. Even though they know all minds,⁵⁹ those minds do not cause them to be arrogant or proud toward those minds.⁶⁰ By knowing the minds of others, bodhisattvas are aware of the minds and deeds of all beings; those beings know nothing until given the opportunity by those bodhisattvas. If even śrāvakas and pratyekabuddhas do not know the minds of others through their divine wisdom, there is no need to mention whether they are known by ordinary people. This is a bodhisattva’s knowledge of the minds of others.

- 1.125 “A bodhisattva can recall various kinds of previous states, both their own and those of other beings. They recall a single life, two lives, a hundred lives, a thousand lives, a hundred thousand lives, all the way up to an infinite and incalculable number of millions upon billions of lives. They recall eons of dissolution and eons of formation. Recalling these eons of dissolution and formation, they recall up to an infinite and incalculable number of millions upon billions of great eons. Worldly beings and the gods would be driven mad at this recollection, whereas thus-gone ones and bodhisattvas on the ten bodhisattva levels are not.
- 1.126 “A bodhisattva recalls, ‘I was a person named so-and-so. I belonged to this clan and that family, was of this caste, and had that name. I ate this kind of food, my life lasted that long, and my body was of these proportions. I experienced such-and-such happiness and such-and-such suffering. I died and passed on from there and was born in such-and-such place. I again died and passed on from there and was born here [F.26.a] in this clan, that family, this caste, and had that name. I ate this kind of food, my life lasted that long, and my body was of these proportions. I experienced such-and-such happiness and such-and-such suffering.’ They recall the previous states of all beings, even flies and ants, as they do their own. Their recollection is without attachment, uninterrupted, unobscured, unobstructed, unhurried, suffused with great love and compassion, profound, difficult to fathom, free of latent impressions, clear of the nexus of habitual patterns, and graced by the complete collection of merit and wisdom. This is what is called a bodhisattva’s recall of previous states.
- 1.127 “A bodhisattva’s capacity to create miraculous emanations is made stable⁶¹ by the complete collection of merit and wisdom. It is unobscured, effortless, unfabricated, magnanimous, disciplined, and unchanging for an incalculable number of millions upon billions of eons. It is restrained, and has been cultivated through gentleness, meditative stability, samādhī, and meditative attainment. It is suffused with their own power, and the power of buddhas and gods. Bodhisattvas use this power of actualized miraculous emanations—uncontrived, unobscured, and more exalted than anything in the world—to serve beings. They can fulfill any desires and manifest any desired object. The miraculous power of a bodhisattva is used in any situation without hindrance.
- 1.128 “If a single being could be tamed by the forms of all beings, then a bodhisattva would display the full complement of all beings as needed in the presence of that single being. Those emanations will act, eat, speak, and behave in different ways. [F.26.b] If desired, if bodhisattvas have the conviction that the bodies of all beings are buddha bodies, then the bodies of all beings will become buddha bodies. If they have the conviction that the

bodies of buddhas are the bodies of beings, then the bodies of the buddhas will become the bodies of beings. If they have the conviction that the eon of dissolution is the eon of formation, then the eon of dissolution will become the eon of formation. Beings will understand it to be the eon of formation. If bodhisattvas have the conviction that the eon of formation is the eon of dissolution, then the eon of formation will become the eon of dissolution. Beings will understand it to be the eon of dissolution. However, neither the eon of dissolution nor the eon of formation transforms into the other, it is only the conviction that changes. Similarly, if they have the conviction that a single eon is only equivalent to a morning, beings will understand a single eon to be equivalent to a morning. If they have the conviction that a morning is equivalent to an eon, that will be the case. That is what beings will understand. These are what are called *miraculous emanations born of a bodhisattva's conviction*.

1.129 “An actualized miraculous emanation is one that effortlessly accomplishes and makes manifest all manner of auspiciousness spontaneously; it occurs through the force of bodhisattvas’ inconceivable merit and wisdom. This is called a bodhisattva’s *actualized miraculous emanation*.

1.130 “A bodhisattva’s miraculous emanations that appear without being contrived are those that a bodhisattva neither intends nor deliberately performs, but which occur spontaneously. That bodhisattva is seen and known in different forms and with different behaviors according to the beliefs of beings. This is known as a bodhisattva’s *miraculous emanations that appear without being contrived*.

1.131 “Bodhisattvas display the coming of a buddha in those world systems where beings would be tamed by the coming of a buddha. They ripen beings by displaying their passing away in Tuṣita, [F.27.a] entering the womb, being born, renouncing their home, practicing austerities, arriving at the seat of awakening, taming Māra, awakening, turning the wheel of Dharma, and passing away in the great final nirvāṇa. The range of a bodhisattva’s emanations is thus immeasurable. This is known as a bodhisattva’s *knowledge of the mode of miraculous emanations*.⁶²

1.132 “What is a bodhisattva’s knowledge of the exhaustion of contaminants? There are four contaminants: desire, existence, ignorance, and view. A bodhisattva is someone who has abandoned these contaminants. They will no longer be required to arise, and thereafter will neither arise nor cease. They will, nonetheless, arise in any situation and display themselves as needed to tame beings. This is a bodhisattva’s *spontaneous and unceasing engagement*.

“These are the six higher cognitions of a bodhisattva.

- 1.133 “What are a bodhisattva’s three kinds of knowledge? The knowledge of divine sight, of recollecting previous states, and of the exhaustion of the contaminants. ‘Knowledge’ is a type of knowing.
- 1.134 “*The knowledge of divine sight* is divine sight as knowing. The knowledge of divine sight belongs to the most supreme of the pure deities. The bodhisattva is the one who possesses this knowledge of divine sight. Śrāvakas, pratyekabuddhas, and bodhisattvas are pure deities. They are pure deities, while the most exalted of those pure deities are the thus-gone, worthy, completely perfect buddhas. They are called the most supreme of the pure deities. Bodhisattvas acquire the knowledge of the divine sight of the most supreme of the pure deities, unlike śrāvakas and pratyekabuddhas. This is the first of the knowledges. [F.27.b]
- 1.135 “Next is *the knowledge of recalling previous states*. Thus-gone-ones are not unknowing about, not ignorant of, and not unaware of their previous existences. Bodhisattvas acquire this knowledge, unlike śrāvakas and pratyekabuddhas. This is the second of the knowledges.
- 1.136 “What is *the knowledge of the exhaustion of the contaminants*? There are four contaminants: desire, existence, ignorance, and view. A bodhisattva gains direct realization by training in the abandonment of these contaminants along with their habitual patterns, not by training in the abandonment of the obscuration of the afflictive emotions as śrāvakas and pratyekabuddhas do. Once these contaminants have been exhausted, bodhisattvas are unobstructed, and continue to take birth in any of the birth states in order to ripen beings. This is known as a bodhisattva’s ‘knowledge of the exhaustion of the contaminants.’
- “These are the three kinds of knowledge of a bodhisattva.
- 1.137 “What are the eight liberations? The first liberation is observing form while in the form realm. The second liberation is observing forms externally while perceiving the formless internally. The third liberation is interest in what is attractive. The fourth liberation is transcending the perceptions of form in all aspects, letting inhibiting perceptions end, and then perfecting and remaining within the scope of infinite space by ignoring various perceptions upon thinking, ‘This is infinite space.’ The fifth liberation is transcending the scope of infinite space in all aspects, and then perfecting and remaining within the scope of infinite consciousness upon thinking, ‘This is infinite consciousness.’ The sixth liberation is transcending the scope of infinite consciousness in all aspects, and then perfecting and remaining within the scope of nothingness after thinking, ‘There is nothing at all.’ [F.28.a] The seventh liberation is transcending the scope of nothingness in all aspects, and then perfecting and remaining within the scope of neither

perception nor nonperception. The eighth liberation is transcending the sphere of neither perception nor nonperception, and then perfecting and remaining within the state of the cessation of perception and sensation.

1.138 “What does it mean to *observe form while in the form realm*? It means to see form as dependently arisen, empty, and unmoving. Observing this, one is liberated. This is why it is called a liberation.

1.139 “*Observing forms externally while perceiving the formless internally* means to see the formless as dependently arisen, empty, and unmoving, and thereby being liberated. This is why it is called a liberation.

1.140 “*Interest in what is attractive* can be understood as follows. *Attractive* refers to that which is empty; it is unattractive to hold a view. By taking an interest in what is attractive, one is liberated. That is why it is called a liberation.

1.141 “*Transcending the perceptions of form in all aspects, letting inhibiting perceptions end, and then perfecting and remaining within the scope of infinite space by ignoring various perceptions upon thinking, ‘This is infinite space,’* refers to the fact that space is empty, and observing this results in liberation. That is why it is called a liberation.

1.142 “*Transcending the scope of infinite space in all aspects, and then perfecting and remaining within the scope of infinite consciousness upon thinking, ‘This is infinite consciousness,’* can be understood as follows. *Infinite consciousness* refers to a consciousness described as ‘unobstructed.’ That which is unobstructed is empty. Observing this, one is liberated. That is why it is called a liberation.

1.143 “*Transcending the scope of infinite consciousness in all aspects, and then perfecting and remaining within the scope of nothingness upon thinking, ‘There is nothing at all,’* can be understood as follows. The phrase *at all* refers to desire, anger, and dullness. [F.28.b] *Nothing* means that they do not exist. Observing this, one is liberated. That is why it is called a liberation.

1.144 “*Transcending the scope of nothingness in all aspects, and then perfecting and remaining within the scope of neither perception nor nonperception* can be understood as follows. *Neither perception* is said because perception is empty; *nor nonperception* is said because it arises dependently. Observing this, one is liberated. That is why it is called a liberation.

1.145 “*Transcending the sphere of neither perception nor nonperception, and then perfecting and remaining within the state of the cessation of perception and sensation* can be understood as follows. One thinks, ‘Perceptions are like illusions, and sensations are like bubbles on water. A perception is itself a sensation and a sensation is itself a perception. Therefore, there is no one to perceive⁶³ this, and no one to sense it.’ Observing this, one is liberated. That is why it is called a liberation.

“These are the eight liberations.

“What then are the eight domains of mastery?⁶⁴ (1) An embodied person looks at forms and understands after mastering them, sees after mastering them. This is the first domain of mastery. (2) One who perceives formlessness internally looks at external forms with attractive colors and unattractive colors and understands after mastering them, sees after mastering them. This is the second domain of mastery. (3) One who perceives formlessness internally looks at external forms as unquantifiable, as large, as being of an attractive or unattractive color, and understands after mastering them, sees after mastering them. This is the third domain of mastery. (4) One who perceives formlessness internally looks at diminutive forms with attractive colors and unattractive colors and understands after mastering them, [F.29.a] sees after mastering them. This is the fourth domain of mastery. (5) One who perceives formlessness internally looks at external forms that are blue, the color blue, something that appears to be blue, or gives off blue light. This could be, for example, a blue flax blossom,⁶⁵ which is blue in color, appears to be blue, and gives off blue light. One who perceives formlessness internally looks at external forms that are blue, the color blue, something that appears to be blue, or gives off blue light. They understand after mastering them, see after mastering them. This is the fifth domain of mastery. (6) One who perceives formlessness internally looks at external forms that are yellow, the color yellow, something that appears to be yellow, or gives off yellow light. This could be, for example, the blossom of the golden shower tree,⁶⁶ which is yellow in color, appears to be yellow, and gives off yellow light. One who perceives formlessness internally looks at external forms that are yellow, the color yellow, something that appears to be yellow, or gives off yellow light. They understand after mastering them, see after mastering them. This is the sixth domain of mastery. (7) One who perceives formlessness internally looks at external forms that are red, the color red, something that appears to be red, or gives off red light. This could be, for example, a noon flower blossom,⁶⁷ which is red in color, appears to be red, and gives off red light. One who perceives formlessness internally looks at external forms that are red, the color red, something that appears to be red, or gives off red light. They understand after mastering them, see after mastering them. This is the seventh domain of mastery. (8) One who perceives formlessness internally looks at external forms that are white, the color white, something that appears to be white, or gives off white light. [F.29.b] This could be, for example, the Venus-star blossom,⁶⁸ which is white in color, appears to be white, and gives off white light. One who perceives formlessness internally looks at external forms that are white, the color white, something that

appears to be white, or gives off white light. They understand after mastering them, see after mastering them. This is the eighth domain of mastery.

1.147 “What are the ten objects of meditative immersion? They are earth, water, fire, wind, space, blue, yellow, red, white, and consciousness. These are the ten objects of meditative immersion.

1.148 “If bodhisattvas have the conviction that all elements are the earth element, they all become a single element; they become the earth element itself. If they have the conviction that all elements are the water element, they all become a single element; they become the water element itself. If they have the conviction that all elements are the fire element, they all become a single element; they become the fire element itself. If they have the conviction that all elements are the air element, they all become a single element; they become the air element itself. If they have the conviction that all elements are the space element, they all become a single element; they become the space element itself. If they have the conviction everything is blue, then everything becomes blueness. If they have the conviction everything is yellow, then everything becomes yellowness. If they have the conviction everything is red, then everything becomes redness. If they have the conviction everything is white, then everything becomes whiteness. If they have the conviction everything is consciousness, then everything—earth, water, fire, air, space, blue, yellow, red, and white—becomes consciousness itself. For this reason, these are called objects of meditative immersion. [F.30.a] Because they increase the development of immersion, they are called objects of meditative immersion. Because each of them can become all of the objects, they are called objects of meditative immersion. [B3]

1.149 “What are the ten powers of a bodhisattva? Power over life, power over the mind, power over possessions, power over karma, power over birth, the power of miraculous emanations, the power of conviction, the power of aspiration, the power of wisdom, and the power of Dharma. These are the ten powers.

1.150 “Because bodhisattvas have obtained amrita, they have power over life. Because they recognize that everything is mind alone, they have power over the mind. Because they have discovered the jewel-in-hand and the sky treasury,⁶⁹ they have power over possessions. Because they have eliminated all paths of karma along with their habitual patterns, they have power over karma. By discovering the meditative stability to return from samādhi, they have power over birth. Because they have attained the capacity to act effortlessly, they have the power of miraculous emanations. Because they have attained the objects of meditative immersion, they have the power of

conviction. Because they can achieve their goals by thought alone, they have the power of aspiration. Because their actions of body, speech, and mind are preceded by wisdom, they have the power of wisdom. Because of their stainless wisdom in which suchness, the expanse of phenomena, and the limit of reality are equal, they have the power of Dharma.

1.151 “Furthermore, child of good family, worldly people are terrified of death; the antidote is the power over life. Worldly people are terrified by the defilements of the mind; the antidote is power over the mind. Worldly people are terrified by possessions; the antidote is the power over possessions. Worldly people are terrified by bad conduct; the antidote is the power over karma. Worldly people are terrified of the lower states; the antidote is the power over birth. Worldly people are terrified of losing inspiration; [F.30.b] the antidote is the power of miraculous emanations. Worldly people are terrified of having the karma to be excluded from the sublime Dharma; the antidote is the power of conviction. Worldly people are terrified by the bondage of desire; the antidote is the power of aspiration. Worldly people are terrified by the thorn of doubt; the antidote is the power of wisdom. Worldly people are terrified by the anxieties inherent in saṃsāra; the antidote is the power of Dharma.

1.152 “Furthermore, child of good family, giving up killing and not having a mind that harbors anger toward any being is the cause of attaining the power over life. Feeling great unobscured love for those who are happy and great unobscured compassion for those who suffer are the causes for attaining power over the mind. Equanimity of mind and dedicating one’s relinquishment of all objects to the pursuit of awakening is the cause of attaining power over possessions. Once involved with karma and activity, to act karmically through actions that are pure in body, speech, and mind, to display engagement in actions that have personal repercussions, is the cause of attaining the power over karma. The path of the ten virtuous actions coordinated with the mind set on awakening is the cause of attaining the power over birth. Giving away gain, respect, and praise, and giving away means of transportation,⁷⁰ are the causes of attaining the power of miraculous emanation. Orienting all beings toward and guiding them to the Three Jewels, and giving them conviction, is the cause of attaining the power of conviction. Bringing about the purity of all beings’ body, speech, and mind is the cause of attaining the power of aspiration. Giving the Dharma with a mind free from interest in material things is the cause of attaining the power of wisdom. Causing all beings to understand the equality of phenomena, teaching in accord with the Dharma, and making the

distinction that ‘the body of the Thus-Gone One is the dharmakāya, not the material body’ are the causes of attaining the power of Dharma. [F.31.a] Child of good family, these are the ten powers of a bodhisattva.

1.153 “What then are the ten truths of a bodhisattva? Conventional truth, ultimate truth, the truth of characteristics, the truth of classification, the truth of discernment, the truth of entities, the truth of capacity, the truth of knowing exhaustion and nonarising, the truth of knowing the entry point to the path, and the truth of the source of all of the wisdom of the thus-gone-ones. These are the ten truths.⁷¹

1.154 “*Conventional truth* involves assessment; it is the delimitation of an object, a conventional designation. As such, an object is indicated by means of factors external to it, such as ‘small’ being defined as ‘not large.’ This is conventional truth.

1.155 “*Ultimate truth* is profound, is consistent with emptiness, does not delimit objects, and is not dependent on external factors. It is neither equivalent nor not equivalent to anything, and it is undisturbed, indisputable, and is the suchness of all phenomena. This is ultimate truth.

1.156 “*The truth of characteristics* is understood as follows. Its characteristic of being harmful is the truth of suffering,⁷² its characteristic of arising is the truth of origin, its characteristic of peace is the truth of cessation, and its characteristic of emergence is the truth of the path. This is what is known as the truth of characteristics. Furthermore, knowing the natural selflessness of all phenomena, a bodhisattva finds certainty. This certainty in the mode of characteristics⁷³ is known as the truth of characteristics. Likewise, upon knowing that all phenomena have the characteristic of natural peace, natural isolation, natural emptiness, and that they do not naturally arise or cease, a bodhisattva finds certainty. This certainty in the mode of characteristics is known as the truth of characteristics.

1.157 “*The characteristic of classification*⁷⁴ is to classify all phenomena that have a single characteristic in terms of other characteristics and then to explain them as such. [F.31.b] The single characteristic is the characteristic of emptiness. Thus, phenomena that are termed *emptiness*,⁷⁵ *signlessness*, *wishlessness*, *uncontrived*, *un arisen*, and *un ceasing* are all classifications of emptiness. All those classifications have the characteristic of emptiness. This is therefore known as the truth of classification because those classifications do not contradict emptiness.

1.158 “What is *the truth of discernment*? *Discernment* is to understand through exclusion. It is affirming, and so can be called *mental conviction*, *informed seeing*, *understanding*, *realization*, and *knowing*. For this reason, it is known as the truth of discernment.

- 1.159 “*The truth of entities* refers to the knowledge of entities. The entities are the aggregates, elements, and sense bases. The aggregates, elements, and sense bases are known to be dependently arisen, empty, and insubstantial. Knowing this, a bodhisattva reaches certainty. For this reason, it is known as the truth of entities.
- 1.160 “*The truth of capacity* refers to the capacity to instigate the abandonment of the afflictive emotions through wisdom, abandonment, and the path; it the capacity to understand the strengths, fearlessnesses, and unique qualities of a buddha; and it is the capacity to understand the abilities of the thus-gone ones. For this reason, it is known as the *truth of capacity*.
- 1.161 “*The truth of knowing exhaustion and nonarising* demonstrates that all compounded things will be exhausted. That exhaustion, however, is not exhausted, as exhaustion does not exist for exhaustion. If exhaustion were to exist for exhaustion, cessation would be exhausted as well. Therefore, exhaustion is not exhausted, and that which is not exhausted does not arise. This is known as the truth of knowing exhaustion and nonarising.
- 1.162 “What is *the truth of knowing the entry point to the path*? It is entering or being brought onto the path of wisdom, the knowledge that all phenomena are unarising and unceasing by which merit and wisdom are accumulated. [F.32.a] For that reason, this is known as the truth of knowing the entry point to the path.
- 1.163 “What is *the truth of the source of all of the wisdom of the thus-gone-ones*? The truth of the source of all of the wisdom of the thus-gone-ones refers to the Cloud of Dharma bodhisattva level up to the level of a thus-gone one. It is the realization through the path that teaches that.
- “These are the ten truths of a bodhisattva.
- 1.164 “What then are the nine successive states of meditative attainment of a bodhisattva? A bodhisattva perfects and then sustains the first dhyāna, which is isolated from sense pleasures, isolated from evil and nonvirtuous factors, involves contemplation and analysis, and includes the experience of joy and bliss born from isolation.⁷⁶
- 1.165 “The *sense pleasures* are anything not conducive to the first dhyāna. Bodhisattvas are detached from such craving. *Evil and nonvirtuous factors* are desire, anger, and dullness, as well as what is derived from them: the taking of life, taking what is not given, sexual misconduct, lying, slander, harsh speech, idle chatter, covetousness, ill will, and wrong view. These are called evil and nonvirtuous dharmas. The first dhyāna is isolated from these.
- 1.166 “*Involves contemplation* means ‘includes contemplation.’ What is contemplated? That which is conducive to the first dhyāna. They are *contemplations* because they follow the right method and they bring about the taming of their referents. Knowledge, understanding, analysis, investigation,

and cultivating samādhi are all types of contemplation. What is *analysis*? It is the analysis of, inquiry into, exploration of, enjoyment of,⁷⁷ cultivation of samādhi on, and aligning the mind with those contemplations that are conducive to the first dhyāna. [F.32.b] The first dhyāna involves contemplation and analysis; it includes them.

1.167 “Because joy and bliss are born from isolation, it is said that the first dhyāna *includes the experience of joy and bliss born from isolation*. In the phrase ‘perfects and then sustains,’ ‘perfects’ means to be restrained and bring about restraint, to protect and bring about protection, to savor and take delight in. Bodhisattvas who sustain the first dhyāna in this way attain the yearning and desire to understand the acceptance of the nonarising of phenomena. Through this yearning and desire to understand acceptance of the nonarising of phenomena, they perceive the very essence of the dhyāna.

1.168 “This is the starting point for the second dhyāna. Bodhisattvas quiet and bring an end to the contemplation and analysis of the first dhyāna. They clear their mind of them, then seek the cause for perfecting the second dhyāna. After doing away with contemplation and analysis, they reach inner clarity. Then, with a one-pointed mind devoid of contemplation and analysis, they perfect and sustain the second dhyāna that includes the experience of joy and bliss born from samādhi.⁷⁸

1.169 “*Inner clarity* is the ending and clearing away of factors that are not conducive to the second dhyāna. For this reason, it is called inner clarity. *One-pointed* indicates that one has achieved a state of one taste, similar to water in the ocean, upon clearing away the contemplation and analysis of the first dhyāna. As an analogy, just as rain that falls in the ocean takes on the same salty flavor, so bodhisattvas achieve the state of one taste upon clearing away all the contemplation and analysis of the first dhyāna while they rest in equipoise in the second dhyāna. This is known as *samādhi*, and from that samādhi such bodhisattvas feel joy in the Buddha, Dharma, and Saṅgha. Through this joy in the Three Jewels, they perfect the virtues. Based on that they achieve an intense yearning for the acceptance of the nonarising of phenomena, [F.33.a] as well as bright luminosity of mind and a sense of rapture. The yearning for the acceptance of the nonarising of phenomena leads to a lack of attachment to the second dhyāna, which is the starting point for the third dhyāna.

1.170 “Bodhisattvas think, ‘Joy obscures the third dhyāna.’ Then, upon being freed from attachment to that joy, they possess equanimity and pure mindfulness. They perfect and sustain the third dhyāna, which the noble ones have described as remaining in a state of bliss that is devoid of joy.⁷⁹ Bodhisattvas who have attained freedom from attachment to the joy that arises from samādhi come to the conclusion,⁸⁰ ‘That bliss that is devoid of joy

is not an enduring bliss; rather, it is exhaustible and perishable. It is impermanent and unstable, and thus not perpetual. It is unreliable.' Upon gaining such an understanding, they acquire a fierce, powerful yearning to attain acceptance of the nonarising of phenomena. Because of this fierce yearning for unarisen phenomena, they do not experience attachment to happiness or suffering.

1.171 "Because they have forsaken happiness and had also previously forsaken suffering, and because they have let go of their elation and despair, they are neither happy nor do they suffer. With pure equanimity and mindfulness, they perfect and sustain the fourth dhyāna.⁸¹ While absorbed in the fourth dhyāna, the bodhisattva's mind will be supple, pleasing, nimble, bright, and alluring. They wish⁸² that this bliss would belong to all beings.⁸³ Because they privilege the benefit and happiness of all beings, bodhisattvas develop clarity about the acceptance of the nonarising of phenomena. By developing clarity about the acceptance of the nonarising of phenomena, bodhisattvas find no joy in the many things⁸⁴ that involve neither happiness nor suffering. They also do not feel attached to the bliss of pure equanimity and mindfulness. Because they are not attached to that, space itself manifests for the bodhisattva. [F.33.b] Entirely transcending the perceptions of form, all perceptions of obstruction cease and, by not fixating on perceptions of manifoldness, they think, 'Space is infinite,' and perfect and sustain the basis of infinite space.⁸⁵

1.172 "They think, 'In short, there are two types of form: sources and what comes from those sources. The types of forms that are sources are the elements of earth, water, fire, and air. The forms that come from those sources are colors, smells, tastes, and textures. Thus we arrive at eight types of form. After transcending perceptions of those kinds of forms, obstructing perceptions will not arise, and will decrease. Anytime there is a perception of form it is a perception of obstruction, and so perceptions of obstruction decrease when the perceptions of form are transcended. When perceptions of obstruction decrease, one no longer fixates on perceptions of manifoldness. And, by not fixating on perceptions of manifoldness, space is infinite.' Thinking, 'Space is infinite,' bodhisattvas perfect and sustain the basis of infinite space.

1.173 "Bodhisattvas who have reached the meditative attainment of the basis of infinite space think, 'Space is infinite because it lacks a limit. Where would the beginning be for something that has no limit? Where would a middle be? In the same way, all phenomena are without beginning, end, or middle.' Bodhisattvas who have reached such a meditative attainment will develop strong compassion for all beings and will act with the understanding that all phenomena are precisely equivalent to space. This is the starting point for

acceptance of the nonarising of phenomena.⁸⁶ Such bodhisattvas transcend the basis of infinite space in all its aspects; [F.34.a] think, 'Consciousness is infinite'; and then perfect and sustain the basis for infinite consciousness.

1.174 "Bodhisattvas first think, 'The perception of space is consciousness,' and then think, 'Everything is consciousness alone, and that infinite consciousness neither exists nor does not exist.' They attain acceptance of the nonarising of phenomena through this meditative attainment, but it is not fully realized. They transcend the basis of infinite consciousness in all its aspects; think, 'There is nothing at all'; and then perfect and sustain the basis for there being nothing at all.

1.175 "In the phrase 'nothing at all' the 'things' include desire, hatred, dullness, thoughts, concepts, assumptions, and conceptual constructs, as well as all that arises from false ideas. Thus, there is 'nothing at all.' From among those phenomena described as 'nothing at all,' that which is further attenuated and increasingly subtle is nothing at all. This indicates that the acceptance of the nonarising of phenomena on the part of bodhisattvas who sustain the attainment of nothing at all is bright and blazing. They are not attached to the basis of nothing at all because of its causes, its conditions, its foundation, and its attainment. They move beyond that, thinking as they do, 'Subtle karmic formations have been determined to be nothing at all. That perception neither exists nor does not exist.' The perception does not exist because it is empty. The perception is not something nonexistent because it arises dependently. Such bodhisattvas actualize the basis of perception that neither exists nor does not exist, transcend the basis of nothing at all in all its aspects, and then perfect and sustain the basis of perception that neither exists nor does not exist.⁸⁷

1.176 "Bodhisattvas who sustain this think, 'What manner of joy is there when perception neither exists nor does not exist?' [F.34.b] They then elevate their thinking beyond this, and in doing so actualize the fact that there is no arising and no ceasing. They see that all phenomena do not arise and do not cease. Seeing that all phenomena do not cease by their very nature, they neither accept nor reject them. It is on account of this that bodhisattvas have the pure acceptance of the nonarising of phenomena. From this point such bodhisattvas unceasingly and effortlessly proceed higher.

"These are the nine successive states of meditative attainment of bodhisattvas.

1.177 "What are the bodhisattva's ten strengths? The strength of conviction, the strength of discernment, the strength of cultivation, the strength of patience, the strength of wisdom, the strength of abandonment, the strength of learning, the strength of confident eloquence, the strength of merit, and the strength of practice.

- 1.178 “What is *the strength of conviction*? It entails that everything the bodhisattva has conviction in is how things turn out to be. The strength of conviction is such that the world with its gods cannot overcome it. This is known as a bodhisattva’s strength of conviction.
- 1.179 “What is a bodhisattva’s *strength of discernment*? Bodhisattvas quell the arising of attachment by cultivating a sense of unpleasantness. They quell the arising of anger by cultivating love. They quell the arising of dullness by cultivating an understanding of dependent arising. They quell belligerent and unkind statements by reflecting on the knowledge that they are like echoes. They quell killing, bondage, and imprisonment through the knowledge that they are the result of one’s own karma. They quell physical threats, physical harms, and physical hardship through the knowledge that they are like reflected images. In this way, they see a gateway to a bodhisattva’s purification wherever they see a gateway to defilement. This is known as a bodhisattva’s strength of discernment. [F.35.a]
- 1.180 “What is a bodhisattva’s *strength of cultivation*? Phenomena that are disruptive to the level of dedicated conduct and the level of seeing have no capacity to affect the bodhisattva. Because of that, the world with its gods do not have the capacity to separate the bodhisattva from that seeing, from that path. This is known as a bodhisattva’s strength of cultivation.
- 1.181 “What is a bodhisattva’s *strength of patience*? When mocked, bodhisattvas do not respond with mockery due to the force of their understanding that it is the same as the sound of an echo. When threatened and beaten, they do not respond with threats and beatings due to the force of their understanding that they are like a reflected image. When abused, they do not respond with abuse due to the force of their understanding that the mind is an illusion. When they meet with anger, they do not respond with anger due to the force of their understanding of inner purity. They are not seduced by worldly phenomena due to the force of their understanding that worldly phenomena are pure. They are not under the sway of any afflictive emotions due to the force of their understanding that dependent arising is pure. Thus, bodhisattvas see the gateway to peace wherever they see a gateway to agitation. This is known as a bodhisattva’s strength of patience.
- 1.182 “What is a bodhisattva’s *strength of wisdom*? To bodhisattvas, whatever knowledge there is about the aggregates, elements, or sense bases is empty, unarisen, and unceasing. It is the wisdom through which the awakening of buddhahood is achieved. No rival tradition,⁸⁸ no one involved in apprehending things,⁸⁹ nor any māra has the ability to sow doubts about it, even if they take the form of a buddha. This is known as a bodhisattva’s strength of wisdom.

- 1.183 “What is a bodhisattva’s *strength of abandonment*? If bodhisattvas were living in a certain place, and all the beings approached them and reviled them, defamed them, spoke harshly to them, or even debased the Buddha, Dharma, and Saṅgha, they would not be agitated by or be displeased with them. [F.35.b] They would not feel regret or develop a grudge.⁹⁰ They would not develop a grudge even if their body was chopped into pieces. Rather, they would establish those beings in the Three Jewels. This is known as a bodhisattva’s strength of abandonment.
- 1.184 “What is a bodhisattva’s *strength of learning*? Bodhisattvas learn a lot, they retain what they learn, become oceans of learning, and accumulate learning. Bodhisattvas are those who possess this kind of strength of learning. Even if every being in the trichiliocosm were to be beset with doubt and approached a bodhisattva, and if each of them asked a question none of the others had and which was attended by a unique doubt, the bodhisattva would instantly answer without the slightest hesitation. Even if that bodhisattva were questioned for a hundred or a thousand eons, they would speak as needed. This is known as a bodhisattva’s strength of learning.
- 1.185 “What is a bodhisattva’s *strength of confident eloquence*? Were a bodhisattva to teach the Dharma to and advance the learning⁹¹ of an audience of many millions upon billions, that bodhisattva would teach the Dharma according to the needs of each being without thinking or conceptualizing. Even then, the meaning of the Dharma they taught would not be lost, not a word would be lost, they would not repeat a single word, there would be no obstacles, and the teaching would not be disrupted. This is known as a bodhisattva’s strength of confident eloquence.
- 1.186 “What is a bodhisattva’s *strength of merit*? Whether a bodhisattva lives beneath a tree, in a monastery, or in an empty house, all māras and their hosts who approach and assault them in order to create obstacles and cause harm will instead be driven mad with fear and disperse. [F.36.a] They know that they are helpless and flee. The fall of their blades, spears, tridents, stones, and axes will become, through the blessings of the bodhisattva’s merit, a fall of mandārava flowers, campaka flowers,⁹² and jasmine flowers,⁹³ water lilies and lotuses, and the māras’ rough, harsh words will sound like praise to the bodhisattva. The six sense objects never appear unpleasant to the bodhisattva, and all manner of wondrous things spring from space with just a thought. Through the power of a bodhisattva’s merit, all manner of wondrous things spring from the sky treasury and the jewel-in-hand, so that they become a support for all beings. Through the power of their merit, the jewel-in-hand lasts for the eons that constitute their lives, but even saying this does not easily capture the full extent of the strength of a bodhisattva’s merit. This is what is known as a bodhisattva’s strength of merit.

- 1.187 “What is a bodhisattva’s *strength of practice*? A bodhisattva’s strength of practice has ten types: the practice of generosity, discipline, patience, diligence, meditative stability, insight, skillful means, aspiration, strength, and wisdom. These are known as a bodhisattva’s ten types of practice. Any of a bodhisattva’s practices that involve the perfections should be included among these ten practices.
- 1.188 “What is a bodhisattva’s *practice of generosity*? There is no object of generosity that a bodhisattva should not offer to beings, apart from that which will cause beings harm. [F.36.b] The mind of a bodhisattva giving generously is not easy to trust, much less understand, by anyone other than thus-gone ones and bodhisattvas who have attained acceptance. This is known as a bodhisattva’s practice of generosity.
- 1.189 “What is a bodhisattva’s *practice of discipline*? A bodhisattva’s practice of discipline has ten types: they practice the discipline of the śrāvaka vows, the discipline of the pratyekabuddha vows, the discipline of the bodhisattva vows, the discipline that includes all virtuous dharmas, the discipline of not giving up the search for a spiritual friend, the discipline of vowing to uphold the sublime Dharma, the discipline of vowing to always fulfill the aims of others, the discipline of vowing to ripen to awakening, the discipline of vowing to always remain in meditative composure, and the discipline of vowing to be patient in overcoming the nexus of habitual patterns. Bodhisattvas possess nonconceptual discipline. The practice of their discipline is not easy to understand for anyone but the omniscient. This is known as a bodhisattva’s practice of discipline.
- 1.190 “What is a bodhisattva’s *practice of patience*? A bodhisattva’s practice of patience has three types: the patience of enduring suffering, the patience of tolerating the harm inflicted by others, and the patience of comprehending phenomena.⁹⁴ *The patience of enduring suffering* refers to acting with the knowledge that suffering is the result of one’s own karma. *The patience of tolerating the harm inflicted by others* refers to acting with love toward all beings, as if they were one’s only child. [F.37.a] *The patience of comprehending phenomena* refers to acting with the knowledge that all phenomena are unarisen. These are the three types of a bodhisattva’s patience. The practice of these types of patience is known as a bodhisattva’s practice of patience.
- 1.191 “What is a bodhisattva’s *practice of diligence*? In order to accomplish virtuous qualities in any situation and in any way, they apply the following perspective when engaged in the relevant practice: ‘I will accomplish this virtuous quality for all beings.’ This is known as a bodhisattva’s practice of diligence.

- 1.192 “What is a bodhisattva’s *practice of meditative stability*? Bodhisattvas do not apprehend any phenomena that are not in a state of meditative composure. For them, all phenomena are naturally in a state of equipoise. Bodhisattvas are at peace, free from the mind and the mind consciousness, and experience the attainment that is unarisen, unceasing, and unwavering. They do not think, ‘I have meditative composure; others are distracted.’ They do not apprehend another samādhi that liberates from self and other. This undiminished diligence for accomplishing awakening is a bodhisattva’s practice of meditative stability.
- 1.193 “What is a bodhisattva’s *practice of insight*? They do not apprehend any phenomena that fall outside the scope of dependent arising, or of emptiness, signlessness, and wishlessness, or that fall outside the scope of space. This undiminished diligence for awakening and ripening beings is a bodhisattva’s practice of insight.
- 1.194 “What is a bodhisattva’s *practice of skillful means*? [F.37.b] It is that mode of conduct in which they themselves continually protect themselves while not conceptually fixating on a self. It is their continuous efforts to ripen beings while not conceptually fixating on beings. It is their continual guarding of the senses while not conceptually fixating on the afflictive emotions. Though forms that are not even slightly different than a buddha’s form do not appear to them, they continually wish to see a buddha. Though sounds that are not sounds of the Dharma do not ring out to them, they are continually unsatiated by the Dharma they hear. They do not conceptually fixate on saṃsāra, but continually fear saṃsāra. They do not conceptually fixate on nirvāṇa, but they give away all their wealth in order to realize nirvāṇa. They do not conceptually fixate on the Buddha or awakening, but they strive to make hundreds of thousands of aspirations to realize the awakening of buddhahood. This is known as a bodhisattva’s practice of skillful means.
- 1.195 “What is a bodhisattva’s *practice of aspiration*? Bodhisattvas do not observe any phenomena that decrease or increase, and yet they rejoice in the roots of virtue of all beings and dedicate them to unsurpassable, completely perfect awakening. They first share their own roots of virtue with all beings, and then dedicate them to unsurpassable, completely perfect awakening by saying, ‘May I perfectly and completely awaken to unsurpassable, completely perfect awakening. May my buddhafield be like this. May my perfect assembly be like that.’ These aspirations of theirs will be perfectly fulfilled; they will not go unfulfilled. Their discipline will not be broken, weaken, break down, or be contaminated. It will be praised and protected by the wise. [F.38.a] Bodhisattvas mentally fulfill their aspirations by maintaining this discipline. This is known as a bodhisattva’s practice of aspiration.

- 1.196 “What is a bodhisattva’s *practice of strength*? Even if someone were to take the form of a buddha and then approach a bodhisattva and try to turn them away from awakening to buddhahood, turn them away from their intention, and to separate them from it, the bodhisattva would not turn away from their intention. They would call to mind awakening and the seat of awakening, and would actualize the taming of Māra, turning the wheel of Dharma, and the experience of great compassion. Bodhisattvas will not get angry even when beings try to turn them away from their intention, separate them from it, or reverse their course. Instead, they will feel great love and great compassion for them. The strength of their faith, diligence, mindfulness, and samādhi will not falter. Therefore, due to the strength of such irreversibility, they will set and establish an infinite, incalculable number of beings in the awakening of buddhahood. This is known as a bodhisattva’s practice of strength.
- 1.197 “What is a bodhisattva’s *practice of wisdom*? Bodhisattvas think, ‘There is no birth, death, or old age here. These are just the way of phenomena. They are free of “I” and “mine.” ’ Thinking this, they perfectly understand exactly how things are. Through exactly this strength of wisdom they establish an infinite, incalculable number of beings in that strength of wisdom. No being has the capacity to turn them away from this basic reality and set them in worldly ways. This is known as a bodhisattva’s practice of wisdom.
- “These are the ten types of practices. This concludes the ten strengths of a bodhisattva. [F.38.b]
- 1.198 “What are a bodhisattva’s ten types of knowledge? Knowledge of suffering; knowledge of the origin; knowledge of cessation; knowledge of the path; knowledge of the phenomena associated with suffering, its origin, its cessation, and the path; knowledge of the aggregates; knowledge of the elements; knowledge of the sense bases; knowledge of the past and future; and knowledge of the path and its results. These are a bodhisattva’s ten types of knowledge.
- 1.199 “What is *knowledge of suffering*? It is to know suffering in terms of suffering, suffering in terms of its origin, suffering in terms of its cessation, and suffering in terms of the path. Additionally, it is to know suffering as empty, suffering as signless, suffering as wishless, and suffering as dependently originated. It is to know that this birth in the world is suffering. Knowing ignorance, craving, and grasping is to know suffering. This is what is known as knowledge of suffering.
- 1.200 “What is *knowledge of the origin*? Knowing that through which suffering originates is knowledge of the origin. Knowing that origin to be suffering itself is knowledge of the origin. Knowing craving is also knowledge of the origin. This is what is known as knowledge of the origin.

- 1.201 “What is *knowledge of cessation*? It is knowing that which does not pass away in the previous life, that which does not arise in the next life, and that which is not present in between. Additionally, it is knowing that phenomena from the past are not subject to cessation, and that phenomena that arise in the future and present also are not subject to cessation. This is what is known as knowledge of cessation.
- 1.202 “What is *knowledge of the path*? It is the knowledge that seeks out the knowledge of suffering, the knowledge of its origin, and the knowledge of its cessation, and is the knowledge that brings about attainment. [F.39.a] This is what is known as knowledge of the path.
- 1.203 “What is *knowledge of the phenomena associated with suffering, its origin, its cessation, and the path*? A bodhisattva thinks, ‘Anything associated with suffering, its origin, its cessation of suffering, and the path is nothing more than a conventional phenomenon.’ This is what is known as knowledge of the phenomena associated with suffering; this is what is known as knowledge of the phenomena associated with its origin, its cessation, and the path.
- 1.204 “What is *knowledge of the aggregates*? It is knowing the aggregates to be like an illusion and a dream. It is knowing them as conglomerates, as aggregations, and knowing them to be something amassed. This is known as knowledge of the aggregates. Furthermore, the aggregate of form is known to be like foam, the aggregate of sensation is known to be like a water bubble, the aggregate of perception is known to be like a mirage, the aggregate of formations is known to be like a plantain tree, and the aggregate of consciousness is known to be like an illusion. This is known as knowledge of the aggregates.
- 1.205 “What is *knowledge of the elements*? The element of earth is the expanse of phenomena, and the expanse of phenomena is not solid. Similarly, the element of water is the expanse of phenomena, and the expanse of phenomena is not wet. The element of fire is the expanse of phenomena, and the expanse of phenomena is not hot. The element of wind is the expanse of phenomena, and the expanse of phenomena does not move. This kind of knowledge is known as knowledge of the elements.
- 1.206 “Furthermore, knowledge of the subtle, knowledge of the coarse, knowledge of small, and knowledge of the root of all phenomena are known as knowledge of the elements.
- 1.207 “Furthermore, knowledge of suffering, knowledge of its origin, knowledge of its cessation, and knowledge of the path are known as knowledge of the elements.

- 1.208 “Furthermore, there are two types of elements, compounded elements and uncompounded elements. Knowing the compounded and uncompounded is knowledge of the elements.
- 1.209 “Furthermore, the elements of the eye, form, and visual consciousness are the expanse of phenomena, [F.39.b] but the expanse of phenomena is not the eye, material substance, or consciousness in essence. The elements of the ear, sound, and ear consciousness are the expanse of phenomena, but the expanse of phenomena is not the subjective experience of sound, objective sound, or auditory consciousness in essence. The elements of the nose, smell, and olfactory consciousness are the expanse of phenomena, but the expanse of phenomena is not smelling, smell, or its consciousness. The elements of the tongue, taste, and gustatory consciousness are the expanse of phenomena, but the expanse of phenomena is not within the domain of the tongue, it is not the experience of flavor, and it is not obtained through gustatory consciousness. The elements of the body, texture, and body consciousness are the expanse of phenomena, but the expanse of phenomena does not have the characteristics of mass, touch, or of being mirage-like. The elements of mind, mental phenomena, and mental consciousness are the expanse of phenomena, but the expanse of phenomena does not have the characteristics of arising, persisting, or being destroyed. That which is understood in this way is known as a bodhisattva’s knowledge of the elements.
- 1.210 “What is a bodhisattva’s *knowledge of the sense bases*? The sense bases are known to be extensive, all-encompassing, difficult, binding, painful, perishable, flowing, uniting, and fettering. This knowledge of the sense bases is known as a bodhisattva’s knowledge of the sense bases.
- 1.211 “Furthermore, the sense bases are known as an empty village. An empty village, analogously, does not itself think, ‘I am an empty village.’ In the same way, the sense bases do not themselves think, ‘We are sense bases.’ To understand in this way is known as a bodhisattva’s knowledge of the sense bases. [F.40.a]
- 1.212 “Furthermore, a bodhisattva thinks, ‘The twelve sense bases—the sense bases of the eye and form, the ear and sound, the nose and smell, the tongue and taste, the body and texture, and the mind and mental phenomena—are all nothing more than that. They do not have notions of “I” and “mine.” ’ To understand in this way is known as a bodhisattva’s knowledge of the sense bases.
- 1.213 “What is a bodhisattva’s *knowledge of the past and future*? It is knowing that nothing has departed in the past and nothing will come in the future. This is known as knowledge of the past and future. Additionally, the bodhisattva

knows that the past is gone and nothing will be created in the future. This, child of good family, is a bodhisattva's knowledge of the past and future.

1.214 "What is *knowledge of the path and its result*? Knowledge of the six perfections is *knowledge of the path*. Knowing the ten bodhisattva levels and the level of a thus-gone one is *knowledge of the result*. Knowing all this is a bodhisattva's knowledge of the path and its result.

"Child of good family, these are the ten types of knowledge of bodhisattvas.

1.215 "Child of good family, bodhisattvas should understand the force of attaining the ripening of the undefiled virtues through these ten approaches to the way of the Dharma."

1.216 Once this pronouncement of the Dharma had been made, the seventy-six thousand bodhisattvas with prior training attained acceptance of the nonarising of phenomena.

1.217 The bodhisattva Mativikrama then addressed the bodhisattva Nirārambha: "Child of good family, please eloquently describe the Dharma of the bodhisattvas that involves the perfections. [F.40.b] For what purpose? Child of good family, an account of the perfections is the most eminent kind of account. Thus, child of good family, what are the perfections? How are they described?"

1.218 The bodhisattva Nirārambha responded to the bodhisattva Mativikrama, "Child of good family, the perfections are the perfection of generosity, the perfection of discipline, the perfection of patience, the perfection of diligence, the perfection of meditative stability, the perfection of insight, the perfection of skillful means, the perfection of aspiration, the perfection of strength, and the perfection of wisdom. Child of good family, these are the perfections.

1.219 "These perfections can be described as follows. Generosity without conceit is the perfection of generosity; the failure to continuously give away all wealth is not. Discipline without conceit is the perfection of discipline; the failure to take up all aspects of discipline, training, and the austere practices, and the failure to reduce one's possessions, is not. Patience without conceit is the perfection of patience; the failure to remain patient and gentle is not. Diligence without conceit is the perfection of diligence; the failure to constantly perfect all roots of virtue is not. Meditative stability without conceit is the perfection of meditative stability; being continuously irresolute is not. Insight without conceit is the perfection of insight; failure to be energetic in the quest for learning is not. Skillful means without conceit is the perfection of skillful means; [F.41.a] failure to appear among both rival communities and those beings who seek to cultivate the roots of virtue is not. Aspirations made without conceit is the perfection of aspiration; to share

access to the various roots of virtue of oneself and all beings, and then to not dedicate it to unsurpassable, completely perfect awakening, is not. Strength without conceit is the perfection of strength; the failure of those with the forms of Nārāyaṇa and Vajrapāṇi to tame beings who are puffed up with pride, arrogance, and haughtiness is not. Wisdom without conceit is the perfection of wisdom; the failure to engage in any arts, expertise,⁹⁵ or profession is not. Child of good family, this describes the Dharma of the bodhisattvas that involves the perfections.

1.220 “Furthermore, child of good family, bodhisattvas also do not hope for any result, and yet strive to give away all material goods in every way. They form no concepts about discipline, and yet will not violate their training even at the cost of their life. They are fundamentally unshakeable, and yet they loathe maliciousness even while not getting angry. They have no desire, and yet they strive for all roots of virtue. They are nonconceptual, and yet are dedicated to meditative stability and the higher cognitions. They have absolutely no doubts about anything, and yet dedicatedly apply themselves to study, reflection, and meditation. They do not seek anything at all, and yet apprehend all the various roots of virtue. Their minds remain nowhere, and yet all their aspirations are accomplished. They have defeated pride, arrogance, and haughtiness, and yet they have attained an unbreakable body that is hard like a diamond. They know all treatises, and yet⁹⁶ they seek out teachers and masters. [F.41.b] This, child of good family, describes the Dharma of the bodhisattvas that involves the perfections.

1.221 “Furthermore, child of good family, bodhisattvas delight in generosity while engaging harmoniously with stingy beings. They delight in discipline while engaging harmoniously with beings who have poor discipline. They delight in patience while engaging harmoniously with beings whose minds have been corrupted by maliciousness. They delight in diligence while engaging harmoniously with beings who are lazy and who have little or no diligence. They delight in meditative stability while engaging harmoniously with beings whose minds have been corrupted by the distractions of many activities. They delight in insight while engaging harmoniously with dimwitted beings who are innately dull like sheep and who are always faithless. They delight in skillful means while not getting involved in any activity at all. They delight in aspirations while engaging harmoniously with beings who are depressed by saṃsāra. They delight in strength while engaging harmoniously with beings who are weak and powerless. They delight in wisdom while engaging harmoniously with those beings who find joy in saṃsāra. This, child of good family, describes the Dharma of the bodhisattvas that involves the perfections.

1.222 “Furthermore, child of good family, bodhisattvas attain the jewel-in-hand and the sky treasury through the perfection of generosity. They transcend lower states of rebirth, gain power over transmigration and birth, and attain a noble mind through the perfection of discipline. They attain the body of a thus-gone one—well-adorned with the major and minor marks and impossible to look away from—through the perfection of patience. They attain the swift higher cognitions and mastery over all phenomena through the perfection of diligence. They attain a pleasant body and mind, dhāraṇī, confident eloquence, and the abandonment of the obscuration of the afflictive emotions through the perfection of meditative stability. [F.42.a] They attain fearlessness and the four correct discernments through the perfection of insight. They attain ease and irreproachability in physical, verbal, and mental actions through the perfection of skillful means. They attain the ability, in every life, to recall their previous lives, to go wherever they wish, and to take joy in whatever they wish through the perfection of aspiration. They will not be overcome by any afflictive emotion, māra, or adversary and will achieve eminence through the perfection of strength. They will reach transcendence over the māras of the aggregates, death, the afflictive emotions, and the divine māra through the perfection of wisdom. This, child of good family, describes the Dharma of the bodhisattvas that involves the perfections.

1.223 “Furthermore, child of good family, bodhisattva praise generosity but do not arrogantly think, ‘I am pure because of generosity.’ In the same way, they praise discipline, patience, diligence, meditative stability, insight, skillful means, aspirations, strength, and wisdom, but do not arrogantly think, ‘I am pure because of wisdom.’ Why? Because these things should be abandoned once they are achieved. They all arise through conceptual designation, and any conceptual designation, any phenomena that arise through conceptual designation, should be abandoned. That is why bodhisattvas do not arrogantly think, ‘I am pure because of phenomena that are conceptual designations and that arise through conceptual designation.’ Instead, bodhisattvas reach completely perfect awakening upon attaining wisdom by means of referents that are nonconceptual and conceptually unelaborate.”

1.224 Mativikrama asked, “Child of good family, what words describe this phenomenon called *awakening*?” [F.42.b]

The bodhisattva Nirārambha replied, “Child of good family, the words ‘nonconceptual and conceptually unelaborate’ describe awakening. The conceptual elaboration of grasping at an ‘I’ is not awakening. Quieting the grasping at an ‘I’ and being conceptually unelaborate is awakening. The conceptual elaboration of grasping at ‘mine’ is not awakening. Quieting the

grasping at ‘mine’ and being conceptually unelaborate is awakening. The conceptual elaborations of old age, sickness, death, and the continuity of suffering are not awakening. Quieting the concepts of old age, sickness, death, and the continuity of suffering, and being conceptually unelaborate, is awakening. The conceptual elaborations of stinginess, poor discipline, maliciousness, laziness, distraction, and faulty insight are not awakening. Conceptually unelaborate generosity, discipline, patience, diligence, meditative stability, and insight are awakening. The conceptual elaborations of view, concept, and aspiration are not awakening. Emptiness, signlessness, wishlessness, and being conceptually unelaborate are awakening.

“Furthermore, all phenomena are awakening, and all phenomena are not awakening.”

1.225 Mativikrama then asked, “By what calculation are all phenomena both awakening and not awakening?”

Nirārambha replied, “Understanding the equality of all phenomena and the suchness of all phenomena is awakening. The fixation of grasping at ‘I’ and ‘mine’ in relation to any phenomena is not awakening.

1.226 “Furthermore, child of good family, that which is known as *awakening* is described by the word *quiescence*, and quiescence is a word that describes the suchness of all phenomena.”

1.227 “Child of good family, what suchness is it that the word *suchness* describes?” asked Mativikrama.

Nirārambha replied, “Child of good family, the suchness indicated by the word *suchness* is another word for emptiness. This emptiness⁹⁷ does not arise or cease.” [F.43.a]

1.228 Mativikrama then said, “If the Blessed One indeed⁹⁸ said, ‘All phenomena are empty,’ then no phenomena arise or cease.”

1.229 The bodhisattva Nirārambha replied, “Child of good family, that is exactly how it is. Just as you understand it, no phenomena arise or cease.”

1.230 Mativikrama then asked, “When the Blessed One said, ‘All compounded phenomena arise and cease,’ what did the Thus-Gone One intend?”

1.231 “Child of good family,” replied Nirārambha, “people in the world fixate on arising and ceasing. Therefore, the deeply compassionate Thus-Gone One sought to soothe the fear of such worldly people by speaking conventionally about arising and ceasing even though there are absolutely no phenomena that arise or cease.⁹⁹ Therefore, child of good family, bodhisattvas should know the Buddha, the phenomena associated with a buddha, beings, the phenomena associated with a being, the self, and the phenomena associated with the self.”

The bodhisattva great being Nirārambha then made those same points in verse:

- 1.232 “What is the nature
Of the Buddha’s origin,
The Buddha, and the Buddha’s qualities,
Known to a vigilant bodhisattva?
- 1.233 “The Buddha, supreme knower of the world,
Is a collection of undefiled virtues.
He arises through the wishes of beings
And takes birth through previous karmic formations.
“Perfect are the heroic,
Who have realized buddhahood.¹⁰⁰
They know everything;
They understand everything.
- 1.234 “No one can grant buddhahood,
Nor can anyone hold on to it.
The word *buddha* is said of those
Who are buddhas through knowing the features of the self.
- 1.235 “Those who innately know the self
To be nothing more than perception
Know what a buddha is like,
As well as the nature of awakening.
- 1.236 “All beings are mere perceptions, [F.43.b]
And are described through conceptual constructs.
The terms *illusion*, *dream*, and the like
Are well known to bodhisattvas.
- 1.237 “If someone were to wonder,
‘How is this way understood?’
They should know that meditative composure
Tames the horses of the senses.
- 1.238 “Then there is neither foe nor friend,
No purpose or lack of purpose,
And no rejecting or clinging—
Such is this Dharma discourse.
- 1.239 “True words about all phenomena
Are called *a discourse on phenomena*.
Words about them that are not true
Are called *flawed Dharma*.¹⁰¹

- 1.240 “The qualities of attachment and nonattachment
Are seen as equal by those who are pure.
Such is also the case for anger and dullness—
This is a discourse on phenomena.
- 1.241 “One who, for the benefit of all beings,
Has donned the armor of intrinsic compassion
Does not see any being
Who is not empty of innate nature.
- 1.242 “Those who know the basic nature as such,
And have reached the state of fearlessness
About what is always entirely stainless,
Will come to realize buddhahood.
- 1.243 “A skilled magician will, for example,
Try to release their magical creations.
They know them to be magic from the start,
And so have no attachment to them.
- 1.244 “An awakened wise person
Knows the three worlds to be like a magical creation.
They don armor to serve beings,
Knowing them to be such from the start.¹⁰²
- 1.245 “They see the self as imperfect,
And beings as empty by nature.
Seeing that phenomena are omnipresent,
They reach acceptance and remain in that state.
- 1.246 “There is nothing at all to accept,
And there is nothing at all to reject.
A brahmin is one who maintains that state,
In which there is no accepting or rejecting.¹⁰³
- 1.247 “When someone rests with an even disposition
In the perfect expanse of phenomena,
The buddhas will prophesy
That they will be a perfect buddha.
- 1.248 “When I cast aside
The stains of seeing,
Just as the buddhas predicted,
The victors made their prophesy.

- 1.249 “Resting in the unobscured expanse, [F.44.a]
I then progress from there toward nirvāṇa.
Embodying great compassion,
I am entirely free of blame.
- 1.250 “An intelligent bodhisattva
Who desires a perfect discourse on phenomena,
And who seeks a discourse on the Dharma,
Will follow this Dharma discourse.”
- 1.251 When this great being finished his versified explanation, thirty-two thousand bodhisattvas attained acceptance of the nonarising of phenomena. For eight thousand gods, dust fell away from their Dharma eye that sees phenomena, and they became stainless and pure. [B4]
- 1.252 Then the bodhisattva great being Nirārambha addressed the bodhisattva great being Mativikrama: “Child of good family, a bodhisattva should privilege the truth. Child of good family, a bodhisattva’s discourse on the Dharma is a discourse on the truth.¹⁰⁴ Child of good family, what is this truth that compels a bodhisattva who has generated the mind set on unsurpassable, completely perfect awakening to not forsake that mind even at the cost of their life and to not act adversely toward beings? It is the truth of a bodhisattva. It would be a despicable lie to say that a bodhisattva would generate the mind set on unsurpassable, completely perfect awakening only to forsake it later and act adversely toward beings.”¹⁰⁵
- 1.253 Mativikrama asked, “Once they have generated the mind set on unsurpassable, completely perfect awakening, why will they not later forsake it and not act adversely toward any being?”
- 1.254 Nirārambha replied, “When bodhisattvas understand the truth of suffering, when they understand the truth of its origin, the truth of its cessation, and the truth of the path, they will not forsake that mind and will not act adversely toward any being.” [F.44.b]
- 1.255 “What is the suffering that bodhisattvas know?” asked Mativikrama.
Nirārambha answered, “Suffering is the ripening of the experiences of pleasant and unpleasant in relation to the five aggregates that are the bases for clinging. This is suffering. When bodhisattvas know that this suffering is dependently originated, empty, unwavering, and devoid of ‘I’ and ‘mine,’ they are said to ‘know suffering.’ When they see that suffering merely in terms of its origin, as insubstantial and immaterial, as essenceless and without agency, they are said to ‘know its origin.’ When they know that there is nothing that comes from the previous life, migrates to the next life, or

that arises in the present, when they know that suffering is beginningless and is naturally in a state of cessation, naturally empty, and naturally isolated, they are said to ‘know its cessation.’”

1.256 “Child of good family, what’s another word for *cessation*?” asked Mativikrama.

“Child of good family,” replied Nirārambha, “there is nothing that can express cessation.”

“Child of good family, if nothing can express cessation, why do we say ‘cessation’?” asked Mativikrama.

“Child of good family,” answered Nirārambha, “cessation is free of adventitious obscurations; it is false, nonexistent, and an imputation. When something is false, it is an imputation. That is considered cessation. A phenomenon that is false, an imputation, and ceases cannot be destroyed in any way. Therefore, all phenomena are said to have utterly ceased.”

1.257 Mativikrama then said, “Child of good family, the Blessed One also said, ‘A bodhisattva does not actualize cessation. A bodhisattva who actualizes cessation has fallen to the level of a śrāvaka or pratyekabuddha.’ What did the Blessed One mean when he said that?”

1.258 “Child of good family,” answered Nirārambha, “the term *actualize* cannot be explained. Another way to put it would be *see directly*. [F.45.a] The Blessed One also said, ‘Cessation is a phenomenon that cannot be explained.’ Any phenomena that cannot be explained cannot possibly be actualized. Therefore, the Blessed One said, ‘A bodhisattva can neither actualize nor directly see cessation.’ With that intended meaning in mind, he also said,¹⁰⁶ ‘A bodhisattva does not actualize cessation. A śrāvaka has an intellect that grasps at a phenomenon’s attributes and thereby actualizes cessation. They remain that way and understand it as such.’ Those who apprehend and fixate their minds understand cessation in this way and see it as such. This kind of established certainty is what is known as *knowing the path*.

1.259 “Furthermore, child of good family, *suffering* is to cling to the notion of ‘I.’ *Its origin* is the arising of clinging to ‘mine’ along with the causes of that clinging. *Knowing cessation* is the recognition that there are no restrictive determinations¹⁰⁷ of phenomena when they arise. *Knowing the path* is recognizing that and pursuing it.

1.260 “Furthermore, child of good family, arrogance is suffering. Why? Child of good family, the Blessed One said, ‘The nature of arrogance is suffering.’ Arrogance is always false; therefore, the origin of arrogance is the origin of suffering, the absence of suffering is cessation, and the wisdom through which arrogance ceases to be arrogance is the path.

1.261 “Child of good family, for an eon and more I have not been able to fully realize this teaching on knowing the truth of a bodhisattva.”¹⁰⁸

- 1.262 When he finished explaining this teaching on truth, six thousand bodhisattvas realized the state of irreversible cultivation of the truth. For ten thousand goddesses present in the sky, dust fell away from their Dharma eye that sees phenomena, and they became stainless and pure.
- 1.263 The bodhisattva great being Mativikrama then asked the bodhisattva great being Nirārambha, [F.45.b] “Child of good family, what is the application of mindfulness? What is mindfulness? What are the modes of mindfulness?”
- 1.264 The bodhisattva great being Nirārambha answered the bodhisattva great being Mativikrama, “Child of good family, for bodhisattvas, mindfulness is knowing that no phenomena arise. Bodhisattvas aspire to know the lack of arising. Their mindfulness is made pure by knowing the lack of arising. It is, in all situations, unwavering, direct, unmoving, and recognizes neither the depths nor the shore. It is difficult for worldly beings, śrāvakas, and pratyekabuddhas to know. The mindfulness of a bodhisattva—which is the mindfulness that fully comprehends the words of all the buddhas—is the immediate experience of the thus-gone, worthy, completely perfect Buddha. This is what the mindfulness of a bodhisattva is like.
- 1.265 “A bodhisattva’s mindfulness has ten modes: (1) the application of mindfulness of the body, (2) the application of mindfulness of sensations, (3) the application of mindfulness of mind, (4) the application of mindfulness of phenomena, (5) the application of mindfulness of recollecting the Buddha, (6) the application of mindfulness of recollecting the Dharma, (7) the application of mindfulness of recollecting the Saṅgha, (8) the application of mindfulness of recollecting discipline, (9) the application of mindfulness of recollecting giving, and (10) the application of mindfulness of recollecting divinities. These are the ten applications of mindfulness.
- 1.266 “What is the bodhisattvas’ *application of mindfulness of the body*? Bodhisattvas apply mindfulness to the body by thinking as follows: ‘This body did not come from a previous life, it does not migrate to the next life; it was not present in the previous life, and it will not be present in the next life. Otherwise, it would be false, and would arise from error. It would be devoid of one who acts and one who feels, and it would have no beginning, no end, and no middle. [F.46.a] There is no fundamental root¹⁰⁹ or governing power. There is no “mine” and no appropriation. Notions of “collection,” “body,” “enjoyment,” “basis,”¹¹⁰ “corpse,” and “sense base” are conventional designations based on superficial conventions. This body is without essence; it comes from the father’s semen and the mother’s blood. It is innately unclean, putrid, and foul-smelling. It is confounded by the thieves of desire,

anger, dullness, fear, and sloth. It is continuously beset by decay, collapse, disintegration, decomposition, and destruction, and it is host to a hundred thousand different diseases.’¹¹¹

1.267 “Furthermore, child of good family, bodhisattvas think about what the body is like and apply mindfulness to the body as follows:¹¹² ‘This body is just a collection composed of the feet, toes, calves, thighs, sacrum,¹¹³ abdomen, navel, spine, heart, sides, ribs, palms,¹¹⁴ forearms, shoulders, neck, cheeks, forehead, and skull. It has been gathered through the impetus of karma’s arising and persists as the hundred thousand different afflictive emotions, secondary afflictive emotions, notions, and concepts. It is a collection of many substances: head hair, body hair, nails, teeth, bone, skin, muscle, marrow, tendons, omentum, fat, serum, liver, urine, feces, stomach, intestines,¹¹⁵ blood, saliva, bile, pus, mucus, skull, and brain.’

1.268 “Bodhisattvas analytically think, ‘This body is equal to space,’ and apply mindfulness to the body that is space-like. They see everything as being space-like. [F.46.b] They neither apply mindfulness to anything apart from that which comprehends the body, nor do they avoid it.¹¹⁶ This is known as *sustaining mindfulness by neither applying it nor avoiding it*. To sustain mindfulness in this way is to correctly know that the body accords with awakening. There is nothing that obstructs this. Why? Because anything that obstructs it is not fundamental to it. This is what is known as a bodhisattva’s application of mindfulness of the body.

1.269 “What is a bodhisattva’s *application of mindfulness of sensations*? A bodhisattva thinks, ‘Sensations are something understood; that knowledge¹¹⁷ is either erroneous, correct, or free of both.’ The sensations of naive, ordinary people, whose minds are distracted and in error, are also in error. They experience the impermanent as permanent, suffering as happiness, selflessness as the self, and the impure as pure. These are erroneous sensations. Experiencing the impermanent as impermanent, suffering as suffering, selflessness as selflessness, and the impure as impure are the sensations of śrāvakas. Experiencing the impermanent as neither impermanent nor not impermanent, suffering as neither suffering nor happiness, selflessness as neither selfless nor not selfless, and the impure as neither impure nor not impure are the sensations of bodhisattvas.

1.270 “A bodhisattva does not recognize an experiencer of these sensations, and in not recognizing one, does not in any way recognize sensations either. A bodhisattva thinks, ‘The Blessed One said, “All compounded things involve sensation.” If all compounded things involve sensation,¹¹⁸ there would be something referred to as an “experiencer.” Sensations are not the cause of sensations; there is nothing to be sensed, no sensation, and no cause of sensation. [F.47.a] Even the uncompounded is not the cause of sensation for

the compounded. There is nothing at all that causes sensation that is independent of the compounded and un compounded. Thus, a bodhisattva recognizes that there is no sensation in any of those sensations.’ A bodhisattva does not recognize any kind of effort derived through sensation. This correct recognition of how sensation accords with awakening is what is known as a bodhisattva’s application of mindfulness of sensations.

1.271 “What is a bodhisattva’s *application of mindfulness of the mind*? A bodhisattva thinks, ‘A sensation is merely the mind, and that mind has no location, has no grasping, and has no body. What would the location be for that which has no status, no grasping, and no body?’ The bodhisattva sees that the mind is not known by the mind, the mind is not seen by the mind, and that a mind that arises on the basis of something is dependent on something other and has no independent agency. Even awakening is not known separately from the mind.¹¹⁹ By knowing awakening as merely the mind, bodhisattvas attain power over the mind, and through their power over the mind they master the Great Vehicle. They regard all beings equally and cannot be dissuaded by others from the Great Vehicle. This is known as a bodhisattva’s application of mindfulness of the mind.

1.272 “What is a bodhisattva’s *application of mindfulness of phenomena*? Bodhisattvas whose mindfulness has fully comprehended, fully trained in, fully gathered, fully mastered, and taken full independent control over any phenomena to which mindfulness can be applied—virtuous and nonvirtuous, fallible and infallible, defiled and undefiled, mundane and transmundane phenomena, as well as the phenomena of śrāvakas, pratyekabuddhas, and ordinary people—will consider them equal insofar as they do not arise or cease. [F.47.b] They do not recognize any phenomenon that transcends being unarisen and unceasing, that transcends dependent arising, or that transcends being empty, signless, and wishless.

1.273 “The bodhisattva thinks, ‘All phenomena lack something that possesses them; they are naturally isolated. All phenomena lack a self; they are naturally nondual. All phenomena are unobscured; they have the nature of space. All phenomena are nonconceptual; they are free of mind, thought, and the mind consciousness. All phenomena are essentially liberated; they are naturally free of the afflictive emotions. All phenomena are indescribable; they are naturally inexpressible. All phenomena are inarticulable; they are naturally uncontrived. All phenomena are incalculable; they completely transcend all calculations. All phenomena are straightforward; they completely transcend all conceptual elaborations. All phenomena are rootless because they are seedless. All phenomena are faultless because they are purified at the root. No phenomena arrive because they are incorporeal. No phenomena depart because they are not located anywhere. All

phenomena are unobstructed because they are empty. All phenomena are empty because they originate dependently. All phenomena escape because they are nonconceptual. All phenomena are independent because they are understood in whatever manner is desired. All phenomena are fully realized because they are innately knowable. All phenomena are mere designations because they are immaterial. All phenomena are unobservable because they are innately unsupported. All phenomena are unfettered because they are incorporeal. All phenomena are unliberated because they are essenceless. All phenomena are not impervious because of their essential state of suchness. [F.48.a] All phenomena are of a single scope because of the indivisibility of the expanse of phenomena. And all phenomena are undifferentiated because they are equal to the limit of reality.' Thinking this, bodhisattvas examine phenomena in this way and sustain that examination.

1.274 "Bodhisattvas who examine phenomena as such and sustain that examination do not differentiate between beings. They do not differentiate between phenomena, vehicles, buddhas, or buddhafi elds. They do not recognize inferior and superior, bondage and release, or saṃsāra and nirvāṇa. They lack abandonment, grasping, engaging, avoiding, accepting, and rejecting. They attain and maintain a state of nondistracti on. Those bodhisattva great beings who sustain peace will be seen by the blessed buddhas residing in their different buddhafi elds, and will be prophesied by them to attain unsurpassable, completely perfect awakening. This is known as a bodhisattva's application of mindfulness of phenomena.

1.275 "What is a bodhisattva's *application of the mindfulness of recollecting the Buddha*? A bodhisattva's application of the mindfulness of recollecting the Buddha is to cultivate the following: After bringing all beings immediately to mind, they apply mindfulness with the thought, 'May I and all beings achieve unsurpassable, completely perfect awakening. To that end I will achieve the thus-gone, worthy, completely perfect buddhas' ten strengths of a thus-gone one, four kinds of fearlessness, and eighteen unique qualities.' Through that mindfulness, bodhisattvas recollect the mindfulness of the blessed buddhas, which is inconceivable, stainless, pure, luminous, and free of latent impressions; in which the entire nexus of habitual patterns has been severed; which is based in wisdom, governed by wisdom, and governed by all the buddhas, the Dharma, [F.48.b] and the divine; in which all types of certainty have been obtained; which lacks the stains that obscure objects of knowledge and so cannot be comprehended by śrāvakas and pratyekabuddhas; and which is spontaneously present, of unhindered power, is sustained without obstruction, enhances the thoughts of all beings, and is unchanging like space. They recollect the buddhas through

these ways of recollection. They recollect with modes of mindfulness that are the precious jewels of the buddhas, the treasury of the buddhas. For that reason, this is known as the recollection of the Buddha.

1.276 “A buddha is neither mindful nor unmindful; they are always spontaneously present and nonconceptual. To recollect these modes of mindfulness is therefore known as the recollection of the Buddha.

1.277 “A buddha does not perceive differences among beings and phenomena. Because a bodhisattva recollects through these modes of mindfulness, this is therefore known as the recollection of the Buddha.

1.278 “Buddhas are not conceptual; they are nonconceptual. They do not accept or reject. They do not cycle in saṃsāra or pass into nirvāṇa. They do not arise or cease. A bodhisattva recollects these points, which is why this is known as the recollection of the Buddha.

1.279 “Furthermore, the blessed buddhas possess a great collection of merit and wisdom. They are domains of great love and compassion. They serve as refuge¹²⁰ and protectors for the great mass of beings and are great doctors who alleviate pain. They are perpetual domains of samādhi in which all beings are held to be equal. They are free of both saṃsāra and nirvāṇa¹²¹ and have surpassed the obscurations of the afflictive emotions and cognitive obscurations. They are the abode of a great being, the basis of a great being, and a guide. They have the scope of the dharmakāya, are in all circumstances possessed of a mind free of hostility, and are constantly delighted to serve beings. They are vast in body, speech, and mind, [F.49.a] teach perpetually, and are irreproachable in their activities of body, speech, and mind. They have confounded desire, anger, and dullness along with their habitual patterns, have conquered all māras and adversaries, and possess the supreme and undisputed Dharma. They are of greater depths than all the oceans, of greater height than all sumerus, more stable than the earth, and more supple than water; they blaze hotter than fire; and they are more unencumbered than the wind, more stainless than space, more nimble than the movements of the mind, and more exalted than a wish-fulfilling jewel. They are omniscient, equally engaged with every being, free of all desire, and unceasing in their efforts to benefit all beings. Their physical form, sound, and qualities are immeasurable. They are inconceivable, possess the inconceivable Dharma of the buddhas, and utterly transcend the mind, thought, and mental objects. Their minds are rich in knowledge and ethical conduct and they have cut through the evil of the three paths.¹²² They have the exalted intentions that come from great compassion, possess qualities that are shared in common with all beings, and act as if a mother and father to all beings.¹²³ To them, friend and foe are regarded equally, and they experience an axe and sandalwood as the same.¹²⁴ They have the character

to bring clarity to all beings—inferior, average, and superior—at all times and in every circumstance. They are great beings whom others find difficult to fathom. They possess great luxuries, are rich in knowledge and ethical conduct, and are great speakers of the Dharma and Vinaya. They are great people who have the marks of a great person. They surpass the entire world¹²⁵ and serve as a light of the world. They are yogins of the great yoga,¹²⁶ domains of great meditation who possess the wonder of great liberation.¹²⁷ [F.49.b] Great beings with a retinue of great and distinguished people, they have not turned away from seeing, listening, relying upon, and serving. Indifferent to their own happiness, they take joy in soothing the suffering of others. They are dedicated to the Dharma, are rich in the Dharma, take the Dharma as food, take the Dharma as medicine, possess the treasury of Dharma, and are lords of the Dharma, masters of the Dharma, and give the Dharma freely. They always delight in renouncing, remain ever vigilant, and always delight in isolation. They serve as a ford and causeway in every regard, are like a royal highway or a great sun,¹²⁸ and are like the great Brahmā. They hold the vajra of great wisdom, provide relief through the great Dharma, and have appearances that are never tiring to see and behold. This is how bodhisattvas recollect the blessed buddhas. Recollecting them in this way, they apply mindfulness in order to perfect their qualities,¹²⁹ ¹³⁰ doing so with sustained diligence. Therefore, this is known as the recollection of the Buddha.

“All this is known as a bodhisattva’s application of the mindfulness of recollecting the Buddha.

- 1.280 “What is a bodhisattva’s *application of the mindfulness of recollecting the Dharma*? Bodhisattvas apply the mindfulness of recollecting the Dharma by thinking, ‘The blessed buddhas have infinite, limitless good qualities. They are born from Dharma, are heirs to the Dharma,¹³¹ emanate through the Dharma, are lords of the Dharma, arise from the Dharma, are within the scope of the Dharma, are the basis of the Dharma, and are perfected through the Dharma. The major and minor marks of the blessed buddhas are also born from the Dharma, found through the Dharma, and perfected through the Dharma. The thus-gone ones’ ten strengths of a thus-gone one and the four kinds of fearlessness are also born from the Dharma, found through the Dharma, and perfected through the Dharma. [F.50.a] The thus-gone ones’ eighteen unique qualities of a buddha are also born from the Dharma, found through the Dharma, and perfected through the Dharma. All the mundane and transmundane happiness that exists is also born from the Dharma, found through the Dharma, and perfected through the Dharma. Therefore, other than seeking the awakening of buddhahood, the Dharma will be my

main focus. I will remain in the scope of the Dharma, support the Dharma, be dedicated to the Dharma, take the Dharma as essential, and accomplish all things that are aligned with the Dharma.'

1.281 "Furthermore, bodhisattvas think, 'The Dharma applies equally to all beings; thus it does not perceive them as inferior, average, or superior, and then apply to them as such. I should therefore make my mind like the Dharma. The Dharma¹³² is impartial, thus it does not perceive or engage with an essence. I should therefore make my mind like the Dharma. The Dharma is timeless, meaningful to behold, and self-evident, thus it has no regard for or concern with time. I should therefore make my mind like the Dharma. There is no high and low in the Dharma, thus it is not concerned with what is vast or lowly. I should therefore make my mind like the Dharma. The Dharma is neither superior nor inferior, thus it is not concerned with purity or defilement. I should therefore make my mind like the Dharma. The Dharma is free of the view of what is and is not a field,¹³³ thus it is not concerned with either noble beings or ordinary people. I should therefore make my mind like the Dharma. The Dharma is constantly and uninterruptedly engaged; thus it is not something engaged in during the day but not at night, or at night but not during the day. [F.50.b] I should therefore make my mind like the Dharma. The Dharma is never present anywhere; thus it is never out of reach at a moment of training. I should therefore make my mind like the Dharma. The Dharma lacks desire for anything, thus it has no anger toward those who are hostile nor attraction for those with faith. I should therefore make my mind like the Dharma. The Dharma neither diminishes nor increases, but rather is unfathomable and incalculable. Like space, it does not contract or expand. I should therefore make my mind like the Dharma. The Dharma is not protected by beings, it is the Dharma that protects beings. I should therefore make my mind like the Dharma. The Dharma does not seek refuge, the Dharma is the refuge for all worlds. I should therefore make my mind like the Dharma. The Dharma has the character of being unobstructed, thus it is not obstructed by anything. I should therefore make my mind like the Dharma. The Dharma lacks latent impressions; thus it is not concerned with latent impressions. I should therefore make my mind like the Dharma. The Dharma is always nonconceptual, thus it does not fear saṃsāra nor is it attracted to nirvāṇa. I should therefore make my mind like the Dharma.' Thus, because bodhisattvas apply the mindfulness of the Dharma in conformity with the Dharma, it is known as recollecting the Dharma.

"Child of good family, this is a bodhisattva's application of the mindfulness of recollecting the Dharma.

- 1.282 “What is a bodhisattva’s *application of the mindfulness of recollecting the Saṅgha*? A bodhisattva thinks, [F.51.a] ‘The saṅgha professes the Dharma, trains in the Dharma, reflects on the Dharma, is a field of Dharma, upholds the Dharma, supports the Dharma, worships the Dharma, performs the activities of the Dharma, is the domain of the Dharma, is perfect in the conduct of the Dharma, is naturally honest, is naturally clear, has the character of compassion, is compassionate, is always in the domain of solitude, is always dedicated to the Dharma, and will always engage in virtuous conduct.’
- 1.283 “Furthermore, a bodhisattva thinks, ‘The Blessed One spoke of many types of saṅgha: the conventional saṅgha, the ultimate saṅgha, the modest saṅgha, the immodest saṅgha, the noble saṅgha, the exalted saṅgha, and the irreversible saṅgha. A bodhisattva endeavors in gathering the conventional saṅgha, serving the ultimate saṅgha, liberating the modest saṅgha, taming the immodest saṅgha, and worshiping and venerating the noble saṅgha; endeavors just as the Buddha did with the exalted saṅgha; and endeavors for the sake of Dharma instruction among the irreversible saṅgha.’
- 1.284 “Furthermore, a bodhisattva thinks, ‘The saṅgha of a buddha’s heirs upholds the lineage. The saṅgha of excellent fields yields pleasing fruit. The saṅgha of the fearless frees from bad rebirths. The saṅgha of those devoid of the ordinary mind forsakes and casts aside grasping. The exalted saṅgha tames intently. The saṅgha that is free of afflictive emotions is uncontaminated. The saṅgha of the modest is free of evil. [F.51.b] The saṅgha of disciples takes pleasure in instruction. The saṅgha that lacks the notion of “mine” fully understands the self. The saṅgha devoid of arrogance is peaceful. The saṅgha that is free of error has few desires. The saṅgha free of illness cuts through conceptual thought. The saṅgha that remains on level ground has reached the other shore. The saṅgha that has attained happiness remains on level ground. The saṅgha of the vigilant sees things as they are. The saṅgha of the forest dwellers is not interested in faults. The saṅgha of those dedicated to awakening is vast. The saṅgha of those who seek training knows the ways of the three trainings. The saṅgha of the mindful falls within the scope of the applications of mindfulness. The saṅgha of those compelled by diligence falls within the scope of correct abandonment. The saṅgha of the unwearied falls within the scope of the bases of miraculous power. The saṅgha of the unrelenting falls within the scope of power. The saṅgha of the untroubled falls within the scope of strength. The saṅgha of the unobscured falls within the scope of the branches of awakening. The saṅgha of those with correct view falls within the scope of the path. The saṅgha of noble ones falls within the scope of truth. The saṅgha of those with meditative composure falls within the scope of meditative stability. The saṅgha that

turns the wheel of Dharma falls within the scope of dependent arising. The irreversible saṅgha possesses great compassion. And the saṅgha of those with only a single birth remaining has accumulated the requisite of all merit.' A bodhisattva who calls the saṅgha to mind in this way will think, [F.52.a] 'May I and all beings accomplish these perfect qualities of the saṅgha.'

"This is what is known as a bodhisattva's application of the mindfulness of recollecting the Saṅgha.

1.285 "What is a bodhisattva's *application of the mindfulness of recollecting discipline?*

A bodhisattva thinks, 'I see that all that is excellent and perfect, both mundane and transcendent, arises from discipline. How so? Discipline is the basis for all that is excellent and perfect. The earth, for example, is the basis for all medicinal plants, grasses, and forests. Just so, discipline is the basis for all that is excellent and perfect. Bodhisattvas who maintain a basis of discipline are worthy recipients of worship by the world and its gods. Doing so also perfects the practice of generosity. Bodhisattvas who maintain a basis of discipline experience joy. Joyful in mind, they have no regrets, and without regrets, they attain supreme joy. Through their supreme joy they become physically and mentally pliable, and they reach a stage of bliss through that physical and mental pliancy and attain samādhi. Resting in meditative composure they see everything exactly as it is. Bodhisattvas who see everything exactly as it is act with great compassion for beings.'

1.286 "A bodhisattva also thinks, 'For the sake of all beings I should accomplish this gateway of samādhi and be able to see phenomena exactly as they are. Motivated with that kind of great compassion, one perfects the trainings of higher discipline, higher intention, and higher insight, and then awakens to unsurpassable, completely perfect awakening. [F.52.b] Therefore I too will be unshakeable and steady in maintaining discipline. I will guard my discipline with all beings in mind.'¹³⁴ Why do they think this? The discipline of bodhisattvas benefits all beings and is a support for happiness. It does not fail as a support for it.

1.287 "Furthermore, a bodhisattva thinks, 'A bodhisattva's discipline of leaving home brings about the perfection of a mind without harmful intent. A bodhisattva's discipline as a renunciant perfects the abandonment of all possessions. A bodhisattva's discipline of maintaining their trainings and vows perfects purity in body, speech, and mind. A bodhisattva's discipline of contemplation perfects the six higher cognitions. A bodhisattva's discipline of settling internally perfects the factors of awakening. A bodhisattva's discipline of listening to the Dharma perfects the four correct discernments. A bodhisattva's discipline of seeking learning perfects the absence of pride. A bodhisattva's discipline of serving a spiritual friend perfects the indestructibility of their virtuous qualities. A bodhisattva's discipline of the

perfections perfects omniscient wisdom. A bodhisattva's discipline of teaching the Dharma just as they heard it perfects their status as a Dharma reciter. A bodhisattva's discipline of reflecting on the Dharma just as they heard it perfects their dhāraṇī and confident eloquence. A bodhisattva's discipline of the mind set on awakening perfects their transcendence of all births. [F.53.a] A bodhisattva's discipline of not feeling hostile toward any being perfects the indestructibility of the mind set on awakening. A bodhisattva's discipline of the indestructible mind set on awakening perfects the indestructibility of the Three Jewels.' They also think, 'Those who have guarded their discipline have guarded all that needs guarding.'

1.288 "This, child of good family, is what is known as a bodhisattva's application of the mindfulness of recollecting discipline.

1.289 "What is a bodhisattva's *application of the mindfulness of recollecting giving*? A bodhisattva thinks, 'All that can be given is included in the two types of giving: giving material goods and giving the Dharma.' By giving material goods, bodhisattvas perfect the purity that completes the major and minor marks, purify buddhafi elds, and ripen beings. By the giving of Dharma, bodhisattvas perfect the ten strengths, the four kinds of fearlessness, and the eighteen unique qualities of a buddha. Habitual patterns are also destroyed.

1.290 "By giving material goods bodhisattvas reject all the aggregates. By giving the Dharma they surpass the state of all the śrāvakas and pratyekabuddhas. By giving material goods bodhisattvas purify their birth body. By giving the Dharma they purify the dharmakāya.

1.291 "Child of good family, by giving material goods bodhisattva great beings perfect the strength imparted by their mother and father. No one else possesses that strength, apart from the thus-gone ones and bodhisattvas on the tenth bodhisattva level. [F.53.b] By giving the Dharma they achieve the strength of miraculous power. No one else possesses that strength, apart from the thus-gone ones and bodhisattvas on the tenth bodhisattva level.

1.292 "Giving material goods brings about ripening. Giving the Dharma brings about release. Giving material goods gathers the requisites. Giving the Dharma brings liberation. By giving material goods bodhisattvas give up wealth. By giving the Dharma, they give up everything. By giving material goods bodhisattvas effect liberation from the obscurations of the afflictive emotions. By giving the Dharma, they effect liberation from cognitive obscurations.

1.293 "Another way giving is defined as 'giving' is in terms of giving up conceptual designations. That is to say, this mode of giving is supreme among all modes of giving. Why? By giving up conceptual designations one is known as an authentic bodhisattva."

1.294 Mativikrama then asked, “Child of good family, what does *conceptual designation* refer to?”

“Child of good family,” replied Nirārambha, “a conceptual designation is false and an imputation based on nothing.”

1.295 “How is it false and an imputation based on nothing?” asked Mativikrama. Nirārambha replied, “All imputations, such as thinking ‘I am attached,’ ‘I am angry,’ ‘I am dull,’ ‘I am afflicted,’ ‘I am pure,’ ‘I am fettered,’ ‘I am free,’ ‘I am in saṃsāra,’ ‘I have passed into nirvāṇa,’ and similar thoughts are false and are conceptual designations based on nothing. How so? They are all circumstantial; there is no ‘I’ or ‘mine,’ no being, no life force, no person, no human being, no humankind. They are all circumstantial, and naturally empty. They are naturally isolated and free of mind, thought, and the mental consciousness. [F.54.a] They are not sentient but are conceptual designations. They are not afflicted or pure and are not related to saṃsāra or nirvāṇa. Bodhisattvas do not form imputations on what does not exist. Giving up imputations is known as perfect giving. When bodhisattvas recollect this quality, it is known as the recollection of giving.

1.296 “Furthermore, child of good family, a bodhisattva’s practice of giving is of three types: giving, great giving, the supreme giving. What is the bodhisattvas’ *practice of giving*? It is the giving of food to those who need food, and the giving of drink, conveyances, clothes, lamps, incense, fragrances, garlands, ointments, powders, cloth, parasols, banners, flags, chariots, ornaments, and so forth. There is no object bodhisattvas do not give to beings apart from that which would harm or ruin them. This is known as the bodhisattvas’ practice of giving.

1.297 “What is the bodhisattvas’ *practice of great giving*? Bodhisattvas engage in great giving after they perfect giving. They give up their wives, sons, daughters, beloved male and female servants, workers, laborers, household, and kingdom. This is known as the bodhisattvas’ practice of great giving.

1.298 “What is the bodhisattvas’ *practice of supreme giving*? Bodhisattvas engage in supreme giving after they perfect giving and great giving. It entails giving up their arms, legs, ears, nose, flesh, bones, skin, eyes, tongue, skull, marrow, and so forth. This is known as the bodhisattvas’ practice of supreme giving. [F.54.b]

1.299 “A bodhisattva recollects giving, great giving, and supreme giving, and thinks, ‘I will perfect these kinds of mindfulness.’ That is known as the recollection of giving, and this, in total, is known as a bodhisattva’s application of the mindfulness of recollecting giving.

1.300 “What is a bodhisattva’s *application of the mindfulness of recollecting divinities*? It is a bodhisattva’s recollection of the pure divinities: śrāvakas, pratyekabuddhas, bodhisattvas, and completely perfect buddhas.

Bodhisattvas recollect them through their practices, good qualities, birth, pleasures, behavior,¹³⁵ endeavors, attainments, and accomplishment. This is known as the application of the mindfulness of recollecting divinities.

1.301 “Bodhisattvas also recollect other divinities. They think, ‘In a similar way to how I recollected those divinities, these divinities are the products of virtuous actions—virtuous actions that include the path of the ten virtuous actions that counter nonvirtue. All their appearances, many states of bliss, and sensory gratifications are the ripening of the path of the ten virtuous deeds.’ Bodhisattvas will then rejoice in that divine bliss, and dedicate themselves to unsurpassable, completely perfect awakening for the benefit of all beings. They wish that all beings would have divine bliss, and through the wish that all beings have that divine bliss, then establish the great diligence required to accomplish the roots of virtue.

1.302 “Bodhisattvas discover great compassion for beings born in the lower realms and think, ‘I will orient all such beings toward the performance of actions that lead to birth among the worldly gods. [F.55.a] For those beings already among the gods, I will work for their full and complete attainment of unsurpassable, completely perfect awakening. I will ensure that beings perform those actions through which they attain divine bliss, that it does not later diminish, and that once they have reached that bliss, they attain the bliss of the thus-gone ones’ peaceful bliss.’ This thought is known as a bodhisattva’s application of the mindfulness of recollecting divinities.

1.303 “Child of good family, these are a bodhisattva’s ten applications of mindfulness.”

The bodhisattva great being Nirārambha then expressed that same meaning in verse:

1.304 “Because emptiness is not observed
Anywhere other than suffering,
Do not see suffering as suffering;
Suffering should be seen as empty.

1.305 “One who wishes to see emptiness
Should see suffering correctly.
Suffering is the meaning of emptiness,
As that which is empty is uncompounded.

1.306 “Because suffering is uncreated,
Suffering has no creator.
A creator that is free of suffering
Never was and never will be.

1.307 “If suffering is totally and completely

- Free of any obscuration,
And if suffering is uncreated,
What then is its origin?
- 1.308 “If suffering does not involve coming,
And it does not go anywhere,
How does attachment arise?
If suffering does not exist, where is it?
- 1.309 “If suffering has an origin,
And craving is explained as that origin,
But there is no one who craves and no craving,
How then could there be a source?
- 1.310 “Suffering does not involve coming.
Without coming, how could there be going?
In the absence of coming and going,
Cessation is taught to be peace.
- 1.311 “Phenomena are essentially peaceful;
Their root is pure, luminous, and clear.
Cessation and phenomena are equivalent;
All things relinquish the two extremes.
- 1.312 “Phenomena that previously arose
Will also immediately cease.
Without cessation there is no arising,
And without arising, no waning.
- 1.313 “The effort to conceive of that
Is the path of nonattachment and nonwaning. [F.55.b]
The path is taught to be like a boat,
A boat that should be entirely given up.
- 1.314 “What joy can be found in a phenomenon
That is gathered, only to be given up?
The yogi is called free
Who keeps to the high ground of giving up the path.
- 1.315 “Thus, by meditating on phenomena
Using the wisdom of the path,
The qualities of liberation are revealed.
This is wholly indisputable.
- 1.316 “What we call the body

- Is a mass of head hair, body hair,
Nails, teeth, flesh, bone, blood,
Fat, omentum, muscle, excrement,
- 1.317 "Bile, phlegm, brain,
Liver, tendons, intestines, and urine.
The yogi sees these body parts
As mere nonexistent imaginings.
- 1.318 "In it there is no actor,
No one who senses or sees.
What we call the 'body'
Is inherently like an empty town.
- 1.319 "Sensation is described as 'experience,'
But who experiences it?
There is no one to sense it
Who is separate from the sensation.
- 1.320 "This is how the astute¹³⁶
Apply mindfulness to sensation.
It is peaceful, pure, and luminous,
Just as awakening is.¹³⁷
- 1.321 "Mind is not seen in¹³⁸ the body,
Nor likewise the mind in the mind.
Knowing this, there is no agitation;
Even the one who liberates knows no joy.
- 1.322 "One sees merely the mind.
Though all concepts are entirely abandoned,
The one in the domain of the unobscured
Does not forsake the practice.
- 1.323 "Phenomena are not self-arisen,
They are not effected by anything,
They are incalculable and without words,
And they have the quality of being like space.
- 1.324 "Upon assimilating the realization of this teaching,
A yogic practitioner who knows the Dharma
And remains in equipoise
Neither engages nor avoids.
- 1.325 "Those who are mindful of the Dharma in this way,

- Who never stray from the Dharma,
Are stable in the perfections
And cultivate generosity toward the Buddha's teaching.
- 1.326 "The Buddha is wise in all things,
Untainted by any obscuration;
He perfectly performs every wholesome deed,
And wishes benefit for all beings.
- 1.327 "Those of good lineage, appearance, qualities, and deeds,
Who are wise about perfect awakening, [F.56.a]
And who are correctly mindful,
Will develop further through the virtuous Dharma.
- 1.328 "One who is always in meditative composure,
Undistracted from the mindfulness of phenomena,
Gladdens all the buddhas
Of both the past and the future.
- 1.329 "One with the nature to rely on the sublime Dharma,
Who has the scope to be mindful of phenomena,
And who is firm in their bodhisattva commitments
Will realize perfect awakening.
- 1.330 "The bodhisattva who is mindful, thinking,
'Whatever phenomena are is what I am,'
And maintains meditative composure
Will understand the mindfulness of phenomena.
- 1.331 " "There is no "I," there is no "mine";
Whatever phenomena are is what I am.'
Being mindful while thinking this
Is to cultivate the recollection of phenomena.
- 1.332 "The saṅgha, the disciples of the Buddha,
Are an unsurpassable field of merit.
Those who would awaken to buddhahood
Always engage in correct recollection.
- 1.333 "By whatever merit I have amassed,
Through the application of mindfulness
That is as hard to fathom as the ocean,
May beings become thus-gone ones!
- 1.334 "All the supreme merit generated

- By correct recollection of the discipline
 Demonstrated by those with an irreversible nature,
 And by the intention to benefit all beings,
- 1.335 “I dedicate to perfect awakening,
 Out of a wish to benefit all beings.
 Acting to benefit all beings
 Is known as *mindfulness of discipline*.
- 1.336 “In order to benefit all beings,
 I help those with a compassionate nature
 To dedicate the virtue of giving up afflictive emotions,
 And giving away phenomena out of disinterest.
- 1.337 “May the perfect recollection of giving,
 Present in every buddhafiield and birth,¹³⁹
 Rise everywhere like the sun,
 Effortlessly and absent all features.
- 1.338 “Those with a compassionate nature aspire
 That all beings may experience the bliss
 Of the virtues known by all the gods,
 And that are born from virtuous deeds.
- 1.339 “One should always cultivate the bliss,
 Of those who first became gods
 And then reached unsurpassable buddhahood.
 May I practice in precisely this way.” [B5]
- 1.340 Then, both the bodhisattva great being Nirārambha [F.56.b] and the
 bodhisattva great being Mativikrama approached the Blessed One. When
 they reached him, they bowed at the Blessed One’s feet and circled him
 many times, keeping him to their right. They then sat to one side with the
 Blessed One’s permission. Seated to one side along with their retinues, those
 two sublime beings said to the Blessed One, “Blessed One, the two of us
 came together here and discoursed on the Dharma. If there is not the
 slightest thing that the blessed buddhas do not know, do not understand,
 and do not discern, is what we have said in accord with your Dharma
 discourse?”¹⁴⁰
- 1.341 The Blessed One said, “Children of good family, so it is. What you said is
 correct. There is not the slightest thing that the blessed buddhas do not
 know, do not understand, and do not discern. The blessed buddhas possess
 wisdom that is not obscured in any way. Children of good family, your
 discourse on the Dharma is in accord. Children of good family, understand

that anything that bodhisattvas say, everything they say, is blessed by the Thus-Gone One. Children of good family, this is excellent! Excellent! Discourses on the Dharma should be just like yours. Children of good family, with this discourse on the Dharma, you have done the Buddha's work. The Thus-Gone One rejoices in your discourse on the Dharma."

1.342 The venerable Śāriputra then addressed the bodhisattva Nirārambha: "Child of good family, why are you called 'disengaged'?"¹⁴¹

1.343 The bodhisattva Nirārambha said, [F.57.a] "Honorable Śāradvatīputra, a bodhisattva's activities of body, speech, and mind are pure. They are not attached to any action, and they do not seek anything. They do not wish to abandon the slightest thing, nor do they wish to attain. They regard that which arises in the past, future, and present to be equal in terms of their suchness, and they do not in any way observe phenomena as being inferior, average, or superior. That is what is meant by 'disengaged.'

1.344 "Honorable Śāradvatīputra, because¹⁴² phenomena are nonexistent from the beginning, they are disengaged. Honorable Śāradvatīputra, if a phenomenon were to exist from the beginning it could be engaged. But there is no phenomenon that exists from the beginning, and because phenomena do not exist from the beginning, there is nothing that is engaged."

1.345 "If that is the case, how did you discourse on the Dharma?" asked the venerable Śāradvatīputra.

"Honorable Śāradvatīputra," replied the bodhisattva Nirārambha, "I gave a discourse on the Dharma as one who is himself disengaged. Honorable Śāradvatīputra, what do you think? Were you engaged or disengaged when asking your question? If you were already engaged when you asked, what is the basis of your engagement? The question itself does not include engagement, and it would be illogical to claim that engagement is one thing and the question another. If you asked without engagement, then you are participating in this discussion."

1.346 "Child of good family, how should I look at this conversation we are having?" asked the venerable Śāradvatīputra.

"Honorable Śāradvatīputra," replied the bodhisattva Nirārambha, "it is like this: Consider the statements made by a bodhisattva who remains in suchness, in the expanse of phenomena, to be analogous to the statements made by a magical illusion. Honorable Śāradvatīputra, there is no mind and no mental phenomena in a magical illusion. [F.57.b] How could there be engagement present in something that lacks mind and mental phenomena? Honorable Śāradvatīputra, consider the statements of a bodhisattva who remains in suchness, in the expanse of phenomena, to be like the statements of a magical illusion under the control of a skilled magician."

1.347 “Child of good family, if the magical illusion neither arises nor does not arise, do you also neither arise nor not arise?” asked the venerable Śāradvatīputra.

“Honorable Śāradvatīputra,” replied the bodhisattva Nirārambha, “when he attained perfect buddhahood, did the Thus-Gone One not say that all phenomena are like illusions?”

1.348 “Child of good family, yes, it was like that,” said the venerable Śāriputra. “When he attained perfect buddhahood, the Thus-Gone One said that all phenomena are like illusions.”

1.349 The bodhisattva Nirārambha continued, “Honorable Śāradvatīputra, just as a magical illusion neither arises nor does not arise, should you not recognize that all illusory phenomena likewise neither arise nor do not arise? Honorable Śāradvatīputra, if there existed something that arose or did not arise, they would not have been taught to be illusory.”

1.350 “Child of good family, on whose behalf do you act?” asked the venerable Śāradvatīputra.

“Honorable Śāriputra,” replied the bodhisattva Nirārambha, “I do not act in pursuit of a purpose or of something meaningless. Why? One who acts in pursuit of a purpose acts in relation to an object of reference, and one who acts in relation to an object of reference displeases the buddhas. How so? One who acts in relation to an object of reference has not attained concordant acceptance. Lacking this acceptance, they displease the buddhas. However, to act in pursuit of the meaningless is to act with wrong view. Wrong views are meaningless.”

1.351 “Child of good family, what do those who act in pursuit of a purpose or of something meaningless act in pursuit of?” asked the venerable Śāradvatīputra. [F.58.a]

1.352 “Honorable Śāriputra, they act in pursuit of the very same things ordinary childish people pursue,” replied the bodhisattva Nirārambha.

1.353 The venerable Śāriputra asked, “Child of good family, what do ordinary childish people act in pursuit of?”

“Honorable Śāriputra,” replied the bodhisattva Nirārambha, “all ordinary childish people certainly act in pursuit of the very same things that the thus-gone, worthy, completely perfect buddhas pursue, but they do not think, ‘We act in pursuit of the very same things that the thus-gone, worthy, completely perfect buddhas pursue.’”

1.354 “Child of good family,” countered the venerable Śāriputra, “ordinary childish people lack the circumstances to be within the scope of a buddha. How could ordinary childish people act in pursuit of the very same things that the thus-gone, worthy, completely perfect buddhas pursue? This is a contradiction.”

- 1.355 The bodhisattva Nirārambha asked, “Venerable Śāriputra, do you know the scope of a buddha?”
- Śāriputra replied, “How could a bug like me know the scope of a buddha? And yet, child of good family, śrāvakas know by hearing about it from the Thus-Gone One. Child of good family, the scope of a buddha is infinite and without limit. There is no scope that is outside the scope of a buddha.”
- 1.356 The bodhisattva Nirārambha asked, “Honorable Śāriputra, if there is no scope that is outside the scope of a buddha, why did you say that ordinary childish people lack the circumstances to be within the scope of a buddha?”
- 1.357 The venerable Śāriputra replied, “The thus-gone ones transcend the scope of the world. Ordinary childish people act in a worldly manner. Thus, ordinary childish people lack the circumstances to be within the scope of a buddha.”
- 1.358 The bodhisattva Nirārambha then asked, “Venerable Śāriputra, what do you think? [F.58.b] Whose purpose did the Thus-Gone One serve after he had reached perfect awakening?”
- 1.359 “Child of good family,” replied the venerable Śāriputra, “there is not a single phenomenon that the Thus-Gone One has not perfectly awakened to. Having perfectly awakened to all phenomena, he served the purposes of beings and acted in a conditioned manner.”
- 1.360 “If that is your understanding, why did you say that the thus-gone ones transcend the scope of the world?” asked the bodhisattva Nirārambha. “The elder Śāriputra does not understand this. Honorable Śāriputra, if you assert that the thus-gone ones have transcended the scope of the world, did the Thus-Gone One awaken, and upon awakening, whose purpose did he serve? What the elder Śāriputra said about this is exceedingly poor.”
- 1.361 In response to that statement, the venerable Śāriputra told the bodhisattva great being Nirārambha, “Child of good family, I am exceedingly inferior in this way in terms of the mind set on awakening and omniscient wisdom. Because I stubbornly remained at the level of a śrāvaka I have been inferior from the start. Child of good family, I rejoice in your confident eloquence. May all beings attain confident eloquence such as this!”
- 1.362 When this discussion was finished, eighty thousand bodhisattvas attained acceptance of the nonarising of phenomena. For six thousand gods, dust fell away from the Dharma eye that sees phenomena, and they became stainless and pure. Five thousand monks turned away from the perspective of a śrāvaka and generated the mind set upon unsurpassable, completely perfect awakening. The Blessed One then predicted their perfect awakening in their respective buddhafiels.

- 1.363 The bodhisattva great being Nirārambha then asked the Blessed One, [F.59.a] “Blessed One, how does a bodhisattva great being become wise regarding the apprehended object and apprehending subject?”
- 1.364 The Blessed One replied, “When bodhisattvas perfectly know everything, they become wise regarding the apprehended object and apprehending subject.”
- 1.365 “Blessed One, how should everything be known?” asked the bodhisattva Nirārambha.
 “Child of good family,” replied the Blessed One, “everything should be regarded as a dream, an illusion, a city of gandharvas, a mirage, the circling of a firebrand, falling hair,¹⁴³ a magical creation, an echo, or a reflection.”
- 1.366 “Blessed One, what is ‘everything’ that should be regarded as a dream, an illusion, a city of gandharvas, a mirage, the circling of a firebrand, falling hair, a magical creation, an echo, or a reflection?” asked the bodhisattva Nirārambha.
- 1.367 “Child of good family,” replied the Blessed One, “ ‘everything’ means the eye and form, the ear and sound, the nose and scent, the tongue and taste, the body and touch, and the mind and phenomena. Child of good family, it is all these modes of knowledge that should be regarded as a dream, an illusion, a city of gandharvas, a mirage, the circling of a firebrand, falling hair, a magical creation, an echo, or a reflection. The eye, ear, nose, tongue, body, and mind are the apprehending subjects. Form, sound, scent, taste, texture, and phenomena are the apprehended objects. ‘Omniscience’ refers to the capacity to know these phenomena of the apprehended objects and apprehending subjects in all their aspects and modes, to understand them, and to reveal them. One who is omniscient lacks latent impressions, afflictive emotions, and grasping at ‘I’ and ‘mine.’ [F.59.b] They are equivalent to space, unchanging, regard all beings equally, are intent on benefiting all beings, are always intent on solitude, act effortlessly in all circumstances, have an effortless character, are the best of beings, have a character that is unobstructed in serving all beings,¹⁴⁴ possess great compassion, have an unshakeable character, and are completely perfect buddhas.”
- 1.368 “Blessed One, what should a bodhisattva do who seeks to understand this basic nature of the blessed buddhas?” asked the bodhisattva Nirārambha.
- 1.369 “O child of good family,” replied the Blessed One, “bodhisattvas who wish to understand this basic nature of the blessed buddhas should make their minds equal to the earth in order to cultivate patience for the negative things done by all beings and all of their unpleasantness. They should make their minds equal to water in order to wash away all the stains of concepts and the afflictive emotions related to the conceptual thoughts of other beings as well as their own. They should make their minds like fire in order

to burn away, with their insight, the brambles of the karma and afflictive emotions of other beings as well as themselves. They should make their minds like wind in order to free themselves of all kinds of attachment. They should make their minds to be essentially like space insofar as, essentially, it is entirely free of obscurations.

1.370 “Bodhisattvas should make their minds equal to a lion because they are always fearless and unafraid. Bodhisattvas should make their minds equal to an elephant in order to carry the burdens of all beings with a mind that is highly disciplined. Bodhisattvas should be like a cloud in order to rain down the sublime Dharma. Bodhisattvas should be like the sun in order to illuminate all beings with their wisdom. Bodhisattvas should be like the moon in order to continuously shine blissfully on all beings everywhere. Bodhisattvas should be like a merchant captain in order to use their omniscient wisdom to steer toward a great island of gems. [F.60.a] Bodhisattvas should be like a doctor in order to cure all the illnesses of the afflictive emotions all beings have. Bodhisattvas should be like a surgeon¹⁴⁵ in order to remove the splinter of doubt about the Dharma all beings have. Bodhisattvas should be like a ship captain in order to be skilled in steering toward omniscient wisdom. Bodhisattvas should be like a boat in order to be skilled in freeing beings from the ocean of saṃsāra. Bodhisattvas should be like a bridge in order to support all beings. Bodhisattvas should be like a highway in order to be equally accessible to all beings. Bodhisattvas should be like an island of gems in order to be a perfect abundance of all the precious factors of awakening. Bodhisattvas should be like a precious wish-fulfilling jewel in order to fulfill all wishes like a precious wish-fulfilling jewel. Bodhisattvas should be like a thoroughbred in order to perform masterful actions. Bodhisattvas should be like an ocean so that their insight is deep and difficult to fathom. Bodhisattvas should be like the highest mountain so that their attention never strays from awakening to buddhahood. Bodhisattvas should be like a wish-fulfilling tree to remain ever beautiful. Bodhisattvas should be like gold from the Jambu River insofar as they are rare to find.

1.371 “Bodhisattvas should be like Indra in order to gain mastery over phenomena.¹⁴⁶ Bodhisattvas should be like Brahmā insofar as they have perfected the path of peaceful conduct. Bodhisattvas should be like the world guardians in order to protect the sublime Dharma. Bodhisattvas should be like a universal monarch in order to follow the path of the ten virtuous actions. Bodhisattvas should be like a prime minister insofar as they keep the secrets of the blessed buddhas. [F.60.b]

- 1.372 “Bodhisattvas should take joy in renunciation in order to maintain their asceticism. Bodhisattvas should train in asceticism in order to pacify their body, speech, and mind. Bodhisattvas should be like a forest dweller in order to reach perfection in meditative concentration, samādhi, meditative composure, the higher cognitions, knowledge, and liberation. Bodhisattvas should cultivate meditative concentration in order to assimilate the realization of emptiness. Bodhisattvas should delight in solitude in order to tame kinnaras, mahoragas, vidyādhara, and siddhas. Bodhisattvas should be vidyādhara in order to assimilate their realization of the three knowledges. Bodhisattvas should cultivate the wisdom of higher cognition in order to obtain the six higher cognitions. Bodhisattvas should study extensively in order to become experts in the aggregates, elements, and sense bases. Bodhisattvas should become teachers in order to be experts in all scientific treatises. Bodhisattvas should be Dharma reciters in order to teach the Dharma free of materialistic concerns. Bodhisattvas should uphold the Vinaya in order to tame desire, anger, and dullness. Bodhisattvas should be upholders of enumerations in order to know the appropriate measure in all contexts.
- 1.373 “Bodhisattvas should cultivate restraint in order to free themselves from all seeking. Bodhisattvas should not be flustered in order to be free of desire. Bodhisattvas should not be arrogant in order to be free of anger. Bodhisattvas should not be garrulous in order to be free of dullness. Bodhisattvas should not speak confusedly in order to restrain their speech.
- 1.374 “Bodhisattvas should be a merchant captain in order to enter the Great Vehicle. Bodhisattvas should be a porter¹⁴⁷ in order to affirm their promise to awaken. Bodhisattvas should be a pleasure garden in order to be a ground for all beings. [F.61.a] Bodhisattvas should be like a city in order to amass the ‘goods’ of omniscient wisdom. Bodhisattvas should wish to be beneficial in order to feel love for all beings as for an only child. Bodhisattvas should be like a servant to help all beings attain whatever they set out to do.¹⁴⁸
- 1.375 “Furthermore, child of good family, bodhisattvas are principled¹⁴⁹ with the unruly, humble with the arrogant, and resolute with the irresolute. They are transparent with the impenetrable, compassionate with the misguided, modest with the immodest, and perfectly composed with the garrulous. They are not timid before opponents, do not doubt their companions, and remain untainted by any worldly phenomena. They are unswayed by all māras and are undefeated by their opponents. They have reverence for their masters, respect for noble beings, and venerate those who are deeply learned. They are in awe of meditators, think highly of the wise, believe Dharma reciters to be buddhas themselves, take refuge in bodhisattvas, and devote their every thought to the buddhas. They recognize the importance of persistence and

are unafraid of the afflictive emotions. They have no regard for nirvāṇa because they privilege great compassion, [F.61.b] and they privilege saṃsāra because they take delight in ripening all beings. They teach the Dharma free of materialistic concerns because they are unconcerned with gain and respect.

1.376 Their minds are unerring because they are well versed in the doctrines of impermanence, suffering, selflessness, and uncleanliness. Their minds are liberated because they are unconcerned with all objects. They are of excellent family because they were born into the noble family, and they have excellent intellects because of their strong renunciation. They are noble because they understand the truths of suffering, origin, cessation, and the path. Because they maintain their discipline, studies, and vigilance, they are sublime beings. They regard all beings equally because they understand the selflessness of compounded things. They have a character that will not regress because they are sealed with the seal of the noble ones. They are inclined toward the seat of awakening because they are sealed by the seal of irreversibility.

1.377 “Bodhisattvas’ behavior is always impeccable because they have excellent and admirable conduct. They take no delight in worldly intrigues, ill-intentioned companions, gain, respect, or fame. They have no attraction to entertainments, folk tales, or tales of kings, thieves, or women. They are not attracted to comedies, war stories, or tales about conflict. They have no attraction to corrupt regions, districts, or kingdoms, nor are they attracted to corrupt towns, cities, market towns, or mountainous regions. They are also not attracted to dancing, acting, laughing, or singing.

1.378 “Furthermore, child of good family, bodhisattvas are not attracted to stingy people. [F.62.a] They are not attracted to people with poor discipline, who transgress limits, and who are constantly medicated.¹⁵⁰ They are not attracted to those who are malicious, or to those with a lot of anger. They are not attracted to people who are lazy, who have little diligence, or who have given up being diligent. They are not attracted to people whose minds are scattered with distraction and error. They are not attracted to people with distorted insight, or to those who are naturally foolish and dumb.

1.379 “Bodhisattvas delight in giving the Dharma, material goods, and fearlessness. They eliminate desire, anger, and dullness. They are yogins of the great yoga, take joy in being quiet, and are taciturn and restrained. They remain alone in peace and tranquility, delighting in the deep wilderness, grasslands, forests, farmland, small plots of land, riverbanks, mountains, caves, hills, rocky places, peaks, and open spaces.¹⁵¹ They find joy in places that are peaceful, calm, and tranquil. They reside in these kinds of places, exerting themselves in practice day and night without sleeping. They reside

where they see intense study, reflection, and meditation taking place. They delight in places where a hundred thousand gateways of meditative concentration, samādhi, dhāraṇī, power, and acceptance are pursued, where the unfathomable hundred thousand Dharma gateways are investigated, where a hundred thousand buddhas are seen, where a hundred thousand gateways of samādhi are attained, where a hundred thousand gateways of dhāraṇī are actualized, and where hundreds of thousands of millions upon millions of beings are ripened. Child of good family, this is what bodhisattvas should do. This is how they are able to understand the basic nature of the blessed buddhas.” [F.62.b]

1.380 The bodhisattva Nirāmbha then said to the Blessed One, “Blessed One, the Great Vehicle takes vigilance and engaging in practice to be essential. The practice is the aspiration to awaken, and vigilance is to fulfill that aspiration. Additionally, the practice is to cultivate giving, and vigilance is to not hope for a result. The practice is to take on a commitment to discipline and not let it weaken, and vigilance is to perfect irreversible discipline. The practice is to begin cultivating acceptance, and vigilance is to realize that phenomena do not arise. The practice is to not grow weary from seeking every root of virtue, and vigilance is to go beyond striving. The practice is to begin cultivating meditative stability, and vigilance is meditative stability that is not fixated. The practice is to be filled with insight, and vigilance is to not conceptualize any phenomena. The practice is to uphold the sublime Dharma, and vigilance is to not conceptually fixate on any phenomena. The practice is to establish all beings in awakening, and vigilance is to not conceptually fixate on any being. The practice is to cultivate all roots of virtue and dedicate them to awakening, and vigilance is to realize that all phenomena are the essence of awakening. The practice is to attain acceptance of the nonarising of phenomena, and vigilance is to intentionally maintain existence. The practice is to display the appearance of proceeding to the seat of awakening, and vigilance is taking unfathomable, incalculable eons to reach perfect awakening. The practice is reaching awakening, and vigilance is to have done the preliminary work. The practice is to arrive at the great final nirvāṇa, and vigilance is to seek the Dharma in utterly final nirvāṇa. [F.63.a] Blessed One, it is rare to find a bodhisattva who practices in these ways and is vigilant in these ways. Blessed One, bodhisattvas should therefore endeavor to practice this, and to be vigilant in this. Blessed One, this is a discourse on the Dharma.”

1.381 The bodhisattva great being Mativikrama next addressed the Blessed One: “Blessed One, bodhisattvas who fully understand the Dharma persist in it and achieve awakening. About this some think, ‘The term *buddha* applied to buddhas is the label *buddha* applied as the name of a phenomenon.’ If they

think in this way, then they correctly cannot identify a phenomenon to which *buddha* is applied and understand all phenomena in the same way as a buddha. Through this understanding they bring about the attainment of buddhahood no matter what they direct their attention to.

1.382 “Some think, ‘A phenomenon to which the term *phenomenon* is applied is not present in an object or in a location. Rather, it is dependent on one’s own mind and is not nonexistent.¹⁵² Therefore, I should understand my own mind well,¹⁵³ settle it well, control it well,¹⁵⁴ orient it well,¹⁵⁵ and keep it in check. For what purpose? Where there is mind, there are qualities and faults; there are no qualities or faults where there is no mind.’ Bodhisattvas turn their minds away from faults and engage with qualities. Therefore, it is said that phenomena depend on mind, and awakening depends on phenomena.¹⁵⁶ Blessed One, this is one understanding of the Dharma that leads to the easy attainment of perfect awakening.

1.383 “Blessed One, there is another understanding of the Dharma held by some bodhisattvas: [F.63.b] ‘*Mind* refers to the mind that engages equally in the benefit and happiness of all beings; those who lack such a mind act adversely toward beings. How so? A field of beings is a buddhafield for bodhisattvas. It is inappropriate to act adversely in a buddhafield in which the qualities of a buddha can be found and attained. They also think that good conduct and bad conduct occur in dependence on the basis of beings.¹⁵⁷ Maintaining bad conduct leads to birth in the lower realms, while maintaining good conduct leads to birth among gods and humans.¹⁵⁸ One becomes a blessed buddha by abandoning both.’ This is a bodhisattva’s understanding of the Dharma, which quickly leads to perfect awakening.

1.384 “Some understand the Dharma as follows: ‘Everything is included within the process of dependent arising; there is no phenomenon that is beyond dependent arising. What is a phenomenon that arises dependently? A phenomenon that arises dependently does not arise, as there is no phenomenon that can be intrinsically established. Rather, that which is mere description, mere convention, mere designation, mere symbol, and that which is limited to indicating the ultimate, is not nonexistent.’ This is an understanding of the Dharma of the Teacher and is the essence of the Dharma taught by all the buddhas.

1.385 “Blessed One, some bodhisattvas think, ‘This thing called *birth* is a term used to name a phenomenon.’ Thinking this, they correctly cannot identify a phenomenon to which the term *birth* can be applied. One who thinks this way thinks, ‘All phenomena are unarisen,’ and generates acceptance. Some think, ‘This thing called *death* is the cessation of a given present phenomenon. [F.64.a] Something is dead because it ceases.’ Once they have

discerned this, they correctly cannot identify a phenomenon that can be described using the statement, 'Something is dead because it ceases.' This is an understanding of the Dharma, and an understanding of deathlessness.¹⁵⁹

1.386 "Blessed One, the minds of the blessed buddhas are not attached to anything, and they are gladdened by those who are without mental fixation.¹⁶⁰ Blessed One, the Dharma is unobscured. It is attained by those whose minds are unobscured. Blessed One, the equality of phenomena is awakening. It is realized by those who do not have minds that fail to recognize equality. Blessed One, one is bound to the extent that one seeks. Not seeking is liberation. Therefore, those who seek liberation should not get involved in any seeking. Blessed One, this is a discourse on the Dharma.

1.387 "Furthermore, Blessed One, the phrase 'discourse on the Dharma' is an expression of equality. It is an expression of the profound, an expression without grasping, an expression without basis, an expression without foundation, an expression without support, an expression of how things are, an expression of suchness, and an expression of unerring suchness. Blessed One, this is a discourse on the Dharma."

1.388 The venerable Śāriputra next addressed the Blessed One: "Blessed One, based on my understanding of what the Blessed One said, I wonder, is there no Dharma discourse for those bodhisattva great beings who heard these instructions by the Thus-Gone One and the bodhisattva great beings, and upon hearing them, felt trust and conviction? Why do I ask? There is no Dharma discourse for the many people who lack interest, nor is there a Dharma discourse for those who do not take up the work. [F.64.b] Instead, there is a Dharma discourse for those who believe that the Dharma teachings of the noble ones are rare and precious, that they are medicine. Blessed One, there is a Dharma discourse for those who do not praise themselves or disparage others. Blessed One, there is a Dharma discourse for those who feel affection for the noble ones and who help the ignoble. There is a Dharma discourse for those who do not aggrandize themselves or regard others as beneath them. Blessed One, there is a Dharma discourse for those who regard those equal to them as equal, those not equal as equal, those neither equal nor not equal as equal, and those who do not hold concepts of being equal or unequal. Blessed One, there is a Dharma discourse for those who hear a single word and then take from it and understand the meaning and arrangement of a hundred thousand words, and who do not distinguish between text and meaning. Blessed One, there is a Dharma discourse for those who are neither calmed nor distracted after hearing the Dharma, who are neither bound nor free after hearing the Dharma, who neither accept nor reject after hearing the Dharma, who neither diminish nor increase after

hearing the Dharma, who feel neither faith nor hostility after hearing the Dharma, and who neither remain in saṃsāra nor pass into nirvāṇa after hearing the Dharma.

1.389 “Blessed One, I wonder if there is a Dharma discourse for those who realize the basic nature through this Dharma discourse. Blessed One, do you consider what I have said to be in accord with the Dharma discourse already given?”

1.390 The Blessed One replied, “Śāriputra, [F.65.a] your Dharma discourse is in accord. Śāriputra, your explanation demonstrates an understanding of the Dharma teachings of the thus-gone ones of the past, future, and present.”

1.391 The venerable Mahāmaudgalyāyana next addressed the Blessed One: “Blessed One, bodhisattvas who think, ‘I should discourse on the Dharma,’ are incapable of discoursing on the Dharma. Why? Because they believe in a self and think, ‘I teach, they listen.’ Those lacking the perception of a self do not teach the Dharma after imputing a self, after imputing an other, or after imputing both. They do not teach after forming latent impressions. Why? Blessed One, it is because all imputations are imputations based on nothing. Blessed One, an imputed phenomenon does not substantially exist. To elaborate, the Dharma is an imputation made by bodhisattva great beings who understand imputations. How so? Blessed One, the imputations of a bodhisattva who understands imputations are similar to describing a magical illusion. Blessed One, an imputation is called an imputation, so what is meant by ‘imputation,’ Blessed One? It is an imputation to not reject emptiness and dependent arising; it is to be in accord with the unarisen and unceasing; it is the transcendence of ideas, concepts, and paradigms; it is the disruption of clinging to ‘I’ and ‘mine’; it is the clearing away of all adopted views. That is the imputation of bodhisattva great beings who understand imputation. [F.65.b] That which leads to this understanding of imputation is a discourse on the Dharma.

1.392 “Blessed One, a Dharma discourse, the one who discourses on the Dharma, and those who receive a Dharma discourse are all like this: they have the sole characteristic of being identified as the expanse of phenomena. I wonder if this is a discourse on the Dharma? Blessed One, do you consider my discourse on the Dharma in accord with those already given?”

The Blessed One said, “Maudgalyāyana, your Dharma discourse is in accord.”

1.393 The venerable Pūrṇa Maitrāyaṇīputra next addressed the Blessed One: “Blessed One, a Dharma discourse by one who seeks merit is a flawed Dharma discourse. Why? Blessed One, someone who is attached to the self has habitual adherence and creates karmic formations that are meritorious,

demeritorious, and static.¹⁶¹ Someone who is attached to the self has habitual adherence and has not freed themselves from views or the holding of views. They are unable to heal themselves or others.¹⁶² Blessed One, how could someone who is unable to heal themselves or others give a discourse on the Dharma?¹⁶³ Blessed One, someone who seeks the Dharma neither seeks karmic formations that are meritorious, demeritorious, and static, nor does not seek them. Someone who seeks all phenomena neither seeks the aggregates nor does not seek them; they neither seek the elements nor do not seek them; they neither seek the sense bases nor do not seek them; they neither seek beings nor do not seek them; [F.66.a] they neither seek phenomena nor do not seek them; they neither seek what is true nor seek what is false; they neither seek sense objects nor do they seek what arises from them; they do not seek desire, anger, or dullness, nor do they seek to abandon them; they do not seek saṃsāra, nor do they seek nirvāṇa; they do not seek conflict, argument, or dispute, nor do they seek to remain silent; they do not seek emptiness, nor do they seek to adopt a view; they do not seek signlessness, nor do they seek concepts; they do not seek wishes, nor do they seek wishlessness; they do not seek the qualities of the buddhas, nor do they seek the qualities of ordinary people; they do not seek the Dharma, nor do they seek what is not the Dharma; and they do not seek the saṅgha of noble ones, nor do they seek the saṅgha of rival non-Buddhists.

1.394 “Blessed One, bodhisattva great beings who seek Dharma do not seek any kind of origin; the origin is in all phenomena. They do not seek any kind of liberation; liberation is in all phenomena. They are not attracted to anything, nor are they angry. They do not consider any phenomena to belong to them or to others. They do not grasp at any phenomena, nor do they reject them. Both grasping and rejection are faults. They do not accept or reject. Both accepting and rejecting are faults. Nothing brings them joy, [F.66.b] nor does anything make them unhappy. Both joy and unhappiness are faults. Blessed One, do you consider my discourse on the Dharma to be in accord with those already given?”

The Blessed One said, “Pūrṇa, your Dharma discourse is in accord.”

1.395 The venerable Mahākātyāyana next addressed the Blessed One: “Blessed One, I wonder if beings who act with the perception of what is and is not the Dharma, and discourse on the Dharma, are made haughty by their ignorance? Why? Blessed One, a child of good family who seeks the Dharma should correctly see what is genuinely not the Dharma. Blessed One, that which a bodhisattva correctly and genuinely sees as not the Dharma is the Dharma. Blessed One, the Dharma is not received from anything, nor is it revered in any way. There is no one on whom it depends, nor is it independent. Blessed One, the Dharma is not far away from anything or

close at hand. The Dharma is not found in any land or in any direction. The Dharma is not applied to those with vast perspectives while not being applied to the inferior or average, nor is it applied to the inferior and average while not being applied to those with vast perspectives. Blessed One, the Dharma is not revealed through perceptions, nor it is revealed through nonperception. Why? Because the noble ones do not recognize anything that is free of perceptions that bind or nonperceptions that bind. Blessed One, there is no Dharma to reject, nor is there a Dharma to cultivate. One who transcends a Dharma that is rejected and cultivated is endowed with the Dharma. [F.67.a] Blessed One, why is the Dharma not something that is given and not something that is not given? Because it has no owner, one succeeds in it in the same way as they seek it out. Blessed One, one does not enter the Dharma as an object dear to the blessed buddhas, nor as something that is not dear to ordinary childish beings. Blessed One, the Dharma is revealed by those who are free of conceptual elaboration. It is not near to the buddhas and far from ordinary childish beings. The Dharma is understood in the same way it is sought out. Blessed One, I wonder if this is a discourse on the Dharma? Blessed One, do you consider my discourse on the Dharma to be in accord with those already given?"

The Blessed One said, "Kātyāyana, your Dharma discourse is in accord."

1.396 The venerable Mahākāśyapa next addressed the Blessed One: "Blessed One, a Dharma discourse made by someone who seeks isolation is not a Dharma discourse. Blessed One, all phenomena are nondual, they remain isolated. Because they are free of mind, thought, and the mind consciousness, one phenomenon cannot be sought via another. Being free of searching, one phenomenon cannot be sought via another. Being free of doing, one phenomenon cannot be coordinated with another.

1.397 "Furthermore, Blessed One, the term used here, *isolation*, is a way of referring to nonduality. There are no phenomena of any kind apart from the nondual. Blessed One, all phenomena are nondual, and they have the nature of emptiness. They have the nature of being signless, wishless, unconditioned, unborn, and unarisen. [F.67.b] They are not acquired through pure characteristics, nor through impure characteristics. They are not acquired by those who are stingy, nor by those who privilege generosity. They are not acquired by those with poor discipline, nor by those who maintain their discipline. They are not acquired by those with harmful intentions, nor by those with abundant patience. They are not acquired by those who are lazy, nor by those who sustain their diligence. They are not acquired by those whose minds are distracted, nor by those who maintain meditative composure. They are not acquired by those with faulty insight, nor by those with proper insight. Those who have not acquired any

phenomena are said to have acquired all phenomena. Those who are subject to conditioning do not engage in this kind of acquisition. Nor do those who are subject to the mind and duality, who maintain conceptual fixation, who wish for realization, who wish to abandon, who have an active mind, who are conceptually fixated on the Buddha, Dharma, or Saṅgha, or who consider saṃsāra and nirvāṇa to be separate.

- 1.398 “Furthermore, Blessed One, those who seek phenomena seek for nothing. Blessed One, those who do not seek phenomena seek the Dharma. Well-poised bodhisattvas are not conceptually fixated on what is or is not the Dharma. They similarly think, ‘That which is free of any vain imaginings is the Dharma. That which is free from any imputation of phenomena is the Dharma. That which is free of any mental aspiration is the Dharma. [F.68.a] That in which conceptual elaboration is quelled is the Dharma.’ I wonder if what I said here is a discourse on the Dharma? Blessed One, do you consider my discourse on the Dharma to be in accord with those already given?”

The Blessed One said, “Great Kāśyapa, your Dharma discourse is in accord.”

- 1.399 The venerable Subhūti next addressed the Blessed One: “Blessed One, the term *dharma* used here is a way of referring to what has no sound. Phenomena emit no sound. The eyes do not emit sound to forms, nor do the ears to sounds, the nose to scents, the tongue to tastes, the body to textures, or the mind to mental phenomena. Such is the Dharma. How is it that the eyes do not emit sound to forms? They do not come into contact. The eyes do not contact forms, the ears do not contact sounds, the nose does not contact scents, the tongue does not contact tastes, the body does not contact textures, and the mind does not contact mental phenomena. That which does not come into contact does not emit a sound.

- 1.400 “Blessed One, when there is no duality, sound is not emitted to phenomena.¹⁶⁴ Blessed One, all phenomena lack duality. One cannot be known or understood via another. They cannot be conceptualized or conceived of. They do not arise or come to an end. They do not diminish or increase. They are not attached or detached. They do not cycle in saṃsāra or pass into nirvāṇa. They belong to no one. They are nothing at all.¹⁶⁵ They cause neither anxiety nor attachment.¹⁶⁶ Blessed One, they are neither pollution nor purity. Blessed One, this is what I have understood, and this is what I have realized. [F.68.b]

- 1.401 “Blessed One, my statement—‘This is what I have understood, and this is what I have realized’—is a transformation of the sense bases. But, Blessed One, one should not think ‘this is our transformation’ about the sense bases. A person who understands this will not argue with anyone, and a person who does not argue is a person who follows a mendicant’s Dharma.¹⁶⁷ A

person who has taken up a mendicant's Dharma neither does nor does not actively enter it from somewhere. They neither actively join nor do not join. They do not actively depart, gather together, diminish, or grow. They see everything as a way of the Dharma, and they see everything as a way of knowledge. They see the expanse of phenomena, and thus see everything as a source. But they correctly do not see anything that is a source. Otherwise, that which is merely a name, label, and convention would not be nonexistent. There is no name to be a name, no label to be a label, and no convention to be a convention. By seeing phenomena, the Buddha is seen. By seeing the Buddha, all beings are seen. By seeing all beings, causes and conditions are seen. By seeing causes and conditions, emptiness is seen. The seeing of emptiness is not seeing. Blessed One, to not see any phenomenon is to see correctly.^{168 169} Blessed One, those who see in this way neither please nor displease the buddhas. They neither please nor displease the Dharma. They neither please nor displease the saṅgha.

1.402 “Blessed One, if bodhisattvas with this kind of patience do not even dispute with māras, they certainly will not dispute with those who are aligned with the Dharma. [F.69.a] That does not happen. When a person recognizes that all expressions are a matter of personal perspective, there is no one to dispute with. Because there is no one to dispute with, there is no one to emit sounds with. To possess the quality of being soundless is to possess all qualities. ‘To possess all qualities’ means that one will be equivalent with all qualities. One rests evenly and experiences patience evenly. Therefore, we speak of someone who ‘possess all qualities.’ Nothing goes anywhere, nor does anything come from anywhere. Thus, one ‘possesses’ them. Blessed One, bodhisattvas who possess all such qualities either speak very little or speak all the time, but they all discourse on the Dharma and succeed in benefiting all beings. Blessed One, do you consider my discourse on the Dharma to be in accord with those already given?”

1.403 “Subhūti,” replied the Blessed One, “your Dharma discourse is in accord. Subhūti, when you spoke this Dharma discourse dust fell away from the Dharma eyes that see phenomena for five thousand monks and they became stainless and pure. Five thousand gods generated the intention to awaken to unsurpassable, completely perfect buddhahood. Bodhisattvas who heard this Dharma discourse of yours knew for themselves that they had attained the ocean of Dharma. They saw for themselves that it was meaningful and fruitful. Subhūti, this is a sublime Dharma discourse of all the thus-gone ones.”

1.404 The venerable Aniruddha next addressed the Blessed One: “Blessed One, a Dharma discourse on any phenomena in syllables is a Dharma discourse. Why? A syllable is unchanging, which is why it is called ‘imperishable.’¹⁷⁰

Blessed One, any statement is basically composed of syllables. Therefore, Blessed One, those individual syllables are inherently unsounding and externally unsounding. [F.69.b] Those emitted sounds do not think, ‘We will emit such-and-such a sound.’ Blessed One, syllables do not diminish or increase. Bodhisattvas use the equality of syllables to understand the equality of all phenomena. Bodhisattvas who understand the equality of all phenomena in this way feel no anger toward any sound, but rather hear all sounds as the sound of the Dharma. They hear all sounds as the sound of emptiness, signlessness, wishlessness, the expanse of phenomena, and of the limit of reality. There are absolutely no phenomena that contradict the realization of omniscience. There are absolutely no phenomena to be found that contradict awakening to buddhahood. In fact, they find nothing that obscures any phenomena. They find no obstruction to that which is related to the awakening of buddhahood. They correctly do not see any phenomena to reject or accept. They also correctly do not see beings but are not disinclined to act for their benefit.

- 1.405 “Blessed One, bodhisattva great beings who have such patience attain profound confident eloquence. What is profound confident eloquence? It is something that śrāvakas and pratyekabuddhas do not realize. Bodhisattvas also attain beneficent confident eloquence. What is beneficent confident eloquence? It is that by which they become able to benefit all beings and which does not cease to be beneficial. They also attain an appropriate confident eloquence. What is appropriate confident eloquence? Making exactly the right kinds of statements that will make beings happy is what is called ‘appropriate confident eloquence.’ They also attain swift confident eloquence. What is swift confident eloquence? It is that by which they swiftly tame beings. They also attain effective confident eloquence. [F.70.a] What is effective confident eloquence? It is that which uninterruptedly liberates beings. They also attain shared confident eloquence. What is shared confident eloquence? It is that by which they speak in unison with the buddhas. They also attain productive confident eloquence. What is productive confident eloquence? It is the arising of an eloquence that allows them to speak over a hundred thousand words when uttering just one. They also attain concise confident eloquence. What is concise confident eloquence? It is that through which they know and teach everything with only symbols. They also attain an easy confident eloquence. What is easy confident eloquence? It is that which disciples never get tired of hearing. They also attain a clever confident eloquence. What is clever confident eloquence? It is that which does not transgress the intentions of the buddhas. They also attain the confident eloquence of discipline. What is the confident eloquence of discipline? It is that which does not produce

arrogance or carelessness. They also attain the confident eloquence of peace. What is the confident eloquence of peace? It is that which pacifies self and other. They also attain the confident eloquence of words. What is the confident eloquence of words? It is that which tames beings according to the Śrāvaka Vehicle. They also attain the confident eloquence of isolation. What is the confident eloquence of isolation? It is that which tames beings according to the Pratyekabuddha Vehicle. They also attain exalted confident eloquence. What is exalted confident eloquence? It is that which tames beings according to the Great Vehicle. They also attain uncommon confident eloquence. What is uncommon confident eloquence? It is that which articulates statements that are unadulterated, powerful, and fearless. They also attain the confident eloquence of meditative calm. What is the confident eloquence of meditative calm? It is that which makes statements about the factors of awakening. They also attain the confident eloquence that does not chastise. What is the confident eloquence that does not chastise? [F.70.b] It is that which satisfies beings. They also attain the confident eloquence of causes and conditions. What is the confident eloquence of causes and conditions? It is that which defeats all opponents. They also attain the confident eloquence of teaching. What is the confident eloquence of teaching? It is that by which they teach Dharma to the four assemblies without anxiety.

1.406 “Blessed One, I wonder if what I said here is a discourse on the Dharma? Blessed One, do you consider my discourse on the Dharma to be in accord with those already given?”

The Blessed One replied, “Aniruddha, your Dharma discourse is in accord.” [B6]

1.407 The venerable Rāhula next addressed the Blessed One: “Blessed One, a bodhisattva who seeks a Dharma discourse should look for someone who upholds the Dharma. Why? Blessed One, realization of the Dharma comes from those who uphold the Dharma. Thus, those who strive in their search for the Dharma search for those who uphold the Dharma. Why? Blessed One, the Dharma comes from those who prioritize the Dharma, not those who prioritize material goods. It comes from those who take no interest in their body and health, who look beyond the world, and who long for solitude. It does not come from those who are fascinated¹⁷¹ by towns, cities, and markets. It comes from those who are easy to get along with, not from those who are not. It comes from those who are not prideful, not from those who are puffed up with pride. It comes from those who are sensitive, not from those who are stubborn. It comes from those who are good-natured and gentle, not from those whose mindstream is damaged. It comes from those

whose minds are withdrawn, not from those whose minds are attached. It comes from those who expose evil deeds, not from those who conceal them. [F.71.a]

1.408 “Blessed One, the Dharma comes from those who delight in generosity not from those who are stingy. It comes from those who have discipline, not from those with poor discipline. It comes from those who have patience, not from those who are malicious. It comes from those instilled with diligence, not from those who are lazy. It comes from those with focused minds, not from those who are distracted. It comes from those with insight, not from those with faulty insight. It comes from those who are learned, not from those who have not studied much. It comes from those who strive to maintain appropriate attentiveness, not from those whose minds are filled with ill intention. It comes from those who engage in positive actions, not from those who engage in negative actions. It comes from those who take joy in elegant statements, not from those who delight in the intrigues of materialist doctrines. It comes from those who delight in emptiness, not from those who are obscured by their belief in another view. It comes from those who pursue training, not from those who pursue book learning.

1.409 “Furthermore, Blessed One, there is the Dharma of those who pursue training. What is that training? Blessed One, all training can be subsumed within the three trainings. What are those three? Training in higher discipline, higher intention, and higher insight. Blessed One, a bodhisattva great being who trains in these trainings trains in the entire Great Vehicle.

1.410 “Blessed One, what is a bodhisattva great being’s training in higher discipline? [F.71.b] Bodhisattvas are bound by the prātimokṣa vow, but they do not think the prātimokṣa is itself sufficient. They adhere to the bodhisattva vow. Bodhisattvas perfectly observe the prescriptions and perspectives, but they do not think those prescriptions and perspectives are themselves sufficient. They also adhere to the prescriptions and perspectives of a bodhisattva. They are apprehensive of the most subtle disgraceful act, but also rely on the wisdom of a bodhisattva. What is the wisdom of a bodhisattva? Bodhisattvas are not scared or fearful of karma or the afflictive emotions because they understand the basic truth of all phenomena. They understand the basic truth of a bodhisattva. What is the perspective of a bodhisattva? Bodhisattvas take the perspective of emptiness; they do not take a conceptual, contrived, or fabricated perspective. They train in the basic precepts upon acceptance. To say they ‘train upon acceptance’ means that they train after accepting the equality of emptiness. To say they ‘train in the basic precepts upon acceptance’ means that they train after accepting the equality of signlessness, the equality of wishlessness, the equality of the unconditioned, and the equality of that which does not arise or appear.

Blessed One, a bodhisattva also thinks, 'I should establish beings in the discipline of the prātimokṣa vows.' This is a bodhisattva's training in higher discipline.

1.411 "What is a bodhisattva's training in higher intention? It is training in the eight liberations. A bodhisattva thinks, [F.72.a] 'I will help all beings succeed in the training of higher intention.' This is a bodhisattva's training in higher intention.

1.412 "What is a bodhisattva's training in higher insight? It is the training in the eighteen aspects of emptiness. A bodhisattva thinks, 'I should help all beings understand the eighteen aspects of emptiness.' This is a bodhisattva's training in higher insight. These three trainings constitute the complete training of a bodhisattva.

1.413 "Furthermore, Blessed One, a bodhisattva who guards beings guards discipline.¹⁷² Bodhisattvas who guard discipline are not conceited about their discipline, and thus use their discipline to fulfill the intentions of all beings.

1.414 "Blessed One, bodhisattvas are predisposed to release, and they are not attached to any kind of grasping; bodhisattvas are predisposed to solitude, and they are not attached to any kind of entertainment; bodhisattvas are predisposed to inner composure, and they are not attached to any kind of activity; bodhisattvas are predisposed to meditative concentration, and they are not attached to any sense objects; bodhisattvas are predisposed to liberation, and they are not attached to any states of rebirth; and bodhisattvas are predisposed to listening to the Dharma, and they are not attached to any worldly tales. Bodhisattvas are predisposed to teaching the Dharma; they teach the Dharma after traveling a hundred yojanas and do not grow weary. Bodhisattvas are predisposed to upholding the sublime Dharma; they are not wearied by any suffering or by any mistaken, troubling views. [F.72.b] Bodhisattvas are predisposed to the mind set on awakening; they work to benefit all beings, not for their own benefit. Bodhisattvas are predisposed to good intentions; they think that they should first seek the awakening of all beings, not their own. Bodhisattvas are predisposed to higher intentions; they become rich through the perfection of other beings' purposes, not through the perfection of their own. Bodhisattvas are predisposed to practice; they are not wearied but excited about taking incalculable eons to perfect each and every virtue associated with the factors of awakening. Bodhisattvas are predisposed to generosity; they will even give up their head, the most excellent of limbs, and use it to benefit beings. Bodhisattvas are predisposed to discipline; they will not forsake beings with poor discipline. Bodhisattvas are predisposed to patience; they do not fear any māra. Bodhisattvas are predisposed to diligence; they do not grow

weary while achieving awakening for all beings. Bodhisattvas are predisposed to meditative concentration; they are not disturbed by any sounds or the need to act. Bodhisattvas are predisposed to insight; they see all phenomena as equal to a buddha's awakening. Bodhisattvas are predisposed to emptiness; they do not remain in saṃsāra. Bodhisattvas are predisposed to great compassion; they do not pass into nirvāṇa.

1.415 “Blessed One, I wonder if this is a discourse on the Dharma? Blessed One do you consider my discourse on the Dharma to be in accord with those already given?”

The Blessed One replied, “Rāhula, your Dharma discourse is in accord.”
[F.73.a]

1.416 The venerable Upāli next addressed the Blessed One: “Blessed One, bodhisattvas who have tamed themselves will, for the sake of taming other beings, not grow weary of taming beings for as long as there is still a realm of beings, an expanse of phenomena, and conceptual designations made though the imputations of desire, anger, and dullness. A bodhisattva thinks, ‘All phenomena are well tamed, but this is not something beings understand.’ Why? All phenomena are tamed through emptiness; they are not involved with adopted views or any kind of effort. All phenomena are tamed through signlessness; they are not involved with concepts or actions. All phenomena are tamed through wishlessness; they are not involved with hope or aspiration. All phenomena are tamed through selflessness; they are not involved with attachment.

1.417 “All phenomena are tamed though the lack of ‘being’; they are not involved with differences among beings. All phenomena are tamed through the lack of lifeforce; they are not subject to passing away or being born. All phenomena are tamed through truth; they are not subject to anything deceptive. All phenomena are tamed through dependent arising; they are not subject to ownership. All phenomena are tamed through the recollections of mindfulness; they are not subject to memory or mental engagement. All phenomena are tamed through correct relinquishment; they are not subject to acceptance and rejection. All phenomena are tamed through the bases of miraculous power; they are not subject to coming and going. All phenomena are tamed through mastery; they are not subject to being inferior. All phenomena are tamed through strength; they are not subject to defeat. [F.73.b] All phenomena are tamed through the branches of awakening; they are not subject to a lack of knowledge. All phenomena are tamed through the path; they are not subject to negative actions or negative thoughts. All phenomena are tamed through the ten strengths; they are not

subject to habitual patterns. All phenomena are tamed through fearlessness; they are not subject to fear or fright. All phenomena are tamed through being complete; they are not subject to any kind of effort.

1.418 “All phenomena are tamed through wisdom; they are not subject to ignorance.¹⁷³ All phenomena are tamed through the lack of a creator; they are not subject to formation. Because all phenomena are not conceptually apprehended, they are not subject to consciousness. Because all phenomena lack mind, they are not subject to name and form. Because all phenomena have no basis, they are not subject to the six sense bases. Because all phenomena are nondual, they are not subject to contact. Because all phenomena lack cognition,¹⁷⁴ they are not subject to sensation. Because all phenomena lack a sense of ‘I,’ they are not subject to craving. Because all phenomena lack active capacity, they are not subject to grasping. Because all phenomena lack physical embodiment, they are not subject to becoming. Because all phenomena do not die, they are not subject to birth. Because all phenomena have a core essence, they are not subject to old age. Because all phenomena are inexhaustible, they are not subject to death.

1.419 “Blessed One, this is the unobscured path of bodhisattvas. Bodhisattvas who follow this path cannot be assailed by any māra, chastened by any opponent, or affected by any afflictive emotion. They are praised by all the buddhas and revered by all the gods. [F.74.a] Blessed One, bodhisattva great beings who are equipped with such wisdom are said to have discovered a great treasury of the Dharma. They are said to not want for anything. They are said to be steadfast in the eyes of the thus-gone ones. They are said to bear the treasure of all the thus-gone ones. They are said to have completed their work, accomplished their tasks, and fulfilled their aims. They are said to be as vast as the ocean and as unwavering as Mount Sumeru.

1.420 “Blessed One, I wonder if this is a discourse on the Dharma? Blessed One, do you consider my discourse on the Dharma to be in accord with those already given?”

1.421 The Blessed One replied, “Upāli, your Dharma discourse is in accord. A bodhisattva great being can attain perfect awakening by relying on this Dharma discourse.”

1.422 The venerable Ānanda next addressed the Blessed One: “Blessed One, upholding the sublime Dharma is the main duty of bodhisattvas. A bodhisattva who strives to uphold the sublime Dharma is a bodhisattva who pleases the buddhas. Why? For the buddhas, the Dharma is paramount. Blessed One, what does it mean to uphold the sublime Dharma? Bodhisattvas uphold the sublime Dharma by giving instructions on, chanting, and reflecting on the words and meaning of the profound sūtras spoken by the thus-gone ones. Blessed One, bodhisattvas also uphold the

sublime Dharma by upholding its practice. What do bodhisattvas practice? Blessed One, bodhisattvas engage in any action of body, speech, and mind while being attentive to all beings. [F.74.b] These actions are based in great compassion¹⁷⁵ and are governed by great compassion.¹⁷⁶ This is the basis for establishing the benefit of beings, and proceeds from the highest intention to bring happiness and benefit to all beings. With this kind of intention to be of benefit, bodhisattvas adopt the perspective, ‘I will practice those practices that bring benefit and happiness to all beings.’ They practice with the awareness that the aggregates are illusory, but do not try to reject the aggregates. They practice with the awareness that the elements are like a venomous snake, but do not try to reject the elements. They practice with the awareness that the sense bases are like an empty town, but do not try to reject the sense bases.¹⁷⁷

1.423 “Similarly, they practice with the awareness that forms are like drifts of foam, but do not reject accomplishing the form body of the thus-gone ones. They practice with the awareness that sensations are like bubbles, but do not cease making effort in the methods of practicing the bliss of the Thus-Gone One’s meditative concentration, samādhi, and meditative composure. They practice with the awareness that perceptions are like a mirage, but do not cease to practice the Thus-Gone One’s wisdom. They practice with the awareness that karmic formations are like a plantain tree, but do not cease to practice the cultivation of the Buddha’s Dharma. They practice with the awareness that consciousness is illusory, but do not cease to practice the actions of body, speech, and mind that are based in wisdom.

1.424 “Through generosity, bodhisattvas practice not hoping for reward. Through discipline, they practice protecting beings with poor discipline. Through patience, they practice restraint and calm. Through diligence they practice every practice of the virtuous Dharma. [F.75.a] Through meditative stability, they practice every suitable action of body and mind. Through insight, they practice the illumination of all phenomena.

1.425 “Through the applications of mindfulness, bodhisattvas practice steadiness. Through the correct abandonments, they practice stainlessness in body and mind. Through the bases of miraculous power, they practice the wisdom that is free of attachment. Through the powers, they practice the supreme vehicle. Through the ten strengths, they practice the irreversibility of a bodhisattva. Through the branches of awakening, they practice being free of doubt. Through the path, they practice being irreproachable. Through the brahmā states, they practice being righteous.

1.426 “Furthermore, Blessed One, bodhisattvas who cultivate emptiness uphold the sublime Dharma. For them, emptiness is not conceptual. Blessed One, those who take joy in conceptuality do not take joy in upholding the sublime

Dharma. Emptiness is signless. Blessed One, those who involve themselves in signlessness uphold the sublime Dharma, while those who involve themselves with signs do not uphold the sublime Dharma. Emptiness puts an end to wishes. Blessed One, those who are involved with wishlessness uphold the sublime Dharma, while those who maintain aspirations do not uphold the sublime Dharma.

1.427 “Blessed One, those who have conceptual fixation do not uphold the sublime Dharma. Those who grasp at ‘I’ and ‘mine’ do not uphold the sublime Dharma. Those who have strong pride do not uphold the sublime Dharma. Those who are interested in gain, respect, and fame do not uphold the sublime Dharma. Those who are jealous and stingy do not uphold the sublime Dharma. Those who have abundant¹⁷⁸ desire, maliciousness, and violent tendencies do not uphold the sublime Dharma. [F.75.b]

1.428 “Blessed One, those bodhisattvas who do not perceive differences among beings uphold the sublime Dharma. Blessed One, those who recognize that phenomena do not arise or cease uphold the sublime Dharma. Blessed One, those who recognize that beings neither come nor go uphold the sublime Dharma. Blessed One, those who recognize that the self is neither defiled nor pure uphold the sublime Dharma. Those who are neither attached to the Dharma teachings of the buddhas nor hostile to the teachings of non-Buddhist rivals uphold the sublime Dharma. Those who uphold the eighty-four thousand Dharma teachings but do not perceive them as the Dharma uphold the sublime Dharma. Those who do not innately experience any of the afflictive emotions, secondary afflictive emotions, or evil and nonvirtuous qualities, and yet do not perceive them as non-Dharma, uphold the sublime Dharma. Those who lack the conceit of thinking, ‘My mind is liberated,’¹⁷⁹ even though their mind is liberated, uphold the sublime Dharma. Those who render service to all buddhas but are not rigid in body, speech, or mind uphold the sublime Dharma. Those who have mastered all phenomena but do not get involved in perceptions of Dharma or non-Dharma uphold the sublime Dharma.

1.429 “Those who do not act to either hold on to or abandon phenomena uphold the sublime Dharma. Those who do not act to either attain or actualize something uphold the sublime Dharma. [F.76.a] Those who do not mentally fixate on any kind of upholding uphold the sublime Dharma. Those who are not ordinary people, in training, arhats, or who do not exist in any other state, but have exhausted their desire, anger, and dullness, uphold the sublime Dharma. Those who are prophesied to awaken, but do not aspire to buddhahood, uphold the sublime Dharma. Those who have reached the seat of awakening, but do not hold any kind of perception about the seat of awakening, uphold the sublime Dharma. Those who have achieved victory

over Māra, but do not conceptually fixate on māras and their type, uphold the sublime Dharma. Those who have reached perfect awakening but did not attain any previously unknown qualities uphold the sublime Dharma. Those who turn the wheel of Dharma, but do not engage with or reject beings or the Dharma, uphold the sublime Dharma. Those who defeat people who take non-Buddhist positions, but do not engage in dispute, uphold the sublime Dharma. Those who are born, but are neither young nor old, uphold the sublime Dharma. Those who do not die or expire uphold the sublime Dharma. Those who pass away from the three realms, but do not go anywhere,¹⁸⁰ uphold the sublime Dharma. Those who make all statements, but state nothing, uphold the sublime Dharma. Blessed One, those who are not attached to anything, but do not turn away from anything, uphold the sublime Dharma. [F.76.b]

1.430 “Blessed One, I wonder if this is a discourse on the Dharma? Blessed One, do you consider my discourse on the Dharma to be in accord with those already given?”

The Blessed One replied, “Ānanda, your Dharma discourse is in accord.”

1.431 After Ānanda spoke this discourse on the Dharma, eighty thousand gods generated the mind set on unsurpassable, completely perfect awakening, thirty-two thousand bodhisattvas attained acceptance of the nonarising of phenomena, and five hundred monks freed their minds from the defilements without further grasping.

1.432 The bodhisattva great being Maitreya next addressed the Blessed One: “Blessed One, consider this example. Taking the grain after discarding its husk is similar to taking up the Dharma after discarding what is not the Dharma. Thus, a bodhisattva takes up generosity after discarding stinginess, takes up discipline after discarding poor discipline, takes up patience after discarding maliciousness, takes up diligence after discarding laziness, takes up meditative stability after discarding distraction, and takes up insight after discarding faulty insight. This is a discourse on the Dharma.

1.433 “Furthermore, Blessed One, it is not the Dharma to mentally aspire. One who does not aspire does not cling. One who does not cling is not on guard. One who is not on guard is not defiled. One who is not defiled does not get into conflict. One who does not get into conflict does not endure. One who does not endure is not wounded. One who is not wounded does not engage or reject, and so is irreversible. Blessed One, the thus-gone ones prophesy the unsurpassable, completely perfect awakening of a bodhisattva who is irreversible. This, Blessed One, is the Dharma. This, Blessed One, is a discourse on the Dharma. [F.77.a]

- 1.434 “Furthermore, Blessed One, if bodhisattvas think, ‘I am irreversible and will completely awaken to unsurpassable, completely perfect awakening,’ they are not prophesied by the thus-gone ones. Why? Because, Blessed One, desire is the root of all afflictive emotions. Blessed One, if bodhisattvas are free of desire, they are free of the afflictive emotions. Those who are free of afflictive emotions are prophesied.
- 1.435 “Furthermore, Blessed One, bodhisattvas think, ‘Prophecy is speech that does not accord with the world.’ Why? The one who is prophesied does not exist, and the one who makes the prophecy likewise does not exist. If the one who is prophesied does not exist and the one who makes the prophecy likewise does not exist, where could there be a prophecy? Rather, a prophecy is given to a bodhisattva who thinks that the Blessed One, possessing great compassion, says in accord with the world, “You will become a buddha!” and understands that to be the case.
- 1.436 “Blessed One, consider this example. Even if one magical illusion gives a prophecy to another magical illusion, the second magical illusion does not then think, ‘I have been prophesied to become a buddha.’ Similarly, Blessed One, bodhisattvas are like magical illusions; they do not exist. They think, ‘Awakening is not characterized by attainment, nor by rejection. Awakening is not characterized by arising, nor by ceasing. Awakening is not realized through the body, nor through the mind. Awakening is not internal or external, nor is it observed in between.’ About awakening they think, ‘I am awakened,’ not ‘I am a realized bodhisattva.’ [F.77.b] This kind of thinking, Blessed One, is a discourse on the Dharma.
- 1.437 “Furthermore, Blessed One, bodhisattvas on the bodhisattva level Joyous are neither joyful nor not joyful. On the bodhisattva level Stainless they neither increase nor decrease. On the bodhisattva level Luminous they are not deluded, nor do they see. On the bodhisattva level Radiant they neither abandon nor obtain. On the bodhisattva level Invincible they are not born, nor do they grow old.¹⁸¹ On the bodhisattva level Facing Directly they are neither attached nor without attachment. On the bodhisattva level Far-Reaching they neither go nor return. On the bodhisattva level Immovable they neither move nor stir. On the bodhisattva level Auspicious Intellect¹⁸² they neither accomplish nor perfect. On the bodhisattva level Cloud of Dharma they are not realized, nor do they bring about realization. And on the ground of buddhahood they do everything without undertaking anything. Therefore, it has been said that the Thus-Gone One is spontaneously effective and lacks any conceptual elaboration. Blessed One, this is a discourse on the Dharma.

1.438 “Blessed One, bodhisattvas who have this kind of wisdom attain mastery in teaching. Due to their mastery in teaching they are not attached to any statement. They attain mastery in purification, through which they are completely undefiled. They attain mastery in confident eloquence, due to which they never tire even after continuously pursuing each and every way of the Dharma and teaching on them for a hundred thousand eons. They attain mastery in wisdom, through which they reveal a hundred thousand points in every word of the Dharma. They attain mastery over birth, through which they take birth anywhere there are beings they can help. They attain mastery in samādhi, through which they achieve meditative attainment in whatever manner they wish in every moment of mind. They attain mastery over support, through which they demonstrate the qualities of buddhahood through any support that is appropriate, be it as a beast, a bird, grass, a tree, or a wall. [F.78.a] They attain mastery over attendants, through which they will have many dedicated servants. They attain mastery over seeing, due to which they do not see anything unattractive. They attain mastery over hearing, due to which they do not hear anything discordant. They attain mastery over smell, due to which all scents smell like the Dharma itself. They attain mastery over taste, through which they become the food of the Dharma, not material food. They attain mastery over the body, through which they become the body of the Dharma, not the material body. They attain mastery over the mind, through which they understand the minds and behaviors of all beings, down to flies and ants. Blessed One, this is a discourse on the Dharma.”

1.439 The bodhisattva Priyadarśana next addressed the Blessed One: “Blessed One, a bodhisattva should achieve anything that pleases beings the moment they see it. For what reason? Because, Blessed One, there is no other action for a bodhisattva to take other than that which ripens beings. This, Blessed One, is a foundational discourse on the Dharma of a bodhisattva.¹⁸³ Blessed One, a bodhisattva therefore engages with phenomena that bring joy.

1.440 “Blessed One, there are four dharmas that bring joy to bodhisattvas. What are the four? Giving without expecting anything in return, speaking pleasantly with a mind that regards all beings equally, dispensing with what is meaningless to beings and pursuing meaningful goals,¹⁸⁴ and aligning themselves with purposes that are innately joyful for beings. These four dharmas bring joy to bodhisattvas. [F.78.b]

1.441 “There are another four dharmas that bring joy to bodhisattvas. What are these four? Engaging in a lot of study without being prideful, teaching the Dharma with a mind free of material concerns, revering their master by seeking wisdom, and applying diligence in their efforts to ripen all beings. These four dharmas bring joy to bodhisattvas.

- 1.442 “There are another four dharmas that bring joy to bodhisattvas. What are these four? Giving the Dharma through perfect discipline, living in solitude with few desires, obtaining meditative concentration while living in solitude, and not disrupting their conduct by entering into villages, cities, and market towns. These four dharmas bring joy to bodhisattvas.
- 1.443 “There are another four dharmas that bring joy to bodhisattvas. What are these four? Having confident eloquence by speaking truthfully, expressing emptiness by speaking the Dharma, regarding all beings equally by speaking about patience, and controlling their faculties by speaking about restraint. These four dharmas bring joy to bodhisattvas.
- 1.444 “There are another four dharmas that bring joy to bodhisattvas. What are these four? Speaking sincerely by remaining positive, being content by being satisfied with simple things, being undeceiving by acting in accord with their pronouncements, and being guileless by not deceiving any being. These four dharmas bring joy to bodhisattvas.
- 1.445 “There are another four dharmas that bring joy to bodhisattvas. What are these four? Not being malicious due to their inner calm, not being deluded due to not being mistaken about the external, not being covetous due to realizing the impermanence of all material things, and not being arrogant due to correctly understanding how things are. [F.79.a] These four dharmas bring joy to bodhisattvas.
- 1.446 “There are another four dharmas that bring joy to bodhisattvas. What are these four? Being profound while speaking sincerely, having no craving while speaking gently and pleasantly, not holding a view while not forsaking the mind intent on awakening, and remaining in the scope of the ultimate while following conventional training. These four dharmas bring joy to bodhisattvas. Blessed One, this is a discourse on the Dharma.
- 1.447 “Furthermore, Blessed One, bodhisattvas find release through the emptiness of the ultimate. They find release through the great higher cognition and through knowledge. They have attained great power, are skilled in Dharma discourse, take joy in the profound Dharma, act in ways that align with all beings, and have qualities that are inconceivable and astonishing. They have acquired the most refined qualities, possess the great higher cognition, are great Dharma reciters, are great kings of the Dharma, engage in great deeds, support great people, and revel in their great higher cognition. In order to ripen beings, they take birth without dying and die without taking birth. Even though they engage in actions, they are perfectly awakened. Their minds are liberated, and yet they still make effort. They have passed into final nirvāṇa, and yet still act. They are satisfied, yet still seek. They do not strive, yet still practice. They know all, yet still pose questions to others.

- 1.448 “Blessed One, it is possible to determine the depths of all the oceans, but it is impossible to determine the depth of the ocean of wisdom about the Great Vehicle possessed by these great beings. Blessed One, it is possible to measure the sky, [F.79.b] but it impossible to measure the minds of these great beings. Blessed One, it is possible to catch the wind, but it is impossible to act within the scope of these great beings. Blessed One, it is possible to find water in a mirage, but it is impossible to find any clinging to ‘I’ or ‘mine’ in these great beings. Blessed One, this is a discourse on the Dharma.”
- 1.449 The bodhisattva Sunetra next addressed the Blessed One: “Blessed One, a bodhisattva understands all phenomena by means of the mind set on awakening. How so? Blessed One, it is because all phenomena are nothing more than fabricated concepts. They are nothing more than mind—insubstantial, immaterial, and like an illusion they have no core. They are produced through desire, lacking both a creator and experiencer. They do not persist and are baseless.
- 1.450 Blessed One, all phenomena are beginningless. They are not dual, but they are free of duality. Blessed One, there is no ‘I’ in any phenomena, there is no grasping. There is no governing power in any phenomena; they are equivalent to the expanse of phenomena. All phenomena are adventitious, do not persist, and are free of desire. All phenomena are free of constructs and concepts, and they are free of the elimination of concepts. All phenomena, because they are merely knowable and devoid of a knower, cannot be accepted. Phenomena cannot be taken seriously, but because they can at least be conceived of, ordinary foolish beings perceive a self in them when there is no self.
- 1.451 “A *bodhisattva’s generation of the mind set on awakening* refers to the mind that is generated when a bodhisattva thinks, ‘I need to understand the fact that beings are perceived where there are no beings.’ [F.80.a] The *mind set on awakening* is generated based on a mind that seeks to be of benefit to beings, a mind that is positive, unsurpassable, that arises from the expanse of phenomena, and that relies on all the realms of beings. Blessed One, a *bodhisattva’s generation of the mind set on awakening* refers to the mind that is pacified through the perfection of generosity, that is calmed through the perfection of discipline, that is unwounded due to the perfection of patience, that is irreversible due to the perfection of diligence, that is undistracted due to the perfection of meditative stability, and that is nonconceptual¹⁸⁵ due to the perfection of insight. It refers to the mind that has been made gentle¹⁸⁶ by love, enduring by compassion, free of regrets by joy, and stainless by great equanimity. It refers to the mind made free of greed by generosity. It refers to the mind that, due to pleasant speech, is not obtuse. It refers to the mind in equanimity due to meaningful conduct. It refers to the mind that is

unsurpassed because it is consistent with the bodhisattva's deeds. It refers to the mind that is unchanging due to emptiness, unobscured due to signlessness, and undistracted due to wishlessness. It refers to the mind that is released through the factors of awakening. It refers to the mind that is indivisible due to the recollection of the Buddha, is aligned with the expanse of phenomena due to the recollection of the Dharma, and is wishless due to the recollection of the Saṅgha. It refers to the mind that, by recollecting discipline, does not consider itself superior. It refers to the mind that, by recollecting giving, is not attached. And it refers to the mind that, by recollecting the gods, has mastered the multitude of virtues.

1.452 “Blessed One, if I began teaching on the mind set on awakening and continued for an eon or more, I would not reach the end. [F.80.b] Blessed One, this is what it means that the bodhisattva's generation of the mind set on awakening arises from unquantifiable causes. Blessed One, a bodhisattva should therefore take hold of all the virtuous qualities that come from the mind set on awakening. Blessed One, this is a discourse on the Dharma.”

1.453 The bodhisattva Sujāta next addressed the Blessed One: “Blessed One, because their root is pure, no phenomena arise. What then is the root of phenomena? The root of phenomena is to be unattached. Blessed One, emptiness is the root of all phenomena; no view concerning them can be adopted. Signlessness is the root of all phenomena; no concepts can be formed about them. Wishlessness is the root of all phenomena; it involves none of the afflictive emotions of those in the three realms. Being unfabricated is the root of all phenomena; there is no creator. The absence of self is the root of all phenomena; views related to the self do not develop. The absence of beings is the root of all phenomena; views related to beings never develop. The absence of a life force is the root of all phenomena; views related to a life force never develop.

1.454 “No phenomena arise; eternalist views never develop. No phenomena cease; views of interruption never develop. All phenomena are insubstantial; views about origination never develop. All phenomena are equal to nirvāṇa; views about destruction never develop. All phenomena are awakened; views about the Buddha never develop. All phenomena are uncreated; [F.81.a] views about the Dharma never develop. No phenomena are gathered; views about the Saṅgha never develop. Blessed One, this is a discourse on the Dharma.”

1.455 The bodhisattva Sārthavāha said, “Blessed One, from the very outset bodhisattvas seek the awakening of all beings, not their own.¹⁸⁷ In all that they do for beings they hold no concept of ‘effort’ or ‘beings,’ but they also do not give up their great love and compassion.

1.456 “What is the bodhisattvas’ *great love*? Even as they do not hold the concept of ‘being,’ bodhisattvas do not give up the armor fashioned out of every root of virtue and dedicate those roots of virtue to awakening. This is known as great love. Their *great compassion* is their continuous activity on behalf of beings. Their great love is to recognize saṃsāra itself to be nirvāṇa while not giving up the diligence that has perfected the path;¹⁸⁸ their great compassion is to never forsake beings. Their great love is to don the armor of awakening themselves; their great compassion is to help other beings seek out the armor. Their great love is to give up all possessions; their great compassion is to give up all possessions and dedicate the roots of virtue so that all beings attain buddhahood. Their great love is not allowing their discipline, training, and commitments to deteriorate; their great compassion is to use their own discipline to guard the discipline of other beings. Their great love is to be rich in patience and gentleness themselves; [F.81.b] their great compassion is to tame beings with patience and gentleness. Their great love is to be diligent themselves in pursuit of awakening to buddhahood; their great compassion is to use that diligence to instill diligence in other beings. Their great love is to continuously examine their own mind; their great compassion is to use that self-examination to facilitate others in their examination. Their great love is to pursue the development of their own insight; their great compassion is to use their insight to increase the insight of other beings.

1.457 “The bodhisattvas’ great love is not to strive and not to avoid striving; their great compassion is not to act and not to avoid acting. Their great love is to be born and not pass away; their great compassion is to pass away but not leave. Their great love is to speak while not saying anything; their great compassion is to be liberated without rejecting bondage. Their great love is to be awakened, not understand it; their great compassion is to pass into final nirvāṇa without fading away. Their great love is let the constituents of the body¹⁸⁹ become dust, not bone, tendons, blood, and marrow;¹⁹⁰ their great compassion is to neither exhaust nor increase those relics. Their great love is to give gifts while not giving; their great compassion is to make aspirations while not actually making them. [F.82.a] Their great love is to protect without accomplishing; their great compassion is to increase what is to be increased, but not to excess. Blessed One, this is a discourse on the Dharma.”

1.458 The bodhisattva Prabhāketu said, “Blessed One, bodhisattvas investigate. All the other qualities of a buddha will manifest naturally for bodhisattvas who investigate. Bodhisattvas who prioritize investigation will easily attain perfect awakening. They also have the power of dhāraṇī. What is a bodhisattva’s power of dhāraṇī? It is the means by which bodhisattvas do

not forget the Dharma teachings they have heard, remember them as they heard them, understands them as they heard them, and otherwise cultivate understanding. It is the means by which they are undistracted and nonconceptual. It is the means by which they remember the collection of eighty-four thousand Dharma teachings without needing to recall them and without allowing them to slip from their memory. It is the means by which they examine the conduct of all beings and, upon examination, engage with them appropriately. It is the means by which they listen to what beings say, and upon hearing it, feel great compassion for the words of the ignoble and great love for the statements of the noble ones. It is the means by which they can learn a single word of the Dharma and teach on it for an eon without reaching the limit of or exhausting their confident eloquence. It is the means by which they understand what is said and not said and understand the Buddha's teaching in every statement. It is the means by which they hear the teachings of the thus-gone, blessed, completely perfect buddhas in every worldly realm throughout the ten directions, [F.82.b] and upon hearing them, comprehend it all. The bodhisattvas' power of dhāraṇī is that which allows them to hear the Dharma directly from one thus-gone one without obscuring the Dharma teachings given by a second thus-gone one.

1.459 "Bodhisattvas also attain the accomplished power of dhāraṇī, through which they directly reveal all phenomena, revealing the entire expanse of phenomena just as they would a single word of the Dharma.¹⁹¹ It also keeps them from becoming arrogant about this, and keeps them from being careless.

1.460 "Bodhisattvas also attain the all-encompassing power of dhāraṇī; through that they give instructions that are revered by the entire world and become themselves revered by the entire world. They attain the power of dhāraṇī that dispels; through that they dispel all the doubts and all the afflictive emotions of every being. They attain the power of dhāraṇī that is all-encompassing and dispels; through that they increase virtuous factors and lessen nonvirtuous factors.

1.461 "They attain the power of perfected dhāraṇī; through that they seek the perfection of all phenomena, avoid concepts, and maintain their conduct with no effort of body or mind. They give explanations without the conceptual imputations of language. They abandon without dispelling anything, and they bring about perfection without gathering any qualities in any way. They reduce without diminishing and speak without actually saying anything. They pass into nirvāṇa without leaving saṃsāra, attain the status of a noble one without deviating from the state of an ordinary person,

and are victorious over Māra without suppressing others with their body, speech, or mind. Blessed One, this is a discourse on the Dharma of bodhisattvas.”

1.462 The bodhisattva Vimukticandra said, [F.83.a] “Blessed One, all phenomena have the quality of liberation, but a bodhisattva does not make a distinction between bondage and liberation. Why? Blessed One, nothing possesses liberation, nor is there any liberation. Blessed One, liberation neither enhances nor diminishes any phenomena. Blessed One, liberation does not come from somewhere, nor does bondage go anywhere. Blessed One, monks whose minds are liberated in this way do not think, ‘I have a liberated mind.’ Rather, they have determined that liberation applies to all phenomena.

1.463 “Blessed One, someone who thus thinks that saṃsāra is full of faults and nirvāṇa is liberation does not have a liberated mind. Why? This indicates that they mentally cling to the self. Blessed One, someone who thinks, ‘My aggregates, elements, and sense bases have sufficiently passed into final nirvāṇa’ does not have a liberated mind. Why? This indicates that they mentally cling to the self. Blessed One, a monk whose mind is liberated thinks, ‘All phenomena have this quality of liberation, which is something that ordinary foolish beings do not know. I should come to understand the true state of things in this way.’

1.464 “Blessed One, monks whose minds are liberated do not think, ‘I will attain a liberated mind,’ but they do think, ‘I should have great compassion for those who seek liberation in relation to phenomena that are completely liberated. Why? Because those who seek liberation do not attain liberation.’ [F.83.b] Thus, Blessed One, a monk who seeks liberation actively seeks bondage. One who accurately sees bondage does not conceptualize liberation. That is known as *the liberated mind*. Blessed One, this is a discourse on the Dharma of a bodhisattva.”

1.465 The bodhisattva Sāgaramati next addressed the Blessed One: “Blessed One, a bodhisattva does not fear the afflictive emotions. Why? Because where there are afflictive emotions there is awakening, and where there are no afflictive emotions there is no awakening. Emptiness and the afflictive emotions are not two; they cannot be separated into two. Blessed One, awakening and the afflictive emotions are not two; they cannot be separated into two. This is not something that ordinary foolish beings understand. Because their minds have sunk into error, they think, ‘I am afflicted’ and ‘I am pure.’ Blessed One, a bodhisattva who takes the correct approach neither clears away afflictive emotions nor fails to be free of afflictive emotions. A bodhisattva who analyzes the gateway of the afflictive emotions attains the gateway of samādhi and dhāraṇī.

- 1.466 “Therefore, Blessed One, the afflictive emotions themselves are classified among a bodhisattva’s qualities of buddhahood. A foolish being whose mind is distracted by afflictive emotions and falls into error is inclined to the lower realms and experiences suffering. Bodhisattvas correctly analyze them and understand the awakening of buddhahood. Blessed One, bodhisattvas thus go against the current; they act while not following the current.
- 1.467 “Blessed One, bodhisattvas are liberated from nirvāṇa, but not from saṃsāra. [F.84.a] How so? Bodhisattvas fear nirvāṇa but not saṃsāra. When they analyze saṃsāra they gain compassion for beings and attain the awakening of buddhahood. When they investigate nirvāṇa they grow hostile toward saṃsāra, and a bodhisattva who grows angry with saṃsāra undermines awakening to buddhahood. A bodhisattva’s great love and compassion develops by remaining in saṃsāra, but not when remaining in nirvāṇa. Blessed One, the term *nirvāṇa* applied to nirvāṇa is not accurate; it is another way of saying ‘pacified concepts.’ Therefore, Blessed One, a bodhisattva who pursues nirvāṇa pursues the pacification of concepts, and based on that attains nirvāṇa. Blessed One, this is a discourse on the Dharma.” [B7]
- 1.468 The bodhisattva Avalokiteśvara next addressed the Blessed One: “Blessed One, bodhisattvas should not train in too many qualities. Blessed One, if bodhisattvas fully understand and comprehend a single quality, then, Blessed One, all the qualities of the Buddha will be in the palm of their hand. What is this one Dharma teaching? It is great compassion. Blessed One, through great compassion the entire Dharma of the Buddha is in the bodhisattvas’ hands. As an analogy, Blessed One, wherever the precious wheel of a universal monarch goes, there too go his army battalions. Likewise, Blessed One, wherever a bodhisattva’s great compassion goes, so too do all the Buddha’s qualities. [F.84.b] As another analogy, Blessed One, once the sun¹⁹² has risen, the activities of beings multiply. Likewise, Blessed One, wherever great compassion has arisen, the other Dharma activities that bring about awakening also multiply.¹⁹³ As another analogy, Blessed One, wherever there is the life faculty, the other faculties also appear. Likewise, Blessed One, wherever great compassion is present, all the other factors that bring about awakening are present. Blessed One, this is a discourse on the Dharma.”¹⁹⁴
- 1.469 The bodhisattva Drḍhamati said, “Blessed One, perfect intention is the root of all qualities.¹⁹⁵ Those who lack intention are far removed from all the qualities of the buddhas. When there is perfect intention, Blessed One, the Dharma¹⁹⁶ will arise from the center of space, from a wall, or from trees when

a buddha is not present. For bodhisattvas with pure intention, all advice and instructions spring from the activity of their own minds. Therefore, Blessed One, bodhisattvas should perfect intention.

1.470 “As an analogy, Blessed One, a person with legs can walk. Likewise, Blessed One, a person with intention has the qualities of a buddha. As another analogy, Blessed One, a person with a head, the best of limbs, has life. Likewise, Blessed One, a person with intention has the awakening of a buddha. As another analogy, Blessed One, a person who has life has wealth. Likewise, Blessed One, a person who has intention has the wealth of buddhahood. As another analogy, Blessed One, where there is firewood a fire can be lit, but where there is no wood a fire cannot be lit. [F.85.a] Likewise, Blessed One, the qualities of buddhahood ignite for bodhisattvas with intention, but not for those who do not. As another analogy, Blessed One, rain falls where storm clouds gather. Rain does not fall where they do not. Likewise, Blessed One, where there is intention the qualities of the Buddha develop, but they do not where there is no intention.¹⁹⁷ As another analogy, Blessed One, a tree with a rotten root will not yield flowers and fruit. Likewise, Blessed One, perverted intentions will not yield virtuous qualities.

1.471 “Therefore, Blessed One, bodhisattvas who seek the awakening of a buddha will hold firm to their intention, guard it carefully, and purify it thoroughly.^{198 199} Blessed One, this is a discourse on the Dharma.”

1.472 The bodhisattva Excellent Discipline²⁰⁰ said, “Blessed One, a bodhisattva does not disturb phenomena in any way. Blessed One, bodhisattvas control their own minds. Blessed One, all a bodhisattva’s buddha qualities are dependent on their own mind. If bodhisattvas were to disturb some phenomenon, it would require great difficulty for them to attain acceptance that phenomena do not arise. Blessed One, bodhisattvas who do not disturb phenomena and cultivate meditative stability will continue without decline, and they will cause no offense to the thus-gone ones. They realize that all the qualities of a buddha depend on their own mind, and they will do nothing to agitate it. They see that all phenomena, like the mind, arise through dependent arising. [F.85.b] They see that all phenomena are illusory in the same way they see the mind as illusory. They correctly see all phenomena in the same way that they correctly see that the mind is neither internal, external, nor both. They see that all phenomena are like the mind in being without form, indescribable, unimpeded, unmanifest, unknowable, without support, and without basis.

1.473 “Bodhisattvas who see these things have attained mental equanimity. Because of attaining this mental equanimity, they do not conceptualize, regress, give up, cling, or aspire. They do not cling to what they do not wish

for, they do not grasp at what they do not cling to, and they do not become afflicted. Bodhisattvas free of affliction teach with all the qualities of a buddha. Blessed One, this is a discourse on the Dharma.”

1.474 The bodhisattva Gaganagañja said, “Blessed One, bodhisattvas do not speak words that harm beings. They do not speak words that hurt others. Bodhisattvas do not speak words that others will not understand. They do not speak words that do not have meaning for others or that are meaningless. They do not speak words that do not foster knowledge. They do not speak words that fail to penetrate the hearts of beings, that are not intelligible to ordinary people,²⁰¹ or that are not pleasing to the ear.²⁰² And they do not speak words that are ambiguous. Blessed One, bodhisattvas do not speak words that do not bring about an understanding of emptiness. Why? Because words that bring about an understanding of emptiness are the best of all words.

1.475 “Blessed One, it is unobstructed great compassion to see that all phenomena are empty, [F.86.a] unmoving, nondual, and free of duality while not rejecting any activity on behalf of beings. Also, those whose conduct is based on unobstructed great compassion train in the trainings of the buddhas, and those who train in the trainings of the buddhas attain the sky treasury.²⁰³ They then give away whatever they receive from the sky treasury without perceiving a difference between munificence and stinginess, discipline and poor discipline, patience and animosity, diligence and laziness, meditative stability and distraction, or insight and poor insight. They do not aspire for buddhahood, nor do they reject the ways of ordinary beings.

1.476 “As an analogy, Blessed One, the waters that flow into the great ocean become uniformly salty. Likewise, for bodhisattvas who are wise about ultimate truth, all phenomena that appear are uniformly liberated. As another analogy, Blessed One, the sun illuminates all things. Likewise, Blessed One, bodhisattvas illuminate all phenomena with their insight.

1.477 “Blessed One, there is no contradiction in all things being emptiness. Blessed One, bodhisattvas who understand this correctly see all phenomena as awakening. Those who correctly see all phenomena as awakening and who say very little know everything as the word of the Buddha. Those who understand this teach without attachment, and those who teach without attachment are known to have unobstructed confident eloquence. [F.86.b] Blessed One, this is a discourse on the Dharma.”

1.478 Youthful Mañjuśrī next addressed the Blessed One: “If a bodhisattva were to define the perfections, Blessed One, mistaken worldly people would say, ‘A bodhisattva is defined by the perfections.’ If, Blessed One, a bodhisattva

were defined by the perfections, all beings would also be bodhisattvas. Blessed One, bodhisattvas cultivate and understand the perfections. Once they have been cultivated, they then explain them to others. For that reason, Blessed One, bodhisattvas are said to cultivate an unborn path, present an unarisen path, and express the inexpressible. Blessed One, bodhisattvas are not protected by the perfections; rather, they protect the perfections. For that reason bodhisattvas are said to uphold the sublime Dharma. Blessed One, bodhisattvas are not held by the perfections; rather, bodhisattvas uphold the perfections. For this reason they are said to be Dharma holders.

1.479 “Blessed One, because all phenomena are essentially stainless, they are without fault. Blessed One, because all phenomena are devoid of beings and the self, they have no basis. Blessed One, because no phenomena are involved in accepting and rejecting, they have no mind. Blessed One, because no phenomena are undertaken, they have no thought process. Blessed One, because no phenomena begin, they do not age. Blessed One, because all phenomena neither move nor do not move, they are free of going. [F.87.a] Because no phenomena live, they do not die. Because no phenomena are food, they do not nourish. Because all phenomena are created through aggregation, they are not substantial. Because all phenomena are inseparable from the expanse of phenomena, there is no inferiority. Because no phenomena are embodied, they are not divisible. Because all phenomena are equal to the limit of reality, it is as if they are indestructible.

1.480 “Blessed One, bodhisattvas who understand this understand the true state of all phenomena. Those who understand the true state of all phenomena understand emptiness. Those who understand emptiness have no quarrel with anyone. Those who have no quarrel with anyone maintain the way of a meditant. Those who maintain the way of a mendicant do not maintain anything.²⁰⁴ Those who do not maintain anything do not get lost in sense objects. Those who do not get lost in sense objects have no faults. Those who have no faults are the dharmakāya. Those who are the dharmakāya are thus-gone ones. Those who are thus-gone ones speak nondualistically. Those who speak nondualistically do not abandon saṃsāra and do not attain nirvāṇa. Instead, they teach the abandonment of all conceptual constructions.

1.481 “Blessed One, this is a discourse on the Dharma. It is a discourse on the unerring. It is a discourse on emptiness. It is a discourse on the signless, wishless, uncompounded, unproduced, unarising, and unborn. It is a discourse on the Great Vehicle. It is a discourse on the great turning of the

wheel of Dharma. It is a discourse on the great perfections. It is a discourse on the great bodhisattva levels. It is an unmistakable discourse on all phenomena. [F.87.b]

1.482 “Blessed One, bodhisattvas who have received this discourse on the Dharma become universal monarchs who are established on the path of the ten virtues. They become merchant captains who create virtue for all beings. They become great householders who critique their home. They become Indra, king of the gods, who is dedicated to the vigilance of the gods. They become Brahmā, who is established in the boundless dhyānas. They become world guardians whose minds are not tainted by worldly phenomena. They become mendicants who refrain from argument. They become brahmins who know about the Egg of Brahmā.²⁰⁵

1.483 “They will be tamed, as will their followers. They will be calm, as will their followers. They will be refined, as will their followers. They will go everywhere there are those who have attained great power. They will become great Dharma reciters who cut through all doubt. And they will be fearless because their afflictive emotions are exhausted. Blessed One, this is a discourse on the Dharma.”

1.484 The Blessed One then spoke to Youthful Mañjuśrī: “Mañjuśrī, any beings who understand what you, these bodhisattvas, and the great śrāvakas have said do not have meager roots of virtue. They have not served a single buddha. They are not the result of a single root of virtue. Why? Mañjuśrī, the awakening of the thus-gone ones is profound. It is known by those who are astute and learned. Mañjuśrī, this way of the Dharma will not be heard by those with meager roots of virtue, and those who do will not believe it. It will be heard by those who have experienced it physically, and who are supported by a spiritual friend. [F.88.a] They will grasp it and will attain acceptance.

1.485 “Mañjuśrī, there are no buddhas who did not follow this way of the Dharma. Mañjuśrī, all of the blessed buddhas who have reached perfect awakening—equal in number to grains of sand in the Gaṅgā River—have reached perfect awakening after following this way of the Dharma. Mañjuśrī, those who seek awakening without relying on this way of the Dharma should know they are grasping for the sky.²⁰⁶ If it is not possible to attain the corresponding type of acceptance without relying on this way of the Dharma, what need to mention unsurpassable, completely perfect awakening? My śrāvakas who are liberated from the two factors, who have meditative stability in the eight liberations, and who have attained correct discernment did so by following this way of the Dharma.

- 1.486 “Mañjuśrī, it would not be better²⁰⁷ to have faith in another system and be born in the higher realms than to hear about this way of the Dharma, think negatively about it, and then be born in the lower realms. Why? Because, Mañjuśrī, those who are born in the hell realms after hearing about this way of the Dharma will very quickly be freed from them.²⁰⁸ That is not the case for those who are born in the higher realms.
- 1.487 “Mañjuśrī, bodhisattvas will hear about this way if they meet four criteria. What are the four? They have heard it in the past and rejoiced in it afterward, they attained stability through the great roots of virtue, they are guided by a spiritual friend, and they have perfect learning and discipline. Mañjuśrī, bodhisattvas who meet these four criteria will hear about this way.
- 1.488 “Mañjuśrī, bodhisattvas will hear about this way if they meet another four criteria. What are the four? They energetically orient their minds to this way, [F.88.b] are fearful of karma, make aspirations, and are naturally sincere, gentle, and easy to get along with. Mañjuśrī, bodhisattvas who meet these four criteria will hear about this way.
- 1.489 “Mañjuśrī, bodhisattvas will not abandon this way upon hearing about it if they meet four criteria. What are the four? They make aspirations to awaken, have attained acceptance, maintain a correct view, and are irreversibly on their way to unsurpassable, completely perfect awakening. If they possess these four criteria, they will not abandon this way upon hearing about it.
- 1.490 “Mañjuśrī, bodhisattvas will develop trust upon hearing about this way if they meet four criteria. What are the four? They have perfect learning, have perfect insight, have meditative stability in emptiness, and have attained the power of dhāraṇī. If they possess these four criteria, they will develop trust upon hearing about this way.
- 1.491 “Bodhisattvas will gain realization upon hearing about this way if they meet four criteria. What are the four? They have gathered the requisite of merit, they have gathered the requisite of learning, they have gathered the requisite of wisdom, and their minds have become pliable through the dhyānas. If they possess these four criteria, they will gain realization upon hearing about this way.
- 1.492 “Bodhisattvas will receive the prophecy of their unsurpassable, completely perfect awakening of this way upon hearing about this way if they meet four criteria. What are the four? They correctly see that all forms are forms of the Buddha; they hear about all ways as the way of the Buddha; they are free of wishes, even to the point of not wishing to awaken to buddhahood;²⁰⁹ and they do not turn away from great compassion. Mañjuśrī, bodhisattvas who meet these four criteria are prophesied to reach unsurpassable, completely perfect awakening. [F.89.a]

- 1.493 “Mañjuśrī, bodhisattvas should therefore constantly listen to this way. Those who wish to quickly escape should listen to this way. Bodhisattvas who wish for the status of being prophesied should listen to this way. Those who wish to purify the obscurations of karma, the obscurations of the afflictive emotions, the cognitive obscurations, and impediments to progress should listen to this way. Those who wish to make an unsurpassable offering to the Thus-Gone One should listen to this way. Those who wish to uphold the sublime Dharma should listen to this way. Mañjuśrī, I will prophesy the unsurpassable, completely perfect awakening of those beings who hear this way and adopt it, do not abandon it, and do not disparage it.”
- 1.494 At that moment the bodhisattva great being Nirārambha unfastened a pearl necklace worth a hundred thousand²¹⁰ and cast it toward the Blessed One. He then said, “Blessed One, through the Dharma of giving, may all beings become exactly like the thus-gone, blessed, completely perfect Buddha.” The pearl necklace then became a mansion directly above the Blessed One’s head that was visible to both gods and humans. It was a beautifully decorated square palace that had not been previously seen or heard about by the great śrāvakas, bodhisattvas, Indra, Brahmā, or the world guardians. It followed the Blessed One as he moved and remained in place when he sat. The great crowd of gods and humans were astounded and amazed; filled with wonder, they joined their palms above their heads. They then bowed toward the Blessed One and remained there, wide-eyed.
- 1.495 The bodhisattva great being Nirārambha felt amazed and delighted. [F.89.b] He adjusted his upper robe on one shoulder, knelt down on his right knee, touched the Blessed One’s feet, and bowed. He then faced the Blessed One, joined his palms, bowed slightly, and praised him directly with these verses:
- 1.496 “You are a repository of all the various qualities,
The sole protector of beings on earth and in the heavens.
Well-Gone One, you delight in peace and tranquility.
You have no equal in the world—how could you be surpassed?
- 1.497 “Your intellect is even, unwavering, and harmonizing.
Lord, your mind bears great compassion.
Like the sky, your mind remains unsullied,
Equally beneficent;²¹¹ your words and deeds are true.
- 1.498 “You have no enemies or friends,
Nor, Lord, do you feel joy or despair.
Like a doctor you tend to the care of beings,
Acting without concept while arousing compassion.

- 1.499 “Asuras, gods, nāgas, garuḍas, and yakṣas
 Take refuge in you and find peace.
 Protector, you are beneficent in the three existences.
 I seek refuge in you, Sage.
- 1.500 “Well-Gone One, you do not see the uncompounded.
 Of peaceful mind, you still see no qualities in peace.
 Rejecting the ways of both, you hold no concepts—
 Lord, you pass into nirvāṇa and then act in the world.
- 1.501 “Your tranquility is unfathomable like the ocean,
 You know the qualities of the ten strengths,
 And your qualities are boundless as the earth and sky.
 I join my hands and bow my head to you, protector.
- 1.502 “You neither swim nor sink in the river of existence.
 Best of beings, you are not carried away²¹² nor stay in place.
 You alone²¹³ crossed over the ocean of existence;
 I bow before you of incomparable oceanic mind.
- 1.503 “Like a lotus you are not sullied by water;
 On earth, you teach liberation from worldly ways.
 Your knowledge is unequalled by anyone—
 I take refuge in you of unmatched intellect.
- 1.504 “There is not the slightest thing here you do not know. [F.90.a]
 Utterly fearless with your ten strengths,
 You announce, ‘There is no one like me in saṃsāra.’
 Thus are you uniquely heroic.
- 1.505 “Those who are vessels for your nectar-like words
 Are, simply put, fearless about existence.
 Sublime doctor, world protector worthy of worship,
 I take refuge in you, compassionate one.”
- 1.506 The bodhisattva Nirāmbha then addressed the Blessed One: “The Blessed
 One knows my intent. Blessed One, I do not make this offering for my own
 sake. Rather, through the roots of virtue from this offering of a pearl necklace
 and praise to the thus-gone, blessed, completely perfect Buddha, may all
 beings attain buddhahood, Blessed One. This is my intention, Blessed One.”
- 1.507 At that, the Blessed One smiled. As is a basic truth of the blessed buddhas,
 when the blessed Buddha smiled, light rays of various colors and hues—
 blue, yellow, red, white, crimson, and crystal-clear—emerged from the
 Blessed One’s mouth, illuminated the boundless expanse of world systems,

and brought peace to beings tormented in the lower realms. After gratifying gods and humans, the light rays returned, circled the Blessed One many times, and descended into the crown of his head. The entire assembly also saw the light rays and experienced awe, delight, happiness, and bliss. They joined their palms, bowed while facing the Blessed One, and sat down. They wondered, “What prompted the Blessed One’s smile?”

1.508 The venerable Ānanda then rose from his seat, adjusted his upper robe on one shoulder, and knelt down on his right knee. [F.90.b] Facing the Blessed One, he joined his palms, bowed, and asked the Blessed One in verse about the meaning of his smile:

1.509 “When you smiled, Great Hero,
The gods and humans of this world,
Perplexed by your smile,
Stopped and stared.

1.510 “Hero free of desire,
Omniscient Guide,
You do not smile without reason.
Faultless One, tell us the meaning of your smile.

1.511 “Light shines from the mouth of the Sage,
Clear, pure, and astonishing.
Gods, humans, and denizens of the lower realms
Are gladdened by its touch.

1.512 “Great Being, from your mouth
Shine forth rays of light.
Tell us about their meaning.
Compassionate One, please explain.

1.513 “Rays of light, white in color,
Shine elegantly from between your teeth.
How do these solar rays,
Dawning with exceptional beauty,
Delight the world,
Which until then had been dark as soot?

1.514 “Compassionate Protector
Whose eon is at hand,
Free from desire, you do not smile
Without reason or purpose.

1.515 “Give us the prophecy out of compassion,

Please dispel our doubts.

1.516 “The light that left your mouth,
Once again returned,
And then descended into
The World Protector’s crown

1.517 “Has, like lightning,
Painted boundless virtue in the sky.
Guide, all of this reveals
The conduct of an omniscient one.”

1.518 The Blessed One then addressed the venerable Ānanda: “Ānanda, the bodhisattva great being Nirārambha will reach buddhahood in twelve eons. During the eon Praised by the Gods he will become the buddha named Great Light in the world Great Joy. He will be perfect in knowledge and conduct, a well-gone one, a world-knower, and a charioteer for people to be tamed. [F.91.a] He will be unsurpassed, a teacher of gods and humans, a blessed buddha. Ānanda, the Thus-Gone One Great Light will have a lifespan that lasts one eon, while the lifespan of those bodhisattvas²¹⁴ will last twelve intermediate eons. Ānanda, as a comparison, the enjoyments and activities of beings in that buddhafiield will be just like those of the gods in the Heaven of Controlling Others’ Emanations.”

1.519 The venerable Subhūti then addressed the bodhisattva great being Nirārambha: “Child of good family, the Blessed One prophesied that you will become a buddha and easily achieve success.”

1.520 The bodhisattva Nirārambha asked, “Honorable Subhūti, do you know who here will become a buddha?”

“Child of good family,” replied Subhūti, “I do not clearly see the qualities of those who will become buddhas.”

1.521 “Honorable Subhūti, if you do not clearly see the qualities of those who will become buddhas, are you not undermining your statement, ‘You have been prophesied to become a buddha’?” asked Nirārambha.

1.522 “Child of good family,” replied Subhūti, “the Blessed One prophesied that you would become a buddha, did he not?”

1.523 Nirārambha said, “Honorable Subhūti, the Blessed One said the words ‘become a buddha’ fully knowing what was meant. What meaning is it that is fully known to a thus-gone one? The thus-gone ones do not prophesy about bodhisattvas who aspire to awaken. The thus-gone ones prophesy about bodhisattvas who do not aspire to awaken. Therefore, the Blessed One, fully

- knowing what was meant, said ‘become a buddha’ in order to develop the roots of virtue of beings. [F.91.b] What were you thinking of when you said ‘become a buddha’?”
- 1.524 “Child of good family,” replied Subhūti, “the conventions used by the Blessed One’s śrāvakas are the same conventions used in the world.”
- 1.525 “Honorable Subhūti, noble ones do not use worldly conventions,” countered Nirārambha. “Why? The conventions of the noble ones are true, while worldly conventions are false. Therefore, honorable Subhūti, it is not appropriate to speak to noble ones using false worldly conventions. Honorable Subhūti, worldly beings should be protected, but they are scared of the ultimate. Noble ones therefore compassionately set aside the authentic truth and use false conventions with foolish beings. They are not appropriate for noble ones. Noble ones take joy in the authentic truth, and therefore speak the truth with noble ones. What is the truth of the noble ones? Honorable Subhūti, complete awakening is the truth of the noble ones. All phenomena have the nature of awakening. This is the truth of the noble ones.”
- 1.526 Subhūti then asked, “Child of good family, is the truth of the noble ones not the four truths—the truth of suffering, the truth of origin, the truth of cessation, and the truth of the path?”
- 1.527 The bodhisattva Nirārambha replied, “Honorable Subhūti, is suffering not compounded?”
- “That is correct, suffering is compounded,” said Subhūti.
- 1.528 The bodhisattva Nirārambha then asked, “Honorable Subhūti, did not the Blessed One say that anything compounded is a false and deceptive phenomenon?”
- “So he did, child of good family,” replied Subhūti.
- 1.529 The bodhisattva Nirārambha then asked, “If suffering is compounded and thus false, what makes you think suffering is a truth of the noble ones?”
- “Child of good family,” replied Subhūti, “suffering is compounded and thus false. [F.92.a] Truth is knowing suffering.”
- 1.530 Nirārambha then asked, “If suffering is compounded, false, deceptive, and unreal, then how would knowing it be truly appropriate?”
- “Indeed, child of good family,” replied Subhūti.
- 1.531 The bodhisattva Nirārambha then asked, “Honorable Subhūti, in what sense is your knowing of suffering a truth of the noble ones?”
- “Child of good family,” replied Subhūti, “if cessation is uncompounded, how is it not the truth of the noble ones?”
- 1.532 The bodhisattva Nirārambha then asked, “Honorable Subhūti, is cessation itself the truth of cessation, or the ceasing of some other phenomenon? Because of the cessation of what is it the truth of cessation?”

“Child of good family,” replied Subhūti, “it is called ‘the truth of cessation’ because of the cessation of suffering.”

1.533 The bodhisattva Nirārambha then asked, “Did the elder Subhūti not say that suffering is a compounded, false, and deceptive phenomenon?”

“Indeed, child of good family,” replied Subhūti.

1.534 The bodhisattva Nirārambha then asked, “Honorable Subhūti, if there is no cessation for a phenomenon that is false and incorrect, in what sense does your suffering cease?”

Once that had been said, the venerable Subhūti said to the bodhisattva great being Nirārambha, “Child of good family, I rejoice in your confident eloquence. May all beings also attain your confident eloquence. Child of good family, what is the truth for bodhisattvas? What truth do they clearly comprehend?”

1.535 “Honorable Subhūti,” replied the bodhisattva Nirārambha, “there is no contradiction between any phenomena and the mode of the truth. Therefore, the clear comprehension of all phenomena is the clear comprehension of the truth. [F.92.b] Honorable Subhūti, all phenomena arise dependently. The clear comprehension of dependent arising is the clear comprehension of the truth. All phenomena are empty. Understanding emptiness is the truth. The clear comprehension of emptiness is the clear comprehension of the truth. All phenomena are unarisen. Understanding nonarising is the truth. The clear comprehension of nonarising is the clear comprehension of the truth. Honorable Subhūti, when there is comprehension of the truth, no phenomena are established or rejected. Honorable Subhūti, the bodhisattvas’ clear comprehension of the truth does not involve any phenomena. This, honorable Subhūti, is the bodhisattvas’ clear comprehension of the truth.

1.536 “Honorable Subhūti, what we call ‘truth’ is another way of referring to the quality of being unchanging. Honorable Subhūti, even the slightest concept is mistaken, while being free of concepts is liberation. Honorable Subhūti, because the Blessed One said ‘become a buddha,’ you then said ‘easily achieve success.’ But, honorable Subhūti, the prophecy is not given to those who will easily achieve success; it is given to those who will not easily achieve success, to those for whom success does not exist. The prophecy is given to those who take no joy in success and feel no dejection in failure. The prophecy is given to those who do not leave saṃsāra behind while attaining nirvāṇa. The prophecy is given to those who do not leave the phenomena of ordinary people behind while reaching certainty. The prophecy is given to those who feel no joy when hearing the prophecy.”

“What you have understood is profound,” said Subhūti.

1.537 “Honorable Subhūti,” said Nirārambha, “profound is the understanding of those who recognize their understanding upon realization.”

- "It is hard to see this understanding," said Subhūti.
- "Honorable Subhūti," said Nirārambha, "those who wish to can see it."
- "This understanding is difficult to realize," [F.93.a] said Subhūti.
- "Honorable Subhūti," said Nirārambha, "those who make no effort can."
- 1.538 Subhūti asked, "Child of good family, who can apply this way?"
- "This way of the Dharma will sound in the ears of those who honored many buddhas, who did not fail to generate roots of virtue, and who honored the manifestations of the buddhas," replied Nirārambha.
- 1.539 Subhūti asked, "Child of good family, how are the buddhas honored?"
- "They are served through one's behavior," replied Nirārambha.
- 1.540 Subhūti asked, "How do you know that one is maintaining correct behavior?"
- "When one is not adversarial to beings," replied Nirārambha.
- 1.541 Subhūti asked, "How is one not adversarial to beings?"
- "Not giving up either great love or great compassion," replied Nirārambha.
- 1.542 Subhūti asked, "What is the great love of bodhisattvas?"
- "It is to give away one's body, life, and roots of virtue to all beings without the expectation of reward," replied Nirārambha.
- 1.543 Subhūti asked, "What is the great compassion of bodhisattvas?"
- "It is to wish, from the very outset, for the awakening of all beings, not for one's own,"²¹⁵ replied Nirārambha.
- 1.544 Once this instruction had been explained, seventy-six thousand living beings developed the mind intent on unsurpassable, completely perfect awakening, and the minds of two hundred monks were freed from the contaminants without further clinging.
- 1.545 Also present in the assembly at that time there was a devaputra named Excellent Mind, who addressed the Blessed One: "Blessed One, what is the core support of a bodhisattva's awakening to buddhahood?"
- The Blessed One answered, "Devaputra, the core support for awakening to buddhahood is to develop the mind that has perfect intent."
- 1.546 The devaputra Excellent Mind asked, [F.93.b] "In that case, what falls within the scope of generating the mind set on awakening?"
- "Devaputra," answered the Blessed One, "generosity, when one is oriented to not expect a result, falls within that scope. Uncorrupted discipline, when one is oriented toward nonconceptual discipline, falls within that scope. Patience, when one is oriented toward the quality of nonduality, falls within that scope. Diligence, when one is oriented toward not pursuing anything, falls within that scope. Meditative stability, when

one is oriented toward all the qualities of deep meditative attainment, falls within that scope. Insight, when one is oriented toward the absence of conceptual elaboration, falls within that scope.

1.547 “Seeking out learning, when one is oriented toward the inexpressible, falls within that scope. Meditative calm, when one is oriented toward deep calm and tranquility, falls within that scope. Meditative insight, when one is oriented toward the indemonstrability of all phenomena, falls within that scope. The applications of mindfulness, when one is oriented toward nonrecollection and nonattentiveness, falls within that scope. The correct abandonments, when one is oriented toward the unfabricated, fall within that scope. The bases of miraculous power, when one is oriented toward ending all aspirations, fall within that scope. The powers, when one is oriented toward the qualities of transcending the powers, fall within that scope. The ten strengths, when one is oriented toward the quality of inseparability, fall within that scope. The branches of awakening, when one is oriented toward awakening to buddhahood, fall within that scope.

1.548 “The path, when one is oriented toward rescuing beings who have embarked on bad paths, falls within that scope. The act of ripening beings, when one is oriented toward all phenomena, falls within that scope. The act of taming, when one is oriented toward training in the taming of all phenomena, falls within that scope. [F.94.a] The perfections, when one is oriented toward not being attached to far or near, fall within that scope.²¹⁶ Saṃsāra, when one is oriented toward nirvāṇa, falls within that scope. Nirvāṇa, when one is oriented toward constructs, falls within that scope. Birth, when one is oriented toward the unborn and unarisen, falls within that scope. The aggregates, when one is oriented toward being free of the afflictive emotions, fall within that scope. The elements, when one is oriented toward inseparability, fall within that scope. The sense bases, when one is oriented toward the sense bases of the noble ones, fall within that scope.

1.549 “Listening to the Dharma, when one is oriented toward contemplation, falls within that scope. Teaching the Dharma, when one is oriented toward the inexpressible, falls within that scope. The manifest physical body, when oriented toward the dharmakāya, falls within that scope. Turning the wheel of Dharma, when oriented toward not engaging or withdrawing, falls within that scope. Śrāvakas, when oriented toward the qualities of buddhahood, fall within that scope. Pratyekabuddhas, when oriented toward the conduct of buddhas and bodhisattvas, fall within that scope. Devaputra, this is the scope of a bodhisattva’s conduct.”

1.550 The devaputra Excellent Mind then asked, “What are the guidelines for a bodhisattva?”

The Blessed One replied, “It is to not look for one’s own happiness and to bring happiness to other beings. It is to remain in saṃsāra with discipline, learning, and vigilance, and to remain in nirvāṇa while not forsaking great compassion. It is to have nirvāṇa in the palm of one’s hand but elect not to attain it. It is to adhere to the ways of saṃsāra in order to ripen beings. It is to protect all beings, trust in them all equally,²¹⁷ [F.94.b] inspire trust in them equally, and be impartial toward them. It is to be magnanimous,²¹⁸ to teach without material concerns, and to know what is appropriate in a given context. It is to delight in solitude while engaging the mind appropriately. It is to sit before many people, teaching the true Dharma tirelessly. It is to live in towns and cities with a loving attitude. It is to take no delight in gain and respect and to avoid worldly distractions. It is to speak logically, sweetly, and gently. It is to worship the Buddha, Dharma, and Saṅgha with all types of objects. It is to speak sincerely, not scowl, and to continually take joy in serving the aims of others. It is to always be without attachments and to take no joy in any form of grasping. It is to remain close to people who are noble and abandon the ignoble. It is to hold the Buddha as dear as oneself, cherish the Dharma as much as life itself, and to cherish practice as much as that most excellent of limbs, the head.

- 1.551 “It is to be content with one’s robes, alms, bedding, medicines, and other simple possessions. It is to hold one’s teachers and preceptors as dear as the Teacher himself and to not forsake them even at the cost of one’s life. It is to be consistent in following instructions and maintaining chanting practices. It is to be consistent in practice to the point of not sleeping in the first and last phases of the night. It is to actualize meditative stability, samādhi, and meditative attainment. It is to correctly analyze what one has heard, gain realization through insight, and be of clear mind. It is to give away all possessions. It is to be inwardly discriminating while not pursuing the external. [F.95.a] It is to give away the body, reject anger, defeat dullness, and ignite insight. It is to hold the prātimokṣa vows and not violate the rules of the Vinaya. It is to be discriminating and alert in all situations. It is to have a mind that is unerring, stainless, and luminous. It is to be constant and steady in the perfections and to not give up that effort. It is to know what virtue is and not squander the Dharma that one has heard. It is to teach others correctly while being free of material concerns. It to keep one’s senses restrained and one’s mind settled. It is to be inclined toward nirvāṇa, but not abandon saṃsāra. It is to not be disturbed by success and failure, fame and infamy, praise and blame, or happiness and suffering. It is to know what is appropriate in any given context and to always apply mindfulness.

- 1.552 “It is to have great wealth through generosity. It is to be born among gods and humans through discipline. It is to be beautiful due to patience. It is to transcend the afflictive emotions through diligence. It is to make the mind pliable through the stages of meditative stability. It is to discriminate between worldly and transcendent phenomena through insight.
- 1.553 “It is to be irreproachable because of using the means of attracting disciples. It is to be restrained through the brahmā states. It is to have strong control of the mind because of being empowered by truth, magnanimity, tranquility, and insight. It is to have a mind inspired through the stages of meditative stability and experience the profound through the samādhis. It is to correctly understand what is genuine and correct through the truths of the noble ones. It is to be free of views through the cultivation of emptiness, be nonconceptual through the cultivation of signlessness, and be free of grasping through the cultivation of wishlessness. [F.95.b] It is to master the Great Vehicle through cultivation of the perfections. It is to orient oneself toward omniscient wisdom through the perfection of skillful means. It is to master the conduct of a bodhisattva through the ten bodhisattva levels. It is to find the gateway to engendering all qualities by seeking out a spiritual friend. It is to serve all buddhas by being attentive to one’s teacher, preceptor, and master. It is the state of knowing everything because of knowing one’s own body and mind.
- 1.554 “It is to be majestic because of being free of pride. It is to have an invisible uṣṇīṣa because of bowing to and revering all beings. It is to perfect the major marks through giving away all manner of things. It is to perfect the minor marks by acting harmoniously with all beings. It is to achieve the state of refinement by clearly explaining the Great Vehicle. It is to attain the state of irreversibility through clearly teaching about the mind set on awakening. It is to overcome all habitual patterns by teaching about emptiness. It is to attain correct discernment through giving the Dharma. It is to attain dhāraṇī through giving the gift of recollection.²¹⁹ It is to attain confident eloquence through understanding the Dharma. It is to be unrestrained in prophecy through the attainment of confident eloquence. It is to attain the form of Nārāyaṇa through patience with those who exhibit weakness. It is to bring clarity to beings the moment one is seen because of being patient with those of poor discipline. It is to have one’s private parts retracted into their sheath²²⁰ because of pacifying the harmful thoughts of others, remaining always in meditative composure, having a preternatural level of diligence,²²¹ and giving the gift of samādhi. It is to be of exquisite beauty because of giving the gift of good conduct. It is to associate with buddhas, bodhisattvas, śrāvakas, and pratyekabuddhas because of one’s connection to a spiritual friend. It is to have the trust of the entire world due to forsaking desire.

[F.96.a] It is to be the delight of the entire world because of rejecting anger. It is to have great fame and the greatest wealth because of rejecting jealousy. It is to be a pillar for the entire world because of being a giver of support. It is to be renowned and to delight in the Dharma because of giving the gift of wealth, respect, and praise.

1.555 “It is to be pure in speech because of speaking sincerely. It is to have the voice of Brahmā because of speaking pleasantly. It is to have a voice like a kalaviṅka bird because of speaking sweetly. It is to achieve fame throughout the world through a lack of hostility. It is to be a singular witness because of not deceiving any being. It is to transcend womb birth because of not making accusations of moral failing. It is to have a limitless lifespan because of forsaking killing. It is to possess the sky treasury because of forsaking theft. It is to have the jewel-in-hand because of giving away beloved possessions. It is to have never-ending pleasure because of being dedicated to awakening. It is to be a great being because of forsaking inappropriate sexual desires. It is to attain the secret of speech because of forsaking the telling of lies. It is to be a teacher to the entire world because of forsaking slander. It is to be worthy of the world’s praise because of forsaking harsh speech. It is to have loyal attendants because of forsaking meaningless speech. It is to discover great treasures because of forsaking covetousness. It is to become a bridge because of forsaking malice. It is to be a support for the entire world because of forsaking wrong views. It is to possess the ten strengths because of being trained in²²² the vast Dharma. It is to attain irreversibility in the teachings of the buddhas due to not hoping for reward from acts of generosity. And it is to attain fearlessness because of forsaking all grasping.

1.556 “Child of good family, I have taught the guidelines for a bodhisattva for eons upon eons and have never reached the limit. [F.96.b] The guidelines for a bodhisattva are thus infinite, but nonetheless these are known as guidelines for a bodhisattva. Child of good family, these represent the perfect guidelines and scope for a bodhisattva. A bodhisattva who perfects these guidelines and this scope will not find it difficult to awaken to buddhahood.”

1.557 The devaputra Excellent Mind then asked, “Blessed One, in what way can bodhisattvas be described as careful?”

1.558 “Devaputra,” replied the Blessed One, “bodhisattvas either never give up their samādhi and do not take birth due to the power of that samādhi, or they emerge from samādhi to take birth wherever they can help beings. Child of good family, this is how bodhisattvas can be described as careful.”

1.559 The devaputra Excellent Mind then asked, “Blessed One, in what way can bodhisattvas be described as isolated?”

- 1.560 “Devaputra,” replied the Blessed One, “bodhisattvas who recognize the suchness of all things, the limit of reality, and the expanse of phenomena, yet still remain among many people, will understand isolation. Child of good family, this is how bodhisattvas can be described as isolated. Bodhisattvas whose minds do not function dualistically are described as extremely isolated.”
- 1.561 The devaputra Excellent Mind then asked, “In what way can bodhisattvas be described as meditatively composed?”
- 1.562 “Devaputra,” replied the Blessed One, “bodhisattvas are free of all mental aspiration while still perceiving a given phenomenon; or, they do not adopt the perspective of rejection while seeing that everything they behold is emptiness and unreal. Devaputra, this is how bodhisattvas can be described as meditatively composed.”
- 1.563 The devaputra Excellent Mind then asked, “Blessed One, in what way can bodhisattva be described as omnipresent?” [F.97.a]
- 1.564 “Devaputra,” replied the Blessed One, “bodhisattvas adopt the perspective that they and all other beings are equally defined by emptiness. Devaputra, this is how bodhisattvas can be described as omnipresent.”
- 1.565 The devaputra Excellent Mind then asked, “Blessed One, in what way can bodhisattvas be described as tamed?”
- “They do not get carried away by concepts,” replied the Blessed One.
- 1.566 The devaputra Excellent Mind then asked, “Blessed One, in what way can a bodhisattva be described as at peace?”
- “They are at peace when they are neither defiled nor pure,” replied the Blessed One.
- 1.567 The devaputra Excellent Mind then said, “According to my understanding of what the Blessed One has said, the awakening of bodhisattvas depends on themselves alone. To the extent that they abandon defilements is the extent to which they maintain the qualities of a buddha. Blessed One, the qualities of a buddha are not something that can be received from someone or bestowed on someone. Blessed One, among all qualities, awakening is pure wisdom. Therefore, Blessed One, the conduct conducive to awakening is the pursuit of patience.
- 1.568 “Blessed One, those who understand²²³ this are omniscient. Blessed One, those who maintain this kind of equality have perfect generosity. Those who support this kind of equality toward phenomena have perfect discipline. Those who accept this kind of equality toward phenomena have perfect patience. Those who hear, [F.97.b] contemplate, and cultivate this approach to the Dharma have perfect diligence. Those who investigate this equality toward phenomena have perfect meditative stability. Those who analyze this equality toward phenomena possess insight. Blessed One, those who find

faith in this approach to the Dharma see the Thus-Gone One. They actualize the Dharma. Blessed One, they tame Māra. Blessed One, those who teach this approach to the Dharma turn the wheel of Dharma of the thus-gone ones. Blessed One, those who master this approach to the Dharma realize the Dharma.”

1.569 The Blessed One then indicated his approval to the devaputra Excellent Mind by saying, “Well done! Well done, Excellent Mind! That is correct. What you said is correct. Excellent Mind, the awakening of the thus-gone, blessed, completely perfect buddhas is taught through this approach to the Dharma. The complete intention of all the thus-gone ones is explained through this approach to the Dharma. Bodhisattvas who hear this approach to the Dharma will find great profit. Those who hold this approach to the Dharma in their hands will have discovered a great treasure. Those who uphold this approach to the Dharma will be trusted by the Thus-Gone One and will know the secret. They will worship the Thus-Gone One with the highest mode of worship and will uphold the sublime Dharma. [F.98.a] Those who hear this approach to the Dharma and develop interest will, devaputra, repay my kindness. Devaputra, they will rid every region of darkness.”

1.570 The Blessed One then addressed the entire assembly: “Who among you will, in a future time, in the final five hundred years, have the courage to reveal this approach to the Dharma?”

1.571 The bodhisattva Nirārambha then rose from his seat, adjusted his robe on one shoulder, bowed to the Blessed One with joined palms, and said,²²⁴ “Blessed One, I have the courage to reveal this approach to the Dharma at a later time. Blessed One, those with a strong sense of engagement do not have the capacity to understand the sublime Dharma. I do not have a grasping mind, I am not engaged, and I am impartial toward all beings. I do not have an interest in material gain, nor do I hope for gain, respect, or any type of praise. Therefore, I will speak on this acceptance of the profound Dharma. Why? Blessed One, it is because those who seek gain and respect lack the capacity to understand the sublime Dharma. Blessed One, those beings who listen to this approach to the Dharma following the Blessed One’s passing into final nirvāṇa and remember it, understand it, copy it, read it aloud, or write it down, make it into a book, and keep it will know, Blessed One, that they have been authorized by the bodhisattva Nirārambha.”

1.572 The Blessed One then indicated his approval to the bodhisattva Nirārambha by saying, “Well done! [F.98.b] Well done, child of good family! One who has this kind of intention is capable of understanding the sublime Dharma.”

- 1.573 The bodhisattva Avalokiteśvara said, “Those who have great compassion have the capacity to understand the sublime Dharma. I will explain this approach to the Dharma while focused on great compassion.”
- 1.574 The bodhisattva Maitreya said, “Those with minds suffused with love are capable of understanding the sublime Dharma. Why? Because those with rampant maliciousness are not capable of understanding the sublime Dharma. Blessed One, I will explain this approach to the Dharma with a mind suffused with love.”
- 1.575 The bodhisattva Priyadarśana said, “Blessed One, a bodhisattva who is not satisfied when beheld by beings is not capable of understanding the sublime Dharma. Blessed One, I will maintain this approach to the Dharma without hostility toward any being.”
- 1.576 The bodhisattva Sārvastivāda said, “Blessed One, bodhisattvas who endure suffering on behalf of beings, who seek to bring beings to buddhahood, and who defer their own crossing until all other beings have crossed uphold this approach to the Dharma. Blessed One, I seek buddhahood for all beings. Blessed One, I defer my crossing until after all other beings have crossed. I do not fixate on the concepts of one who crosses, a guide to crossing over, or of crossing. [F.99.a] Blessed One, with this intention I will uphold this approach to the Dharma.”
- 1.577 The youthful Mañjuśrī said, “Blessed One, those who think, ‘I understand the sublime Dharma’ have made a mundane error. Blessed One, bodhisattvas who think thoughts like, ‘I will tame myself,’ ‘I will pacify myself,’ or ‘I will tame, pacify, and calm myself’ are capable of understanding the sublime Dharma by means of the essential Dharma. Blessed One, I will understand the sublime Dharma by means of the essential Dharma after taming, pacifying, and calming myself.”
- 1.578 The Blessed One then indicated his approval of the bodhisattvas who had understood the sublime Dharma by saying, “Sublime ones, it is excellent that you are enthusiastic about understanding the sublime Dharma in this way in order to bring happiness and benefit to all beings. Excellent! You are up to the task. Understanding the sublime Dharma is the most exalted duty of bodhisattvas. A bodhisattva should always strive to understand the sublime Dharma. Children of good family, a bodhisattva great being who has received this approach to the Dharma that includes the discourse on the Dharma presented here, who has read it and assimilated it, possesses the unarising and unceasing body, the dharmakāya. Because the dharmakāya is the body of a buddha, they will attain great clarity about the Buddha. Because all phenomena are uncreated and uncompounded, they will attain great clarity about the Dharma. Because the Saṅgha of the Blessed One’s students lacks the sense of ‘mine’ and is devoid of grasping, [F.99.b] they

will attain great clarity about the Saṅgha. Because great compassion is the root of a bodhisattva's training, they will attain great clarity about the trainings of a bodhisattva. Because all language is essentially unarisen, they will attain great clarity about confident eloquence.

1.579 “Children of good family, this approach to the Dharma is practiced in the realm of the nāga king Sāgara, in the realm of Śakra, and in the realm of the nāga king Anavatapta. Henceforth it will be practiced in Jambudvīpa. It will reach the hands of those beings who are supported by the Buddha and bodhisattvas, and who are upright, unwavering, gentle, and have interest in the profound Dharma.”

1.580 When the Blessed One had finished speaking to the bodhisattva Nirārambha, the bodhisattva Mativikrama, and the other bodhisattvas and śrāvakas, rejoiced along with the world with its gods, humans, asuras, and gandharvas. They then praised what the Blessed One had said.

1.581 *The twelfth chapter, the chapter on Nirārambha, from the noble “Discourse on All Dharmas Sūtra in One Hundred Thousand Lines” is complete.*

c.

Colophon

- c.1 It was translated and edited by the Indian preceptors Mañjuśrīgarbha, Vijayaśīla, Śīlendrabodhi and the chief translator and editor Bandé Yeshé Dé. It was then revised and finalized according to the new lexicon.

ab.

ABBREVIATIONS

- C* Choné Kangyur
- D* Degé Kangyur
- F* Phukdrak Kangyur
- H* Lhasa Kangyur
- J* Lithang Kangyur
- K* Peking Kangxi Kangyur
- N* Narthang Kangyur
- S* Stok Palace Kangyur
- Y* Peking Yongle Kangyur

n.

NOTES

- n.1 As discussed below, this is not the title given in the sūtra's colophon.
- n.2 That *yang dag par sdud pa* reflects the translation choice of the original translation team, rather than later editors or compilers of the Tibetan canon, is suggested by the use of this title in the imperial-period translation catalogs.
- n.3 The use of *yang dag par brjod pa* to translate *dharmasaṅgīti* is confirmed by extant Sanskrit citations from the sūtra in Indic sources such as Śāntideva's *Śikṣāsamuccaya*.
- n.4 Though attributed to Nāgārjuna, there is some doubt if he is the true author of this work, or if this is a pseudonym used by an otherwise unidentified author.
- n.5 A number of these citations appear to be taken not from the sūtra itself, but from Śāntideva's *Śikṣāsamuccaya*.
- n.6 Ringpapontsang 2017, pp. 75 and 193.
- n.7 Sanskrit citations of the *Dharmasaṅgītisūtra* are found in Śāntideva's *Śikṣāsamuccaya*, Kamalaśīla's *Bhāvanākrama*, and Prajñākaramati's *Bodhicaryāvatārapañjikā*. Prajñākaramati appears to cite the *Śikṣāsamuccaya* rather than the *Dharmasaṅgīti* itself, so while there is some minor variation in the cited passages his work contains no unique citations. Most of the citations from the *Bhāvanākrama* are also shared with the *Śikṣāsamuccaya*, though it contains a few unique citations as well. All citations from the *Śikṣāsamuccaya* and the unique citations from *Bhāvanākrama* have been noted below. A citation purported to be from the *Dharmasaṅgītisūtra* is found in Haribhadra's *Abhisamayālaṅkāra* and Abhāyakaragupta's *Amnāyamañjarī* and

Abhayapaddhati, but an equivalent passage could not be identified in Tibetan translation of the sūtra.

- n.8 *Fo shuo fa ji jing* 佛說法集經 (*Dharmasaṅgītisūtra*), Taishō 761 ([CBETA \(https://cbetaonline.dila.edu.tw/en/T0761\)](https://cbetaonline.dila.edu.tw/en/T0761); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0761.html>)).
- n.9 See Hermann-Pfandt 2008, p. 54, and Kawagoe 2005, p. 9.
- n.10 A Sanskrit witness of the *Śikṣāsamuccaya* is available in a fourteenth- to fifteenth-century palm leaf manuscript written in a Bengali script. It is presently held by the Cambridge University Library (MS Add. 1478 (<https://cudl.lib.cam.ac.uk/view/MS-ADD-01478/8>)). The manuscript was edited and published by Cecil Bendall in 1902. A transcript of this manuscript prepared by Jens Braarvig was the main source consulted for this translation, but the manuscript was checked regularly to confirm or correct uncertain readings.
- n.11 Tib. *khyad par lung ston pa*. This is understood as a translation of the Skt. term *akṣūṇavyākaraṇa*.
- n.12 Tib. *chos dang don*. This translation understands the phrase to refer to phenomena and what designates them conceptually. The phrase could be interpreted in a number of ways.
- n.13 Following F, C, J, K, and Y in reading *shes pa*. D reads *shes pas*.
- n.14 Tentative for *dbang gcig pa*. S uniquely reads *dpang gcig pa*, “sole witness,” which is also a viable interpretation.
- n.15 The following passage describes the ten strengths of a thus-gone one, though in a slightly different order than other texts.
- n.16 Tib. *pha rol*. This may refer specifically to those who do not follow the Buddhist path.
- n.17 This is not typically counted as one of the ten strengths, and appears to replace “knowledge of death and birth” found in the more common set of ten.
- n.18 This translation follows F, K, Y, N, and S in reading *sangs rgyas rnam pa du yod pa*. Degé reads *sangs rgyas rnam du yod pa*, “how many buddhas there are.” In the corresponding section below, this question is phrased more simply as “understand the Buddha” (*sangs rgyas khong du chud pa*).

- n.19 This translation follows F, K, Y, and S in reading *dpe rnams kyis*. D reads *de rnams kyis*, “by them.”
- n.20 This translation follows F, H, K, Y, N, and S in reading *sangs rgyas kyi mthu dang sangs rgyas kyi byin gyis brlabs kyis*. D omits *sangs rgyas kyi mthu dang*.
- n.21 This translation follows H, K, Y, and N in reading *blo gros rgya chen po*, to align with the use of the phrase above. D omits *rgya*, and thus would read “great intelligence.”
- n.22 This translation follows F, H, K, Y, N, and S in reading *rtsol ba’i rnam par rtog pa*. D reads *rtsom pa’i rnam par rtog pa*, “concepts of commencement.”
- n.23 The Tib. term *legs par ’gro ba* is understood to translate the Skt. *sugati*.
- n.24 It is possible, but not certain, that Kamalaśīla cites an abridged version of this line in the *Bhāvanakramā*. See Tucci 1958, p. 199.
- n.25 Tib. *yang dag ma yin pa*, here understood as a translation of the Skt. *abhūta*.
- n.26 The translation of points 9 and 10 are tentative.
- n.27 F, H, K, and S, among others, make it clear that the break between points 4 and 5 are as translated here. In D the line break (*shad*) is omitted.
- n.28 This is a slightly alternate list of the twelve traditional branches of Buddhist scripture. In most lists, the twelfth genre is “instruction” (*upadeśa*), but this text has “expositions” (*vinīścaya*). The traditional list in Sanskrit consists of *sūtra*, *geya*, *vyākaraṇa*, *gāthā*, *udāna*, *nidāna*, *itivṛttaka*, *avadāna*, *jātaka*, *vaipulya*, *adbhūta* *dharma*, and *upadeśa*.
- n.29 Tib. *phur ma*, which is here understood as a translation of the Skt. *puṭa* or *puṭika*. This is then inferred to refer to the container filled with the mixed colors, rather than the individual colors that were poured into it.
- n.30 Tib. *khri lam*, which is here understood to refer to a road along which palanquins, chariots, and other conveyances of the nobility can pass.
- n.31 As noted above, the topic of this passage is described differently here than it is in the passage listing Mativikrama’s questions. There, this question concerns “the different aspects of a buddha” (*sangs rgyas rnam du yod pa*).
- n.32 The “essential buddha,” “enjoyment buddha,” and “emanation buddha” appear to refer to the three bodies of a buddha, the *dharmakāya*, *sambhogakāya*, and *nirmāṇakāya*.

- n.33 *Ācārya* (slob dpon) and *upādhyāya* (mkhan po), respectively.
- n.34 Tib. *chos tsam du zad pa*, which is here understood as a translation of the Skt. *dharmamātra*.
- n.35 This translation follows C, H, F, J, K, Y, N, and S in reading *yul med pa*. D has *yul med pas*.
- n.36 Tib. *chags pa*; Skt. *rajyate*.
- n.37 The preceding passage in which the eight worldly concerns are enumerated, is cited by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, p. 264, and Goodman 2016, p. 251. The terminology and syntax of the English translation are informed by the Sanskrit.
- n.38 This translation follows the D reading *de bzhin gshegs pa'i sku rtag pa mi zad pa*. C, F, J, K, and Y omit *rtag pa*. S adds *chos*, giving the reading *de bzhin gshegs pa'i sku rtag pa chos mi zad pa*.
- n.39 These are the four correct discernments (*catuḥpratisaṃvid*; *so sor yang dag par rig pa bzhi*).
- n.40 “Propriety” (*apatrāpya*; *khrel yod pa*) differs from “conscientiousness” (*hrī*; *ngo tsha shes pa*) insofar as the former involves concern with what others will think, and the latter indicates a personal, internal conviction about moral behavior.
- n.41 These are the four means of attracting disciples.
- n.42 This is the set of four *māras* (*caturmāra*; *bdud bzhi*) that are obstacles to those on the Buddhist path.
- n.43 This is connected to the previous point insofar as followers of the Great Vehicle hold that śrāvakas and pratyekabuddhas only give up the obscuration of the afflictive emotions, not the cognitive obscurations.
- n.44 This line is cited in Kamalaśīla’s *Bhāvanākrama*. See Tucci 1958, p. 197
- n.45 There are, inexplicably, eleven points in this section of the “ten approaches.” All versions of the Tibetan translation consulted include these eleven points.
- n.46 That is to say those who neglect to address the activities of Māra, not those who neglect to engage in them.
- n.47 Tib. *phung po gsum pa'i yongs su sngo ba*. The precise referent of “the three sections” is unclear. The term often refers to a set of confessional practices

associated with the bodhisattva path, and it can refer to the acts of confession, rejoicing, and requesting teachings.

- n.48 The section that follows presents a version of the “seven jewels” (*saptaratna*; *rin chen bdun*) of a universal monarch.
- n.49 From the context it appears that the term *garuḍa* (*nam mkha’ lding*) refers to Viṣṇu’s mount rather than *garuḍas* in general. This interpretation is based on the preceding reference to Indra’s mount Airāvaṇa.
- n.50 This tentative translation follows F and S in reading *mi rin po che*. D has *mig rin po che*, “precious eye.”
- n.51 Tib. *blon po rin po che ni rin po che rigs ma lta bu*. Translation tentative.
- n.52 This phrase seems to imply that he keeps an eye on matters surreptitiously.
- n.53 Referring to the afflictive obscurations and obscurations to meditative attainment.
- n.54 Referring to the images that seem to appear in the spot on a peacock’s tail feather.
- n.55 This translation follows C, F, J, K, and Y in reading *dge ba zag pa med pa’i tshogs*. D reads *dge ba zad pa med pa’i tshogs*, “the collection of inexhaustible virtue.”
- n.56 There are traditionally a set of ten objects of meditative immersion (Skt. *kṛtsna*; Pali *kasiṇa*; Tib. *zad pa*), but only nine are given here. Additionally, this list is somewhat at variance with other presentations by listing the elements based on their properties. Thus we have “solidity” instead of “earth,” “wetness” instead of “water,” “heat” instead of “fire,” and “movement” instead of “air.” The full set of ten objects of meditative immersion, using their more standard terminology, appears in this text at F.29.b. See [1.147](#).
- n.57 Tib. *phyad par lung ston pa*. Translation tentative.
- n.58 The following passages restate the structure used above for desirous minds and minds free of desire, applying it only to the last binary in the list, “minds that are liberated and minds that are not liberated.” This same formula is meant to be applied to the intervening binaries as well.
- n.59 This translation follows F, H, N, and S in reading *sems thams cad shes kyang*. D reads *sems can thams cad shes kyang*, “Even though they know all beings...”

- n.60 Tib. *sems la sems das snyems pa yang med rlom sems kyang med*. Translation tentative.
- n.61 This translation follows C, F, H, J, K, Y, N, and S in reading *brtan pa*. D reads *bstan pa*, “teach/show.”
- n.62 Tib. *rdzu 'phrul bya shes pa*, which is understood here as a translation of the Skt. *ṛddhividhijñāna*.
- n.63 The Tib. term *shes pa po* is understood from the context to be short for *'du shes pa po*.
- n.64 These are also described in detail in *The Transcendent Perfection of Wisdom in Ten Thousand Lines* (Toh 11, 1.55).
- n.65 *Linum usitatissimum*. Tib. *zer ma'i me tog*; Skt. *umakapuṣpa*. The identification of this flower and other plants in this translation is informed by Singh and Chuneekar 1999 and the *Pandanus Database of Indic Plants* (<http://iu.ff.cuni.cz/pandanus/database/>).
- n.66 *Cassia fistula*. Tib. *dong ka'i me tog*; Skt. *karṇikārapuṣpa*.
- n.67 *Pentapetes phoenicea*. Tib. *ban du dzi ba ka'i me tog*; Skt. *bandhujivakapuṣpa*. This flower is more typically named *bandhuka* in Skt.
- n.68 Unidentified. This translation is based on the attested Skt. *uśanastāraka* (Tib. *skar ma pa ba sangs*). This is possibly the white flower of the pipal tree.
- n.69 As used in this text, the term “jewel-in-hand” (*lag na rin po che*) appears to convey a meaning similar to “sky treasury” (*nam mkha'i mdzod*), referring to a bodhisattva’s ability to manifest any desired object at will.
- n.70 C, F, and S read *gzhon pa*, “youth.”
- n.71 A similar set of ten truths, with slight variation, is presented in *The Ten Bhūmis* (Toh 44-31, 1.384–1.385).
- n.72 That is, the first of the four truths of the noble ones. Each of the characteristics that follow are similarly identified with one of the four truths.
- n.73 Tib. *mtshan nyid las gyur pa*. This is understood here as equivalent to the Skt. *lakṣaṇika*.
- n.74 S uniquely reads “the truth of the characteristic of classification” (*rnam par dbye ba'i mthsan nyid kyi bden pa*).

- n.75 C, F, J, K, Y, and N omit “emptiness” (*stong pa nyid*).
- n.76 This translation of the description of the first dhyāna follows the Tibetan syntax, but is informed by numerous similar, but not identical, Sanskrit citations, such as this from the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*: *viviktaṃ kāmair viviktaṃ pāpakair akuśalair dharmair savitarkaṃ savicāraṃ vivekajaṃ prītisukhaṃ prathamam dhyānam upasaṃpadya viharati* (Kimura 1992, vol. 5, p. 93).
- n.77 All versions of the Tibetan translation consulted read *kun tu longs spyod pa*, though this term seems out of place in this context.
- n.78 This translation of the description of the second dhyāna follows the Tibetan syntax, but is informed by numerous similar, but not identical, Sanskrit citations, such as this from the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*: *vitarkavicārāṇāṃ vyupaśamād adhyātmaṃ saṃprasādāc cetasa ekotībhāvād avitarkam avicāraṃ samādhiṃ prītisukhaṃ dvitīyaṃ dhyānam upasaṃpadya viharati* (Kimura 1992, vol. 5, p. 93).
- n.79 This translation of the description of the third dhyāna follows the Tibetan syntax, but is informed by numerous similar, but not identical, Sanskrit citations, such as this from the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*: *prīteś ca virāgād upekṣako viharati, smṛtimān saṃprajānaṃ sukhaṃ ca kāye na pratisaṃvedayati yat tad āryā ācakṣate, upekṣakaḥ smṛtimān sukhavihārī tṛtīyaṃ dhyānam upasaṃpadya viharati* (Kimura 1992, vol. 5, p. 93).
- n.80 The precise point where the content of the bodhisattva’s thought begins is not clear from the Tibetan syntax.
- n.81 This translation of the description of the fourth dhyāna follows the Tibetan syntax, but is informed by numerous similar, but not identical, Sanskrit citations, such as this from the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*: *sa sukhasya ca prahāṇāt duḥkhasya ca prahāṇāt pūrvam eva saumanasyadaurmanasyayor astaṃgamād aduṣkhasukham upekṣāsmṛtipariśuddhaṃ caturthaṃ dhyānam upasaṃpadya viharati* (Kimura 1992, vol. 5, p. 93–94).
- n.82 This translation follows C, F, K, Y, and S in reading *mngon par smon*. D reads *mngon par sman*.
- n.83 This translation follows D and other versions in reading *sems can thams cad kyir*, but it is noteworthy that C, H, J, K, and N read *sems can thams cad kyis*, while F has *sems can thams cad kyi*.

- n.84 Conjectural for *mang ba*, the sense of which is unclear. Of the sources consulted, only F omits *mang ba*.
- n.85 Cf. *Pañcaviṃśatisāhasrikā Prajñāpāramitā: sa sarvaśo rūpasamjñānāṃ samatikramāt pratighasamjñānāṃ astamgamān nānātvasamjñānāṃ amanasikārād anantam ākāśam ity ākāśānantyāyatanam upasaṃpadya viharat[i]* (Kimura 1992, vol. 5, p. 100).
- n.86 This translation follows C, F, J, K, and Y in omitting *don de'i*, which is attested in D. S similarly reads *de'i don*.
- n.87 Cf. *Pañcaviṃśatisāhasrikā Prajñāpāramitā: sa sarvaśa ākiṃcanyāyatana-samatikramādnaivasamjñānāṃ samjñāyatanam upasaṃpadya viharati* (Kimura 1992, vol. 5, p. 101).
- n.88 Tib. *mu stegs can*. This term refers to any non-Buddhist tradition that holds views in opposition to those held by Buddhists.
- n.89 Tib. *dmigs pa can*, Skt. *aupalambhika*. This term refers to traditions that invest perception and objects of perception with reality. Such a view could be held by Buddhists and non-Buddhists.
- n.90 Perhaps more literally “they would not form any latent impressions about them.”
- n.91 This translation follows C, F, H, J, K, Y, N and S in reading *thos par byed*. D reads *thogs par byed*, “create obstacles.”
- n.92 *Magnolia champaca*. Tib. *tsam pa ka*; Skt. *campaka*.
- n.93 *Jasimum grandiflorum*. Tib. *sna ma*; Skt. *jātī*.
- n.94 Śāntideva cites this statement listing the three types of patience in the *Śikṣāsamuccaya*, though in his sequence the second and third types of patience are reversed. See Bendall 1902, p. 179, and Goodman 2016, p. 179. The terminology and syntax of the English translation of this passage are informed by the Sanskrit.
- n.95 Tib. *sbyor ba'i gnas*. *Yoga (sbyor ba)* is understood here in its more generic sense of “mastery” of any activity, secular or spiritual, to which one dedicates oneself.
- n.96 This translation follows F, H, and S in reading *shes la*. D reads *shes pa*.
- n.97 Tib. *stong pa*. The attested Skt. *śūnyatā* has been followed in the translation.
- n.98 Tib. *kyang*. Skt. *eva*.

- n.99 The preceding portion of Nirārambha’s discussion with Mativikrama on suchness is cited by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, p. 263–64, and Goodman 2016, p. 250. The terminology and syntax of the English translation of this passage are informed by the Sanskrit.
- n.100 This translation follows S in reading *sangs rgyas rnam rtogs pa*. D has *sangs rgyas rnams rtogs pa*.
- n.101 Translation speculative.
- n.102 The preceding two verses are cited by Kamalaśīla in the extant Sanskrit witnesses of the *Bhāvanākrama*. See Tucci 1958, p. 219, and 1971, p. 29. The terminology and syntax of the English translation of this passage are informed by the Sanskrit.
- n.103 This statement is reminiscent of the Buddha’s discourses that a person is not considered brahmin based on their birth, but because of their virtuous deeds and qualities. See, for example, the *Soṇadaṇḍa Sutta* of the *Dīghanikāya* (Walshe 1995, pp. 125–32) and the *Vāseṭṭha Sutta* of the *Suttanipāta* (Bodhi 2017, pp. 260–69).
- n.104 “Bodhisattvas” (Tib. *byang chub sems dpa’ rnams kyi*) is not attested in the Sanskrit witness of this citation from Śāntideva’s *Śikṣāsamuccaya*. It reads, “A discourse on the truth, child of good family, is a discourse on the Dharma (*satyaśaṅgītiḥ kulaputra dharmashaṅgītiḥ*).
- n.105 The preceding passage is cited by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, p. 12, and Goodman 2016, p. 14. The terminology and syntax of the English translation of this passage are informed by the Sanskrit.
- n.106 It seems clear from the citation marker *zhes gsungs so* that another quote is being cited in the following passage, but it is not clear from the syntax where precisely it begins.
- n.107 Tib. *so sor nges pa*. This is understood here as equivalent to the Skt. *pratiniyama*.
- n.108 The Tibetan text does not indicate that Nirārambha’s direct speech ends here, but the content and context of the following lines suggest that it does.
- n.109 The *Śikṣāsamuccaya* preserves a slightly different syntax here: *nādyantamadhye pratiṣṭhitamūlah*, “its root is not fixed in a beginning, end, or middle.”
- n.110 The *Śikṣāsamuccaya* includes the term *śarīra* here, which appears not to be attested in the Tibetan. While *śarīra* could be a translation of the Tib. term *ro*, it is more likely a translation of *kuṇapa*, which is attested in the *Śikṣāsamuccaya*.

- n.111 The content of the bodhisattva's reflection described in this passage is cited by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, p. 229, and Goodman 2016, pp. 222–23. The terminology and syntax of the English translation of this passage are informed by the Sanskrit.
- n.112 The translation of anatomical terms in the following passage is based on the use of the Skt. terms in the classical Āyurvedic treatises as informed by Meulenbeld 1999.
- n.113 Tib. *gru do*. The Skt. attested in the *Śikṣāsamuccaya* is *trika*.
- n.114 Tib. *lag pa'i thal mo*. The *Śikṣāsamuccaya* reads *hasta*, "hand."
- n.115 Tib. *pho ba*. The term is omitted in the *Śikṣāsamuccaya*.
- n.116 The preceding passage, beginning with the paragraph on the description of the parts of the body, is cited by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, pp. 228–29, and Goodman 2016, p. 222. The terminology and syntax of the English translation of this passage are informed by the Sanskrit.
- n.117 This translation follows F, K, Y, and S in reading *rig pa*. D reads *reg pa*; C, J, and N read *rigs pa*.
- n.118 This translation follows C, F, J, K, Y, and N in reading *tshor ba yin na*. D reads *tshor ba ma yin na*, "if it did not involve sensation."
- n.119 This translation follows C, H, J, K, Y, N, and S in reading *sems ma gtogs par*. D reads *sems ma rtogs par*, "without realizing the mind."
- n.120 "Refuge" (Tib. *skyabs su gyur pa*) is absent in the Sanskrit attested in the *Śikṣāsamuccaya*.
- n.121 Śāntideva elides the lines from "...have surpassed the obscuration of the afflictive emotions" until "they have the exalted intentions that come from great compassion."
- n.122 It is unclear what "the three paths" (Tib. *lam gsum*) refers to here.
- n.123 An abridged version of the preceding passage, beginning with "furthermore," is cited by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, p. 322, and Goodman 2016, pp. 299–300. The terminology and syntax of the English translation of this passage are informed by the Sanskrit.
- n.124 Tib. *ste'u dang tsan dan du mtshungs pa*. This is understood here as equivalent to the Skt. phrase *vāścandanakalpa*, an idiomatic expression that is difficult to

capture in English. It is understood to refer to an attitude of indifference exemplified through the juxtaposition of extreme opposites of experience.

- n.125 The Skt. attested in the *Śikṣāsamuccaya* reads *sarvalokānabhibhūtāḥ*, “they are not surpassed by anything in the world.”
- n.126 It is unclear what the “great yoga” (*mahāyoga*; *rnal ’byor chen po*) is in this context.
- n.127 “Domains of great meditation who possess the wonder of great liberation” is not attested in the *Śikṣāsamuccaya*.
- n.128 Śāntideva elides the lines from “and are like the Great Brahmā” to “provide relief through the great Dharma.”
- n.129 An abridged version of the preceding passage, beginning with “furthermore,” is cited by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, p. 322, and Goodman 2016, p. 300. The terminology and syntax of the English translation of this passage are informed by the Sanskrit.
- n.130 This final line is translated based on the attested Sanskrit syntax: *evaṃ ca tān anusmṛtya tadguṇāpariniṣpattiyartham smṛtim upasthāpayati*.
- n.131 Tib. *chos kyi bgo skal la spyod pa*. This is understood to be equivalent to the Skt. term *dharmadāyāda*.
- n.132 This translation follows F and S in reading *chos ni*, which also follows the structural pattern used in the rest of this passage. D reads *gnas ni*.
- n.133 The term “field” (Tib. *zhing*) can perhaps be understood here as “buddhafield” (*sangs rgyas kyi zhing*), but could also refer more generically to anyone or anything that is a fitting focal point of an action, such as generosity and so forth.
- n.134 The preceding passage, beginning with “resting in meditative composure,” is cited with some variation by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, p. 119, and Goodman 2016, pp. 117–18. The terminology and syntax of the English translation are informed by the Sanskrit.
- n.135 This translation follows C, H, J, K, Y, and N in reading *kun spyod*. D and S read *kun dpyod*.
- n.136 This follows the attested Sanskrit term *vicakṣaṇaiḥ*, which has been translated into Tibetan with *mkhas rnam* *kyis*.

- n.137 The preceding two verses are cited by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, pp. 233–34, and Goodman 2016, p. 226. The terminology and syntax of the English translation of this passage are informed by the Sanskrit.
- n.138 This translation follows C, H, J, K, Y, and N in reading *lus la sems*. D and S read *lus la sems*, “mind apart from the body.”
- n.139 Translation tentative for *zhing dang skye la rab gnas pa*. S uniquely reads *zhi dang skye la rab gnas pa*.
- n.140 Tib. *bdag bcag gnyis kyis chos yang dag par rjod pa dang 'thun pa bgyis pa lags bsam*. The “Dharma discourse” (*dharmasaṅgīti*) referred to here is understood to be the teaching by the Buddha that opens this sūtra and which prompted the dialogue between Nirārambha and Mativikrama. This statement could be read, by extension, to refer to the *Dharmasaṅgītisūtra* itself: “Is what we have said here in accord with *The Dharma Council*?”
- n.141 In other words, “why are you called *nirārambha*?”
- n.142 This translation follows K and S in reading *med pa'i phyir*. D reads *med par gyur na*.
- n.143 A type of false image caused by ocular distortions, typically as the result of cataracts or other eye disorders.
- n.144 This translation follows D and S. C, H, J, K, Y, and N read *sems can thams cad gyi dam pa*, “are sublime among all beings.” This reading would result in *sgrib pa med pa'i chos can* being a separate adjectival phrase.
- n.145 Tib. *zug rngu 'byin pa*. This is understood as equivalent to the Skt. term *śalyahartr*, a word used for surgeons in classical Indian medical literature.
- n.146 This line could also be interpreted to say “mastery over the Dharma.”
- n.147 Reading *khur rtsa ba* (D) as *khur tsa ba* (S).
- n.148 This line is cited by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, p. 143, and Goodman 2016, p. 138.
- n.149 This translation follows D and S in reading *drang ba*. C, J, K, Y, and N read *drang strong* (*r̥ṣi*), “sage.”
- n.150 Tentative for *rgyun sman du gyur pa*, which follows D and the majority of texts cited in the *Comparative Edition*. S uniquely reads *rgyun rmad du gyur pa*, which

is more syntactically plausible and means “in a constant state of astonishment.” It is worth noting that the modern concept of “addiction” would be anachronistic to this text.

- n.151 Tentative for *g.ye'i phyogs*. S reads *dbye'i phyogs*.
- n.152 The phrase “not nonexistent” is not attested in the Sanskrit citation from the *Śikṣāsamuccaya*.
- n.153 Tib. *shin tu bzung ba*. The Sanskrit reads *svārādhitam*.
- n.154 This phrase is not attested in the Sanskrit citation from the *Śikṣāsamuccaya*.
- n.155 The Tibetan *shin tu mnyam par brtsam pa* appears to be a misinterpretation of the attested Sanskrit term *susamārabdha*. The Sanskrit term is most naturally parsed as *su+sam+ā+√rabh*, whereas the Tibetan translators seem to have read it as *su+sama+ā+√rabh*.
- n.156 The preceding paragraph is cited by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, p. 122, and Goodman 2016, p. 120. The terminology and syntax of the English translation of this passage are informed by the Sanskrit.
- n.157 This translation follows C, J, K, and Y, as well as the Sanskrit cited by Śāntideva in reading *sems can* (*sattva*). D and S read *sems*, “mind.”
- n.158 The passage beginning with “A field of beings...” is cited by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, p. 153, and Goodman 2016, pp. 148–49. The terminology and syntax of the English translation are informed by the Sanskrit.
- n.159 Tib. *bdud rtsi*; Skt. *amṛta*. Here the term *amṛta* is interpreted literally, rather than as “nectar,” “ambrosia,” etc.
- n.160 This translation follows C, F, J, K, Y, and N in reading *yid gnas pa ma mchis pa rnams*. D and S read *yid dang gnas pa ma mchis pa rnams*, “those who are without mind and location.”
- n.161 Tib. *bsod nams dang bsod nams ma lags pa dang mi g.yo ba'i 'du byed*. This is understood to be equivalent to the Sanskrit *pun̄yāpun̄yāniñjyasam̄skāra*.
- n.162 This translation follows D in reading *bdag la sman pa dang gzhan la sman pa*. F and S read *bdag la phan pa dang gzhan la phan pa*, “[unable to] benefit themselves or benefit others.” H and N read *bdag la phan pa dang gzhan la sman pa*, “[unable to] benefit themselves or heal others.”

- n.163 As above, F and S read *phan pa*, “benefit,” where D reads *smān pa*, “heal.”
- n.164 The Sanskrit cited by Śāntideva reads *advitīyasya bhagavan dharmasya raṇam nāsti*, “Blessed One, a nondual phenomenon does not have a sound.”
- n.165 The Sanskrit cited by Śāntideva reads *naiṣāṃ kaścit*, “nothing belongs to them.”
- n.166 The Sanskrit cited by Śāntideva does not include an equivalent of “nor attachment” (*chags par yang mi bgyid de*).
- n.167 This translation follows F and S and the Sanskrit cited by Śāntideva in reading *dge sbyong* (*śramaṇa*). D reads *dge slong* (“monk”) here.
- n.168 This translation follows C, F, H, K, Y, N, and S in reading *yang dag par mthong ba*. D reads *yang dag pa mthong ba*.
- n.169 An abridged and slightly divergent version of the preceding passage, beginning with “the eyes do not emit sound to forms...,” is cited by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, p. 263, and Goodman 2016, p. 251. The terminology and syntax of the English translation of this passage are informed by the Sanskrit.
- n.170 A pun is used here that is lost in translation. The Sanskrit term for “syllable” is *akṣara*, which also means “imperishable.”
- n.171 This translation follows D in reading *mngon par dad pa*. F, H, N, and S read *mngon par dga’*, “take delight in.”
- n.172 This line is cited by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, p. 122, and Goodman 2016, p. 122.
- n.173 This passage follows the set of the twelve links of dependent arising.
- n.174 This translation follows C, F, H, J, K, Y, N, and S in reading *rnam par rig pa*. D reads *rnam par reg pa*.
- n.175 The phrase “based in great compassion” (*snying rje chen po sngon du ’gro*) is not attested in the Sanskrit citation from the *Śikṣāsamuccaya*.
- n.176 This translation follows C, F, H, K, Y, S, U and the Sanskrit cited by Śāntideva in omitting the repetition of *chen po* attested in D.
- n.177 An abridged citation of the passage that begins, “Blessed One, it is any appropriate action of a bodhisattva’s body...,” and ends here is cited by Śāntideva with some variation in the *Śikṣāsamuccaya*. See Bendall 1902, p. 117,

and Goodman 2016, p. 115. An unabridged version of the same passage is cited by Kamalaśīla in the *Bhāvanākrama*, for which see Tucci 1958, p. 222. The terminology and syntax of the English translation are informed by the Sanskrit.

- n.178 This translation follows F, K, Y, and S in reading *mang ba*. D reads *med pa*.
- n.179 This translation follows F, H, N, and S in reading *bdag gi sems rnam par grol ba*. D reads *bdag gi sems can rnam par grol ba*.
- n.180 This translation follows the reading *mi mchi ba* in H and N, and *mi 'gro ba* in F and S. D reads *mi 'chi ba*, “not die.”
- n.181 This translation follows F, K, Y, and S in reading *mi skye mi rga*. D reads *mi skye mi dga'o*, “not born and not joyful.”
- n.182 D: *legs pa'i blo gro*. F, N, and S report the alternate translation *dge ba'i blo gros*. This very likely translates the same Sanskrit term, *sādhumatī*.
- n.183 Priyadarśana's statement to this point is cited by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, p. 124, and Goodman 2016, p. 122. The terminology and syntax of the English translation are informed by the Sanskrit.
- n.184 This translation follows F and S in reading *don spyod pa*. D reads *don sbyor ba*.
- n.185 This translation follows F, H, K, Y, N, and S in reading *rnam par mi rtog pa*. D reads *nam par rtog pa*, “conceptual.”
- n.186 This translation follows F, H, K, Y, N, and S in reading *mnyen pa*. D reads *mnyan pa*, “listening.”
- n.187 This line is cited by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, p. 145, and Goodman 2016, p. 141. It appears that the version of the text that Śāntideva read included the line “Blessed One, this is a discourse on the Dharma,” following the line noted here. Or, perhaps more likely, Śāntideva appended the final line of this discourse to his citation of the first line.
- n.188 This translation follows F, H, K, Y, N and S. D reads *gang 'khor ba nyid mya ngan 'das par yang dag par rjes su mthong la yang dag par sgrib pa'i brtson 'grus kyang mi dor ba 'di ni byams pa chen po'o*, “Their great love is to recognize saṃsāra itself to be nirvāṇa while not giving up obscured diligence.”
- n.189 D: *lus kyi ring bsrel*. This is understood to be equivalent to the Sanskrit compound *śarīradhātu*, which in this passage line seems to be used to refer

both to the main physical constituents of the body as left over after cremation and to the identification of those remains as spiritual relics. The term has been translated slightly differently in each clause to capture this dual valence.

- n.190 The term *lus* is understood here as a translation of *vāpa*, as it is in the passage on bodily constituents at, which has an attested equivalent in the *Śikṣāsamuccaya*.
- n.191 There is a pun on the term *dharma/chos* that comes through clearly in the Sanskrit and the Tibetan that translates it, but is lost in English translation. This sentence uses two valences of the term *dharma*, “phenomena” and “the Dharma.” To capture this pun, the sentence could be rendered, “Bodhisattvas also attain accomplished dhāraṇī, through which they directly reveal all dharmas, revealing the entire expanse of dharmas just as they would a single word of the Dharma.”
- n.192 This translation relies on the Sanskrit of the *Śikṣāsamuccaya* to identify the Tibetan term *gdugs* as equivalent to *āditya*, “sun,” rather than its other common equivalent *chattra*, “parasol.”
- n.193 The version of this passage cited by Śāntideva in the *Śikṣāsamuccaya* includes a line not attested in the Tibetan translations consulted. It reads, “When all of the faculties are governed by the mind, there is a large increase in the perception of their respective objects. Likewise, Blessed One, when governed by great compassion, there is a large increase in the respective functioning of the other factors that bring about awakening” (Bendall 1902, p. 287, and MS Add. 1478, f.126.a: *tad yathā bhagavan sarveṣāṃ indriyāṇāṃ manasādhiṣṭhitānāṃ svasvaviśaye grahaṇaprācuryaṃ bhavati | evam eva bhagavan mahākaruṇādhiṣṭhitānāṃ anyeṣāṃ bodhikarāṇāṃ dharmāṇāṃ svasmin svasmin karaṇīye prācuryaṃ bhavati*).
- n.194 This entire passage is cited by Śāntideva, with some variation, in the *Śikṣāsamuccaya*. See Bendall 1902, pp. 286–87, and Goodman 2016, p. 271. The terminology and syntax of the English translation are informed by the Sanskrit.
- n.195 Śāntideva’s citation of this line reads *buddhadharmāṇāṃ mūlam*, “the root of the Buddhadharma.” D reads *chos rnam kyī rtsa ba*, and S reads *chos thams cad kyī rtsa ba*.
- n.196 Śāntideva’s citation of this line reads *dharmasabda*, “the sound of the Dharma.”

- n.197 The phrase “but they do not where there is no intention” is not present in the Sanskrit citation from the *Śikṣāsamuccaya*.
- n.198 Śāntideva’s citation in the *Śikṣāsamuccaya* includes *svadhiṣṭhita*, “maintain it well.”
- n.199 The preceding passage is cited by Śāntideva, with some variation, in the *Śikṣāsamuccaya*. See Bendall 1902, pp. 284–85, and Goodman 2016, pp. 269–70. The terminology and syntax of the English translation are informed by the Sanskrit.
- n.200 D: *tshul bzang*. A Sanskrit equivalent could not be verified. H, N, and S read *dpal bzang*.
- n.201 Tib. *’khor go ba ma lags*. This translation is informed by the Sanskrit cited by Śāntideva in the *Śikṣāsamuccaya*, which reads *na paurī*. The term *paura/paurī* can be used to refer to the ordinary citizens of a realm and the language they speak, rather than the sophisticated language used by members of the court, intellectuals, literati, and so forth.
- n.202 This preceding passage is cited by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, p. 127, and Goodman 2016, p. 124. The terminology and syntax of the English translation are informed by the Sanskrit.
- n.203 Tib. *nam mkha’ mdzod*; Skt. *gaganagañja*. The bodhisattva Gaganagañja here incorporates his own name into his discourse.
- n.204 This translation follows F, Y, and S in reading this as a distinct line with its own final punctuation.
- n.205 Tib. *tshangs pa’i yul*. This term is not found in any lexicons consulted, and so is taken here as equivalent to *tshangs pa’i yul sa*, an attested translation of *brahmāṇḍa*, the “Egg of Brahmā,” a brahmanical term for the universe.
- n.206 Tib. *nam mkha’ rnyeb pas rnyeb pa*. This translation is tentative. The term *rnyeb* is here understood as a variant form of *bsnyabs/snyob/bsnyab*, “reach for” or “to stretch out toward.” C and F read *rnyed pas rnyed*, but this variant seems less plausible. The full phrase appears to be idiomatic, and thus is difficult to translate literally.
- n.207 This translation follows F, Y, and S in reading *bla’i*, which is understood to form the construction *bla’i...de lta ma yin pa* “It would not be better...” D reads *sla’i*.

- n.208 This translation follows C, F, H, J, K, Y, and N in reading *rab tu myur bar rnam par thar bar 'gyur*. D reads *rab tu myur ba de rnam par thar bar 'gyur*.
- n.209 This translation follows F and S in reading *tha na sangs rgyas kyi byang chub 'dod par 'gyur yang med pa*, as well as the essentially synonymous *cher na sangs rgyas kyi byang chub 'dod par 'gyur yang med pa* attested in C, J, K, and Y. D reads *chad na sangs rgyas kyi byang chub 'dod par 'gyur yang med pa*, the meaning of which is ambiguous.
- n.210 Tib. *mu tig gi do shal rgya stongs ri ba*. It is unclear what unit “worth a hundred thousand” refers to.
- n.211 D: *phan ran*. This translation is tentative, and understands *ran pa* to be equivalent to *madhya* in the Buddhist Hybrid Sanskrit sense of “neutral,” “impartial,” etc. There is significant variation across the Tibetan versions consulted, none of which provide a clear reading.
- n.212 This translation follows C, N, F, and S in reading *mi khyer*. D reads *me khyer*.
- n.213 This translation follows C, F, H, J, K, Y, N, and S in reading *khyod ni gcig bu*. D reads *khyod mi gcig bu*.
- n.214 Tib. *byang chub sems dpa' de dag*. It is unclear from the context who “those” bodhisattvas are, but presumably they are the bodhisattvas that follow the Buddha Great Light.
- n.215 This preceding passage, beginning with “How do you know that one is maintaining correct behavior?” is cited by Śāntideva in the *Śikṣāsamuccaya*. See Bendall 1902, p. 146, and Goodman 2016, pp. 141–42. The terminology and syntax of the English translation are informed by the Sanskrit.
- n.216 There is a play on the term *pāramitā*, “perfection,” in this line. Creative etymologies of *pāramitā* often explain it to mean “gone (*ita*) to the far (*pāram*) shore,” hence “perfection.” This line engages this interpretation by rejecting the binary of “far” (*para*) and “near” (*avāra*).
- n.217 This translation follows C, F, H, K, Y, N, and S in reading *dad pa mtshung pa*. D reads *dang ba mtshungs pa*.
- n.218 Reading *'ged pa* following H and N for *bged pa* in D. F reads *dge ba* and S reads *'gyed pa*.
- n.219 Tib. *dran pa rab tu byin pa*. The precise meaning of this statement is unclear.

- n.220 Tib. *mdoms kyi sba ba sbubs su nub pa*; Skt. *kośopagatavastiguhya*. This is one of the major marks of a buddha.
- n.221 Tentative for *brtson 'grus brtsams pa mngon par shes par 'gyur ba*.
- n.222 This translation follows C, F, H, K, Y, N, and S in reading *sbyor ba*. D reads *spyod pa*.
- n.223 F, H, N, and S read *shes pa* where D reads *'tshal ba*. The meaning is essentially the same.
- n.224 In the following section, each bodhisattva makes a statement about understanding the Dharma that reflects the meaning of their name or a well-known quality of their character. Here, for example, Nirārambha (*rtsom pa med*) declares that those who are engaged (*ā√rabh*; *rtsom pa*) are not capable of understanding the Dharma, but he is because he is not engaged (*nir+ā√rabh*; *rtsom pa ma mchis pa*).

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 Abhidharma

chos mngon pa

ཆོས་མངོན་པ།

abhidharma

The Buddha's teachings regarding subjects such as wisdom, psychology, metaphysics, and cosmology.

g.2 afflictive emotion

nyon mongs

ཉོན་མོངས།

kleśa

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind's peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha's teachings serve as the antidote.

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of *√kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.3 aggregate

phung po

ཕུང་པོ།

skandha

g.4 Airāvāṇa

sa srung gi bu

ས་སྐྱུང་གི་བུ།

airāvāṇa

Indra's elephant.

g.5 amrita

bdud rtsi

བདུད་རྩི།

amṛta

The nectar of immortality possessed by the gods (*deva*). It is frequently used as a metaphor for the teachings that brings liberation.

g.6 **Ānanda**

kun dga' bo

ཀུན་དགའ་བོ།

—

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 **Anavatapta**

ma dros pa

མ་རྩོས་པ།

anavatapta

A nāga king.

g.8 **Aniruddha**

ma 'gags pa

མ་འགགས་པ།

aniruddha

Definition from the 84000 Glossary of Terms:

Lit. "Unobstructed." One of the ten great śrāvaka disciples, famed for his meditative prowess and superknowledges. He was the Buddha's cousin—a son of Amṛtodana, one of the brothers of King Śuddhodana—and is often mentioned along with his two brothers Bhadrīka and Mahānāma. Some sources also include Ānanda among his brothers.

g.9 application of mindfulness

dran pa nye bar gzhaḡ pa

དྲན་པ་ཉེ་བར་གཙམ་པ།

smṛtyupasthāna

In many formulations, there are four modes of mindfulness: mindfulness of the body, sensations, mind, and phenomena. In this text there are six additional modes of the application of mindfulness: the mindfulness of recollecting the Buddha, the Dharma, the Saṅgha, discipline, giving, and divinties.

g.10 aspiration

smon lam

སློན་ལམ།

praṇidhāna

Eighth of the ten perfections, the formulation of one's intentions and commitments regarding the path to awakening.

g.11 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.12 austere practices

sbyangs pa'i yon tan

སྤྲུངས་པའི་ཡོན་ཏན།

dhūtaguṇa

An optional set of thirteen practices that monastics can adopt in order to cultivate greater detachment. They consist of 1) wearing patched robes made from discarded cloth rather than from cloth donated by laypeople; 2) wearing

only three robes; 3) going for alms; 4) not omitting any house while on the alms round, rather than begging only at those houses known to provide good food; 5) eating only what can be eaten in one sitting; 6) eating only food received in the alms bowl, rather than more elaborate meals presented to the Saṅgha; 7) refusing more food after indicating one has eaten enough; 8) dwelling in the forest; 9) dwelling at the root of a tree; 10) dwelling in the open air, using only a tent made from one's robes as shelter; 11) dwelling in a charnel ground; 12) satisfaction with whatever dwelling one has; and 13) sleeping in a sitting position without ever lying down.

g.13 Avalokiteśvara

spyān ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

A bodhisattva and interlocuter in *The Dharma Council*.

Definition from the 84000 Glossary of Terms:

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

g.14 Bālāhaka

sprin gyi shugs can

སྤྱི་གྱི་ཤུགས་ཅན།

bālāhaka

A king of horses.

g.15 Bandé Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

—

Definition from the 84000 Glossary of Terms:

Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé's great importance for the propagation of Buddhism in Tibet during the imperial era,

only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.

g.16 bases of miraculous power

rdzu 'phrul gyi rkang pa

རྩུ་འཕྲུལ་གྱི་རྒྱུ་པ།

rddhipada

There are typically four bases of miraculous power: determination, discernment, diligence, and meditative concentration.

g.17 basic nature

chos nyid

ཚོས་ཉིད།

dharmatā

See “true state of things.”

g.18 basic precepts

bslab pa'i gzhi

བསྐྱབ་པའི་གཞི།

śikṣāpada

Definition from the 84000 Glossary of Terms:

These basic precepts are five in number for the laity: (1) not killing, (2) not stealing, (3) chastity, (4) not lying, and (5) avoiding intoxicants. For monks, there are three or five more; avoidance of such things as perfumes, makeup, ointments, garlands, high beds, and afternoon meals. (*Provisional 84000 definition. New definition forthcoming.*)

g.19 basis of perception that neither exists nor does not exist

'du shes med 'du shes med min skye mched

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྐྱེ་མཆེད།

naivasaṃjñānāsaṃjñāyatana

Fourth of the four formless dhyānas.

g.20 Black Mountains

ri nag po

རིནག་པོ།

kālaparvata

A range of mountains in Jambudvīpa.

g.21 Blessed One

bcom ldan 'das

བཙེམ་ལྷན་འདས།

bhagavat

Definition from the 84000 Glossary of Terms:

In Buddhist literature, this is an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four *māras*, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” *saṃsāra* and *nirvāṇa*—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four *māras*.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root √*bhañj* (“to break”).

g.22 bodhisattva level

sa

ས།

bhūmi

The ten levels or stages traversed by a bodhisattva that culminate in buddhahood: (1) Joyful (*pramuditā*; *rab tu dga' ba*), (2) Stainless (*vimalā*; *dri ma med pa*), (3) Luminous (*prabhākarī*; *'od byed pa*), (4) Radiant (*arciṣmatī*; *'od 'phro can*), (5) Invincible (*sudurjayā*; *shin tu sbyang dka' ba*), (6) Facing Directly (*abhimukhī*; *mngon du gyur*), (7) Far-Reaching (*dūraṅgamā*; *ring du song ba*), (8) Immovable (*acalā*; *mi g.yo ba*), Auspicious Intellect (*sādhumatī*; *legs pa'i blo gros*), and (10) Cloud of Dharma (*dharmameghā*; *chos kyi sprin*).

g.23 Brahmā

tshangs pa

ཆོངས་ས།

brahman

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.24 Brahmā realm

tshangs pa'i ris

ཚངས་པའི་རིས།

brahmakāyika

The first of the seventeen heavens of the form realm; also the name of the gods living there. In the form realm, which is structured according to the four concentrations and pure abodes, or Śuddhāvāsa, it is listed as the first of the three heavens that correspond to the first of the four concentrations.

g.25 brahmā states

tshangs pa'i gnas

ཚངས་པའི་གནས།

brahmavihāra

The four qualities that are said to result in rebirth in the heaven of Brahmā: limitless love, compassion, rejoicing, and equanimity. The term can also refer to the resultant states. This formulation was already prevalent in India before Śākyamuni's teaching on them.

g.26 brahmin

bram ze

བླ་མ་ཟེ།

brāhmaṇa

Definition from the 84000 Glossary of Terms:

A member of the highest of the four castes in Indian society, which is closely associated with religious vocations.

g.27 branches of awakening

byang chub kyi yan lag

བྱང་ཆུབ་ཀྱི་ཡན་ལག

bodhyaṅga

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

g.28 Cloud of Dharma

chos kyi sprin

ཆོས་ཀྱི་སྒྲིན།

dharmameghā

The tenth bodhisattva bhūmi.

g.29 concordant acceptance

rjes su 'thun pa'i bzod pa

རྗེས་སུ་འབྱུང་པའི་བཟོད་པ།

ānulomikikṣāntī

This patience is an acceptance of the true nature of things. It is a patience that is in accord with the nature of phenomena.

g.30 confident eloquence

spobs pa

སྒྲོབས་པ།

pratibhāna

The capacity of realized beings to speak in a confident and inspiring manner.

g.31 consciousness

rnam par shes pa

རྣམ་པར་ཤེས་པ།

vijñāna

Consciousness is generally classified into the five sensory consciousnesses and mental consciousness. Fifth of the five aggregates and third of the twelve links of dependent origination.

g.32 contaminants

zag pa

བྲག་པ།

āsrava

Definition from the 84000 Glossary of Terms:

Literally, “to flow” or “to ooze.” Mental defilements or contaminations that “flow out” toward the objects of cyclic existence, binding us to them.

Vasubandhu offers two alternative explanations of this term: “They cause beings to remain (*āsayanti*) within saṃsāra” and “They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields” (*Abhidharmakośabhāṣya* 5.40; Pradhan 1967, p. 308). The Summit of Existence (*bhavāgra*, *srid pa’i rtse mo*) is the highest point within saṃsāra, while the hell called Avīci (*mnar med*) is the lowest; the six sense fields (*āyatana*, *skye mched*) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

g.33 contrive

mngon par ‘du byed

མངོན་པར་འདུ་བྱེད།

abhisamṣkāra

Lit. “to shape/form/create,” the term refers to volitional activity that creates karmic patterns and results.

g.34 contrived phenomena

mngon par ‘du byed

མངོན་པར་འདུ་བྱེད།

abhisamṣkāra

See “contrive.”

g.35 correct abandonments

yang dag par spong ba

ཡང་དག་པར་སྦྱང་བ།

samyakprahāṇa

The abandonment of nonvirtuous mental states and resultant actions of body, speech, and mind, and the cultivation of virtuous mental states and resultant actions of body, speech, and mind. This set is often interpreted as “right exertions,” reflecting the Skt. term *samyakpradhāṇa*, rather than *samyakprahāṇa*, which is the basis for the Tibetan term *yang dag par spong ba*.

g.36 correct discernments

so so yang dag par rig pa

སོ་སོ་ཡང་དག་པར་རིག་པ།

pratisamvid

Correct and accurate discernment, typically in regard to four sets of factors: phenomena, meaning, language, and confident eloquence.

g.37 defilements

kun nas nyon mongs

ཀུན་ནས་ཉོན་མོངས།

saṅkleśa

Definition from the 84000 Glossary of Terms:

A term meaning defilement, impurity, and pollution, broadly referring to cognitive and emotional factors that disturb and obscure the mind. As the self-perpetuating process of affliction in the minds of beings, it is a synonym for *saṃsāra*. It is often paired with its opposite, *vyavadāna*, meaning “purification.”

g.38 dependent arising

rten cing 'brel ba

རྟེན་ཅིང་འབྲེལ་བ།

pratītyasamutpāda

The relative nature of phenomena, which arise in dependence on causes and conditions. Together with the four truths of the noble ones, this was one of the first teachings given by the Buddha.

g.39 devaputra

lha'i bu

ལྷ་འི་བུ།

devaputra

A term that is essentially synonymous with *deva*, “god.” See the entry for “god.”

g.40 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Definition from the 84000 Glossary of Terms:

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula—that distills and “holds”

essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.41 dharmakāya

chos kyi sku

ཆོས་ཀྱི་སྒྱུ།

dharmakāya

Sometimes translated “truth body,” “reality body,” or “body of qualities,” the term *dharmakāya* stands in distinction to the *rūpakāya*, or “form body” of a buddha. In its earliest uses the term refers to the Buddha’s qualities as a collective whole, or to his teachings as the embodiment of him. It now primarily indicates the eternal, imperceivable realization of a buddha and is synonymous with the true nature of reality.

g.42 dhyāna

bsam gtan

བསམ་གཏན།

dhyāna

Specific states of meditative stability related to the form and formless realms. Remaining in these meditative states can cause one to be reborn into these realms, and the states themselves also seem to have a spatial correlation to the form and formless realms. In this way there are eight progressive dhyānas: the first four correspond to the form realm and the latter correspond to the formless realms.

g.43 diligence

brtson 'grus

བརྩོན་འགྲུས།

vīrya

The fourth of the six or ten perfections, this refers to a state of mind characterized by joyful persistence when engaging in virtuous activity.

g.44 discipline

tshul khrims

ཚུལ་ཁྲིམས།

śīla

Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. Second of the six or ten perfections.

g.45 divine eye

lha'i mig

ལྷའི་མིག་

divyacakṣus

The ability to see all forms whether they are near or far, subtle or gross; also the ability to see the births and deaths of sentient beings. This ability is also included among the higher cognitions.

g.46 Dṛḍhamati

blo gros brtan pa

བློ་གྲོས་བརྟན་པ།

dṛḍhamati

A bodhisattva and interlocuter in *The Dharma Council*.

g.47 eight domains of mastery

zil gyis gnon pa'i skye mched brgyad

ཟེལ་གྱིས་གཞོན་པའི་སྐྱེ་མཆེད་བརྟུན།

abhibhvāyatana

“Eight domains of mastery over the senses” is a classic formula describing the process of stabilizing the mind through meditation. They are divided by form (attractive, unattractive, limited, and unlimited) and color (blue, yellow, red, and white).

g.48 eight liberations

rnam par thar pa brgyad

རྣམ་པར་ཐར་པ་བརྟུན།

aṣṭavimokṣa

Definition from the 84000 Glossary of Terms:

A series of progressively more subtle states of meditative realization or attainment. There are several presentations of these found in the canonical literature. One of the most common is as follows: (1) One observes form while the mind dwells at the level of the form realm. (2) One observes forms externally while discerning formlessness internally. (3) One dwells in the direct experience of the body’s pleasant aspect. (4) One dwells in the

realization of the sphere of infinite space by transcending all conceptions of matter, resistance, and diversity. (5) Transcending the sphere of infinite space, one dwells in the realization of the sphere of infinite consciousness. (6) Transcending the sphere of infinite consciousness, one dwells in the realization of the sphere of nothingness. (7) Transcending the sphere of nothingness, one dwells in the realization of the sphere of neither perception nor nonperception. (8) Transcending the sphere of neither perception nor nonperception, one dwells in the realization of the cessation of conception and feeling.

g.49 eight worldly concerns

'jig rten kyi chos brgyad

འཇིག་རྟེན་གྱི་ཚོས་བརྒྱད།

aṣṭalokadharma

Hoping for happiness, fame, praise, and gain, and fearing suffering, insignificance, blame, and loss.

g.50 eighteen aspects of emptiness

stong pa nyid rnam pa bco brgyad

སྟོང་པ་ཉིད་རྣམ་པ་བཅོ་བརྒྱད།

aṣṭādaśaśūnyatā

These are typically enumerated as (1) inner emptiness, (2) outer emptiness, (3) inner and outer emptiness, (4) the emptiness of emptiness, (5) great emptiness, (6) the emptiness of ultimate reality, (7) the emptiness of the compounded, (8) the emptiness of the uncompounded, (9) the emptiness of what transcends limits, (10) the emptiness of no beginning and no end, (11) the emptiness of nonrepudiation, (12) the emptiness of a basic nature, (13) the emptiness of all dharmas, (14) the emptiness of its own mark, (15) the emptiness of not apprehending, (16) the emptiness of a nonexistent thing, (17) the emptiness of an intrinsic nature, and (18) the emptiness that is the nonexistence of an intrinsic nature.

g.51 elder

gnas brtan

གནས་བརྟན།

sthavira

A monk with senior status in the monastic community.

g.52 elements

*kham*s

ཁམས།

dhātu

One way of describing experience and the world in terms of eighteen elements: eye and form, ear and sound, nose and smell, tongue and taste, body and physical objects, and mind and mental phenomena, to which the six consciousnesses are added. Also refers here to the four elements of earth, water, fire, and wind.

g.53 emptiness

stong pa nyid

སྟོང་པ་ནིད།

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.54 eon of dissolution

'jig pa'i bskal pa

འཇིག་པའི་བསྐྱལ་པ།

saṃvartakalpa

The third of four cyclic eons that make up a great eon, this is the cosmic period in which the universe undergoes its slow collapse into nothingness.

g.55 eon of formation

chags pa'i bskal pa

ཆགས་པའི་བསྐྱལ་པ།

vivartakalpa

The first of four cyclic eons that make up a great eon, this is the cosmic period in which our universe is created following the eon of nothingness.

g.56 equanimity

btang snyoms

བཏང་སྟོབས།

upekṣā

An even state of mind characterized by the lack of disturbance and pleasure, where one wishes neither to be separated from nor to approach an object.

g.57 Excellent Discipline

tshul bzang

ཚུལ་བཟང་།

—

A bodhisattva and interlocuter in *The Dharma Council*.

g.58 Excellent Mind

bzang sems

བཟང་སེམས།

—

A god and interlocuter in *The Dharma Council*.

g.59 existence

srid pa

སྣང་པ།

bhava

Denotes the whole of existence, i.e., the five forms of life or the three planes of existence—all the possible kinds and places of karmic rebirth. It is also the tenth of the twelve links of dependent origination (often translated as “becoming”).

g.60 expanse of phenomena

chos kyi dbyings

ཆོས་ཀྱི་དབྱིངས།

dharmadhātu

The totality of things as they really are. A synonym for the ultimate nature of reality.

g.61 factors of awakening
byang chub kyi phyogs kyi chos
བྱང་ཆུབ་ཀྱི་ཕྱགས་ཀྱི་ཚོས།
bodhipakṣadharmā

g.62 faculties
dbang po
དབང་པོ།
indriya
Cognitive faculties; the five senses plus mental faculty.

g.63 feeling
tshor ba
ཚོར་བ།
vedanā
The second of the five aggregates: pleasant, unpleasant, or neutral feelings as a result of sensory experiences.

g.64 final five hundred years
lnga brgya pa tha ma
ལྔ་བརྒྱ་པ་ཐ་མ།
—
The final five hundred years that the Buddha's teachings remain accessible in the world.

g.65 final nirvāṇa
yongs su mya ngan las 'das pa
ཡོངས་སུ་སྤྱི་རྒྱུ་རྟོག་ལས་འདས་པ།
parinirvāṇa
Definition from the 84000 Glossary of Terms:
This refers to what occurs at the end of an arhat's or a buddha's life. When nirvāṇa is attained at awakening, whether as an arhat or buddha, all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence have ceased, but due to previously accumulated karma, the aggregates of that life remain and must still exhaust themselves. It is only at the end of life that these cease, and

since no new aggregates arise, the arhat or buddha is said to attain *parinirvāṇa*, meaning “complete” or “final” nirvāṇa. This is synonymous with the attainment of nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*).

According to the Mahāyāna view of a single vehicle (*ekayāna*), the arhat’s parinirvāṇa at death, despite being so called, is not final. The arhat must still enter the bodhisattva path and reach buddhahood (see *Unraveling the Intent*, Toh 106, 7.14.) On the other hand, the parinirvāṇa of a buddha, ultimately speaking, should be understood as a display manifested for the benefit of beings; see *The Teaching on the Extraordinary Transformation That Is the Miracle of Attaining the Buddha’s Powers* (Toh 186), 1.32.

The term *parinirvāṇa* is also associated specifically with the passing away of the Buddha Śākyamuni, in Kuśinagara, in northern India.

g.66 five aggregates that are the bases for clinging

len pa'i phung po lnga

ལེན་པའི་ཕུང་པོ་ལྔ།

pañcopadānaskandha

The five aggregates (*skandha*) of form (*rūpa*), sensation (*vedanā*), perception (*saṃjñā*), karmic formations (*saṃskāra*), and consciousness (*vijñāna*). They are referred to as the “bases for clinging” (*upādāna*) insofar as all conceptual grasping arises on the basis of these aggregates.

g.67 form

gzugs

གཟུགས།

rūpa

The first of the five aggregates: the subtle and coarse forms derived from the primary material elements.

g.68 formations

'du byed

འདུ་བྱེད།

saṃskāra

The meaning of this term varies according to context. As one of the aggregates, it refers to various mental activities. In terms of the twelve phases of dependent origination, it is the second, “formation” or “creation,” referring to activities with karmic results.

g.69 four assemblies

'khor bzhi

འཁོར་བཞི།

catuḥpariṣad

The assemblies of monks, nuns, laymen, and laywomen.

g.70 four kinds of fearlessness

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturvaiśāradya

Fearlessness in declaring that one has (1) awakened, (2) ceased all illusions, (3) taught the obstacles to awakening, and (4) shown the way to liberation.

g.71 four transformative powers

byin gyi rlabs bzhi

བྱིན་གྱི་རླབས་བཞི།

—

According to *The Absorption of the Miraculous Ascertainment of Peace*, Toh 129 (g.74) these are truth, giving, peace, and insight.

g.72 Gaganagañja

nam mkha' mdzod

ནམ་མཁའ་མཛོད།

gaganagañja

A bodhisattva and interlocuter in *The Dharma Council*.

g.73 gandharva

dri za

དྲི་བ།

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.74 Gaṅgā River

gang gA'i klung

གང་གཱི་ཀླུང་།

gaṅgānadī

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.75 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྷིང་།

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.76 generosity

sbyin pa

སྤྱིན་པ།

dāna

The first of the six or ten perfections, often explained as the essential starting point and training for the practice of the others.

g.77 giver of support

gnas byin pa

གནས་བྱིན་པ།

niśrayadāyaka · niśrayadāna

One of five types of instructors identified by the Buddha, referring to someone who offers shelter, support, and instruction, even if only temporarily.

g.78 god

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

In the most general sense the devas—the term is cognate with the English *divine*—are a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of the Buddha Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.79 great eon

bskal pa chen po

བསྐྱལ་པ་ཆེན་པོ།

mahākalpa

A complete cosmogonic cycle that includes four intermediate eons: the eon of formation (*vivartakalpa*; *chags pa’i bskal pa*), the eon of stability (*vivartasthāyikalpa*; *gnas pa’i bskal pa*), the eon of dissolution (*saṃvartakalpa*; *’jig pa’i bskal pa*), and the eon of nothingness (*saṃvartasthāyikalpa*; *stong pa’i bskal pa*).

g.80 Great Joy

dga' ba chen po

དགའ་བ་ཆེན་པོ།

—

In *The Dharma Council*, the world system in which the bodhisattva Nirārambha is prophesied to become the Buddha Great Light.

g.81 Great Light

'od chen po

འོད་ཆེན་པོ།

—

The name of the future buddha the bodhisattva Nirārambha is prophesied to become in *The Dharma Council*.

g.82 Great Vehicle

theg pa chen po

ཐེག་པ་ཆེན་པོ།

mahāyāna

Definition from the 84000 Glossary of Terms:

When the Buddhist teachings are classified according to their power to lead beings to an awakened state, a distinction is made between the teachings of the Lesser Vehicle (Hīnayāna), which emphasizes the individual's own freedom from cyclic existence as the primary motivation and goal, and those of the Great Vehicle (Mahāyāna), which emphasizes altruism and has the liberation of all sentient beings as the principal objective. As the term "Great Vehicle" implies, the path followed by bodhisattvas is analogous to a large carriage that can transport a vast number of people to liberation, as compared to a smaller vehicle for the individual practitioner.

g.83 habitual patterns

bag chags

བག་ཆགས།

vāsanā

Karmic traces or residues imprinted by past actions that manifest as tendencies predisposing one to particular patterns of behavior.

g.84 Heaven of Controlling Others' Emanations

gzhan 'phrul dbang byed

གཞན་འཕྱུལ་དབང་བྱེད།

paranirmitavaśavartin

The highest of the six heavens of the desire realm, its inhabitants enjoy objects created by others.

g.85 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་རུ་ཙ་ག་སུམ།

—

The paradise of Indra, also known as Śakra, on the summit of Sumeru, where there are thirty-three leading deities, hence the name “thirty-three.” The second (counting from the lowest) of the six heavens in the desire realm.

g.86 higher cognitions

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

The higher modes of cognition that result from meditative concentration. They are traditionally listed in a set of five or six. The set of five consists of divine sight, divine hearing, knowing the minds of others, recalling previous lives, and the performing of miracles. The sixth higher cognition is the cognition that exhausts contaminants.

g.87 imputation

sgro btags

སྒོ་བཏགས།

samāropa

The activity of imputing characteristics to things that they do not possess. A paradigmatic case in Buddhism is the imputation of a singular, self-existent, enduring self to the transient bundle of aggregates that make up a person.

g.88 insight

shes rab

ཤེས་རབ།

prajñā

The sixth of the six or ten perfections, this refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality.

g.89 intermediate eon

bar gyi bskal pa

བར་གྱི་བསྐྱལ་པ།

antahkalpa

A cosmic period of time. Following the Abhidharma system, eighty intermediate eons together compose one great eon (*mahākalpa*).

g.90 Jambu River

'dzam bu chu bo

འཛམ་བུ་ཚུ་བོ།

jāmbunādi

A divine river whose gold is believed to be especially fine.

g.91 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་འི་གླིང་།

jambudvīpa

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.92 kācalindika

ka tsa lin di ka

ཀ་ཙ་ལིན་དི་ཀ།

kācalindika

A term used to exemplify exceptional softness. The term is found in the Skt. compounds *kācalindikapraveṇī* and *kācalindikapravāra*, which suggest a type of fabric. This understanding is supported by Tibetan and Chinese sources,

which often include a term for cloth or clothing in translation (*ka tsa lin di ka'i gos*; 細錦衣).

g.93 kalaviṅka bird

ka la ping ka

ཀལ་འིང་ཀ

kalaviṅka

Definition from the 84000 Glossary of Terms:

In Buddhist literature refers to a mythical bird whose call is said to be far more beautiful than that of all other birds, and so compelling that it can be heard even before the bird has hatched. The call of the kalaviṅka is thus used as an analogy to describe the sound of the discourse of bodhisattvas as being far superior to that of śrāvakas and pratyekabuddhas, even before bodhisattvas attain awakening. In some cases, the kalaviṅka also takes on mythical characteristics, being depicted as part human, part bird. It is also the sixteenth of the eighty designs on the palms and soles of a tathāgata.

While it is equated to an Indian bird renowned for its beautiful song, there is some uncertainty regarding the identity of the kalaviṅka; some dictionaries declare it to be a type of Indian cuckoo (probably *Eudynamys scolopacea*, also known as the asian koel) or a red and green sparrow (possibly *Amandava amandava*, also known as the red avadavat).

g.94 Kāśyapa

'od srung

འོད་སྤྱུང་།

kāśyapa

An interlocuter in *The Dharma Council*. One of the Buddha's principal śrāvaka disciples, known for ascetic practice. He became the leader of the saṅgha after the Buddha's passing.

g.95 Kātyāyana

kA tyA'i bu

ཀཱ་ཏྱ་ཡཱ་ན་པ་།

kātyāyana

An interlocuter in *The Dharma Council*. One of the ten principal śrāvaka disciples of the Buddha. He was renowned for his ability to understand the Buddha's teachings.

g.96 kinnara

mi'am ci

མིའམ་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.97 kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

One of the four classes of ancient Indian society, responsible for political and military affairs.

g.98 level of dedicated conduct

mos pas spyod pa'i sa

མོས་པས་སྟོད་པའི་ས།

adhimukticāryabhūmi

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 dedicated conduct is said to comprise the first two of the five paths, those of accumulation and preparation, which lead up to the path of seeing.

g.99 level of seeing

mthong ba'i sa

མཐོང་བའི་ས།

darśanabhūmi

Name of the fourth level of realization attainable by bodhisattvas, equivalent to entering the stream to nirvāṇa.

g.100 liberated from the two factors

gnyis ka'i cha las rnam par grol ba

གཉིས་ཀའི་ཆལས་རྣམ་པར་གྲོལ་བ།

ubhayatobhāgavimukti

This commonly refers to being liberated from the obscurations of afflictive emotions and the obscurations of meditative attainment. The Skt. term can also be interpreted to mean “liberated through the two factors,” in which the two factors are meditative stability (*dhyāna*) and insight (*prajñā*). In this latter case, the term reflects a tension within the Indian Buddhist community regarding the value of scholarly knowledge and meditative experience alone or in combination.

g.101 limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoti

Definition from the 84000 Glossary of Terms:

This term has three meanings: (1) the ultimate nature, (2) the experience of the ultimate nature, and (3) the quiescent state of a worthy one (*arhat*) to be avoided by bodhisattvas.

g.102 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.103 Maitreya

byams pa

བྱམས་པ།

maitreya

A bodhisattva and interlocuter in *The Dharma Council*.

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni’s regent, where he awaits the proper time to take his final rebirth and become the fifth

buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha's interlocutor or as a teacher of the Dharma. *Maitreya* literally means "Loving One." He is also known as Ajita, meaning "Invincible."

For more information on Maitreya, see, for example, the introduction to *Maitreya's Setting Out* (Toh 198).

g.104 major and minor auspicious marks

mtshan dang dpe byad bzang po

མཚན་དང་དཔེ་བྱད་བཟང་པོ།

lakṣaṇānuvyañjana

g.105 mandārava flower

man dA ra ba

མན་རྒྱ་བ།

mandārava

Definition from the 84000 Glossary of Terms:

One of the five trees of Indra's paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the hearts of those who see them. In our world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*, commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger's claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds. Although the most widespread coral tree has red crimson flowers, the color of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

g.106 Mañjuśrī

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrī

A bodhisattva and interlocuter in *The Dharma Council*.

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name, Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.107 Mañjuśrīgarbha

many+dzu shrI gar+b+ha

མཆོག་གི་གར་པ།

mañjuśrīgarbha

A translator of canonical texts.

g.108 māra

bdud

བདུད།

māra

The deities ruled over by Māra, who attempted to prevent the Buddha’s enlightenment. They are also symbolic of the defects within a person that prevent awakening. These are traditionally four in number: the “divine māra” (*devaputramāra; lha’i bu’i bdud*) who embodies the distraction of pleasures; the “māra of death” (*mṛtyumāra; ’chi bdag gi bdud*); the “māra of the aggregates” (*skandhamāra; phung po’i bdud*); and the “māra of the afflictive emotions” (*kleśamāra; nyon mongs pa’i bdud*).

g.109 materialist doctrine

’jig rten rgyang pa na pa

འཇིག་རྟེན་རྒྱུ་པ་ན་པ།

lokāyata

A reference to the materialist doctrines espoused by the Lokāyatas, an ancient Indian school that only accepted the direct evidence of the senses and rejected the existence of a creator deity and other lifetimes.

g.110 Mativikrama

blo gros rnam par gnon

བློ་གྲོས་རྣམ་པར་གཞོན།

mativikrama

A bodhisattva and interlocuter in *The Dharma Council*.

g.111 Maudgalyāyana

maud gal gyi bu · maud gal gyi bu chen po

མོད་གལ་གྱི་བུ། · མོད་གལ་གྱི་བུ་ཆེན་པོ།

maudgalyāyana · mahāmaudgalyāyana

An interlocuter in *The Dharma Council*. One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala’s descendants.”

g.112 means of attracting disciples

bsdug pa'i dngos po

བསྐྱུག་པའི་དངོས་པོ།

saṅgrahavastu

g.113 meditative attainment

snyoms par 'jug pa

སྟོམས་པར་འཇུག་པ།

samāpatti

One of the synonyms for the meditative state, in terms of both the state itself and the various meditative states that serve as attainments along the path.

g.114 meditative calm

zhi gnas

ཞི་གནས།

śamatha

One of the basic forms of Buddhist meditation that focuses on calming the mind. Often presented as part of a pair of meditation techniques, the other being meditative insight (*vipaśyanā*; *lhag mthong*).

g.115 meditative composure

mnyam par bzhaḡ pa

མཉམ་པར་བཞག་པ།

samāhita

Definition from the 84000 Glossary of Terms:

A state of deep concentration in which the mind is absorbed in its object to such a degree that conceptual thought is suspended. It is sometimes interpreted as settling (*āhita*) the mind in equanimity (*sama*).

g.116 meditative insight

lhag mthong

ལྷག་མཐོང་།

vipaśyana

Definition from the 84000 Glossary of Terms:

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

g.117 meditative stability

bsam gtan

བསམ་གཏན་།

dhyāna

The fifth of the six or ten perfections, the term refers to the ability of the mind to remain undistracted in a state free of afflicted mental states. See also the entry for “*dhyāna*.”

g.118 mendicant

dge sbyong

དགེ་སྦྱོང་།

śramaṇa

Definition from the 84000 Glossary of Terms:

A general term applied to spiritual practitioners who live as ascetic mendicants. In Buddhist texts, the term usually refers to Buddhist monastics, but it can also designate a practitioner from other ascetic/monastic spiritual traditions. In this context *śramaṇa* is often contrasted with the term *brāhmaṇa* (*bram ze*), which refers broadly to followers of the Vedic tradition. Any renunciate, not just a Buddhist, could be referred to as a *śramaṇa* if they were not within the Vedic fold. The epithet Great Śramaṇa is often applied to the Buddha.

g.119 mindfulness

dran pa

རྣམ་པ།

smṛti

Definition from the 84000 Glossary of Terms:

This is the faculty that enables the mind to maintain its attention on a referent object, counteracting the arising of forgetfulness, which is a great obstacle to meditative stability. The root *smṛ* may mean “to recollect” but also simply “to think of.” Broadly speaking, *smṛti*, commonly translated as “mindfulness,” means to bring something to mind, not necessarily something experienced in a distant past but also something that is experienced in the present, such as the position of one’s body or the breath.

Together with alertness (*samprajāna*, *shes bzhin*), it is one of the two indispensable factors for the development of calm abiding (*śamatha*, *zhi gnas*).

g.120 miraculous power

rdzu ’phrul

རྩུ་ཤྲུལ།

ṛddhi

Typically a set of five: the ability to replicate one’s body and dissolve that replica, the ability to pass through solid objects, the ability to walk on water, the ability to fly, and the ability to touch the sun and moon with one’s hand.

g.121 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.122 Nārāyaṇa

sred med kyi bu

སྣེད་མེད་ཀྱི་བུ།

nārāyaṇa

An alternate name of the Brahmanical deity Viṣṇu.

g.123 nine successive states of meditative attainment

mthar gyis gnas pa'i snyoms par 'jug pa dgu

མཐར་གྱིས་གནས་པའི་སྟོན་པ་པར་འཇུག་པ་དགུ

navānupūrvavihārasamāpatti

The four attainments corresponding to the form realm, the four formless absorptions, and the attainment of the state of cessation.

g.124 Nirārambha

rtsom pa med

རྩོམ་པ་མེད།

nirārambha

A bodhisattva and interlocuter in *The Dharma Council*.

g.125 noble one

'phags pa

འཕགས་པ།

ārya

Definition from the 84000 Glossary of Terms:

The Sanskrit *ārya* has the general meaning of a noble person, one of a higher class or caste. In Buddhist literature, depending on the context, it often means specifically one who has gained the realization of the path and is superior for that reason. In particular, it applies to stream enterers, once-returners, non-returners, and worthy ones (*arhats*) and is also used as an epithet of bodhisattvas. In the five-path system, it refers to someone who has achieved at least the path of seeing (*darśanamārga*).

g.126 objects of meditative immersion

zad par gyi skye mched

ཟད་པར་གྱི་སྐྱེ་མཆེད།

kṛtsṇāyatana

Best known by the equivalent Pali term *kaṣiṇa* or *kaṣiṇāyatana*, this term refers to a set of ten objects of meditative contemplation used to induce deep meditative stability (*dhyāna*), to the mental image born from that contemplation, and to the resultant meditative stability. The ten meditative objects are the elements of earth, water, fire, wind, and space; the colors blue, yellow, red, and white; and consciousness. In some lists, “consciousness” is replaced with “light.”

g.127 obscuration

sgrib pa

སྒྲིབ་པ།

āvaraṇa

Definition from the 84000 Glossary of Terms:

The obscurations to liberation and omniscience. They are generally categorized as two types: affective obscurations (*kleśāvaraṇa*), the arising of afflictive emotions; and cognitive obscurations (*jñeyāvaraṇa*), those caused by misapprehension and incorrect understanding about the nature of reality.

The term is used also as a reference to a set five hindrances on the path: longing for sense pleasures (Skt. *kāmacchanda*), malice (Skt. *vyāpāda*), sloth and torpor (Skt. *styānamiddha*), excitement and remorse (Skt. *auddhatyakauṛtya*), and doubt (Skt. *vicikitsā*).

g.128 patience

bzod pa

བཟོད་པ།

kṣānti

The third of the six or ten perfections, patience is classified into three kinds: the patience to tolerate abuse from sentient beings, to tolerate hardships on the path to buddhahood, and to tolerate the profound nature of reality. Also translated as “acceptance.”

g.129 perception

'du shes

འདུ་ཤེས།

sañjñā

The mental processes of recognizing and identifying the objects of the five senses and the mind. Third of the five aggregates.

g.130 perfections

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

This term is used to refer to the main trainings of a bodhisattva. Because these trainings, when brought to perfection, lead one to transcend saṃsāra and reach the full awakening of a buddha, they receive the Sanskrit name

pāramitā, meaning “perfection” or “gone to the farther shore.” They are listed as either six or ten.

g.131 physical body

gzugs kyi sku

གཟུགས་ཀྱི་སྐུ།

rūpakāya

The physical, visible body of a buddha, as opposed to their body of qualities (*dharmakāya*; *chos sku*). It is often further categorized into two: the emanation body (*nirmāṇakāya*; *sprul sku*), the body that is visible to all beings, and the enjoyment body (*sambhogakāya*; *longs spyod sku*), which is visible only to bodhisattvas of sufficient realization.

g.132 Prabhāketu

’od rtog

འོད་རྟོག་

prabhāketu

A bodhisattva and interlocuter in *The Dharma Council*.

g.133 Praised by the Gods

lhas mngon par bstod pa

ལྷ་ས་མངོན་པར་བསྟོད་པ།

—

In *The Dharma Council*, the eon in which the bodhisattva Nirārambha is prophesied to become the Buddha Great Light.

g.134 prātimokṣa vows

so sor thar pa’i sdom pa

སོ་སོར་ཐར་པའི་སྡོམ་པ།

prātimokṣasaṃvara

The vows and regulations that constitute the foundation of Buddhist discipline. The number and scope of the vows differ depending on one’s status (lay, novice monastic, or full monastic) and whether one is female or male.

g.135 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khaḍgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.136 Pratyekabuddha Vehicle

rang sangs rgyas kyi theg pa

རང་སངས་རྒྱས་ཀྱི་ཐེག་པ།

pratyekabuddhayāna

The vehicle comprising the teaching of the pratyekabuddhas.

g.137 Priyadarśana

mithong dga'

མཐོང་དགའ།

priyadarśana

A bodhisattva and interlocuter in *The Dharma Council*.

g.138 Pūrṇa Maitrāyaṇīputra

byams ma'i bu gang po

བྱམས་མའི་བུ་གང་པོ།

pūrṇamaitrāyaṇīputra

An interlocuter in *The Dharma Council*. One of the ten principal śrāvaka disciples of the Buddha, he was the greatest in the ability to teach the Dharma.

g.139 Rāhula

sgra gcan zin

སྒྲ་གཅན་ཟིན།

rāhula

An interlocuter in *The Dharma Council*. Son of Siddhārtha Gautama, who, when the latter attained awakening as the Buddha Śākyamuni, became a monk and eventually one of his foremost disciples.

g.140 renunciant

rab tu 'byung ba

རབ་ཏུ་འབྱུང་བ།

pravrajita

Definition from the 84000 Glossary of Terms:

The Sanskrit *pravrajyā* literally means “going forth,” with the sense of leaving the life of a householder and embracing the life of a renunciant. When the term is applied more technically, it refers to the act of becoming a male novice (*śrāmaṇera*; *dge tshul*) or female novice (*śrāmaṇerikā*; *dge tshul ma*), this being a first stage leading to full ordination.

g.141 requisite

tshogs

ཚོགས།

sambhāra

Two factors that are essential for progressing on the path and reaching awakening: the requisite of merit and the requisite of wisdom.

g.142 Sāgara

rgya mtsho

རྒྱ་མཚོ།

sāgara

A nāga king.

g.143 Sāgaramati

blo gros rgya mtsho

བློ་གྲོས་རྒྱ་མཚོ།

sāgaramati

A bodhisattva and interlocuter in *The Dharma Council*.

g.144 Śakra

brgya byin

བརྒྱ་ཕྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśa*).

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

g.145 **samādhi**

ting nge 'dzin

ཏིང་ངེ་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyutpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.146 **samādhi of valiant progress**

dpa' bar 'gro ba'i ting nge 'dzin

དཔའ་བར་འགྲོ་བའི་ཏིང་ངེ་འཛིན།

śūraṃgamasamādhi

The name of a samādhi that is considered one of the main samādhis of a bodhisattva. This samādhi is described in *The Sūtra on the Samādhi of Valiant Progress* (Toh 132; forthcoming).

g.147 **Śāriputra**

shA ri'i bu · shA ra dva ti'i bu

ཤཱ་རི་བུ། · ཤཱ་ར་དཔ་ཏི་བུ།

śāriputra · śāradvatīputra

An interlocuter in *The Dharma Council*.

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra's mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning "Śārikā's Son."

g.148 Sārthavāha

ded dpon

དེད་དཔོན།

sārthavāha

A bodhisattva and interlocuter in *The Dharma Council*.

g.149 seat of awakening

byang chub kyi snying po

བྱང་ཆུབ་ཀྱི་སྡིང་པོ།

bodhimanda

Definition from the 84000 Glossary of Terms:

The place where the Buddha Śākyamuni achieved awakening and where every buddha will manifest the attainment of buddhahood. In our world this is understood to be located under the Bodhi tree, the Vajrāsana, in present-day Bodhgaya, India. It can also refer to the state of awakening itself.

g.150 secondary afflictive emotions

nye ba'i nyon mongs

ཉེ་བའི་ཉོན་མོངས།

upakleśa

Definition from the 84000 Glossary of Terms:

The subsidiary afflictive emotions that arise in dependence upon the six root afflictive emotions (attachment, hatred, pride, ignorance, doubt, and wrong view); they are (1) anger (*krodha*, *khro ba*), (2) enmity / malice (*upanāha*, *'khon 'dzin*), (3) concealment (*mrakṣa*, *'chab pa*), (4) outrage (*pradāsa*, *'tshig pa*), (5) jealousy (*īrśya*, *phrag dog*), (6) miserliness (*matsarya*, *ser sna*), (7) deceit (*māyā*, *sgyu*), (8) dishonesty (*śāṭhya*, *g.yo*), (9) haughtiness (*mada*, *rgyags pa*), (10) harmfulness (*vihimṣa*, *rnam par 'tshes ba*), (11) shamelessness (*āhrikya*, *ngo tsha med pa*), (12) non-consideration (*anapatrāpya*, *khрил med pa*), (13) lack of faith (*aśraddhya*, *ma dad pa*), (14) laziness (*kausīdya*, *le lo*), (15) non-conscientiousness

(*pramāda*, *bag med pa*), (16) forgetfulness (*muśītasmr̥titā*, *brjed nges*), (17) non-introspection (*asamprajanya*, *shes bzhin ma yin pa*), (18) dullness (*nigmanā*, *bying ba*), (19) agitation (*auddhatya*, *rgod pa*), and (20) distraction (*vikṣepa*, *rnam g.yeng*) (Rigzin 329, 129).

g.151 sense bases

skye mched

སྐྱེ་མཆེད།

āyatana

Definition from the 84000 Glossary of Terms:

These can be listed as twelve or as six sense sources (sometimes also called sense fields, bases of cognition, or simply āyatanas).

In the context of epistemology, it is one way of describing experience and the world in terms of twelve sense sources, which can be divided into inner and outer sense sources, namely: (1–2) eye and form, (3–4) ear and sound, (5–6) nose and odor, (7–8) tongue and taste, (9–10) body and touch, (11–12) mind and mental phenomena.

In the context of the twelve links of dependent origination, only six sense sources are mentioned, and they are the inner sense sources (identical to the six faculties) of eye, ear, nose, tongue, body, and mind.

g.152 siddha

grub pa

གྲུབ་པ།

siddha

A class of nonhuman beings renowned for their magical powers. In this usage, siddhas are not to be confused with the human adepts who bear the same title.

g.153 signlessness

mtshan ma med pa

མཚན་མ་མེད་པ།

animitta

The ultimate absence of marks and signs in perceived objects. One of the three gateways to liberation.

g.154 Śīlendrabodhi

shI len dra bo d+hi

ཤི་ལན་བོ་རྩི།

sīlendrābodhi

An Indian paṇḍita resident in Tibet during the late eighth and early ninth centuries.

g.155 six sense objects

yul drug

ཡུལ་རྩུག་

ṣaḍviṣaya

Forms, sounds, smells, tastes, textures, and mental objects.

g.156 skillful means

thabs

ཐབས།

upāya

The seventh of the ten perfections, this refers to the skillful acts of a bodhisattva that benefit others and lead to awakening.

g.157 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.158 Śrāvaka Vehicle

nyan thos kyi theg pa

ལྷན་ཐོས་ཀྱི་ཐེག་པ།

śrāvakayāna

The vehicle comprising the teaching of the śrāvakas.

g.159 stream entry

rgyun du chud pa

རྒྱུ་ལྷན་ཐོས་པ།

śrotaāpatti

The first level of attainment on the path of the śrāvakas when one enters the “stream” of practice that leads to nirvāṇa.

g.160 strength

stobs

སྒྲོབ་སྒྲོལ།

bala

Ninth of the ten perfections, this refers to the special powers wielded by a bodhisattva on the path to awakening. In this context the meaning of the term is distinct from *bala/stobs* in regard to the five or ten powers.

g.161 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

An interlocuter in *The Dharma Council*. One of the ten great śrāvaka disciples of the Buddha Śākyamuni, known for his profound understanding of emptiness. He plays a major role as an interlocutor of the Buddha in the Prajñāpāramitā sūtras.

g.162 suchness

de bzhin nyid

དེ་བཞིན་ཉིད།

tathatā

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

g.163 śūdra

dmangs rigs

དམངས་རིགས།

śūdra

The fourth and lowest of the classes in the Indian caste system, this generally encompasses the laboring class.

g.164 Sujāta

legs par skyes

ལེགས་པར་སྐྱེས།

sujāta

A bodhisattva and interlocuter in *The Dharma Council*.

g.165 Sumeru

ri rab

རི་རབ།

sumeru

In Buddhist cosmology, the mountain at the center of a world system surrounded by the four continents.

g.166 Sunetra

mig bzangs

མིག་བཟངས།

sunetra

A bodhisattva and interlocuter in *The Dharma Council*.

g.167 Sūtra

mdo

སྟོ།

sūtra

Definition from the 84000 Glossary of Terms:

In Sanskrit literally “a thread,” this is an ancient term for teachings that were memorized and orally transmitted in an essential form. Therefore, it can also mean “pithy statements,” “rules,” and “aphorisms.” In Buddhism it refers to the Buddha’s teachings, whatever their length. It is one of the three divisions of the Buddha’s teachings, the other two being Vinaya and Abhidharma. It is also used in contrast with the tantra teachings, though a number of important tantras have *sūtra* in their title. It is also classified as one of the nine or twelve aspects of the Dharma, in which context *sūtra* means “a teaching given in prose.”

g.168 ten culminations

mthar thug pa'i gnas bcu

མཐར་ཐུག་པའི་གནས་བརྒྱ།

daśaniṣṭhāpada

According to *The Ten Bhūmis*, these ten terms (1.100 or phrases express the culmination of the ten aspirations (*praṇidhāna*; *smon lam*). They are the factors (*dhātu*; *kham*s) of (1) beings, (2) worlds, (3) space, (4) phenomena, (5) nirvāṇa, (6) the appearance of buddhas, (7) the wisdom of thus-gone ones, (8) mental referents, 9) the accomplishment of wisdom, and (10) the continuity of words, the Dharma, and wisdom.

g.169 ten powers

dbang bcu

དབང་བརྒྱ།

daśavaśitā

Powers attained by bodhisattvas on the path: power over life, karma, possessions, conviction, aspiration, miracles, birth, Dharma, mind, and wisdom. Not to be confused with the ten strengths (*bala*, *stobs*), which are qualities of buddhahood.

g.170 ten strengths

stobs bcu

སྟོབས་བརྒྱ།

daśabala

The ten strengths of thus-gone one are (1) the knowledge of what is possible and not possible; (2) the knowledge of the ripening of karma; (3) the knowledge of the variety of dispositions or abilities; (4) the knowledge of the variety of natures; (5) the knowledge of the levels of capabilities; (6) the knowledge of the destinations of all paths; (7) the knowledge of dhyāna, liberation, samādhi, samāpatti, and so on; (8) the knowledge of remembering past lives; (9) the knowledge of deaths and rebirths; and (10) the knowledge of the cessation of defilements. In *The Dharma Council*, the order of the third and fourth strengths is reversed.

g.171 ten truths

bden pa bcu

བདེན་པ་བརྒྱ།

daśasatya

According to this text, the ten truths are: conventional truth, ultimate truth, the truth of characteristics, the truth of classification, the truth of discernment, the truth of entities, the truth of capacity, the truth of knowing exhaustion and nonarising, the truth of knowing the entry point to the path, and the truth of the source of all of the wisdom of the thus-gone-ones. See 1-153.

g.172 ten virtues

dge ba bcu

དགེ་བ་བརྒྱ།

daśakuśala

Abstaining from killing, taking what is not given, sexual misconduct, lying, uttering divisive talk, speaking harsh words, gossiping, covetousness, ill will, and wrong views.

g.173 thirty-two marks of a great person

skyes bu chen po'i mtshan sum cu rtsa gnyis

སྐྱེས་བུ་ཆེན་པོའི་མཚན་སུམ་རུཙ་གཉིས།

dvātriṃśanmahāpuruṣalakṣaṇa

The main identifying physical characteristics of both buddhas and universal monarchs, to which are added the so-called “eighty minor marks.”

g.174 three existences

srid gsum

སྤྱིད་གསུམ།

tribhava

This can refer to the underworlds, the earth, and the heavens, or it can indicate the desire, form, and formless realms.

g.175 three realms

kham gsum

ཁམས་གསུམ།

tridhātu

Definition from the 84000 Glossary of Terms:

The three realms that contain all the various kinds of existence in saṃsāra: the desire realm, the form realm, and the formless realm.

g.176 three trainings

bslab pa gsum

བསྒྲུབ་པ་གསུམ།

śikṣātraya

Training in higher discipline, higher intention, and higher insight.

g.177 three types of knowledge

rig pa gsum

རིག་པ་གསུམ།

trividyā

In this text, the three types of knowledge are divine sight, recollecting past lives, and exhausting the defilements. In other lists, “divine sight” is replaced with “presaging death.”

g.178 three worlds

gnas gsum

གནས་གསུམ།

trayabhuvana

The heavens, earth, and underworlds.

g.179 Thus-gone-one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.180 treatises

bstan bcos

བསྟན་བཅོས།

śāstra

May refer to a specific genre or style of scholastic literature, or simply to scholastic literature in general. In contrast to scriptural genres like the sūtras, tantras, and so forth, this term is generally applied to works composed by human authors, and can be on either spiritual or secular topics.

g.181 trichiliocosm

stong gsum gyi stong chen po'i 'jig rten gyi kham

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་འཇིག་རྟེན་གྱི་ཁམས།

—

Definition from the 84000 Glossary of Terms:

The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000³ world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (*dvisāhasra-mahāsāhasralokadhātu*), which are in turn made up of 1,000 first-order world systems, each with its own Mount Sumeru, continents, sun and moon, etc.

g.182 true state of things

chos nyid

ཆོས་ཉིད།

dharmatā

Definition from the 84000 Glossary of Terms:

The real nature, true quality, or condition of things. Throughout Buddhist discourse this term is used in two distinct ways. In one, it designates the relative nature that is either the essential characteristic of a specific phenomenon, such as the heat of fire and the moisture of water, or the defining feature of a specific term or category. The other very important and widespread way it is used is to designate the ultimate nature of all phenomena, which cannot be conveyed in conceptual, dualistic terms and is often synonymous with emptiness or the absence of intrinsic existence.

g.183 truths of the noble ones

'phags pa'i bden

འཕགས་པའི་བདེན།

āryasatya

The four truths that the Buddha realized: suffering, origin, cessation, and path. They are named “truths of noble beings” since only “noble beings” with knowledge of reality can understand them.

g.184 Tuṣita

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.185 two factors

gnyis ka'i cha

གཉིས་ཀའི་ཆ།

ubhayatobhāga

The obscurations of afflictive emotions (*nyon mongs pa'i sgrib pa*) and the obscurations of meditative attainment (*snyoms par 'jug pa'i sgrib pa*).

g.186 unique qualities of a buddha

sangs rgyas kyi chos ma 'dres pa

སངས་རྒྱས་ཀྱི་ཆོས་མ་འདྲེས་པ།

āveṇikabuddhadharma

g.187 universal monarch

'khor los sgyur ba · 'khor los sgyur ba'i rgyal po

འཁོར་ལོས་སྐུར་བ། · འཁོར་ལོས་སྐུར་བའི་རྒྱལ་པོ།

cakravartin

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*vartate*) across the earth, bringing all lands and kingdoms under his power. The cakravartin conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one cakravartin appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a cakravartin's marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the cakravartin and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

Vasubandhu lists four types of cakravartins: (1) the cakravartin with a golden wheel (*suvarṇacakravartin*) rules over four continents and is invited by lesser kings to be their ruler; (2) the cakravartin with a silver wheel (*rūpyacakravartin*) rules over three continents and his opponents submit to him as he approaches; (3) the cakravartin with a copper wheel (*tāmracakravartin*) rules over two continents and his opponents submit themselves after preparing for battle; and (4) the cakravartin with an iron wheel (*ayaścakravartin*) rules over one continent and his opponents submit themselves after brandishing weapons.

g.188 Upāli

nye bar 'khor

ཉེབར་འཁོར།

upāli

An interlocuter in *The Dharma Council*. A great upholder of monastic discipline, who recited the vinaya at the First Council following the Buddha's passing.

g.189 upholders of enumerations

ma mo 'dzin pa

མ་མོ་འདྲིན་པ།

māṭṛkādhara

The title of a specialist in the Buddhist canon who focuses on upholding the lists of enumerations of key Buddhist tenets.

g.190 uragasāra sandalwood

sbrul gyi snying po

སྤྲུལ་གྱི་སྒྲིང་པོ།

uragasāra

A variety of sandalwood. The name means “snake essence” because snakes were said to live in the forests of those trees because they were attracted to their scent.

g.191 uṣṇīṣa

spyi gtsug

སྤྲི་གཙུག་

uṣṇīṣa

Definition from the 84000 Glossary of Terms:

One of the thirty-two signs, or major marks, of a great being. In its simplest form it is a pointed shape of the head like a turban (the Sanskrit term, *uṣṇīṣa*, in fact means “turban”), or more elaborately a dome-shaped extension. The extension is described as having various extraordinary attributes such as emitting and absorbing rays of light or reaching an immense height.

g.192 Vaiśravaṇa

rnam thos kyi bu

རྣམ་ཐོས་ཀྱི་བྱ།

vaiśravaṇa

One of the Four Great Kings, he presides over the northern quarter and rules over the yakṣas. He is also known as Kubera.

g.193 vaiśya

rje'u rigs

རྒེ་འཁྱིལ་ལ།

vaiśya

The third of the four classes in the Indian caste system. It generally includes the merchants and farmers.

g.194 Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

Definition from the 84000 Glossary of Terms:

Vajrapāṇi means “Wielder of the Vajra.” In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the “eight close sons of the Buddha.” In the tantras, he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.

g.195 vidyādhara

rig sngags 'chang

རིག་སྒྲགས་འཆང་།

vidyādhara

Meaning those who wield (*dhara*) spells (*vidyā*), the term can be used to refer to both a class of supernatural beings who wield magical power and human practitioners of the magical arts. The later Buddhist tradition, playing on the dual valences of *vidyā* as “spell” and “knowledge,” began to apply this term more broadly to realized figures in the Buddhist pantheon.

g.196 vigilance

bag yod

བག་ཡོད།

apramāda

Heedful attention to virtuous qualities.

g.197 Vijayaśīla

bi dza ya shI la

བི་ཇ་ཡ་ཤི་ལ།

vijayaśīla

A translator of canonical texts.

g.198 Vimukticandra

rnam par grol ba'i zla ba

རྣམ་པར་གྲོལ་བའི་རྒྱ་བ།

vimukticandra

A bodhisattva and interlocuter in *The Dharma Council*.

g.199 Vinaya

'dul ba

འདུལ་བ།

vinaya

The vows and texts pertaining to monastic discipline.

g.200 way of liberation

rnam par thar pa'i sgo

རྣམ་པར་ཐར་པའི་སློ།

vimokṣamukha

Three aspects of the nature of phenomena that when contemplated and integrated lead to liberation. The three are emptiness, signlessness, and wishlessness.

g.201 wisdom

ye shes

ཡེ་ཤེས།

jñāna

As the tenth of the ten perfections, the term refers to the realization of emptiness and the state of omniscience.

g.202 wishlessness

smon pa med pa

སློན་པ་མེད་པ།

apraṇihita

The ultimate absence of any wish, desire, or aspiration, even those directed toward buddhahood. One of the three gateways to liberation.

g.203 world guardians

'jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་བ།

lokapāla

A class of guardian deities, usually presiding over the quarters of the world. This often refers to the Four Great Kings.

g.204 yakṣa

gnod sbyin

གནོད་སྐྱིན།

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.205 yojana

dpag tshad

དཔག་ཚད།

yojana

A standard measure of distance used in ancient India. The term literally means “yoking” or “joining,” and refers to the distance a yoked ox can travel before needing to be unyoked. Sources calculate the exact distance variably, somewhere between four and ten miles (six to sixteen km).