

༄༅། །སྒོ་གྲོས་མི་བད་པས་བསྟན་པ།

The Teaching of Akṣayamati

Akṣayamatinirdeśa

འཕགས་པ་བློ་གྲོས་མི་ཟད་པས་བསྟན་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa blo gros mi zad pas bstan pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Teaching of Akṣayamati”

Āryākṣayamatinirdeśanāmamahāyānasūtra

· Toh 175 ·

Degé Kangyur, vol. 60 (mdo sde, ma), folios 79.a–174.b

TRANSLATED INTO TIBETAN BY

· Dharmatāśīla ·



Translated by Jens Braarvig and David Welsh, University of Oslo
under the patronage and supervision of 84000: Translating the Words of the Buddha

First published 2020

Current version v 1.0.19 (2023)

Generated by 84000 Reading Room v2.26.1

84000: Translating the Words of the Buddha is a global non-profit initiative to translate all the Buddha's words into modern languages, and to make them available to everyone.



This work is provided under the protection of a Creative Commons CC BY-NC-ND (Attribution - Non-commercial - No-derivatives) 3.0 copyright. It may be copied or printed for fair use, but only with full attribution, and not for commercial advantage or personal compensation. For full details, see the Creative Commons license.

This print version was generated at 9.07pm on Thursday, 28th November 2024 from the online version of the text available on that date. If some time has elapsed since then, this version may have been superseded, as most of 84000's published translations undergo significant updates from time to time. For the latest online version, with bilingual display, interactive glossary entries and notes, and a variety of further download options, please see <https://84000.co/translation/toh175>.

co.

TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. The Teaching of Akṣayamati
- c. Colophon
- n. Notes
- b. Bibliography
 - Tibetan Sources
 - Secondary Sources
- g. Glossary

s.

SUMMARY

- s.1 The bodhisatva¹ Akṣayamati arrives in our world from the buddha field of the buddha Samantabhadra. In response to Śāriputra's questions, Akṣayamati gives a discourse on the subject of imperishability. In all, Akṣayamati explains that there are eighty different aspects of the Dharma that are imperishable. When he has given this explanation, the Buddha praises it and declares it worthy of being spread by the countless bodhisatvas gathered there to listen.

ac.

ACKNOWLEDGEMENTS

ac.1 Translation by Prof. Jens Braarvig, University of Oslo. Translation revised and edited by David Welsh, University of Oslo.

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

ac.2 The generous sponsorship of Dakki and family, which helped make the work on this translation possible, is most gratefully acknowledged.

i.

INTRODUCTION

i.1 *The Teaching of Akṣayamati* begins with the arrival of the bodhisatva Akṣayamati in our world from the buddha field of the buddha Samantabhadra. In response to a series of questions posed by Śāriputra, Akṣayamati gives a discourse on the subject of imperishability. He explains that in all there are eighty different aspects of the Dharma that are imperishable. When he has given this explanation, the Buddha praises it and declares it worthy of being spread by the countless bodhisatvas gathered there to listen.

i.2 For a period of about a thousand years after the beginning of the common era, *The Teaching of Akṣayamati* had a significant influence on Buddhist thought. The eighty so-called “imperishabilities” (*akṣaya*) described in the sūtra—qualities to be possessed by the bodhisatvas—were considered to contain the whole way of religious development of the Mahāyāna, and many passages became *loci classici* employed by the scholars of the Mahāyāna to elucidate their doctrines or to defend certain positions with authoritative sayings.

i.3 The sūtra was often quoted in the two great traditions of Mahāyāna Buddhist philosophical thought, the Madhyamaka and the Yogācāra. The Mādhyamikas referred to the section on definitive (*nītārtha*) and implicit (*neyārtha*) meanings to define their position concerning which sūtras were definitive in meaning—the ones teaching emptiness (*śūnyatā*), the absence of distinguishing marks (*ānimitta*), and the absence of anything to long for (*apraṇidhāna*)—and those that needed further explanation, in order to differentiate themselves from the Yogācāra view that the sūtras dealing with the all-ground consciousness (*ālayavijñāna*) were implicit in meaning. The adherents of Yogācāra, for their part, quoted *The Teaching of Akṣayamati* on all kinds of matters, and for some of them, e.g., Sthiramati (fourth century), it seems to have been one of the main source books on the way of the bodhisatvas. For the Yogācārins, the doctrine of imperishability was

regarded as a very important aspect of the Buddha's teachings. It is said that the sūtra was held in great esteem by Asaṅga (fourth century), as *The Teaching of Akṣayamati* and the *Daśabhūmika* (Toh 44, ch. 31) are supposed to be the two sūtras that convinced his brother Vasubandhu (fourth century) that the Mahāyāna was superior to the Hīnayāna, after Asaṅga had sent one of his disciples to recite them to him. According to tradition, Vasubandhu was the author of the *Akṣayamatinirdeśaṭkā* (Toh 3994), a commentary on this sūtra, and although this work seems rather to have been written by Sthiramati or by someone even later than him, it is very valuable for understanding the text.

i.4 *The Teaching of Akṣayamati*, as a part of the collection known as the *Mahāsaṃnipāta*, may have been an attempt to systematize the basic religious practices and concepts, as well as the bodhisatva ethics, centered around the idea of the infinity of time and space so favored in early Mahāyāna. Buddhism has never accepted an eternal substance, an eternal Self—the longing for eternity rather found its expression in the concept of reality as infinite and imperishable, though empty and momentary. Some of the early Mahāyāna speculations on infinity were also expressed in the concept of imperishability, and this tradition of thought finally crystallized in *The Teaching of Akṣayamati*. This concept of imperishability is also connected with another important Mahāyāna idea that combines with it to give *The Teaching of Akṣayamati* its form, namely that of the unification of opposites—insight and action, absolute and relative, universal and individual—and the religious development integrating both (*yuganaddhavāhīmārgaḥ*).

i.5 *The Teaching of Akṣayamati* thus presents a very rich exposition of Mahāyāna thought as it was propounded in the first centuries CE, especially when complemented by its commentary, the *Akṣayamatinirdeśaṭkā*. Therefore, it deserves to be made more readily available to students of Buddhism. For a fuller treatment of the religious and philosophical themes in *The Teaching of Akṣayamati* the reader may consult the introduction to my original translation of this sūtra, published earlier.²

i.6 To date, no complete Sanskrit version of this sūtra has come to light, although a few quotations are preserved in Indian scriptures, predominantly in Śāntideva's (ca. eighth century) *Śikṣāsamuccaya*.³ The Tibetan translation was completed (based on earlier drafts) some time during the late eighth or early ninth century CE as we find it included in the Denkarma catalog dated to ca. 812 CE.⁴ According to the colophon to the Tibetan translation, it was edited and finalized by the translator Dharmatāśīla, who participated in numerous translation projects in Tibet during the early translation period.⁵ The Chinese canon also contains two translations of this sūtra. The first (Taishō 403) was produced by Dharmarakṣa already in 308 CE and the second

(Taishō 397–12) was completed approximately one century later in 427 CE by the translators Zhiyan and Baoyun. In my introduction to the published critical edition of the Tibetan text the interested reader will find a detailed discussion of the textual history of the sūtra in Tibet.⁶ As with the earlier published translation of *The Teaching of Akṣayamati*, this newly revised English translation is likewise based on my critical edition of the Tibetan translation.

**The Noble Mahāyāna Sūtra
The Teaching of Akṣayamati**

1.

The Translation

[F.79.a]

1.1 Homage to all buddhas, bodhisatvas, disciples, and isolated buddhas!

1.2 Thus did I hear at one time. The Blessed One was staying in Rājagṛha. It was an area adorned with jewels that was the domain and the dwelling place of all the tathāgatas, where the accumulation of the adornments of great merit was gathered. It was the outcome of the great practice produced through the ripening of all the buddha qualities. It was the great bodhisatvas' home that reveals the infinite realm of phenomena. This place was blessed with the emanations of the tathāgatas. It was the entrance into the wisdom of the domain of non-attachment; the source of great joy; the entrance into recollection, intelligence, and understanding; a magnificent magical display that was never criticized; the entrance into the unattached realization of discriminating wisdom; a place that will be praised throughout future world ages; a place endowed with an immeasurable accumulation of all good qualities.

1.3 The Blessed One had fully woken up to the fact that all phenomena are of the same character. He had set the wheel of the Dharma in motion, training endless hosts of pupils. He had attained mastery over all phenomena. He knew well all kinds of intentions in living beings. He had obtained exquisite abilities of perception. He was skilled in subduing the habits of the afflictions, which are connections to new births in all beings. He never ceased to carry out his effortless buddha activities.

1.4 With him was a great community of six million monks, all of them with all-knowing minds. [F.79.b] They were free in thought because of their right knowledge, and they were making efforts to subdue all the habits of the afflictions, which are connections to new births. They were the sons of the Tathāgata, the King of the Dharma. They were skilled in behaving according to the deep Dharma of the Buddha, they were emancipated from phenomena,

which are beyond objectification, they were perfected through their gracious behavior, they were truly worthy of gifts, and they were punctilious in following the instructions of the Tathāgata.

1.5 With him was also a great community of bodhisatvas. The bodhisatva great beings had assembled from different buddha fields, and they were innumerable. Their number was infinite, immeasurable, unthinkable, beyond measure, and inexpressible. They were endowed with the power to pass through infinite buddha fields in an instant and were thus skilled in coming and going. They were ready to pay homage to and serve all the tathāgatas. Untiring in their quest to hear the Dharma of the Buddha, they strove constantly to bring all beings to spiritual maturity. They had attained the highest levels in expedient means and insight and were established in unobstructed liberation and wisdom. Transcending all thought-constructions, fictions, and discursive thinking, they were close to the stage of omniscience. Present there was the bodhisatva Vidyuddeva, the bodhisatva Yuddhajaya, the bodhisatva Vairocanagarbha, the bodhisatva Parākramavikrama, the bodhisatva Vimatisamudghātin, the bodhisatva Vighuṣṭaśabda, the bodhisatva Vyavalokanacakṣur, the bodhisatva Vigatatamas, [F.80.a] the bodhisatva Maitreya, the bodhisatva Mañjuśrī, and so on, with innumerable other bodhisatva great beings whose number was immeasurable, beyond measure, unthinkable, unequaled, incomparable, peerless, infinite, and utterly inexpressible.

1.6 Then the Blessed One taught, pointed out, made clear, declared, made accepted, caused to be recited, made known, announced, explained, displayed, revealed, defined, proclaimed, and expounded the exposition of the Dharma called *The Unobstructed Gate of Penetration into and Going Forth in the Practice of Bodhisatvas*, which focuses on the arrangement of the way of the bodhisatvas. It is the source of the wisdom that accomplishes all the profound teachings of a buddha, his ten powers, and his fearlessness. It is the entrance through the gate that is the seal of retention in memory, and it is the method for mastering all phenomena. It is the entrance through the gate that leads to the well-determined special kinds of knowledge. It is the entrance through the gate that leads to the wisdom of the great supernormal knowledges. It is the wheel of the Dharma that never turns back. It teaches the Dharma of not turning back, the Dharma of the absence of origination. It unites to the way that is to be traversed alone. It unites all vehicles in the sameness of the single vehicle. It is the entrance into the indivisible realm of phenomena, which is of one single principle. It is the teaching of how to understand the intentions and abilities of all beings. It determines the Dharma that conforms to what is essential. It is the destruction of all the regions of Māra. It is the entrance through the gate leading to the genuine

Dharma. It is the subduing of all afflictions and views. It accords with unhindered insight and wisdom. It teaches the wisdom of expedient means, which is skill in dedicating to awakening in an infinite and incomparable way. It accords with the wisdom of the fact that all the qualities of a buddha are the same. It is the entrance through the gate leading to the mastery of unhindered knowledge. It teaches all phenomena as they really are. [F.80.b] It is the entrance into the sameness that is beyond thought-constructions and fictions. It is the understanding of deep dependent origination. It is the gathering of the complete accumulation of great merit and wisdom. It accords with the sameness of the Buddha's ornaments of body, speech, and mind. It is the realization of imperishable recollection, intelligence, understanding, devotion, and insight. It is the entrance into the teaching of the noble truths for the sake of those to be educated by means of the vehicle of the disciples. It is the knowledge of physical and mental isolation for the sake of those to be educated by means of the vehicle of the isolated buddhas. It is the attainment of the consecration for the stage of omniscience for the sake of those to be educated by means of the Great Vehicle. It is the entrance into the method for mastering all phenomena for the sake of proclaiming the virtues of the tathāgatas.

- 1.7 Then, as the Blessed One was explaining that discourse on the Dharma, a chapter of The Great Collection with its well-determined meanings, a great golden light appeared in the east. That golden light illumined the whole area, which was adorned with jewels, as well as this great trichiliocosm. Except for the light of the tathāgatas and the consecrated bodhisattvas, the other lights in this great trichiliocosm—the light of the sun and the moon, the light of Śakra, Brahmā, the protectors of the world, the gods, the nāgas, the yakṣas, the gandharvas, the asuras, the garuḍas, [F.81.a] the kinnaras, and the mahoragas, as well as the light of fire, gems, jewels, lightnings, and stars—were all eclipsed, obscured, and darkened. Even the forms heaped up in the dark spaces between the worlds of this great trichiliocosm, where even the sun and the moon—which have such great power, such great strength—do not shine, illuminate, or shed beams, were illumined by that light. Grasses, bushes, herbs, and trees did not obstruct that radiance. Even the black mountains, the snow mountains, Mount Sumeru, the Cakravāḍa Mountains, the Mahācakravāḍa Mountains, Mount Mucilinda, Mount Mahāmucilinda, and all the great kings of mountains did not obstruct that light. When it had penetrated everywhere, right down to the great Avīci hell, this entire great trichiliocosm was filled with light, and all the beings who inhabited hell, all the animals, and all the inhabitants of Yāma's kingdom

whose bodies were touched by that light thought, "I am in possession of all types of pleasure." They experienced no painful sensations, and they were pleased in body and in mind.

1.8 All around the perimeter of the assembly that was in the presence of the Blessed One, in the area adorned with jewels, six hundred million seven-jeweled lotuses appeared, rising up out of the bowels of the earth. They were as big as wagon wheels in diameter, with several billion petals, sweet smelling, variegated, beautiful to behold, colorful, pleasing, covered with a net of jewel parasols, soft, and pleasant to touch like kācilinda tissue. The fragrance of each of those jewel lotuses filled a great trichiliocosm, [F.81.b] and all the fragrances found among gods and humans in this great trichiliocosm were surpassed by the fragrance of those lotuses. When the sense of smell of the gods, humans, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas encountered that fragrance, they all thought, "I am without afflictions," and they experienced the joy of the Dharma.

1.9 Venerable Ānanda saw that golden radiance and that marvelous array of lotuses. When he saw them, he was greatly astonished and amazed. He got up from his seat, put his cloak over his shoulder, placed his right knee on the ground, bowed in the direction of the Blessed One with the palms of his hands joined, and said, "Blessed One, there is such a radiance that can be seen, so beautiful to behold, and this array of lotuses, which has never been seen or heard of before, has appeared. Of whom is this a sign?"

1.10 When Ānanda had spoken, the Blessed One said to him, "This, Ānanda, is the sign of the coming of the bodhisatva Akṣayamati. He is coming from the eastern quarter, together with six hundred million bodhisatvas who accompany him and attend upon him. This is the sign of their coming."

1.11 Not long after the Blessed One had spoken, the bodhisatva Akṣayamati arrived at the area adorned with jewels where the Blessed One was staying. He caused the earth to shake and emitted rays of light through his bodhisatva power, might, and magic, showering a great rain of flowers and manifesting the tunes of myriads of cymbals and songs. [F.82.a] Six hundred million bodhisatvas accompanied and attended upon him. When he had arrived, he sat in the air before the Blessed One, seven tāla-heights above the ground. Joining the palms of his hands, he filled this great trichiliocosm with melodious sounds and praised the Blessed One with these fitting verses:

1.12 "Immaculate one without impurities, hero free of desire,
Your three eyes are purified and there is no obscuration to your wisdom.
You have given up hate, rejecting the three kinds of moral filth and
harshness.
To the awakened one with no impurities, I bow.

- 1.13 "Without fear, doing away with delusion,
You are endowed with the ten powers, and you are hard to subdue for
 loquacious opponents.
You frighten those who walk on faulty paths,
And you walk the earth like a fearless lion.
- 1.14 "In the celestial worlds your body shines, faultless and pure.
You have done away with dark ignorance.
Blinding, you shine like the sun
Freed from the net of clouds.
- 1.15 "The worlds, without refuge and protection, are suffering,
Tormented by old age and death, without any firm standing.
Greatest of beings,
Come here out of compassion to free us, like a physician!
- 1.16 "Out of the sea of existence, ignorance, and delusion, hard to cross,
Out of the many billowing clouds of afflictions and all kinds of fiction,
You emerge by yourself, not having heard from others.
You come here undefiled like a lotus.
- 1.17 "All these phenomena are essentially without a self.
They arise under certain conditions, just like the sound of an echo.
Protector of the world, for the good of living beings you teach that they are
 not made,
That there is no maker or any entity to experience them. [F.82.b]
- 1.18 "The ways of the world are changeable like a mountain brook in this world.
Still, the ignorant beings cling to that which has no core.
When they know that all phenomena are like autumn clouds,
They pass beyond existence, and they despise it.
- 1.19 "Your eyes are like blooming red lotus flowers
That shine more brightly than a hundred suns and moons.
You are worthy of praise, you are praised and extolled by the whole world,
And you are freed from the illness that is the lack of discipline. To you I bow.
- 1.20 "Mighty one, you have reached unlimited perfection,
And your qualities have been perfected in the most distinguished way.
The qualities of the Bliss-Gone One cannot be measured.
I bow down to the Awakened One, the field of merit."

- 1.21 After he had praised the Blessed One with these fitting verses, the bodhisatva Akṣayamati, together with the six hundred million other bodhisatvas, came down from the sky, greeted the Blessed One by bowing to his feet, and circumambulated him seven times. With the Blessed One's permission, they sat down in the calyxes of the lotuses with their legs crossed.
- 1.22 Then, by the power of the Buddha, Venerable Śāradvatīputra got up from his seat, put his cloak over one shoulder, placed his right knee on the ground, bowed in the direction of the Blessed One with the palms of his hands joined, and said, "Blessed One, where does this bodhisatva Akṣayamati come from? What is the name of the tathāgata there? What is the name of that world sphere, and how far is that world sphere from here?"
- 1.23 The Blessed One said, "Śāradvatīputra, you should ask the bodhisatva Akṣayamati, and he will instruct you." [F.83.a]
- Then Venerable Śāradvatīputra said to the bodhisatva Akṣayamati, "Son of good family, where do you come from? What is the name of the tathāgata in your place? What is the name of your world sphere, and how far is that world sphere from here?"
- 1.24 Akṣayamati said, "Do the concepts of coming and going still occur to the elder Śāradvatīputra?"
- Śāradvatīputra said, "Son of good family, I know concepts thoroughly."
- 1.25 Akṣayamati said, "Śāradvatīputra, one who knows concepts thoroughly does not indulge in dualistic thoughts, so why do you think, 'Who are you, where do you come from?' 'Coming,' Venerable Śāradvatīputra, is a word for uniting, while 'going' is a word for separation. Where there is no word for uniting and no word for separation, there is no coming or going. The absence of coming and going is the way of the saints.
- 1.26 " 'Coming,' Venerable Śāradvatīputra, has the character of the essential nature of action, while 'going' has the essential nature of the end of action. Where there is no essential character of action and no essential character of the end of action, there is no coming or going. The absence of coming and going is the way of the saints.
- 1.27 " 'Coming,' Venerable Śāradvatīputra, is the essential character of wishing, while 'going' is the essential character of the end of wishing. Where there is no essential character of wishing and no essential character of the end of wishing, there is no coming or going. The absence of coming and going is the way of the saints.
- 1.28 " 'Coming,' Venerable Śāradvatīputra, is the essential character of arising, while 'going' is the essential character of cessation. Where there is no essential character of arising and no essential character of cessation, [F.83.b]

- there is no coming or going. The absence of coming and going is the way of the saints.
- 1.29 “ ‘Coming,’ Venerable Śāradvatīputra, is the essential character of the way into knowledge, while ‘going’ is the essential character of the end of the way into knowledge. Where there is no essential character of the way into knowledge and no essential character of the end of the way into knowledge, there is no coming or going. The absence of coming and going is the way of the saints.
- 1.30 “ ‘Coming,’ Venerable Śāradvatīputra, belongs to the sphere of coming, while ‘going’ belongs to the sphere of going. Where there is no sphere of coming and no sphere of going, there is no coming or going. The absence of coming and going is the way of the saints.
- 1.31 “ ‘Coming,’ Venerable Śāradvatīputra, is the essential character of condition, while ‘going’ is the essential character of the end of condition. Where there is no essential character of condition and no essential character of the end of condition, there is no coming or going. The absence of coming and going is the way of the saints.
- 1.32 “ ‘Coming,’ Venerable Śāradvatīputra, is the essential character of dependent origination, while ‘going’ is the essential character of the end of dependent origination. Where there is no essential character of dependent origination and no essential character of the end of dependent origination, there is no coming or going. The absence of coming and going is the way of the saints.
- 1.33 “ ‘Coming,’ Venerable Śāradvatīputra, is the essential character of having a cause, while ‘going’ is the essential character of the end of having a cause. Where there is no essential character of having a cause and no essential character of the end of having a cause, there is no coming or going. The absence of coming and going is the way of the saints. [F.84.a]
- 1.34 “ ‘Coming,’ Venerable Śāradvatīputra, is an expression, a word, a syllable, a conventional sign, while ‘going’ is the thorough knowledge of an expression, a word, a syllable, a conventional sign. Where there is no expression, no word, no syllable, no conventional sign, and no thorough knowledge of an expression, a word, a syllable, or a conventional sign, there is no coming or going. The absence of coming and going is the way of the saints.”
- 1.35 Then Venerable Śāradvatīputra said to the bodhisatva Akṣayamati, “Son of good family, I did not ask you this on account of your eloquence, but to hear of places I had never heard of before. For example, son of good family, a man who is a collector of village fees or taxes might ask a man with or without a load as he goes along the road, ‘Hello there, my good man, what are you carrying? Pay me the village fees and taxes!’ In just the same way, son of

good family, we, disciples who follow the words of others, who have confidence in what we hear from others, and who are only concerned with what is to be seen in the course of our own thoughts, should always question holy people such as yourself in order to grasp this Great Vehicle, from which many disciples and isolated buddhas are likely to arise. Therefore, son of good family, please tell us where you come from, the name of the tathāgata living in your place, and the name of your world sphere.”

1.36 Akṣayamati said, “Śāradvatīputra, as the Tathāgata is sitting before you, ask him. He will answer your question, and the whole assembly will be without doubt.”

Then Venerable Śāradvatīputra said to the Blessed One, “Blessed One, [F.84.b] where does this bodhisatva Akṣayamati come from? What is the name of the tathāgata in his place, what is the name of his world sphere, and how far is that world sphere from here? In order for living beings, whose amount is infinite and cannot be counted, to put on the armor for the sake of awakening when they hear the name of that tathāgata and the name of that buddha field, may the Tathāgata please teach us! May the Blessed One, the Bliss-Gone One, please teach us!”

1.37 The Blessed One said, “Śāradvatīputra, listen well and intently, and keep in mind what I will tell you now. When you will hear the elucidation of the qualities of that world sphere and the names of those bodhisatvas and that tathāgata, you should, with faith and confidence, have no fear and no doubts concerning the unattached and unhindered wisdom of the Tathāgata.”

1.38 Then Venerable Śāradvatīputra applauded and listened to the Blessed One who said, “Śāradvatīputra, there is a world sphere called Unblinking, which lies to the east of this buddha field, past as many buddha fields as there are grains of sand in ten River Gaṅgās. A tathāgata, worthy, fully awakened one called Samantabhadra dwells there and lives while teaching the Dharma. This is the place where the bodhisatva Akṣayamati comes from. There, Śāradvatīputra, in the buddha field Unblinking, even the concepts of disciples and isolated buddhas do not exist, and the community of that tathāgata consists only of bodhisatvas who have prepared themselves in the past. Those bodhisatvas are firmly rooted in generosity, discipline, self-mastery, gentleness, morality, learning, [F.85.a] care, the qualities of purity, and restriction. They are without aversion by their power of patient acceptance. They have piled up roots of virtue with firm vigor for the sake of awakening. They revel in the meditations, the liberations, the concentrations, the attainments of meditation, and the supernormal knowledges. They are proficient in the wisdom that teaches the classifications of the words of all the teachings of the Buddha through the great shining light of their insight. Their friendly thoughts are as vast as the expanse of heaven. They know

how to bring all living beings to maturity through their firm intention of compassion. They joyfully delight in the Dharma. They are beyond duality through equanimity, having completely done away with faults, attachment, aversion, and conceit. They are firmly rooted in the way of the concentration on phenomena as being empty, beyond distinguishing marks, and beyond anything to long for. They rid themselves of the hook of Māra and of the impurities of afflictions and quarrelsomeness. They know the intentions and abilities—whether good or feeble—of all living beings, and they give them the Dharma, wealth, and knowledge accordingly. Their thoughts are similar to earth, water, fire, or wind. They destroy assemblies of quarreling opponents and their false entourages. They are heroes who never turn back, with banners and flags raised in victory in battle. They are free from any fear or anxiety in any assembly through their profound buddha qualities, their ten powers, and their fearlessness. By understanding dependent origination, they have entered the middle way, having given up the extreme views of existence, nonexistence, and both existence and nonexistence. They are free from the arising of all the views of a self, anything related to a self, an animated being, a life principle, a soul, a life-sustaining principle, a spirit, a personality, a man, [F.85.b] a human being, a creator, a self that experiences, permanence, nihilism, origination, and disintegration. They are sealed with the seal of the Tathāgata, the formula for retaining in memory the king of sacred texts. Their eloquence is unbroken because of the power of unattached wisdom, even when they speak for a myriad of world ages. They are proficient in approaching and departing from buddha fields endless in number and in coming and going by displaying awakened magic, wonders, and supernormal powers. Since they have cut off fear, anger, conceit, infatuation, and haughtiness, they utter lion's roars. They are reliable friends to all beings, whether they are superior, average, or inferior, and they establish them in nirvāṇa. They send down thunder from the cloud of the Dharma and manifest the lightning of reasoning and liberation. They pour down the rain of ambrosia. They do not break the lineage of the Three Jewels but scatter the jewels of the Dharma. Their intentions are pure like gems and their reason is purified with regard to both inner and outer things. They are adorned with ornaments shining with their own brilliance and with the supreme major and minor marks, which are caused by a hundred thousand roots of virtue. They are consecrated with all the qualities of a buddha and are crown princes bound to be born only once more. They discern each one of living beings' inclinations, the kind of liberation they will attain, and the way to train those who are to be trained. They know the fearless way to be courageous in approaching the stage that consists in remaining on the seat of awakening. They display all the actions and the body of a buddha. They

are heroes who have the power to attract, control, and turn the jewel of the wheel of the incomparable Dharma. The whole community of that blessed one, Śāradvatīputra, consists of bodhisatvas of that kind.” [F.86.a]

1.39 The whole assembly was satisfied and content. They were happy and delighted, and joy and good temper arose in them as they listened to this demonstration of praise and eulogy of the good qualities of those bodhisatvas. They sprinkled the Blessed One, the bodhisatva Akṣayamati, and the other bodhisatvas with celestial flowers, blue lotuses, red lotuses, white lotuses, mandārava flowers, and mahāmandārava flowers, and said, “What we have attained by seeing, paying homage to, and honoring these good humans is truly auspicious!” Those beings developed the mind of incomparable, perfect awakening as they heard that eulogy of the qualities of those bodhisatvas. They said, “We have gained an auspicious attainment!” and three million six hundred thousand beings developed the mind of awakening.

1.40 Then the Blessed One said to the elder Śāradvatīputra, “Furthermore, Śāradvatīputra, there in that world sphere Unblinking, there are no words for lower worlds, unfavorable conditions, or suffering. There are no words for the bewilderment of downfalls, afflictions, wrong attainments, or the neglect of discipline. There are no words for being born as a female, envy, corrupted morality, malice, inattention, or corrupted insight. There are no words for obstructions or interruptions, either manifest or potential. There are no words for superior, average, or inferior or for differences among beings, vehicles, or buddha fields. There are no words for differences among buddhas, differences within the Dharma, or differences among the community. There are no words for food, drink, hunger, and thirst [F.86.b] or for *me*, *mine*, or property. There are no words for the evil views, manifest or potential. That world is broad and wide, and it has sixty trillion continents. Due to the aspirations of the bodhisatvas, it is illumined all over by the light of one sun and one moon.

1.41 “Furthermore, in that world sphere the ground is even like the palm of the hand, and it is made of blue lapis lazuli. It is set with all kinds of jewels, it is pleasant to touch like soft cloth, it is patterned like a chessboard, it is adorned with jeweled trees, and it is beautified with flowers that are always in bloom. There are no rocks, stones, gravel, pebbles, and black mountains, and it is adorned with Mount Sumeru. There is no difference between the pleasures of gods and humans, and the food of those beings is joy in the Dharma and meditation. There in that world sphere, there is no king other than the peerless king of the Dharma, the tathāgata, worthy, fully awakened one Samantabhadra. That blessed one does not teach the Dharma to those bodhisatvas through the differentiation of syllables, words, and

conventional phrases. Instead, the bodhisatvas go to that blessed one, look at him with unblinking eyes, and attain the concentration that consists in the recollection of the Buddha. He then gives them the prophecy that is connected with the attainment of the patient acceptance of the fact that all phenomena are unborn. That is why that world sphere is called Unblinking.

1.42 “What is the recollection of the Buddha? It is not brought about through the recollection of the Buddha’s corporeal marks or through the recollection of his lineage, his family, or his social standing. It is not brought about through the recollection of previous good practice. It is not brought about by reflecting on the knowledge that is to be attained in the future. It is not brought about by reflecting on those tathāgatas who exist in the present. It is not brought about through recollection concerned with the aggregates, the elements, and the sense sources. [F.87.a] It is not brought about through the recollection of what has been seen, heard, imagined, or comprehended. It is not brought about through thought, mind, or consciousness. It is not brought about through discursive thought and mental activity. It is not brought about through the recollection of origination, existence, and destruction. It is not brought about through grasping, discord, or rejection. It is not brought about through recollection and mental effort. It is not brought about through thought-constructions, imaginings, and fictions. It is not brought about through the recollection of the general character of phenomena or through the recollection of their special character. It is not brought about through the recollection of sameness, difference, or separation. It is not brought about by counting objects of thought. It is not brought about with inner or outer movement. It is not brought about by grasping or rejecting the differentiating marks in one’s imagination. It is not brought about through the recollection of the qualities of colors and forms. It is not brought about through the practice of deportment and good behavior. It is not brought about through the recollection of morality, concentration, insight, deliverance, or the wisdom of deliverance. It is not brought about by imputing the powers, fearlessness, or special qualities of a buddha.

1.43 “In this way, the recollection of the Buddha has the character of being beyond thought, beyond activity, and beyond knowledge. It is beyond what belongs to the ego and beyond mental effort. It is not a state of origination and destruction related to the aggregates, the elements, or the sense sources. It is unhindered, disengaged, unfixed, and not nonfixed. It does not lean on anything, and it is not fixed upon anything. It has no objective basis for the consciousness of form. It has no objective basis to be known by feeling, perception, formative factors, or consciousness. It has no objective basis for the consciousness characterized by the elements of earth, water, [F.87.b] fire, or wind. It has no objective basis for the element of consciousness. It has no

objective basis for the consciousnesses of eye and forms, ear and sounds, nose and smells, tongue and tastes, body and physical objects, and mind and mental phenomena.

1.44 “Furthermore, this recollection of the Buddha is not dependent on any object. It is the non-appearance of all distinguishing marks. It is beyond the activity that consists in actions of speech, mental activity, and movements of the body. It does not originate from what has been seen, heard, imagined, or comprehended. It does not follow from that which is characterized by all the abilities and the deliverance of the disciples. It is not born again from one moment to another. It is the appeasement of all thought-construction and imagination. It has done away with mistakes, attachment, and aversion. It gets rid of that which is characterized as the cause of afflictions. It has cut off holding on to any extremes and to the past, future, or present. It is brilliant, as it is not imputed in terms of the absence of forms. It is beyond enjoyment since it is undifferentiated, and it is beyond pleasure through not enjoying the taste of meditation. It is without burning desire, as it is at peace from the beginning. It is characterized as deliverance since all its effort has disappeared. It is without body, as it is without form. It is not felt, as it is beyond feelings. It is without knots, as it is not tied. It is not composite, as it is beyond the powers of composition. It is characterized as being beyond knowledge, as it is beyond consciousness. It is beyond clinging, as it is without grasping. It is beyond abandonment, as it does not do away with anything. It is not dependent, as it is without basis. It is not fixed, as it is beyond feeling. It is characterized as being unchanging, as it is unborn. It is not included among phenomena connected with any recollection, mental effort, thought, or things that are related to thought. [F.88.a] It is unaffected, beyond grasping, beyond rejection, completely appeased, originally unborn, distinguished through the absence of birth, and united with the realm of phenomena. It is sameness, with no difference, similar to open space. It transcends the ways of eye and forms and likewise transcends the ways of ear and sounds, nose and smells, tongue and tastes, and mind and mental phenomena. Those bodhisatvas attain that kind of recollection of the Buddha. As soon as they have attained it, they attain the unhindered wisdom of all phenomena, and they retain what all the blessed buddhas have said. They do not forget it, but they do not remember it either. They find the definitive meaning of all words.

1.45 “Śāradvatīputra, the tathāgata, worthy, fully awakened Samantabhadra does not teach right view in such a way that listening to others is a necessary condition, or that thorough mental effort concerning oneself is a necessary cause. Śāradvatīputra, those bodhisatvas fulfill the six perfections according to their definitive meanings as soon as they see that tathāgata,

and they receive the prophecy connected with the patient acceptance of the fact that all phenomena are unborn. Why is this? Giving up attachment to the distinguishing marks of form is the perfection of giving. Putting an end to the distinguishing marks of form is the perfection of morality. The state of things when all the distinguishing marks of form have perished is the perfection of patient acceptance. Seeing things as being apart from the distinguishing marks of form is the perfection of vigor. Not letting thought disperse itself among the distinguishing marks of form is the perfection of meditation. [F.88.b] The absence of the activity of discursive thought related to the distinguishing marks of form is the perfection of insight.

1.46 “Thus, those bodhisatvas fulfill the six perfections as soon as they see that blessed tathāgata, that worthy, fully awakened Samantabhadra, and they receive the prophecy connected with the patient acceptance of the fact that all phenomena are unborn. Buddha fields where such bodhisatvas dwell, such as the world sphere Unblinking, the buddha field of that blessed tathāgata Samantabhadra, are exceedingly rare.”

1.47 Then Venerable Śāradvatīputra addressed the bodhisatva Akṣayamati and the other bodhisatvas, saying, “Holy beings, it is truly a great attainment that you may see the blessed tathāgata Samantabhadra, those bodhisatvas, and that world sphere Unblinking.”

1.48 Akṣayamati said, “Venerable Śāradvatīputra, do you also wish to see the world sphere Unblinking, the blessed tathāgata Samantabhadra, those arrays of flowers, and those bodhisatvas?”

Śāradvatīputra said, “Son of good family, I will see it for the sake of increasing the roots of virtue of the entire assembly gathered here.”

1.49 Then, at that moment, the bodhisatva Akṣayamati entered the concentration called *the display of all buddha fields*. As soon as he had entered this concentration, the elder Śāradvatīputra and the entire assembly saw the world sphere Unblinking, the blessed tathāgata, the worthy, fully awakened Samantabhadra, those arrays of flowers, and those bodhisatvas. When they saw them, they all got up from their seats, and joining the palms of their hands [F.89.a] they paid homage to the blessed tathāgata, the worthy, fully awakened Samantabhadra and to those bodhisatvas.

1.50 Then, by the power of the Buddha Śākyamuni and the magic of the bodhisatva Akṣayamati, flower buds that they had never seen or heard of before appeared in their right hands. They were fragrant, multicolored, beautiful to behold, colorful, and pleasing. They threw them to the east, where the blessed tathāgata, the worthy, fully awakened Samantabhadra dwelt. The flower buds they had cast appeared in that buddha field, and when they had been sprinkled on that blessed tathāgata, the worthy, fully awakened Samantabhadra and on those bodhisatvas, they filled that whole

world sphere. The bodhisatvas living in that world sphere asked the blessed tathāgata, the worthy, fully awakened Samantabhadra, “Blessed One, where is this rain of such beautiful flowers falling from?”

1.51 That blessed one said, “Sons of good family, this is happening because the bodhisatva Akṣayamati has arrived in the world sphere Enduring, the buddha field of the blessed Śākyamuni, to see that blessed tathāgata Śākyamuni, to honor him, to give him offerings, to pay respect to him, and to listen to his Dharma. The bodhisatvas who have gathered in that world sphere from the ten directions have scattered those flowers. That blessed tathāgata Śākyamuni is giving the exposition of the Dharma called ‘A Chapter of the Great Collection,’ and living beings in number beyond measure are about to comprehend the Dharma.” [F.89.b]

1.52 The bodhisatvas said, “Blessed One, how far from here is that world sphere where the tathāgata Śākyamuni dwells?”

The blessed one said, “There is a world sphere called Enduring, which lies to the west of this buddha field, past as many buddha fields as there are grains of sand in ten River Gaṅgās. A tathāgata, worthy, fully awakened one by the name of Śākyamuni dwells there, remains there, and lives while teaching the Dharma.”

They said, “Blessed One, let us see that world sphere Enduring, that blessed tathāgata, that worthy, fully awakened Śākyamuni, and those bodhisatvas.”

1.53 At that moment, the tathāgata, worthy, fully awakened Samantabhadra emitted from his body such a light that, once it had penetrated all those buddha fields, the world sphere Enduring, the Blessed Tathāgata Śākyamuni and his bodhisatvas were seen by his own bodhisatvas. When they saw them, they all got up from their seats, joined the palms of their hands, bowed to the Blessed Tathāgata Śākyamuni and to those bodhisatvas and said, “Blessed One, where have so many bodhisatvas gathered from? They fill that world sphere to the point where one could not even insert the tip of a strand of hair between them.”

That blessed one said, “Those bodhisatvas, sons of good family, have gathered from immeasurable buddha fields in the ten directions to hear about the Dharma.” [F.90.a]

1.54 Then Venerable Śāradvatīputra addressed the bodhisatva Akṣayamati, saying, “Why, son of good family, is your name Imperishable Intelligence?”⁷

Akṣayamati said, “Venerable Śāradvatīputra, the name Imperishable Intelligence is the outcome of not apprehending any phenomena. Why? Because of the imperishability of all phenomena.”

Śāradvatīputra said, “Give us some inspired speech, son of good family, on the subject of the bodhisatvas’ teaching on the imperishability of all phenomena.”

1.55

Akṣayamati said, “Venerable Śāradvatīputra, generating the mind of awakening for the first time is imperishable. For what reason? As it is unadulterated, that mind is developed in a way that is unadulterated by any affliction. That mind is developed in a way that is beyond any adulteration, as it has no desire for other vehicles. That mind is developed in a way that is firm, as it is not corrupted by any opponent. That mind is developed in a way that is unbreakable by any of the māras. That mind is developed in a way that is steady, because it is the cause of the attainment of all roots of virtue. That mind is developed in a way that is permanent, as it discerns the impermanence of all conditioned things. That mind is developed in a way that is immovable, as it is the basis for the attainment of the qualities of a buddha. That mind is developed in a way that is uncrushable, as it is separated from any wrong practice. That mind is developed in a way that is well fixed, as it is unwavering. That mind is developed in a way that is beyond comparison, as it has no contrast. That mind is developed in a way that is adamant, as it pierces all phenomena. That mind is developed in a way that is boundless, as it accumulates immeasurable quantities of merit. That mind is developed in the same manner with respect to the intentions of all beings. That mind is developed in a way that is undifferentiated, as it sets nothing apart. That mind is developed in a way that is pure, as it is essentially undefiled. That mind is developed in a way that is immaculate, as it is connected with the splendor of insight. [F.90.b] That mind is developed as deep meditation, as it never gives up its determination. That mind is developed in a wide-open manner, as its friendliness is similar to the expanse of the sky. That mind is developed extensively, as it gives all living beings an opportunity. That mind is developed in a way that is unobstructed, as it is bent toward unattached wisdom. That mind is developed in accordance with birth in every state of existence, as its great compassion never ceases. That mind is developed in a way that is never ceasing, as it is the knowledge of how to transform. That mind is developed as something desirable, as it is praised by the omniscient. That mind is developed as something worthy to be admired, as it engages with other vehicles. That mind is developed as something that is not seen among the things usually seen by living beings. That mind is developed as the seed of all the qualities of a buddha. That mind is developed in a way that is unbreakable by any phenomena. That mind is developed as the foundation of all states of happiness. That mind is developed in a way that is adorned with the accumulation of merit. That mind is developed through the accumulation of

wisdom. That mind is developed in a way that is prosperous, through the accumulation of generosity. That mind is developed as the outcome of aspirations, through the accumulation of morality. That mind is developed in a way that is hard to overcome, through the accumulation of patient acceptance. That mind is developed in a way that is hard to conquer, through the accumulation of vigor. That mind is developed as having the essential character of peace, through the accumulation of meditation. That mind is developed in a way that is unhindered, through the accumulation of insight. That mind is developed in a way that is without harm, through the accumulation of great friendliness. That mind is developed in a way that is stable and firmly rooted, through the accumulation of great compassion. That mind is developed in a way that is established in joy, happiness, and delight, through the accumulation of great joy. That mind is developed in a way that is undisturbed by either pleasure or suffering, through the accumulation of great equanimity. [F.91.a] That mind is developed in a way that is blessed by the powerful presence of all the buddhas. That mind is developed in an unbroken manner, as it keeps the lineage of the Three Jewels unbroken. That mind is developed in a way that is praised in communities throughout the buddha fields in the ten directions. Is there any perishability, Venerable Śāradvatīputra, in the mind of omniscience generated thus?"

Śāradvatīputra said, "Not at all, son of good family. One who holds that such a mind of omniscience could perish would hold that space would perish."

- 1.56 Akṣayamati said, "The mind of the Tathāgata, Venerable Śāradvatīputra, is imperishable. That mind of awakening is generated as its root, which is why it is imperishable. The masses of morality, concentration, insight, liberation, and the liberated wisdom vision of the Tathāgata, Venerable Śāradvatīputra, are imperishable. That mind of awakening is generated as their root, which is why it is imperishable. The meditations, liberations, concentrations, and states of absorption of the Tathāgata, Venerable Śāradvatīputra, are imperishable. That mind of awakening is generated as their root, which is why it is imperishable. The generosity, morality, patient acceptance, vigor, meditation, and insight of the Tathāgata, Venerable Śāradvatīputra, are imperishable. That mind of awakening is generated as their root, which is why it is imperishable. The friendliness, compassion, joy, and equanimity of the Tathāgata, Venerable Śāradvatīputra, are imperishable. That mind of awakening is generated as their root, which is why it is imperishable. [F.91.b] The ten powers, the four kinds of fearlessness, and the eighteen particular qualities of the Tathāgata, Venerable Śāradvatīputra, are imperishable. That mind of awakening is generated as their root, which is why it is

imperishable. In short, Venerable Śāradvatīputra, all the qualities of a buddha are imperishable. That mind of awakening is generated as their root, which is why it is imperishable. Since it keeps the succession of the Three Jewels unbroken, it is imperishable. Since the sphere of living beings is imperishable, it is imperishable. Since it is bent upon the wisdom of that fact that the sphere of living beings is imperishable, it is imperishable. Since it discerns the mental behavior of all beings, it is imperishable. Since it does not break any of one's former aspirations, it is imperishable. Since it is transformed into the unconditioned, it is imperishable. Since it brings beings to maturity with respect to the unconditioned, it is imperishable. Since its knowledge of cessation and its knowledge of the absence of birth are imperishable, it is imperishable. Since it neither arises nor disintegrates, it is imperishable. Since it is the complete realization of the wisdom of the fact that all phenomena are originally imperishable, it is imperishable. This, Venerable Śāradvatīputra, is the bodhisatvas' imperishable mind of awakening.

- 1.57 “Furthermore, Venerable Śāradvatīputra, the bodhisatvas' intention is also imperishable. Why? That intention is not artificial, as it is not made up. It is not made up, as it is without hypocrisy. It is without hypocrisy, as it is right understanding. It is right understanding, as it is without pretense. It is without pretense, as it is pure. It is pure, as it is straight. It is straight, as it is not crooked. It is not crooked, as it is clear. It is clear, as it is not uneven. It is not uneven, as it is firm. It is firm, as it is not broken. It is not broken, as it is stable. It is stable, as it is unwavering. It is unwavering, as it is not dependent. It is not dependent, as it is not attached. It is not attached, as it is especially noble. It is especially noble, as it is irreproachable. It is irreproachable, as it is the performance of good actions. [F.92.a] It is the performance of good actions, as it is not blamed in secrecy. It is not blamed in secrecy, as it is free from remorse. It is free from remorse, as it is without distress. It is without distress, as it is true. It is true, as it is undeceiving. It is undeceiving, as it acts in accordance with what has been promised. It acts in accordance with what has been promised, as it is well done. It is well done, as it is without reprehension. It is without reprehension, as it is unerring. It is unerring, as it is steady. It is steady, as it is not falling back. It is not falling back, as it cares for living beings. It is care for living beings, as it is rooted in great compassion. It is rooted in great compassion, as it is indefatigable. It is indefatigable, as it is the knowledge of the way to bring beings to maturity. It is the knowledge of the way to bring beings to maturity, as it does not seek self-centered pleasure. It does not seek self-centered pleasure, as it does not hope for recompense. It does not hope for recompense, as it is unattached to material things. It is unattached to material things, as it is confidence in the

Dharma. It is confidence in the Dharma, as it cares for weak living beings. It cares for weak living beings, as it is an assistant. It is an assistant, as it is a refuge. It is a refuge, as it is a protector. It is a protector, as it is without affliction. It is without affliction, as it is complete understanding. It is complete understanding, as it is beyond abuse. It is beyond abuse, as it is good intention. It is good intention, as it is not anything in particular. It is not anything in particular, as it is completely pure. It is completely pure, as it is completely virtuous. It is completely virtuous because of its inner stainlessness. It is inwardly stainless because of its outer purity. It is outwardly pure because of its complete purity in all aspects.

1.58 “That intention of the bodhisatvas, Venerable Śāradvatīputra, should be seen as being for the sake of the abandonment of envy, [F.92.b] and it should be seen as imperishable since it brings envious beings to maturity. That intention should be seen as being for the sake of getting rid of the stain of immorality, and it should be seen as imperishable since it brings immoral beings to maturity. That intention should be seen as being for the sake of getting rid of ill will, harshness, and negativity, and it should be seen as imperishable since it brings beings with negative attitudes to maturity. That intention should be seen as being for the sake of getting rid of sloth, and it should be seen as imperishable since it brings slothful beings to maturity. That intention should be seen as being for the sake of getting rid of lack of concentration, and it should be seen as imperishable since it brings beings who lack concentration to maturity. That intention should be seen as being for the sake of getting rid of bad insight, and it should be seen as imperishable since it brings beings with bad insight to maturity. Thus, Venerable Śāradvatīputra, intention should be seen as being for the sake of getting rid of all the nonvirtuous phenomena of all living beings, but it should be seen as imperishable since it brings all beings to strive for virtue. This, Venerable Śāradvatīputra, is called *the bodhisatvas’ imperishable intention*.

1.59 “Furthermore, Venerable Śāradvatīputra, the bodhisatvas’ practice is imperishable, as their intention is imperishable. Why? The intention of generosity is the bodhisatvas’ imperishability of practice, while their practice is the appearance that they give away all their possessions. The intention of moral discipline is the bodhisatvas’ imperishability of practice, while their practice is the appearance of taking upon themselves moral discipline, training, the qualities of asceticism, and penance. The intention of patient acceptance is the bodhisatvas’ imperishability of practice, while their practice is the appearance of the absence of aggressive thoughts toward any being. [F.93.a] The intention of vigor is the bodhisatvas’ imperishability of practice, while their practice is the appearance of having all roots of virtue as a basis. The intention of meditation is the bodhisatvas’ imperishability of

practice, while their practice is the appearance of the application of their meditation. The intention of insight is the bodhisatvas' imperishability of practice, while their practice is the appearance of the application of what they have learned. The intention of friendliness, compassion, joy, and equanimity is the bodhisatvas' imperishability of practice, while their practice is the appearance of bringing benefits and happiness to living beings, bringing joy and confidence in the Dharma, and getting rid of aversion and attachment. The intention concerning the body is the bodhisatvas' imperishability of practice, as it is the purification of the threefold vows related to physical deeds. The intention concerning the speech is the bodhisatvas' imperishability of practice, as it is the giving up of the four kinds of negative deeds in speech. The intention concerning the mind is the bodhisatvas' imperishability of practice, as it is the absence of covetousness, ill will, and wrong views. The intention concerning study is the bodhisatvas' imperishability of practice, as they have no teacher's secrecy concerning the Dharma. The intention of having no teacher's secrecy concerning the Dharma is the bodhisatvas' imperishability of practice, as it is the practice of generating the mind of omniscience. The intention of generating the mind of omniscience is the bodhisatvas' imperishability of practice, as it leads other living beings to adopt the mind of awakening. The intention of leading other living beings to adopt the mind of awakening is the bodhisatvas' imperishability of practice, as it puts living beings in touch with the roots of virtue. The intention of practice concerned with the roots of virtue is the bodhisatvas' imperishability of practice, as it dedicates to awakening. The intention to dedicate to awakening is the bodhisatvas' imperishability of practice, as it is the attainment of all the qualities of a buddha. [F.93.b] The intention to attain all the qualities of a buddha is the bodhisatvas' imperishability of practice, as it is the understanding of the sacred Dharma. Understanding the sacred Dharma is the bodhisatvas' imperishable practice, as it is the admission of one's wrongdoings. The intention to admit one's wrongdoings is the bodhisatvas' imperishability of practice, as it is the confession of one's negative actions. The intention to confess one's negative actions is the bodhisatvas' imperishability of practice, as it is rejoicing in all merit. The intention to rejoice in all merit is the bodhisatvas' imperishability of practice, as it is the collection of an immeasurable accumulation of merit. The intention to collect an immeasurable accumulation of merit is the bodhisatvas' imperishability of practice, as it is the request of teachings from all the buddhas. The intention to request teachings from all the buddhas is the bodhisatvas' imperishability of practice, as it is the support of the sacred Dharma. The intention to support the sacred Dharma is the bodhisatvas' imperishability of practice, as it is the

deed of a holy person. The intention of the deed of a holy person is the bodhisatvas' imperishability of practice, as it frees others from their burdens. The intention of freeing others from their burdens is the bodhisatvas' imperishability of practice, as it consists in never taking off the strong armor of vigor. The intention to never take off the strong armor of vigor is the bodhisatvas' imperishability of practice, as it is the carrying out of the duties of all beings.

1.60 "Furthermore, Venerable Śāradvatīputra, there are four imperishable practices of the bodhisatvas. What are these four? They are the imperishability of practice that is the mind of awakening, the imperishability of practice that is explanation—the gift of the Dharma, the imperishability of practice that consists in bringing beings to maturity, [F.94.a] and the imperishability of practice that consists in accumulating roots of virtue. These are the four imperishable practices.

1.61 "There are four more imperishable practices. What are these four? They are the imperishability of practice that consists in tirelessness in conforming to the qualities of asceticism and penance when living in the wilderness, the imperishability of practice that consists in tirelessness in amassing the accumulations of merit and wisdom, the imperishability of practice that consists in tirelessness in the quest for learning, and the imperishability of practice that consists in tirelessness in knowing how to dedicate to awakening. These are the four imperishable practices.

1.62 "There are four more imperishable practices. What are these four? They are the imperishability of practice that consists in understanding numbers, the imperishability of practice that consists in understanding weights, the imperishability of practice that consists in understanding through investigation, and the imperishability of practice that consists in understanding through discernment. These are the four imperishable practices.

1.63 "There are four more imperishable practices. What are these four? They are the imperishability of practice that consists in understanding the causes of affliction, the imperishability of practice that consists in understanding the causes of purity, the imperishability of practice that consists in proclaiming the causes of affliction, and the imperishability of practice that consists in proclaiming the qualities and advantages of purity. These are the four imperishable practices.

1.64 "There are four more imperishable practices. What are these four? They are the imperishability of practice that consists in investigating the aggregates, the imperishability of practice that consists in investigating the elements, the

imperishability of practice that consists in investigating the sense sources, and the imperishability of practice that consists in investigating dependent origination. These are the four imperishable practices.

1.65 “There are four more imperishable practices. What are these four? They are the imperishability of practice that consists in explaining that formative factors are impermanent, the imperishability of practice that consists in explaining that formative factors are suffering, the imperishability of practice that consists in explaining that all phenomena are selfless, and the imperishability of practice that consists in explaining the enjoyment of peace in nirvāṇa. [F.94.b] These are the four imperishable practices.

1.66 “In short, Venerable Śāradvatīputra, all of the bodhisatvas’ practices are inclined toward omniscience, directed toward omniscience, and bent upon omniscience. As omniscience is imperishable, all the practices of the bodhisatvas are therefore also imperishable. This, Venerable Śāradvatīputra, is called *the bodhisatvas’ imperishable practice*.

1.67 “Furthermore, Venerable Śāradvatīputra, the determination of the bodhisatvas is also imperishable. Why is this? It is because it rests upon all the roots of virtue. Whatever the bodhisatvas think rests upon the roots of virtue because of their determination. It is the determination to pass on, as it is to progress from one stage the next. It is the determination to cross over, as it is to go to a different state. It is the highest determination, as it is utterly noble. It is an especially noble determination because it grasps specific qualities. It is the determination that has all the qualities of a buddha clearly in view. It is the determination that rests upon qualities that accord with that which is especially noble. It is the determination to carry through all undertakings. It is a persevering determination, because of its indefatigability in perseverance. It is the determination of perfected vows, because of the fulfillment of the vows. It is an unassailable determination, since one has only oneself as a companion. It is the determination on the stage of being well trained, because of the absence of unruliness. It is the determination on the stage of being disciplined, because of nobility. It is the unmixed determination, because it is not contaminated by the afflictions of untrained beings. [F.95.a] It is the determination of giving gifts that are hard to give, because of the giving of even the head, the best part of the body. It is the determination of morality that is hard to practice, because of the assistance for the immoral. It is the determination of patient acceptance that is hard to practice, because of putting up with the faults of weak beings. It is the determination of vigor that is hard to practice, because of giving up the awakening of disciples and isolated buddhas even when one has it at hand. It is the determination of meditation that is hard to practice, because of not enjoying the taste of meditation. It is the determination of insight that is hard

to practice, because of not deriding the accumulation of any root of virtue. It is the determination to carry through any practice undertaken, because of completing the duties of all beings. It is the determination that is free from conceit, pride, haughtiness, self-conceit, self-esteem, the pride of modesty, and illusory pride, because of discerning through knowledge. It is the determination of regarding all beings as worthy of gifts, because of not hoping for recompense. It is the determination of fearlessness, because of understanding the deep Dharma of the buddhas. It is the determination to go to a different state, because of progressing by means of powers. It is the determination to never be fainthearted, because of helping those carrying burdens. It is an imperishable determination, because of constant efforts.

1.68 “Furthermore, determination is said to be kindness to nonhumans, friendliness to living beings, thought for the welfare of the noble, compassion for those who are not noble, respect for the masters, protection for the unprotected, a refuge for those without refuge, [F.95.b] an island for the shipwrecked, an ideal for those without ideals, friendship to the friendless, straightness to the crooked, correctness to the unruly, absence of fraud to the fraudulent, absence of trickery to the dissemblers, gratitude to the ungrateful, thankfulness to the harmful, help to the unhelpful, truth to the mistaken, humility to the stubborn, absence of reproach to the virtuous, refrain from proclaiming the mistakes of others, protection to those who behave wrongly, refrain from seeing faults in any skillful practice of virtue, homage to all those who are worthy of offerings, adequate obedience to admonitions, enjoyment of instructions and admonitions, respect for the hermits, absence of desire for gain, honor, and fame, absence of regard for one’s own body or life, absence of hypocrisy because of pure determination, absence of boasting because of restraint in speech, absence of threats because of contentment with what one has, responsiveness because of the lack of any mental afflictions, inclination toward existence because of the accumulation of all roots of virtue, and endurance of any suffering because of concern for all beings.

1.69 “Thus, the determinations of those holy persons are all imperishable. All the afflictions of existence cannot cause them to perish, as they are supported by all merit. They are the nourishment of all beings, and one attains imperishable knowledge by them. This, Venerable Śāradvatīputra, is called *the bodhisatvas’ imperishable determination*.”

1.70 Then Venerable Śāradvatīputra said to the bodhisatva Akṣayamati, [F.96.a] “Son of good family, is there any other imperishability of the bodhisatvas?”

Akṣayamati said, “There is, Venerable Śāradvatīputra. The generosity of the bodhisatvas is also imperishable. Why? It is immeasurable. Venerable Śāradvatīputra, the bodhisatvas’ enjoyment of generosity is immeasurable.

They give food to those who desire food, in order to display life, eloquence, happiness, strength, and complexion. They give drinks to those who desire drinks, to eliminate the thirst of all their afflictions. They give vehicles to those who desire vehicles, to collect all kinds of things that bring happiness and welfare. They give clothes to those who desire clothes, in order to purify their modesty, bashfulness, and golden complexion. They give lamps to those who desire lamps, to provide them with the divine sight of the Tathāgata. They give music to those who desire music, to purify their divine hearing of the Tathāgata. They give perfumes and unguents to those who desire perfumes and unguents, to anoint them with morality, learning, and concentration. They give garlands to those who desire garlands, to make them attain the flowers of remembrance, eloquence, and the limbs of awakening. They give aromatic powders to those who desire aromatic powders, to make them attain a pleasant bodily scent. They give all kinds of tastes to those who desire all kinds of tastes, to bring about the character of the great beings that consists in having excellent taste. They give houses to those who desire houses, to provide all beings with houses, refuges, places to go to, and places of protection. They give places of rest to those who desire places of rest, to eliminate all their hindrances and make them attain the abodes of the gods, the abodes of Brahmā, [F.96.b] and the tathāgatas' place of rest. They give seats to those who desire seats, to make them attain the adamant seat, the seat of awakening, in each of the great trichiliocosms. They give the necessities of life to those who desire the necessities of life, to make them complete the necessities for awakening. They give medicine to the sick and to those who desire medicine, to make them complete the happiness that is the ambrosia of agelessness and deathlessness.

- 1.71 “The bodhisatvas’ gift consisting in letting female and male slaves go is to complete self-originated wisdom, which is dependent only on itself, on its own power. The bodhisatvas’ gift consisting in giving away all kinds of riches, gold, silver, jewels, pearls, lapis lazuli, conches, crystals, and corals is to complete the thirty-two major marks of a great being. The bodhisatvas’ gift consisting in giving away different kinds of ornaments is to complete the eighty excellent minor marks. The bodhisatvas’ gift consisting in giving away head jewels and diadems is to obtain the invisible crown of the head. The bodhisatvas’ gift consisting in giving away vehicles, horses, elephants, carts, and footmen is to complete the Great Vehicle. The bodhisatvas’ gift consisting in giving away gardens, palaces, meditation groves, and monasteries is to complete the multitude of limbs of meditation. The bodhisatvas’ gift consisting in giving away their dear sons, daughters, and wives is for the sake of waking up to the joy of incomparable, complete

awakening. [F.97.a] The bodhisatvas' gift consisting in giving away riches, grains, treasuries, and granaries is to fill the treasuries and granaries of the sacred Dharma. The bodhisatva's gift consisting in giving away sovereignty over villages, towns, market towns, royal cities, capitals, Jambudvīpa, or the four continents is to go to the seat of awakening of the King of the Dharma, which is excellent in all respects. The bodhisatvas' gift consisting in giving away all pleasure, joy, and amusement is to attain joy and confidence in the Dharma.

1.72 "The feet are the bodhisatvas' gift in order to go to the seat of awakening on the feet of the sacred Dharma. The palms of the hands are the bodhisatvas' gift in order to give the hands of the sacred Dharma to all beings. The ears and nose are the bodhisatvas' gift in order to attain unimpaired faculties. The eyes are the bodhisatvas' gift so that, with regard to all beings, they may attain the unhindered sight of a buddha, the sight of the Dharma. The head, the best part of the body, is the bodhisatvas' gift in order to attain the highest omniscience that is superior to the three realms. The bodhisatvas' gift when giving away flesh and blood is to nourish bodies without strength, so that they may attain strength. The bodhisatvas' gift when giving away their skin is to purify a golden complexion, with the skin soft and shining. Bones and marrow are the bodhisatvas' gift in order to attain the body of a buddha, unbreakable and firm as a diamond and strong as that of Nārāyaṇa. [F.97.b]

1.73 "Furthermore, Venerable Śāradvatīputra, there is no gift of the bodhisatvas for the sake of seeking perverted pleasure. There is no gift that entails harm to living beings. There is no gift that produces conceit. There is no gift that is accompanied by fear, worries, or shame. There is no gift that is not given once it has been offered. There is no gift that is smaller than promised. There is no gift of bad things when good things are available. There is no gift offered without determination. There is no gift offered with falsehood or fraud. There are no artificial gifts. There is no gift offered for the sake of getting a certain result, for the sake of frivolity. There is no gift given with a wrong intention. There is no gift offered with deluded intentions. There is no gift offered with the intention of seeking a goal. There is no gift offered with perverted intentions. There is no gift offered without faith. There is no gift not offered with joy. There is no gift to which they are attached. There is no gift offered because of compliance. There is no gift offered while conceiving of a difference between living beings. There is no gift offered while seeking out a special recipient. There is no gift offered while despising any being as unworthy of gifts. There is no gift accompanied by praise of the moral and blame of the immoral. There is no gift offered in the expectation of a return. There is no gift offered for the sake

of renown, fame, and praise. There is no gift offered to exalt themselves and deprecate others. There is no gift that causes subsequent annoyance. There is no gift offered with regret. There is no gift offered with remorse. There is no gift that is irksome. There is no gift offered with hidden hope. There is no gift offered with criticism. There is no gift offered with the hope that a good result for themselves should be expected. There is no gift that is measured out. There is no gift that produces rage, aversion, delusion, or harmfulness. [F.98.a] There is no gift that is troublesome to the one who asks. There is no gift offered with mocking and derision. There is no gift offered with hostility. There is no gift offered that has already been thrown away. There is no gift that is not treated with respect. There is no gift that is not from their own hands. There is no gift that is not always given. There is no gift offered without serenity. There is no gift prompted by others. There is no gift offered with special limitations. There is no gift that is less than appointed. There is no gift that is not in accordance with the original resolution. There is no gift offered while thinking, 'That being is not a worthy recipient.' There is no gift offered with contempt for the small. There is no gift offered with pride because it is magnificent. There is no gift offered with the wrong purpose. There is no gift offered with the wish for any particular birth. There is no gift offered for the sake of the enjoyment of beauty, pleasure, and power. There is no gift offered with the wish to be reborn as Śakra, Brahmā, a protector of the world, or in the group of all the gods. There is no gift that is dedicated to the vehicles of the disciples or the isolated buddhas. There is no gift offered with the wish to be a crown prince and to have the power of a king. There is no gift of which the result disappears in one lifetime. There is no gift offered while thinking, 'One lifetime is enough; further giving is not needed.' There is no gift that is not transformed into the mind of omniscience. There is no unsuitable gift. There is no gift given at the wrong time. There is no gift of poison or weapons. There is no gift that involves the injury of living beings.

1.74 "The generosity of the bodhisatvas is not censured by the wise. That generosity is accomplished in the form of emptiness, which is why it is imperishable. That generosity is pervaded by the absence of distinguishing marks, which is why it is imperishable. That generosity is established in the absence of longing for anything, which is why it is imperishable. That generosity is transformed into the unconditioned, which is why it is imperishable. That generosity is correctly undertaken, which is why it is imperishable. That generosity is not contaminated by the three realms, which is why it is imperishable. [F.98.b] That generosity has liberation as its outcome, which is why it is imperishable. That generosity is the absolute subjugation of all the māras, which is why it is imperishable. That generosity is not mixed with any of the afflictions, which is why it is imperishable. That

generosity is going to a different state, which is why it is imperishable. That generosity is definitely a good deed, which is why it is imperishable. That generosity is the accumulation of merit on the way to awakening, which is why it is imperishable. That generosity is rightly dedicated, which is why it is imperishable. That generosity has liberation as its outcome and is an ornament of the place of awakening, which is why it is imperishable. That generosity is the nourishing of all beings, which is why it is imperishable. That generosity is boundless, which is why it is imperishable. That generosity is beyond decrease, which is why it is imperishable. That generosity is not included in anything, which is why it is imperishable. That generosity is never interrupted, which is why it is imperishable. That generosity is abundant, which is why it is imperishable. That generosity is without any basis, which is why it is imperishable. That generosity is endless, which is why it is imperishable. That generosity is faultless, which is why it is imperishable. That generosity is blameless, which is why it is imperishable. That generosity is never subdued, which is why it is imperishable. That generosity is unsurpassed, which is why it is imperishable. That generosity is bent on the wisdom of omniscience, which is why it is imperishable. This, Venerable Śāradvatīputra, is called *the bodhisatvas' imperishable generosity*."

1.75 Then Venerable Śāradvatīputra addressed the bodhisatva Akṣayamati, saying, "Well described by you, son of good family, was this imperishability of the bodhisatvas' generosity. Give us some inspired speech, son of good family, on the subject of the imperishability of the [F.99.a] bodhisatvas' morality, how the morality of the bodhisatvas becomes imperishable."

1.76 Akṣayamati said, "The bodhisatvas' mass of pure morality, Venerable Śāradvatīputra, is imperishable in sixty-five ways. What are these sixty-five ways? They are (1) not harming any living being; (2) not stealing others' possessions; (3) having no desire for others' wives; (4) telling no lies to any being; (5) not committing slander through being content with one's own circle of followers; (6) enduring harsh words and not speaking harshly; (7) giving up gossip and not chattering confusedly; (8) not being greedy through rejoicing in others' pleasure; (9) not bearing ill will through tolerating ways of speech involving accusation and slander; (10) holding right views through staying away from the teachings of other teachers; (11) trusting in the Buddha through having no impurity of thought; (12) trusting in the Dharma, as it is the sacred Dharma that teaches the way things are; (13) trusting in the community through the joy caused by all groups of saints; (14) being obedient through respect for the teachers; (15) paying obeisance with the body through honoring the Buddha, his Dharma, and the Community with full prostration; (16) having no lax morality through seeing

the smallest imperfection as a danger; (17) having unbroken morality through not relying on any other vehicle; (18) having unimpaired morality through avoiding bad rebirth; (19) having unadulterated morality through not being corrupted by the afflictions of bad people; (20) having untroubled morality through increasing only virtuous qualities; (21) having the morality of the noble through behaving in the way one wishes; (22) having morality that is praised through not being faulted by the wise; (23) having morality that is of the best kind through its close relation to recollection and awareness; (24) having morality that is not derided, as it is without imperfection in all respects; (25) having morality that is well guarded through the guarding of the senses; [F.99.b] (26) having morality of wide renown through bearing all the teachings of the Buddha in mind; (27) having the morality of moderate wishes through knowing due moderation; (28) having the morality of being content through rejecting attachment; (29) having the morality that is essentially aloof through body and mind being detached from the world; (30) having the morality of staying in the wilderness through shunning entertainment; (31) having the morality that is content with the family of saints as it is not for the sake of complying with others; (32) having the morality that is in accordance with the qualities of the pure and with severe austerity, through having all the roots of virtue in one's own power; (33) having the morality of the harmony between words and actions through the propitiation of both gods and humans; (34) having the morality of friendliness through protecting all beings; (35) having the morality of compassion through patiently accepting all suffering; (36) having the morality of joy through the absence of despondency; (37) having the morality of equanimity through giving up aversion and attachment; (38) having the morality of examining one's own mistakes through introspection concerning one's own thoughts; (39) having the morality of seeing nothing wrong in the mistakes of others through protecting the minds of others; (40) having the morality of generosity through bringing beings to maturity; (41) having the morality that is well adopted through guarding morality; (42) having the morality of patient acceptance through the absence of hostile thoughts toward any being; (43) having the morality of vigor through never turning back; (44) having the morality of meditation through increasing the accumulation of the limbs of awakening; (45) having the morality of insight through never having enough of the root of virtue that consists in learning; (46) having the morality of learning through grasping the essence of learning; (47) having the morality of relying on a spiritual friend through increasing the accumulation of the limbs of awakening; (48) having the morality of avoiding bad friends through rejecting wrong ways; (49) having the morality that has no concern for the safety of the body through

understanding the concept of impermanence; [F.100.a] (50) having the morality of not seeking the safety of one's life through acting with zeal for the roots of virtue; (51) having the morality that is without regret through pure intention; (52) having the morality that is not artificial through pure action; (53) having the morality that is without great desires through pure determination; (54) having indefatigable morality through actions well done; (55) having the morality that is without conceit since it is without arrogance; (56) having the morality that is without frivolity through the absence of greed; (57) having the morality that is undistracted because of straightness, that is, having thoughts one-pointedly directed toward their objects; (58) having the morality that is not loquacious through being well trained; (59) having the morality that is disciplined through being undisturbed; (60) having the morality that is peaceful through the appeasement of the primary and secondary afflictions; (61) having the morality of adequately grasping gentle speech through acting according to the instructions; (62) having the morality of bringing living beings to maturity through not giving up the ways of attracting people; (63) having the morality of guarding the sacred Dharma through not wasting riches; (64) having the morality of fulfilling all wishes through being originally pure; (65) having the morality of attaining the morality of the Tathāgata through being transformed into that morality; (66) and having the morality that is concerned with the concentrations and states of absorption of the buddhas through having the same attitude toward all beings. Venerable Śāradvatīputra, the bodhisatvas' mass of pure morality is imperishable in these sixty-five ways.

1.77 "Furthermore, Venerable Śāradvatīputra, morality is where there is no attribution of a self, an animated being, a life principle, a life-sustaining principle, a spirit, a personality, a man, or a human being. Morality is where there is no attribution of form, [F.100.b] feeling, perception, formative factors, or consciousness. Morality is where there is no attribution of the element of earth, the element of water, the element of fire, or the element of wind. Morality is where there is no attribution of the distinguishing marks of the eye and forms, the ear and sounds, the nose and smells, the tongue and tastes, the body and physical objects, or the mind and mental phenomena. Morality is where there is no attribution of body, speech, or mind.

1.78 "Morality has the essential character of peaceful meditation through one-pointedness. Morality has the essential character of expanded vision through skill in discerning phenomena. Morality is the knowledge of emptiness, fully beyond distinguishing marks, beyond anything to long for, and not mingled with the three realms. Morality is the patient acceptance of the absence of birth, brought about as unconditioned, and unborn. Morality is not made and not active. Morality is not born in the beginning, does not

perish in the end, and does not remain in between. Morality is pure thought, not dependent on consciousness, and not mingled with mental effort. Morality is not dependent on the desire realm, does not remain in the form realm, and does not stay in the formless realm. Morality is the giving up of the impurities of passion, which is avoiding malice, harshness, faults, and aversion and which is the absence of delusion, obscurity, and ignorance. Morality is neither belief in permanence nor belief in nihilism and is not in discord with the principle of dependent origination. Morality is without the principle of an ego, [F.101.a] it is without possession, and it does not abide by the view that there is a permanent substance. Morality is without attachment to names and signs, it does not abide by the distinguishing marks of form, and it does not mingle with names and forms. Morality is the absence of causal bad dispositions. It is the nonarising of doctrinal viewpoints, and it does not abide by hindrances like regret. Morality does not abide by the root of nonvirtue that is attachment, it does not abide by the root of nonvirtue that is aversion, and it does not abide by the root of nonvirtue that is delusion. Morality is indefatigable and without desires and thus has the essential character of fitness. Morality is the noninterruption of the buddhas' lineage because of the attainment of the transcendent body. It is the noninterruption of the lineage of the Dharma because of the attainment of nonseparation from the realm of phenomena. It is the noninterruption of the lineage of the community because the unconditioned is revealed.

1.79 “Morality, Venerable Śāradvatīputra, should be seen as imperishable because of the imperishability of its continuity. Why? The morality of ordinary people perishes because of the places where they are born. The morality of those who possess the five outer supernormal powers perishes when they are deprived of their supernormal powers. The morality of humans perishes when the ten ways of virtuous actions perish. The morality of the gods in the desire realm perishes when their merit perishes. The morality of the sons of gods in the form realm perishes when their immeasurable states and meditations perish. The morality of the gods in the formless realm perishes when their meditation-produced births perish. The morality of the disciples—those still to be trained and those needing no more training—perishes in the end when they reach nirvāṇa. The morality of the isolated buddhas perishes because of their lack of great compassion. [F.101.b]

1.80 “On the other hand, Venerable Śāradvatīputra, the morality of the bodhisattvas is imperishable. Why? Because all types of morality originate from that morality. Venerable Śāradvatīputra, when the seed is imperishable, the grain is also imperishable. Similarly, Venerable Śāradvatīputra, the

morality of the tathāgatas should be known as being imperishable since its seed, the mind of awakening, is imperishable. That is why these holy beings are called *those whose morality is imperishable*. This, Venerable Śāradvatīputra, is called *the bodhisatvas' imperishable morality*.

1.81 “Then Venerable Śāradvatīputra addressed the bodhisatva Akṣayamati, saying, “Well described by you, son of good family, was this imperishability of the bodhisatvas' morality. Give us some inspired speech, son of good family, on the subject of the imperishability of the bodhisatvas' patient acceptance, how the patient acceptance of the bodhisatvas becomes imperishable.”

1.82 Akṣayamati said, “Venerable Śāradvatīputra, the bodhisatvas' patient acceptance is to be seen in thirty-two ways. What are these thirty-two? (1) Patient acceptance is to be seen in the giving up of bad dispositions. (2) Patient acceptance is to be seen in the absence of inflicting injury. (3) Patient acceptance is to be seen in the absence of anguish. (4) Patient acceptance is to be seen in the absence of malice. (5) Patient acceptance is to be seen in the absence of enmity. (6) Patient acceptance is to be seen in the absence of rage. (7) Patient acceptance is to be seen in the absence of quarreling. (8) Patient acceptance is to be seen in the absence of dispute. (9) Patient acceptance is to be seen in not being injured by the outside world. (10) Patient acceptance is to be seen in guarding oneself and others. (11) Patient acceptance is to be seen in being in accordance with the mind of awakening. (12) Patient acceptance is to be seen in thorough spiritual penetration. (13) Patient acceptance is to be seen in disgust for worldly things and the absence of greed. (14) Patient acceptance is to be seen in the confidence in the fact that actions have consequences. (15) Patient acceptance is to be seen in the ornamentation of the body. [F.102.a] (16) Patient acceptance is to be seen in the purity of speech and thought. (17) Patient acceptance is to be seen in firm intention. (18) Patient acceptance is to be seen in the understanding that the words of abusive speech are void. (19) Patient acceptance is to be seen in the absence of thought-construction. (20) Patient acceptance is to be seen in the introspection into one's own thoughts. (21) Patient acceptance is to be seen in protecting the minds of others. (22) Patient acceptance is to be seen in following the way to the world of Brahmā. (23) Patient acceptance is to be seen in experiencing the good qualities of gods and humans. (24) Patient acceptance is to be seen in perfecting the excellent major and minor marks. (25) Patient acceptance is to be seen in attaining a voice like that of Brahmā. (26) Patient acceptance is to be seen in having done away with all negativities. (27) Patient acceptance is to be seen in having done away with malice, faults, and harshness. (28) Patient acceptance is to be seen in rejecting anger. (29) Patient acceptance is to be seen in rejecting all roots of

nonvirtue. (30) Patient acceptance is to be seen in the crushing of all one's enemies. (31) Patient acceptance is to be seen in aloofness from the harm done by others. (32) Patient acceptance is to be seen as the cause of attaining all the qualities of a buddha. The bodhisatvas' patient acceptance, Venerable Śāradvatīputra, is to be seen in these thirty-two ways.

1.83 "What is purified patient acceptance? One does not respond to insults with more insults, through understanding that speech is like an echo. One does not respond to beatings with more beatings, through understanding that the body is like a reflection. One does not respond to abuse with more abuse, through understanding that thoughts are like illusions. One does not respond to anger with more anger, through having the determination to be peaceful. One does not feel aversion at not being praised, through the accomplishment of one's own qualities. One is not flattered by praise, through the absence of conceit. One does not delight in gain, through being well trained. One feels no aversion to loss, through utter peace. [F.102.b] One does not become perplexed by fame, through discerning it with wisdom. One feels no despondency at the absence of fame, because of broadmindedness. One is not depressed by blame, because one is well established. One is not exalted by praise, since one is unshakeable. One is not fatigued by suffering, through care for living beings. One does not get excited by pleasure, because of the impermanence of conditioned pleasure. One does not become sullied by the ways of the world, since one is dependent on nothing. One patiently accepts violence against oneself, through using no violence against others. One accepts the cutting off of limbs and extremities, through fulfilling the attainment of the limbs of awakening. One patiently accepts the destruction of one's own body, through desiring the body of a buddha. One patiently accepts every misdeed, through developing the power of performing good actions. One endures pain and suffering, through having the courage to defeat all non-Buddhists. One undertakes every kind of asceticism, through overpowering Śakra, Brahmā, and the protectors of the world.

1.84 "Furthermore, Venerable Śāradvatīputra, this patient acceptance is absolutely invulnerable. Why is this? It is because it is beyond apprehension. The patient acceptance that thinks, 'He abuses me,' is the patient acceptance that apprehends duality; it is not absolute patient acceptance. The patient acceptance that thinks, 'Who abuses here?' is the patient acceptance that calculates and constructs phenomena; it is not absolute patient acceptance. The patient acceptance that thinks, 'How can it be that his eyes abuse my eyes?' and, similarly, the patient acceptance that thinks, 'How can my ears, nose, tongue, body, and mind be abused by his [...] mind?' is the patient acceptance that concerns the sense sources; it is not absolute patient

acceptance. The patient acceptance that thinks, 'No one abuses here,' is the patient acceptance that conceives of selflessness; it is not absolute patient acceptance. The patient acceptance that thinks, 'These things come from the sounds of words,' is the patient acceptance similar to an echo; [F.103.a] it is not absolute patient acceptance. The patient acceptance that thinks, 'This is impermanent, and I am also impermanent,' is the patient acceptance that relates to impermanence; it is not absolute patient acceptance. The patient acceptance that thinks, 'This is perverted, and I am not perverted,' is the patient acceptance that is concerned with high and low; it is not absolute patient acceptance. The patient acceptance that thinks, 'I am right, and he is wrong,' is the patient acceptance that is concerned with right and wrong; it is not absolute patient acceptance. The patient acceptance that thinks, 'I am established on good ways, and he is established on bad ways,' is the patient acceptance that is concerned with good ways and bad ways; it is not absolute patient acceptance. The patient acceptance that thinks, 'I patiently accept impermanence, but I do not patiently accept permanence,' is the patient acceptance that rejects by means of antidotes; it is not absolute patient acceptance. The patient acceptance that thinks, 'I patiently accept suffering, but I do not patiently accept pleasure; I patiently accept selflessness, but I do not patiently accept the ego; I patiently accept the ugly, but I do not patiently accept the beautiful,' is the patient acceptance that rejects by means of an antidote; it is not absolute patient acceptance. The patient acceptance that thinks, 'I patiently accept emptiness, but I do not patiently accept doctrinal viewpoints; I patiently accept the absence of distinguishing marks, but I do not patiently accept the thought-constructions that consist in distinguishing marks; I patiently accept the absence of longing, but I do not patiently accept longing; I patiently accept the absence of conditionality, but I do not patiently accept conditionality; I patiently accept the cessation of all afflictions, but I do not patiently accept the afflictions; I patiently accept virtue, but I do not patiently accept nonvirtue; I patiently accept the transcendent, but I do not patiently accept the worldly; I patiently accept that which cannot be blamed, but I do not patiently accept the blamable; I patiently accept the unsullied, but I do not patiently accept the sullied; I patiently accept the purified, [F.103.b] but I do not patiently accept affliction. I patiently accept nirvāṇa, but I do not patiently accept existence,' is the patient acceptance that rejects by means of an antidote; it is not absolute patient acceptance.

- 1.85 "What is absolute patient acceptance? It is to understand emptiness, but not to suppress doctrinal views or impute the concept of emptiness. The patient acceptance of the fact that 'doctrinal views are empty' is absolute patient acceptance; it is to understand the absence of distinguishing marks,

but not to suppress the thoughts of distinguishing marks or impute the concept of the absence of distinguishing marks. The patient acceptance of the fact that 'the thoughts of distinguishing marks are empty' is absolute patient acceptance; it is to understand the absence of longing, but not to suppress longing or impute the concept of the absence of longing. The patient acceptance of the fact that 'longing is empty' is absolute patient acceptance; it is to understand the absence of conditionality, but not to suppress conditionality or impute the concept of the absence of conditionality. The patient acceptance of the fact that 'the conditioned is empty' is absolute patient acceptance; it is to understand the cessation of afflictions, but not to suppress afflictions or impute the concept of the cessation of afflictions. The patient acceptance of the fact that 'afflictions are empty' is absolute patient acceptance; it is to understand virtue, but not to suppress nonvirtue or impute the concept of virtue. The patient acceptance of the fact that 'nonvirtue is empty' is absolute patient acceptance; it is to understand the transcendent, but not to suppress the worldly or impute the concept of transcendence. The patient acceptance of the fact that 'the worldly is empty' is absolute patient acceptance; it is to understand that which cannot be blamed, but not to suppress the blamable or impute the concept of being unblameable. The patient acceptance of the fact that 'the blamable is empty' is absolute patient acceptance; [F.104.a] it is to understand the unsullied, but not to suppress the sullied or impute the concept of being unsullied. The patient acceptance of the fact that 'the sullied is empty' is absolute patient acceptance; it is to understand the pure, but not to suppress affliction or impute the concept of purity. The patient acceptance of the fact that 'affliction is empty' is absolute patient acceptance; it is to understand nirvāṇa, but not to suppress existence or impute the concept of nirvāṇa. The patient acceptance of the fact that 'existence is empty' is absolute patient acceptance.

- 1.86 "That which is unoriginated, uncreated, unborn, and unarisen is beyond destruction. Since there is no destruction, there is no decay. Patient acceptance of this is absolute patient acceptance. In that which is not made, unconditioned, not imputed, unconstructed, not possible to demonstrate, not possible to display, and beyond limitations there is no origination. That which is beyond origination does not arise, and that which does not arise is absolute patient acceptance. That kind of patient acceptance is the patient acceptance of the unoriginated, and the patient acceptance of the fact that things are unoriginated is absolute patient acceptance. The bodhisatvas who understand that kind of patient acceptance have achieved the patient acceptance that was prophesied to them. This, Venerable Śāradvatīputra, is called *the bodhisatvas' imperishable patient acceptance*."

- 1.87 When the bodhisatva Akṣayamati had taught that exposition of the Dharma, the chapter on the imperishability of patient acceptance, that whole assembly applauded him. To honor him, they showered him with flowers, perfumes, incense, garlands, ointments, aromatic powders, garments, parasols, banners, and celestial pennants that had never been seen or heard of before. They played music and proclaimed, [F.104.b] “Those who are not frightened, alarmed, or scared when they hear about this imperishability of patient acceptance possess the patient acceptance of the tathāgatas.” They showered him with flowers, perfumes, incense, garlands, ointments, aromatic powders, garments, parasols, banners, and celestial pennants in such amounts that they filled up this entire great trichiliocosm.
- 1.88 Then the Blessed One addressed the bodhisatva Akṣayamati, saying, “Make a vessel, son of good family, for these flowers, perfumes, incense, garlands, ointments, aromatic powders, garments, parasols, banners, and celestial pennants.”
- Akṣayamati said, “The vessels of the bodhisatvas, Blessed One, are their own bodies, since they are created through the power of their magical transformation. Thus I will make one.”
- 1.89 Then the bodhisatva Akṣayamati entered the bodhisatva concentration named *the absorption of all forms in the body*. As soon he had done so, the flowers, perfumes, incense, garlands, ointments, aromatic powders, garments, parasols, banners, and celestial pennants were absorbed into his navel, but his body did not appear to diminish or to increase in size.
- 1.90 Then a bodhisatva called Mahāvīyūha, who had come to that assembly and was sitting there, addressed the bodhisatva Akṣayamati, saying, “Son of good family, what is the name of the concentration in which you dwell when that amount of flowers, perfumes, incense, garlands, ointments, aromatic powders, garments, parasols, banners, and celestial pennants are absorbed into your body without your body appearing to diminish or to increase in size?” [F.105.a]
- Akṣayamati said, “The name of that concentration, son of good family, is *the absorption of all forms in the body*.”
- 1.91 The bodhisatva Mahāvīyūha asked, “What is the range of this concentration, son of good family?”
- Akṣayamati said, “Even if all the forms of this great trichiliocosm, son of good family, were to be absorbed into my body, the condition of my body would undergo no increase or decrease.”
- 1.92 In that assembly, some bodhisatvas, gods, and humans then thought, “We too wish to see the power of that concentration.”

The Blessed One realized what those bodhisatvas, gods, and humans were thinking. He addressed the bodhisatva Akṣayamati, saying, “Son of good family, you should demonstrate the power of that concentration.”

1.93 Then, by cultivating that concentration, the bodhisatva Akṣayamati absorbed that entire assembly—the bodhisatvas who had assembled from the ten directions and the Blessed One attended by his community of monks—into his body. Having absorbed them, he showed them such wealth and enjoyment as is found among the bodhisatvas in the multitude of world spheres in the buddha field of the tathāgata Bhūṣaṇarāja. Everyone in that assembly thought that they had personally entered the body of the bodhisatva Akṣayamati. Then, when the bodhisatva Akṣayamati had displayed this great miracle, he again put that entire assembly—all those bodhisatvas who had come from the ten directions and the Blessed One attended by his community of monks—back on their seats. [F.105.b]

1.94 Then the bodhisatva Mahāvīrya addressed the bodhisatva Akṣayamati, saying, “The power of this concentration is amazing, son of good family!”

Akṣayamati said, “Son of good family, even if this whole great trichiliocosm were to be absorbed into my body, the condition of my body would display no increase or decrease.”

1.95 When this exposition of the Dharma, the chapter on the imperishability of patient acceptance, had been taught, and when this miracle had been displayed, seventy-six million gods and humans developed the mind of incomparable absolute awakening, and twenty thousand bodhisatvas attained the patient acceptance of the fact that phenomena are unborn.

1.96 Then Venerable Śāradvatīputra addressed the bodhisatva Akṣayamati, saying, “Well described by you, son of good family, was this imperishability of the bodhisatvas’ patient acceptance. Give us some inspired speech, son of good family, on the subject of the imperishability of the bodhisatvas’ vigor, how the vigor of the bodhisatvas becomes imperishable.”

1.97 Akṣayamati said, “These eight, Venerable Śāradvatīputra, are the bodhisatvas’ assumptions of vigor. What are these eight? They are (1) the imperishable armor, (2) the imperishable courage, (3) the imperishable attainment, (4) the imperishable maturation of beings, (5) the imperishable accumulation of merit, (6) the imperishable accumulation of wisdom, (7) the imperishable accumulation of insight, and (8) the imperishable accumulation related to the attainment of all the buddha qualities.

1.98 “What then, Venerable Śāradvatīputra, is the bodhisatvas’ imperishable armor? Not exhausted by existence, they do not seek awakening by counting world ages, thinking, ‘For so many world ages I will put on this armor, and for so many world ages I will not put on this armor.’ Instead, they put on the inconceivable armor, [F.106.a] thinking, ‘Even if the whole period since the

beginning of existence was condensed into a single night and day, and even if I developed the mind of awakening a single time and saw a single tathāgata, worthy, fully awakened one during a half month of fifteen such days, a month of thirty such days, a year of twelve of those months, or even a hundred thousand years counted in that way; and even if, to know the mental behavior of a single being, I had to produce as many thoughts of awakening and see as many tathāgatas as the River Gaṅgā has grains of sand, I would still, according to such numbers, know the mental behavior of every sentient being by producing that amount of thoughts of awakening and by seeing that amount of tathāgatas.’ This is the tireless armor.

1.99 “ ‘I will, according to such numbers, serve as many tathāgatas as the River Gaṅgā has grains of sand, to fulfill the perfection of generosity. I will, according to such numbers, serve as many tathāgatas as the River Gaṅgā has grains of sand, to fulfill the perfection of morality. In the same way, I will, according to such numbers, serve as many tathāgatas as the River Gaṅgā has grains of sand, to fulfill the perfections of patient acceptance, vigor, meditation, and insight. In the same way, I will, according to such numbers, serve as many tathāgatas as the River Gaṅgā has grains of sand, to fulfill all the factors of awakening, to fulfill all the major and minor marks, and to fulfill all the powers, fearlessness, and special buddha qualities of the tathāgatas. I will, according to such numbers, bring about one mark of a great being, by means of seeing as many tathāgatas as the River Gaṅgā has grains of sand and by those productions of the thought of awakening. [F.106.b] I will, according to such numbers, bring about the accomplishment of all the major and minor marks.’ This tireless armor is the bodhisatvas’ imperishable armor.

1.100 “What is the bodhisatvas’ imperishable courage? Making themselves enter this great trichiliocosm, even when it is filled with fire, in an effort to see the Tathāgata is the bodhisatvas’ imperishable courage. The bodhisatvas’ courage is the effort to hear the Dharma. The bodhisatvas’ courage is the effort to bring beings to maturity. The bodhisatvas’ courage is the effort to gather all roots of virtue. The bodhisatvas’ courage is the effort that is for the sake of the wisdom that is omniscience. The bodhisatvas’ courage is called *courage* because they engage in the benefit of others. It is called *courage* because they bring peace to others, they discipline others, and they lead others to complete nirvāṇa. It is called *courage* because they constantly apply efforts for the sake of living beings, not by being lax and discouraged but by being firm, by never turning back, and by being grounded in virtuous intention and in great compassion. They manifest the

mind of awakening whenever they go somewhere by lifting and putting down their feet. Although they care for living beings, they do not fall onto the side of afflictions. This is the bodhisatvas' imperishable courage.

1.101 "What is the bodhisatvas' imperishable attainment? The dedication of all virtuous thoughts to awakening as they arise is the bodhisatvas' imperishable attainment. Why is this? It is because they have been dedicated to awakening. [F.107.a] There is no destruction or interruption whatsoever of the roots of virtue that are dedicated to awakening until the bodhisatvas sit on the seat of awakening. Venerable Śāradvatīputra, just as there is no destruction or interruption, until the end of the aeon, of a drop of water that has fallen into a great ocean, there is no destruction or interruption whatsoever of the roots of virtue that have been dedicated to awakening until the bodhisatvas sit on the seat of awakening. It is called *attainment* because it is a genuine accomplishment and approach. The bodhisatvas dedicate the roots of virtue they accomplish to protect all beings, to bring them to maturity, and to introduce them to the roots of virtue. They dedicate those roots of virtue to realize the wisdom of omniscience. They dedicate those roots of virtue to nourish all beings. They dedicate those roots of virtue to establish all beings in complete nirvāṇa and in the wisdom of omniscience. This is the bodhisatvas' imperishable attainment.

1.102 "What is the bodhisatvas' imperishable maturation of living beings? The sphere of living beings is immeasurable, but the bodhisatvas should relate to it in terms of these numbers: 'Even if in one day I would bring to maturity all the beings in a great trichiliocosm; even if I would bring spheres of living beings to maturity in this way for innumerable, countless, immeasurable world ages; and even if I would bring innumerable, countless, immeasurable spheres of living beings to maturity for such a long time, [F.107.b] I would not have brought even a hundredth part, a thousandth part, a hundred thousandth part, a millionth part, a ten millionth part, a billionth part, or a ten billionth part of all living beings to maturity. This could not be measured by any number, fraction, reckoning, example, or comparison.' If the bodhisatvas, having heard such a statement, do not become frightened, alarmed, or scared, they should be known as bodhisatvas who have exerted themselves with vigor. This is the bodhisatvas' imperishable maturation of living beings.

1.103 "What is the bodhisatvas' imperishable accumulation of merit? The bodhisatvas' merit is immeasurable, and the bodhisatvas should relate to it in terms of these numbers: 'By multiplying by a hundred all the merit of all beings, all the disciples—both those to be trained and those who have completed their training—and all the isolated buddhas of the past, present, and future, a single pore of the Tathagata's body is accomplished. In the same way, by multiplying by a hundred all the mass of merit pertaining to all

his pores, through that mass of attained unhindered merit, one minor mark of the Tathagata's body is accomplished. In the same way, all the minor marks are accomplished one by one. In the same way, by multiplying by a thousand all the mass of merit pertaining to all the minor marks, through that mass of attained unhindered merit, one major mark of a great being is accomplished on the body of the Tathāgata. In the same way, the thirty-two physical marks of a great being are accomplished one by one. By multiplying by ten thousand all the mass of merit pertaining to the thirty-two marks of a great being, through that mass of attained unhindered merit, [F.108.a] the mark on the forehead of a great being is accomplished on the body of the Tathāgata. By multiplying by a hundred thousand all the mass of merit pertaining to the mark on the forehead, the mark of a great being that is the invisible crown of the head is accomplished on the body of the Tathāgata. Through the mass of merit pertaining to the crown multiplied by a thousand billion, or even more, the Tathagata's Dharma conch is accomplished. By means of that Dharma conch, the Tathāgata causes sounds to resound in endless and limitless worlds as he wishes, thereby pleasing the senses of all beings according to their faith and intentions related to the Dharma and discipline.' If, having heard this way of accumulating merit of the bodhisatvas, they do not become frightened, alarmed, or scared, this is the bodhisatvas' imperishable accumulation of merit.

- 1.104 "What is the bodhisatvas' imperishable accumulation of wisdom? The bodhisatvas' accumulation of wisdom is immeasurable, and the bodhisatvas should relate to it in terms of these numbers: 'If all the beings in this great trichilocosm had the wisdom of a faith follower, their wisdom would not amount even to a hundredth part of the wisdom of someone who has the wisdom of a follower of the Dharma. It would not amount to a thousandth, a hundred thousandth, a ten millionth, a billionth, a ten billionth, or a thousand billionth part of that wisdom or to any number, fraction, example, or comparison. It is the same with those who have the wisdom that accords with the Dharma in comparison with those who have the wisdom of the eighth-lowest stage. It is the same with those who have the wisdom of the eighth-lowest stage in comparison with those who have the wisdom of someone who has entered the stream. [F.108.b] It is the same with those who have the wisdom of someone who has entered the stream in comparison with those who have the wisdom of someone returning only once. It is the same with those who have the wisdom of someone returning only once in comparison with those who have the wisdom of someone never returning. It is the same with those who have the wisdom of someone never returning in comparison with those who have the wisdom of a worthy one. It is the same with those who have the wisdom of a worthy one in comparison with those

who have the wisdom of an isolated buddha. The wisdom of those who have the wisdom of an isolated buddha does not amount to a hundredth part of the wisdom of those who have the wisdom of a bodhisatva perfected through a hundred world ages. It would not amount to any example or comparison. It is the same with those who have the wisdom of a bodhisatva perfected through a hundred world ages in comparison with those who have the wisdom of a bodhisatva who has attained patient acceptance. It is the same with those who have the wisdom of a bodhisatva who has attained patient acceptance in comparison with those who have the wisdom of a bodhisatva who never turns back. The wisdom of those who have the wisdom of a bodhisatva who never turns back does not amount to a hundredth part of the wisdom of a bodhisatva hindered by only one birth. It would not amount to any example or comparison. Even if all the beings in this great trichiliocosm had the wisdom of a bodhisatva hindered by only one birth, it would not amount to even a hundredth part of the wisdom of a bodhisatva sitting on the seat of awakening. It would not amount to any example or comparison. Even if all the beings in endless great trichiliocosms had the wisdom of a bodhisatva sitting on the seat of awakening, it would not amount to even a hundredth part of the Tathagata's power of wisdom of the possible and the impossible. It would not amount to any example or comparison. [F.109.a] Such is the bodhisatvas' gradual accomplishment of all the powers, fearlessness, and eighteen special qualities of a tathāgata.' When the bodhisatvas, having heard this entrance into the accumulation of wisdom, do not become frightened, alarmed, or scared, this is the bodhisatvas' imperishable accumulation of wisdom.

- 1.105 "What is the bodhisatvas' imperishable accumulation of insight? The imperishable accumulation of insight is the knowledge that penetrates the mental behavior of all beings. Even if all the past, present, and future thoughts of all living beings were found in the single mental activity of a single living being, and, in this way, even if all living beings were filled with an immense number of such thoughts; even if the past, present, and future desire, aversion, and delusion of all living beings were found in a single thought of a single living being, and, in this way, even if all living beings were filled with an immense number of such thoughts, the bodhisatvas would, by accomplishing a single accumulation of insight, know all the productions of thought included in the minds of those living beings, each one arisen in connection with its proper object then broken up and melted away. Such is the accumulation of insight that should be developed. Through that insight there would be no absence of knowledge whatsoever concerning the manifestations of thoughts and afflictions, throughout the three times, of those living beings. Venerable Śāradvatīputra, just as there is

nothing that is not pervaded by space, there is no manifestation of thought or affliction of those living beings that is not illumined and thoroughly known by the insight of those bodhisatvas. [F.109.b] This is the bodhisatvas' imperishable accumulation of insight.

1.106 “What is the imperishable accumulation of the attainment of all buddha qualities? The imperishable accumulation of the attainment of all buddha qualities is the piling up of the accumulation of all roots of virtue, the piling up of the accumulation of all the perfections, and the piling up of the accumulation of all the factors of awakening. Piling up practice with the mind of awakening as the object, from the first production of the mind of awakening until sitting on the seat of awakening, and accumulating virtuous thoughts by means of which all qualities of a buddha are attained is the bodhisatvas' imperishable accumulation of the attainment of all buddha qualities. Venerable Śāradvatīputra, those are the bodhisatvas' eight assumptions of vigor.

1.107 “Furthermore, Venerable Śāradvatīputra, the imperishable vigor of the bodhisatvas is the basis for the virtuous actions of body, speech, and mind. Why is this? It is because vigor is associated with body, speech, and mind. Vigor of thought is said to be superior to vigor of body and speech. What is vigor of thought? It is activity and stillness of thought. What is activity of thought? It is to undertake the mind of awakening. What is stillness of thought? It is the peacefulness of the mind of awakening. What is activity? It is great compassion for living beings. What is stillness? It is patient acceptance of selflessness. What is activity? It is bringing living beings together. What is stillness? [F.110.a] It is not grasping to any phenomena. What is activity? It is never getting tired of existence. What is stillness? It is not apprehending the three realms. What is activity? It is giving away all belongings. What is stillness? It is having no conceit because of generosity. What is activity? It is taking training upon oneself. What is stillness? It is having no conceit because of training. What is activity? It is patient acceptance and endurance. What is stillness? It is invulnerability in thought. What is activity? It is undertaking all roots of virtue. What is stillness? It is disengagement of thought. What is activity? It is the accomplishment of meditation. What is stillness? It is introspection into thought. What is activity? It is never getting tired of learning. What is stillness? It is thorough mental effort. What is activity? It is teaching the Dharma according to tradition. What is stillness? It is the inexpressible state of things. What is activity? It is seeking the accumulation of insight. What is stillness? It is the complete excision of discursive thought. What is activity? It is accumulating the pure ways of behavior. What is stillness? It is equanimity from the perspective of right knowledge. What is activity? It is the fulfillment of the

five supernormal powers. What is stillness? It is cultivating the absence of impurity. What is activity? It is the practice of recollection. What is stillness? It is the absence of mental effort in recollection. What is activity? It is right exertion and practice. What is stillness? It is giving up virtuous and nonvirtuous thoughts. What is activity? It is realizing the bases of magical power. What is stillness? It is engaging in effortless action. [F.110.b] What is activity? It is expertise of the senses. What is stillness? It is seeing phenomena beyond the senses. What is activity? It is the attainment of power. What is stillness? It is uncrushable wisdom. What is activity? It is the attainment of the limbs of awakening. What is stillness? It is the wisdom that is skilled in knowing the way to discern phenomena. What is activity? It is seeking the accumulations on the way. What is stillness? It is not going anywhere. What is activity? It is seeking peaceful meditation. What is stillness? It is the thoughts appeased by peaceful meditation. What is activity? It is the practice of expanded vision. What is stillness? It is knowledge of the nature of things. What is activity? It is the understanding of causes. What is stillness? It is the knowledge of causes. What is activity? It is listening to the words of others. What is stillness? It is realizing phenomena. What is activity? It is the ornament of the body. What is stillness? It is the true nature of the body. What is activity? It is the ornament of the speech. What is stillness? It is the silence of the saints. What is activity? It is interest in the three gates of liberation. What is stillness? It is the absence of action. What is activity? It is avoiding the four mārās. What is stillness? It is getting rid of all habits of afflictions, which connect to new births. What is activity? It is seeing from the perspective of expedient means. What is stillness? It is seeing from the perspective of insight. What is activity? It is seeing in terms of undertaking. What is stillness? It is perseverance. What is activity? It is seeing in terms of conventions. What is stillness? It is seeing in terms of the ultimate truth. This is called [F.111.a] *vigor of thought*. Those who are grounded in all activities that perfect the imperishability of vigor in thought, who are free from all distinguishing marks, and who are established in the activity of wisdom—even though they are engaged in every action of distinguishing marks—will turn every action into wisdom action.

- 1.108 “What is the bodhisatvas’ wisdom action? For the sake of the roots of virtue and great compassion for living beings, they do not reject the conditioned, and they do not fall into the unconditioned, so that they will attain the wisdom of a buddha. This is called *the bodhisatvas’ imperishable perfection of vigor*.”

- 1.109 When this imperishable perfection of vigor had been taught, seven thousand six hundred billion divine and human creatures developed the mind of awakening, and thirty-two thousand bodhisatvas attained the patient acceptance of the fact that phenomena are unborn.
- 1.110 Then Venerable Śāradvatīputra addressed the bodhisatva Akṣayamati, saying, “Well described by you, son of good family, was this imperishability of the bodhisatvas’ vigor. Give us some inspired speech, son of good family, on the subject of the imperishability of the bodhisatvas’ meditation, how the meditation of the bodhisatvas becomes imperishable.’
- 1.111 Akṣayamati said, “Venerable Śāradvatīputra, the bodhisatvas’ imperishability of the perfection of meditation has sixteen aspects, but it is not found among disciples and isolated buddhas. What are those sixteen aspects? (1) The meditation of the bodhisatvas is not attached to anything, as it is the fulfillment of the meditation of the tathāgatas. (2) The meditation of the bodhisatvas is not tasted, as they are not attached to their own pleasure. [F.111.b] (3) The meditation of the bodhisatvas has great compassion as its object, as it eliminates the afflictions of all living beings. (4) The meditation of the bodhisatvas consists in turning away from concentration, as it has the realm of desire as its object. (5) The meditation of the bodhisatvas has completed the preparations for supernormal knowledge, as it knows the mental behavior of all beings. (6) The meditation of the bodhisatvas is fitness of thought, as it knows the power of thought. (7) The meditation of the bodhisatvas knows all meditations, liberations, concentrations, meditative attainments, and emergence from them, as it conquers both the form and the formless realms. (8) The meditation of the bodhisatvas is tranquil and peaceful, as it conquers the states of meditation of all the disciples and the isolated buddhas. (9) The meditation of the bodhisatvas is undisturbed, as its certitude is infinite. (10) The meditation of the bodhisatvas is the antidote to wrong practice, as it obliterates all the habits of afflictions that connect to new births. (11) The meditation of the bodhisatvas penetrates insight, as it transcends all the worlds. (12) The meditation of the bodhisatvas is preceded by intentions regarding all living beings, as it saves all living beings. (13) The meditation of the bodhisatvas is the unbrokenness of the lineage of the Three Jewels, as it is the fulfillment of the imperishability of the Tathāgata’s meditation. (14) The meditation of the bodhisatvas does not decline, as they are always concentrated. [F.112.a] (15) The meditation of the bodhisatvas is the wisdom that masters all phenomena, as it is the fulfillment of all the qualities of the Buddha. (16) The meditation of the bodhisatvas pervades all of space because of the greatness of their wisdom. Venerable Śāradvatīputra, this is the bodhisatvas’ perfection of meditation in sixteen aspects, which does not belong to the disciples and isolated buddhas.

- 1.112 “What does meditation have as its preparation? It has the fulfillment of supernormal knowledge and wisdom. What is supernormal knowledge? What is wisdom? When the bodhisatvas see the appearance of all forms, this is called *supernormal knowledge*. When they know the essence of all forms to be imperishable but do not actualize this imperishable essence, this is called *wisdom*. When they hear all words, this is called *supernormal knowledge*. The knowledge that all the words from the endless past and future cannot be expressed is called *wisdom*. When they know the mental behavior of all living beings, this is called *supernormal knowledge*. When they do not actualize the cessation of thought while knowing the cessation of thought, this is called *wisdom*. Recollection concerning all the past and the future is called *supernormal knowledge*. Knowledge that is not attached to any of the three times is called *wisdom*. Going to all the buddha fields is called *supernormal knowledge*. When they know the buddha fields to be like empty space, this is called *wisdom*. Seeking the unadulterated phenomena is called *supernormal knowledge*. The knowledge of seeing all phenomena as being the same is called *wisdom*. That which has the essential characteristic of not being adulterated in any world is called *supernormal knowledge*. Knowledge that is not mingled with any world is called *wisdom*. [F.112.b] That which triumphs over Śakra, Brahmā, and the protectors of the world is called *supernormal knowledge*. Knowledge that is higher than that of all the disciples and isolated buddhas is called *wisdom*. Venerable Śāradvatīputra, those are said to be the preparation of the bodhisatvas’ meditation.
- 1.113 “Furthermore, the bodhisatvas’ accumulation of meditation and their concentration are as great as all the afflictions and lack of concentration of all living beings. The bodhisatvas should gather the accumulation of meditation to the same extent as all the afflictions and lack of concentration of all living beings. They are established in sameness, and thus they are called *concentrated*. They are established in the sameness of all living beings, in the sameness of thoughts, in the sameness of intention, in the sameness of determination, in the sameness of action, in the sameness of generosity, morality, patient acceptance, vigor, meditation, and insight, and in the sameness of all the teachings of the buddhas, and thus they are called *concentrated*. Whatever concentration is the same as, awakening is also the same as that. Whatever awakening is the same as, all beings are also the same as that. Whatever all beings are the same as, all phenomena are also the same as that. The bodhisatvas are absorbed in this sameness, and thus they are called *concentrated*.
- 1.114 “Whatever emptiness is the same as, the absence of distinguishing marks is also the same as that. Whatever the absence of distinguishing marks is the same as, all beings are also the same as that. [F.113.a] Whatever all beings are

- the same as, all phenomena are also the same as that. The bodhisatvas are absorbed in this sameness, and thus they are called *concentrated*.
- 1.115 “Whatever the absence of distinguishing marks is the same as, the absence of longing is also the same as that. Whatever the absence of longing is the same as, all beings are also the same as that. Whatever all beings are the same as, all phenomena are also the same as that. The bodhisatvas are absorbed in this sameness, and thus they are called *concentrated*.
- 1.116 “Whatever the absence of longing is the same as, the unconditioned is also the same as that. Whatever the unconditioned is the same as, all beings are also the same as that. Whatever all beings are the same as, all phenomena are also the same as that. The bodhisatvas are absorbed in this sameness, and thus they are called *concentrated*.
- 1.117 “Whatever the unconditioned is the same as, the unoriginated is also the same as that. Whatever the unoriginated is the same as, all beings are also the same as that. Whatever all beings are the same as, all phenomena are also the same as that. The bodhisatvas are absorbed in this sameness, and thus they are called *concentrated*.
- 1.118 “Whatever the unoriginated is the same as, the unproduced is also the same as that. Whatever the unproduced is the same as, all beings are also the same as that. Whatever all beings are the same as, all phenomena are also the same as that. The bodhisatvas are absorbed in this sameness, and thus they are called *concentrated*.
- 1.119 “Whatever the unproduced is the same as, the nonexistent is also the same as that. Whatever the nonexistent is the same as, all beings are also the same as that. Whatever all beings are the same as, all phenomena are also the same as that. The bodhisatvas are absorbed in this sameness, and thus they are called *concentrated*.
- 1.120 “Whatever the nonexistent is the same as, purity is also the same as that. [F.113.b] Whatever purity is the same as, all beings are also the same as that. Whatever all beings are the same as, all phenomena are also the same as that. The bodhisatvas are absorbed in this sameness, and thus they are called *concentrated*. They are absorbed in the sameness of the thoughts of all beings, which are the same as their own thoughts, and thus they are called *concentrated*.
- 1.121 “Meditation is sameness with respect to any benefit and injury. It consists in having thoughts the same as earth, water, fire, wind, and space. It consists in remaining in a way that is neither high nor low and remaining undisturbed. It consists in being concentrated in all bodily movement, not being artificial in bodily movement but naturally remaining in a state of absorption. It consists in not being agitated or distracted. It is moderation in speech and the absence of bad speech. It consists in knowing the meaning of

the teachings and the words of the teachings. It consists in knowing the time to meditate, which time of the day to meditate, and when it is inopportune. It consists in not being mingled with the world though being connected with all the worlds. It consists in being beyond the eight ways of the world, not mingled with any of the afflictions. It is aloofness of behavior, even in crowds. The bodhisatvas who abide by those qualities do not give up concentration, but even so they manifest themselves in every worldly matter. This, Venerable Śāradvatīputra, is called *the bodhisatvas' perfection of meditation brought about through insight and expedient means*.

- 1.122 “What is the bodhisatvas' expedient means? What is their insight? When, in a state of concentration with care for living beings, the bodhisatvas develop thoughts with great compassion as their object, this is called *the bodhisatvas' expedient means*. When they practice meditation peacefully, this is their insight. When the bodhisatvas, in a state of concentration, rely on the wisdom of the buddhas, this is their expedient means. [F.114.a] When they practice meditation not dependent on any phenomena whatsoever, this is their insight. When, in a state of concentration, the bodhisatvas embrace the sacred Dharma, this is their expedient means. When they practice meditation inseparable from the realm of phenomena, this is their insight. When the bodhisatvas actualize the ornaments of a buddha's body during their states of concentration, this is their expedient means. When they practice meditation inseparable from the body of absolute reality, this is their insight. When, in a state of concentration, the bodhisatvas think about the Buddha's speech being like the voice of Brahmā, this is their expedient means. When they meditate on the ineffability of the true state of phenomena, this is their insight. When, in a state of concentration, the bodhisatvas master thought in a way that it becomes like diamond, this is their expedient means. When they meditate on the original absence of distraction, this is their insight. When, in a state of concentration, the bodhisatvas master the maturation of living beings through their earlier aspirations, this is their expedient means. When they meditate on the selflessness of all beings, this is their insight. When, in a state of concentration, they meditate while reaching for all roots of virtue, this is their expedient means. When they meditate on the roots of virtue as being similar to empty space, this is their insight. When, in a state of concentration, they realize the purity of their buddha field, this is their expedient means. When they meditate on the buddha field's similarity to empty space, this is their insight. When, in a state of concentration, they realize the splendor of the ornament of the seat of awakening as their object, this is their expedient means. When they meditate in order to calm all afflictions, this is their insight. When, in a state of concentration, they wish to turn the wheel of the Dharma, this is their expedient means. When they

meditate on the absence of both turning and not turning, this is their insight. [F.114.b] When, in a state of concentration, the bodhisatva actualizes the accumulation of the limbs of awakening without distraction, this is their expedient means. When they practice meditation in accordance with all that has been determined, for the bodhisatva, to get rid of the torments of the afflictions and the afflicted states—whether mental or not mental, involving perception or not—that are understood by the tathāgatas’ wisdom, this is their insight. The bodhisatvas who possess such qualities are imperishable through the perfection of meditation, and none of the māras are able to harm them. They are close to the vessel filled with all the qualities of the Buddha, and they will attain the wisdom of omniscience.”

1.123 When this imperishability of meditation had been taught, thirty-two thousand bodhisatvas attained the concentration called *light of the sun*.

“Why is that concentration called *light of the sun*? Just as all the light of the moon and the stars, the light of oil lamps, and the light of grass on fire is eclipsed when the sun rises, when the bodhisatvas have attained the concentration *light of the sun*, all inferior and limited insight is eclipsed by the light of their insight. The insight of those still to be trained and those in training, the insight of the isolated buddhas, and the insight of all the other ordinary beings is eclipsed by the light of their insight; that is why it is called *light of the sun*. The bodhisatvas who abide by the perfection of meditation attain many different forms of concentration in a number amounting to several trillions, so only a small fraction of them are taught here:

1.124 “(1) *vidyutpradīpālāṃkāra*, (2) *candraprabha*, [F.115.a] (3) *śubhavyūhapratibhāsa*, (4) *acintya*, (5) *udgataprabha*, (6) *vimala*, (7) *sarvadharmavaśavartin*, (8) *guṇaprabha*, (9) *aśoka*, (10) *siddhavrata*, (11) *ḍḍhakīrti*, (12) *samudgata*, (13) *dharmapradīpa*, (14) *dharmasrīmahāmeru*, (15) *dharmesvara*, (16) *dharmajñānavaśavartin*, (17) *dharmaskandha*, (18) *vikiraṇa*, (19) *dharmadharaviśuddhi*, (20) *paracittacaritacaryā*, (21) *dhvajāgrakeyūra*, (22) *kleśāpaha*, (23) *caturmārabalapramardin*, (24) *daśabalodgatabalin*, (25) *asaṅgasaṅgātyantasamuccheda*, (26) *hastadīpa*, (27) *atyantaśabdita*, (28) *nimiṇḍhara*, (29) *ḍḍhasvabhāva*, (30) *merupradīpa*, (31) *ajitamjaya*, (32) *prajñotpāda*, (33) *jñānolka*, (34) *dhyānākara*, (35) *anantavaśavartin*, (36) *cittakarmanyatākāra*, (37) *akāṇakakṛtakavedaka*, (38) *udakacandra*, (39) *sūryaghoṣa*, (40) *samādhyānutsarga*, (41) *mārapramardaka*, (42) *avicitrasaṃjñin*, (43) *suvinītahastivyāghra*, (44) *sudāntahastivyāghra*, (45) *sarvajñānusmṛti*, (46) *dharmānusmṛtisamghajñānavaśavartin*, (47) *avivarta*, (48) *avinivartanīya*, (49) *animiṣa*, (50) *nairātmyaprasuddhi*, (51) *nityaśūnyākārapraveśa*, (52) *nityānimitta*, (53) *nityāpraṇihita*, (54) *saṃsthitāsaktadhyāyin*, (55) *vajropamasamādhi*, (56) *abhyudgata*, (57) *nirghāta*, (58) *samāvarta*, (59) *viśuddha*, (60) *nidhyapti*, (61) *apagatakleśa*, (62) *ākāśasamavipula*, (63) *avatāraṇa*, (64) *guṇāvatāra*, (65) *smṛtigatimatiprajñāsādhaka*, (66) *pratibhānākṣayakārin*, (67) *śabdaśāsana*, (68) *satyadarśana*, (69) *dhāraṇa*, (70) *avipraṇāśa*, (71) *sukṛtadāna*, (72)

jaḡatsaṃtarpaṇa, (73) *adṛśya*, (74) *prativedha*, [F.115.b] (75) *susthityutpāda*, (76) *maitryudgata*, (77) *mahākaruṇāmūlaśuddhāśaya*, (78) *muditākārapraveśa*, (79) *dvaya-saṅgavimuktopēkṣa*, (80) *dharmārthadharmakāryajñānolka*, (81) *avikopita*, (82) *jñāna-sāgara*, (83) *vinītajagatsaṃtarpaṇa*, (84) *vimuktijñānavaśavartin*, (85) *vajradhvaja*, (86) *hṛdayakamala*, (87) *atīkrāntakamala*, (88) *lokadharmavirahita*, (89) *anīṇjya*, (90) *vajra*, (91) *śūraṅgama*, (92) *buddhābhiprāya*, (93) *aprakampya*, (94) *tejovatī*, (95) *tejoraśmi*, (96) *vimuktijñānavarada*, (97) *buddhālaṃkāratyantavyūha*, (98) *samantāloka*, (99) *viśuddhabuddhakṣetra*, (100) *sattvāśayapraveśa*, (101) *ārādhana*, (102) *atyantārādhana*, (103) *bodhipathānulomika*, (104) *pāramitālaṃkāracūḍamaṇi*, (105) *bodhyaṅgapuṣpadāna*, (106) *vimuktiṭhaladāna*, (107) *amṛtasvara*, (108) *yathāvāyvanālanbanagamana*, (109) *ratnakoṭi*, (110) *aṇṇavavegaḍhārin*, (111) *giriśailāspḥalana*, (112) *maharddhyarthasamutpāda*, (113) *aprameyabuddhadarśana*, (114) *sarvaśrutadhāra*, (115) *avikṣipta*, (116) *atandrita*, (117) *ekakṣaṇajñānadātr*, and (118) *anantaḡuṇaviśuddhārṇava*.

1.125 “Thus, these concentrations are infinite and immeasurable, and the excellent and fearless bodhisatvas who have perfected these trillions of meditations, these truly steadfast great beings, understand pure concentration. This, Venerable Śāradvatīputra, is called *the bodhisatvas’ imperishable meditation*.”

1.126 Then Venerable Śāradvatīputra addressed the bodhisatva Akṣayamati, saying, [F.116.a] “Well described by you, son of good family, was this imperishability of the bodhisatvas’ meditation. Give us some inspired speech, son of good family, on the subject of the imperishability of the bodhisatvas’ insight, how the insight of the bodhisatvas becomes imperishable.”

1.127 Akṣayamati said, “Venerable Śāradvatīputra, the bodhisatvas’ insight is also imperishable. What is the form of that insight? What is the entrance into it? Learning is its form, and thorough mental effort is the entrance into it. So then, what form of insight consists in learning? What is the entrance into it? What is the form of learning of the bodhisatvas? It has eighty-four forms, namely (1) the form of eagerness, (2) the form of intention, (3) the form of determination, (4) the form of practice, (5) the form of having spiritual friends, (6) the form of having no pride, (7) the form of having no carelessness, (8) the form of respect, (9) the form of according with the instruction, (10) the form of good speech, (11) the form of serving, (12) the form of attentive hearing, (13) the form of mental effort, (14) the form of not being distracted, (15) the form of stability, (16) the form of having the concept of preciousness, (17) the form of having the concept of medicine, (18) the form of the appeasement of the sickness of the afflictions, (19) the form of the vessel of recollection, (20) the form of comprehension through understanding, (21) the form of desire for intelligence, (22) the form of

penetrating intellect, (23) the form of never getting tired of listening to the Dharma of the Buddha, (24) the form of increasing renunciation, (25) the form of being disciplined and well trained, (26) the form of serving those with great learning, (27) the form of feeling joy when paying respect, (28) the form of feeling physically well, (29) the form of happiness in thought, (30) the form of indefatigable listening, (31) the form of listening to the meaning, (32) the form of listening to the Dharma teachings, (33) the form of listening diligently, (34) the form of listening to the teachings of others and thus being without conceit, [F.116.b] (35) the form of listening to what has not been heard before, (36) the form of listening to the teachings on supernormal powers, (37) the form of having no wish for other vehicles, (38) the form of listening to the teachings on the perfections, (39) the form of listening to the collected teachings of the bodhisatvas, (40) the form of listening to the teachings on the ways of attracting beings, (41) the form of listening to the teachings on skill in expedient means, (42) the form of listening to the teachings on pure behavior, (43) the form of listening to the teachings on recollection and awareness, (44) the form of listening to skill concerning origination, (45) the form of listening to skill concerning the unoriginated, (46) the form of meditation on the ugly, (47) the form of friendliness, (48) the form of dependent origination, (49) the form of impermanence, (50) the form of suffering, (51) the form of selflessness, (52) the form of peace, (53) the form of emptiness, (54) the form of the absence of distinguishing marks, (55) the form of there being nothing to long for, (56) the form of the unconditioned, (57) the form of bringing about virtue, (58) the form of the magical power of truth, (59) the form of non-disappearance, (60) the form of being self-contained, (61) the form of protecting one's own thoughts, (62) the form of not losing vigor, (63) the form of introspection into phenomena, (64) the form of the antidotes to afflictions, (65) the form of protecting one's own position, (66) the form of suppressing the afflictions and the positions of non-Buddhists, (67) the form of attaining the seven kinds of riches, (68) the form of the abolition of all poverty, (69) the form of being praised by the learned, (70) the form of being a joy to the wise, (71) the form of being approved of by the holy, (72) the form of giving faith to the unholy, (73) the form of seeing the truth, (74) the form of avoiding the imperfections of the elements of the personality, (75) the form of considering the imperfections of the conditioned, (76) the form of relying on the meaning, (77) the form of relying on the Dharma, (78) the form of relying on wisdom, (79) the form of relying on the sūtras of definitive meaning, (80) the form of not committing any negative action, (81) [F.117.a] the form of benefitting both oneself and others,

(82) the form of good deeds and the absence of regret, (83) the form of being especially distinguished, and (84) the form of attaining all the qualities of a buddha. These are called *the eighty-four forms of learning of the bodhisatvas*.

1.128 “Furthermore, Venerable Śāradvatīputra, there are thirty-two entrances into thorough mental effort. What are these thirty-two? They are (1) the entrance into the state of peaceful meditation, (2) the entrance into the discernment of expanded vision, (3) the entrance into the fitness of thought, (4) the entrance into the disengagement of the body, (5) the entrance into the disengagement of thought, (6) the entrance into dependent origination, (7) the entrance into what accords with the truth, (8) the entrance into the absence of discontinuity, (9) the entrance into the absence of permanence, (10) the entrance into causes and conditions, (11) the entrance into the absence of self, animated being, life principle, and personality, (12) the entrance into the absence of going, coming, and remaining, (13) the entrance into the absence of the perishing of causes and effects, (14) the entrance into the acquaintance with emptiness, the absence distinguishing marks, and the absence of longing, (15) the entrance into the non-actualization of emptiness, the absence of distinguishing marks, and the absence of longing, (16) the entrance into the way of producing meditation, concentration, and absorption, (17) the entrance into the unborn through the power of meditation, concentration, and absorption, (18) the entrance into the wisdom of supernatural powers, (19) the entrance into the non-actualization of the wisdom of the cessation of sullied states, (20) the entrance into the reflection on inner things, (21) the entrance into the non-engagement with the secure, (22) the entrance into considering the imperfections of the conditioned, (23) the entrance into the non-actualization of the unconditioned, (24) the entrance into the reflection on the selflessness of all beings, [F.117.b] (25) the entrance into never giving up great compassion, (26) the entrance into looking with fear upon any birth, (27) the entrance into the constant and intentional embrace of all forms of existence, (28) the entrance into disgust and the absence of desire, (29) the entrance into the non-actualization of the absence of desire, (30) the entrance into equanimity when confronted with the qualities of joy in pleasure, (31) the entrance into not giving up the joy of the sacred Dharma, (32) the entrance of the appeasement of all discursive thinking and thought-construction, and (33) the entrance into not abandoning the appeasement of discursive thinking and thought-construction as expedient means. Those, Venerable Śāradvatīputra, are called *the bodhisatvas’ thirty-two entrances into thorough mental effort*.

1.129 “Furthermore, Venerable Śāradvatīputra, ‘thorough’ is a word for reasoning, a word for the reasonable. It is a word for a door into something. It is a word for causes. It is a word for conditions. It is a word for the absence

of cessation. It is a word for the absence of conflict. It is a word for equanimity. It is a word for the absence of grasping. It is a word for the absence of rejection. It is a word for the absence of conditions. It is a word for the absence of support. It is a word for not being established anywhere. It is a word for being unchangeable. It is a word for being unperturbed. It is a word for being beyond attribution. It is a word for sameness. It is a word for never being beyond sameness. It is a word for the truth. It is a word for what is right. It is a word for the unchanging. It is a word for not having to be repeated. It is a word for peace. It is a word for tranquility. It is a word for calmness. It is a word for the absence of discursive thinking. It is a word for the absence of adoption. It is a word for the absence of establishment. It is a word for the unimpaired. It is a word for having no superior. It is a word for not getting out of anything. It is a word for the absence of antidote. It is a word for the sacred. It is a word for the real. It is a word for suchness. It is a word for unmistakable suchness. It is a word for suchness that is not other. [F.118.a] It is a word for things being as they are. It is a word for the absence of exhaustion. It is a word for the limit of reality. It is a word for the sameness of the three times. It is a word for not breaking up into three times. It is a word for consciousness not being attached to forms. It is a word for consciousness not being attached to feeling, perception, formative factors, and consciousness. It is a word for consciousness not being attached to the element of earth, and thus it is a word for consciousness not being attached to the element of water, the element of fire, and the element of wind. It is a word for not being attached to the elements of the eye, forms, and eye consciousness, and thus it is a word for not being attached to the elements of the ear, sounds, and ear consciousness, the elements of the nose, smells, and nose consciousness, the elements of the tongue, tastes, and tongue consciousness, the elements of the body, physical objects, and body consciousness, and the elements of the mind, mental phenomena, and mind consciousness. It is a word for reliance on meaning. It is a word for reliance on the Dharma. It is a word for reliance on wisdom. It is a word for reliance on the sūtras of definitive meaning.

- 1.130 “Furthermore, Venerable Śāradvatīputra, ‘thorough’ is concerned with all phenomena. Why is this? Just as one looks upon selflessness in oneself, one should look upon all phenomena in accordance with reason. Just as one looks upon selflessness in living beings, one should look upon all phenomena in accordance with reason. Seeing in that way is the thorough way of seeing. That which is thorough, namely the nature of the sphere of existence, is also what is thorough, namely the nature of the sphere of nirvāṇa. Seeing in this way according to sameness and the absence of distinction is called *thorough practice*. Seeing the essence of affliction and the

essence of purity in this way according to sameness and the absence of distinction is called *thorough practice*. [F.118.b] Not seeing things from the perspectives of reason and nonreason is thorough practice. In short, Venerable Śāradvatīputra, the object of all thorough efforts of the bodhisatvas is living beings. They do not give up being born in the places of living beings, and they do not disturb the dwelling place of phenomena. This is called *the bodhisatvas' effort of thorough entrance*.

- 1.131 “Thus, Venerable Śāradvatīputra, the outcome for the bodhisatvas trained in the above-mentioned imperishabilities of those aspects of the Dharma, those forms of learning, and those efforts of thorough entrance is called *insight*. Insight does not remain in the company of sixteen things. What are these sixteen? (1) It does not remain in the company of ignorance, nor does it remain in the company of formative factors, consciousness, name and form, the six sense sources, contact, feeling, thirst, grasping, existence, birth, or old age and death. (2) It does not remain in the company of the cessation of ignorance, nor does it remain in the company of the cessation of formative factors, consciousness, name and form, the six sense sources, contact, feeling, thirst, grasping, existence, or old age and death. (3) It does not remain in the company of the view that a self exists, nor does it remain in the company of the sixty-two viewpoints that originate from the root view that a self exists. (4) It does not remain in the company of thinking in terms of high and low, nor does it remain in the company of the ways of the world—gain and loss, fame and the absence of fame, disgrace and praise, and pleasure and pain. (5) It does not remain in the company of anger, resentment, concealment, vexation, envious desire, stinginess, deception, guile, shamelessness, indecency, swaggering, quarreling, [F.119.a] infatuation, intoxication with afflictions, conceit, pride, arrogance, self-conceit, the pride of modesty, conceitedness, or the pride of being wrong, as it does not remain in the company of any of the mental impurities. (6) It does not remain in the company of the manifestation of desire, aversion, or delusion—subtle, coarse, trifling, average, or significant—as it does not remain in the company of any affliction. (7) It does not remain in the company of hindrances and obstructions, the darkness of delusion, or obscurations of clear sight, and it does not remain in the company of any manifestation of phenomena which are to be done away with. (8) It does not remain with the impurities of greed, quarreling, and the māras consisting in the aggregates, the afflictions, death, and the sons of gods, as it does not remain with any actions of Māra. (9) It does not remain with the attachment of grasping for a self, an animated being, a life principle, a life-sustaining principle, a spirit, personality, a man, or a human being, as it does not remain with attachment to any grasping. (10) It does not remain with the hindrances of actions, the hindrances to the

Dharma, the hindrances of the afflictions, the hindrances of viewpoints, the hindrances of migration, the hindrances of karmic ripening, the hindrances of the results of actions, or the hindrances to knowledge, as it does not remain with any connection to rebirth caused by bad habits. (11) It does not remain with thought-constructions, fictions, imaginations, distinguishing marks, objects, or whatever is seen, heard, thought, or known, as it does not remain with any ties or imputations. [F.119.b] (12) It does not remain with a self, permanence, purity, or happiness, as it does not remain with any wrong understanding. (13) It does not remain with the eighty-four thousand kinds of mental behavior of living beings, as it does not remain with the eighty-four thousand multitudes of Dharma teachings. (14) It does not remain with stinginess or generosity, with bad or good morality, with malice or patient acceptance, with laziness or vigor, with distraction or meditation, or with wrong or right insight, as it does not remain with either the side of the perfections or its opposite. (15) It does not remain with the decided or the undecided, the true or the false, the virtuous or the nonvirtuous, the blameworthy or the blameless, the sullied or the unsullied, the conditioned or the unconditioned, the worldly or the unworldly, the good or the bad, the pure or the afflicted, or existence or nirvāṇa, as it does not remain with opposites or antidotes to any phenomena. (16) It does not remain with differences in vehicles, differences between living beings, differences between buddha fields, differences between buddhas, differences between Dharma teachings, or differences between communities, as it does not remain with any difference. (17) It does not remain with ignorance or knowledge, with consciousness, with the relative truth, or with the ultimate truth, as it does not remain with any mental effort that is concerned with distinguishing marks. Insight is beyond roaming. It has no body, no characteristics, and no distinguishing marks, and it is unconditioned. That insight does not remain with distinguishing marks, with mental effort, with thought, mind, or consciousness, with the sense bases, [F.120.a] with names, with distinguishing marks, with oneness, or with plurality. Venerable Śāradvatīputra, insight does not remain in the company of those sixteen things.

1.132 “What is the range of insight? It is skill with eight things. What are those skills with eight things? They are (1) skill with the aggregates, (2) skill with the elements, (3) skill with the sense sources, (4) skill with the truths, (5) skill with dependent origination, (6) skill with the three times, (7) skill with all the vehicles, and (8) skill with all phenomena.

1.133 “What is the bodhisatvas’ skill with the aggregates? They point them out with metaphors. They point them out with the metaphor of lumps of foam, the metaphor of bubbles, the metaphor of a mirage, the metaphor of the

trunk of the plantain tree, the metaphor of an illusion, the metaphor of a dream, the metaphor of an echo, the metaphor of a shadow-figure, the metaphor of a reflected image, and the metaphor of a magical creation. Why is this? Form is like a lump of foam, and what is like a lump of foam cannot be a self, an animated being, a life principle, a life-sustaining principle, a spirit, or a personality. The essence of a lump of foam is also the essence of form. Such skill is called *skill with the aggregates*.

- 1.134 “Feelings are like bubbles, perception is like a mirage, the formative factors are like plantain trees, consciousness is like an illusion, and an illusion cannot be a self, an animated being, a life principle, a life-sustaining principle, a spirit, or a personality. The essence of an illusion is also the essence of consciousness. Such skill is the bodhisatvas’ skill with the aggregates.
- 1.135 “The aggregates are like dreams, and a dream cannot be a self, an animated being, a life principle, a life-sustaining principle, [F.120.b] a spirit, or a personality. The essence of a dream is also the essence of the aggregates. Such skill is the bodhisatvas’ skill with the aggregates.
- 1.136 “The aggregates are like echoes, and an echo cannot be a self, an animated being, a life principle, a life-sustaining principle, a spirit, or a personality. The essence of an echo is also the essence of the aggregates. Such skill is the bodhisatvas’ skill with the aggregates.
- 1.137 “The aggregates are like shadow figures, and a shadow figure cannot be a self, an animated being, a life principle, a life-sustaining principle, a spirit, or a personality. The essence of a shadow figure is also the essence of the aggregates. Such skill is the bodhisatvas’ skill with the aggregates.
- 1.138 “The aggregates are like reflected images, and a reflected image cannot be a self, an animated being, a life principle, a life-sustaining principle, a spirit, or a personality. The essence of a reflected image is also the essence of the aggregates. Such skill is the bodhisatvas’ skill with the aggregates.
- 1.139 “The aggregates are like magical creations, and a magical creation cannot be a self, an animated being, a life principle, a life-sustaining principle, a spirit, or a personality. The essence of a magical creation is also the essence of the aggregates. Such skill is the bodhisatvas’ skill with the aggregates.
- 1.140 “The aggregates are the world, and the world has the essential characteristic of destruction. The essence of the world is fundamentally impermanent, suffering, empty, selfless, and peaceful. Such skill is the bodhisatvas’ skill with the aggregates. [F.121.a]
- 1.141 “What is the bodhisatvas’ skill with the elements? It is the wisdom that penetrates the realm of phenomena. Even though the realm of phenomena is the element of earth, it does not have the essential characteristic of hardness. Even though the realm of phenomena is the element of water, it does not

have the essential characteristic of moistness. Even though the realm of phenomena is the element of fire, it does not have the essential characteristic of ripening. Even though the realm of phenomena is the element of wind, it does not have the essential characteristic of movement.

1.142 “Even though the realm of phenomena is the element of the eye, it does not have the essential characteristic of seeing. Even though the realm of phenomena is the element of the ear, it does not have the essential characteristic of hearing. Even though the realm of phenomena is the element of the nose, it does not have the essential characteristic of smelling. Even though the realm of phenomena is the element of the tongue, it does not have the essential characteristic of tasting. Even though the realm of phenomena is the element of the body, it does not have the essential characteristic of touching. Even though the realm of phenomena is the element of the mind, it does not have the essential characteristic of cognizing.

1.143 “Even though the realm of phenomena is the element of eye consciousness, it does not have the essential characteristic of the recognition of form. Even though the realm of phenomena is the element of ear consciousness, it does not have the essential characteristic of the recognition of sound. Even though the realm of phenomena is the element of nose consciousness, it does not have the essential characteristic of the recognition of smell. Even though the realm of phenomena is the element of tongue consciousness, it does not have the essential characteristic of the recognition of taste. Even though the realm of phenomena is the element of body consciousness, it does not have the essential characteristic of the recognition of physical objects. Even though the realm of phenomena is the element of mind consciousness, [F.121.b] it does not have the essential characteristic of the recognition of mental phenomena.

1.144 “Even though the realm of phenomena is the element of form, it does not have the essential characteristic of being something that can be known by the eye consciousness. Even though the realm of phenomena is the element of sound, it does not have the essential characteristic of being something that can be known by the ear consciousness. Even though the realm of phenomena is the element of smell, it does not have the essential characteristic of being something that can be known by the nose consciousness. Even though the realm of phenomena is the element of taste, it does not have the essential characteristic of being something that can be known by the tongue consciousness. Even though the realm of phenomena is the element of physical objects, it does not have the essential characteristic of being something that can be known by the body consciousness. Even

though the realm of phenomena is the element of mental phenomena, it does not have the essential characteristic of being something that can be known by the mind consciousness.

1.145 “Even though the realm of phenomena is the element of form, it does not have the essential characteristic of being what is cognized as form. Even though the realm of phenomena is the element of sound, it does not have the essential characteristic of being what is cognized as sound. Even though the realm of phenomena is the element of smell, it does not have the essential characteristic of being what is cognized as smell. Even though the realm of phenomena is the element of taste, it does not have the essential characteristic of being what is cognized as taste. Even though the realm of phenomena is the element of physical objects, it does not have the essential characteristic of being what is cognized as physical objects. Even though the realm of phenomena is the element of mental phenomena, it does not have the essential characteristic of being what is cognized as mental phenomena.

1.146 “The realm of phenomena and the element of the self are the same. The realm of phenomena and the desire realm, the form realm, and the formless realm are the same. The realm of phenomena and the realms of existence and nirvāṇa are the same. The realm of phenomena, the element of beings, [F.122.a] the element of space, and the element of all phenomena are the same.

1.147 “Why are they the same? They are the same because they have the same emptiness. They are the same because they have the same absence of distinguishing marks. They are the same because they have the same absence of longing. They are the same because they have the same absence of formative factors. They are the same because they have the same absence of birth. They are the same because they have the same absence of origination. They are the same because they have the same absence of existence. They are the same because they have the same sameness of all phenomena. They are the same because they have the same absence of obscuration. They are the same because they are the same as the element of empty space. They are the same because they are the same as the realm of nirvāṇa. Immeasurable is the entrance into the element of the conditioned, as too is the entrance into the element of the unconditioned. Entering that teaching through the gate that is the realm of phenomena is the bodhisatvas’ skill with the elements.

1.148 “What is the bodhisatvas’ skill with the sense sources? It is the wisdom that penetrates the field of total reality. Even though the field of total reality is the field of the eye, the field of total reality does not have the essential characteristic of seeing. Even though the field of total reality is the field of the ear, the field of total reality does not have the essential characteristic of

hearing. Even though the field of total reality is the field of the nose, the field of total reality does not have the essential characteristic of smelling. Even though the field of total reality is the field of the tongue, the field of total reality does not have the essential characteristic of tasting. Even though the field of total reality is the field of the body, the field of total reality does not have the essential characteristic of touching. Even though the field of total reality is the field of the mind, the field of total reality does not have the essential characteristic of cognizing mental phenomena.

1.149 “Even though the field of total reality is the field of form, the field of total reality does not have the essential characteristic of being something that can be known by the eye consciousness. Even though the field of total reality is the field of sound, the field of total reality does not have the essential characteristic of being something that can be known by the ear consciousness. [F.122.b] Even though the field of total reality is the field of smell, the field of total reality does not have the essential characteristic of being something that can be known by the nose consciousness. Even though the field of total reality is the field of taste, the field of total reality does not have the essential characteristic of being something that can be known by the tongue consciousness. Even though the field of total reality is the field of physical objects, the field of total reality does not have the essential characteristic of being something that can be known by the body consciousness. Even though the field of total reality is the field of mental phenomena, the field of total reality does not have the essential characteristic of being something that can be known by the mind consciousness. This is the bodhisatvas’ skill with the sense sources.

1.150 “Furthermore, concerning the skill with the sense sources, the field of the eye is empty of self and anything belonging to a self. The same is true of the field of the ear, the field of the nose, the field of the tongue, the field of the body, the field of the mind, the field of forms, the field of sounds, the field of smells, the field of tastes, the field of physical objects, and the field of mental phenomena. They are empty of self and anything belonging to a self. As the Blessed One has said, ‘The eye is empty of self and anything belonging to a self. That is its essence. The same is true of the ear, the nose, the tongue, the body, and the mind. They are empty of self and anything belonging to a self. That is their essence. The same is true of forms, sounds, smells, tastes, physical objects, and mental phenomena. They are empty of self and anything belonging to a self. That is their essence.’ Thus, the bodhisatvas do not bring about any decrease of the fields, neither causing nonvirtue to increase nor virtue to decrease. They do not fall into the dualistic concepts of virtue and nonvirtue. This is the bodhisatvas’ skill with the sense sources.

- 1.151 “Furthermore, concerning the skill with the sense sources, the basis and support of the desire related to the eye field is the field of form. Whenever the eye sees without desire for form, [F.123.a] and one does not actualize the freedom from desire, this is called *the bodhisatvas’ skill with the sense sources*. Thus, the basis and support of the desire related to the ear field, the nose field, the tongue field, the body field, and the mind field is the field of sound, the field of smell, the field of taste, the field of physical objects, and the field of mental phenomena. Whenever the mind sees without desire for mental phenomena, and one does not actualize the freedom from desire, this is called *the bodhisatvas’ skill with the sense sources*.
- 1.152 “The sense sources are the field of the holy and the field of the unholy. The field of the holy is the right accomplishment of the way, and the field of the unholy is what is in opposition to the way. Established on the way of the bodhisatvas, the bodhisatvas develop great compassion toward beings who engage in practices that are in opposition to the way, and yet they do not give up the field of the way. This is called *the bodhisatvas’ skill with the sense sources*.
- 1.153 “What is the bodhisatvas’ skill with the truths? The bodhisatvas’ skill with the truths consists in four entrances. What are those four entrances? They are the knowledge of suffering, the knowledge of the origin, the knowledge of cessation, and the knowledge of the way. The knowledge of suffering is the knowledge that the aggregates are unborn. The knowledge of the origin is the knowledge that vanquishes thirst. The knowledge of cessation is the nonorigination of ignorance and propensities. The knowledge of the way is the absence of imputation related to any phenomena, as they are sameness. This is the bodhisatvas’ knowledge of the truths. When, even though they understand those four noble truths with such insight and wisdom, they do not actualize them out of care for living beings but bring them instead to maturity, [F.123.b] this is called *the bodhisatvas’ skill with the truths*.
- 1.154 “Furthermore, the bodhisatvas’ truth is of three kinds. What are those three? They are the relative truth, the ultimate truth, and the truth of characteristics. What is the relative truth? It is worldly conventions—everything that is expressed with syllables, words, and designations. The ultimate truth is when there is no activity of thoughts, let alone of syllables. The truth of characteristics is the fact that all characteristics have a single characteristic, and that single characteristic is the absence of characteristics. The bodhisatvas do not get tired of the teachings on the relative truth, and they do not fall into the actualization of the ultimate truth. By understanding the single truth by means of the truth of characteristics, they bring living beings to maturity. This called *the bodhisatvas’ skill with the truths*.

- 1.155 “Truth is also of two kinds. What are those two? They are the truth of conventions and the ultimate truth. The truth of conventions consists in speaking about the truth from a temporal perspective; it is the truth of suffering, the truth of the origin, the truth of cessation, the truth of the way, and the truth of worldly conventions—everything that is expressed with syllables, words, and designations. The ultimate truth is *nirvāṇa*, which has the characteristic of being ineffable. Why is this? It is because it is always the state of things as they are, because the essence of that state of things is always there. The bodhisatvas do not get tired of the teachings on the relative truth, and they do not fall into the actualization of the ultimate truth. Instead, they bring living beings to maturity. This is called *the bodhisatvas’ skill with the truths*.
- 1.156 “Truth is also singular; there is no second truth. The single truth consists in not imputing anything related to any phenomena [F.124.a] but leading living beings who have fallen into such imputation to the truth. The bodhisatvas do not get tired of the teachings on imputed truth, and they do not actualize the single truth of the absence of imputation. Instead, they bring living beings to maturity. This is called *the bodhisatvas’ skill with the truths*.
- 1.157 “Furthermore, the five aggregates are suffering. The essential characteristic of the five aggregates is suffering. When one understands the essential characteristic of suffering to be empty, this is the noble truth of the knowledge of suffering as suffering. The tendency of thirst and viewpoints to act as causes for the five aggregates is the origin. When one does not grasp, impute, or contact the causes of thirst and viewpoints, this is the noble truth of the knowledge of the origin as the origin. The noble truth of cessation is the five aggregates having completely perished and ceased, without being born in the beginning, without dying in the end, and without being reached in the present. When one understands in that way, this is the noble truth of the knowledge of cessation as cessation. When one relies on the way, one reaches the knowledge of suffering, the knowledge of the origin, and the knowledge of cessation, and one becomes established in nondual wisdom. This is the noble truth of the way leading to the cessation of suffering. Understanding it to be empty is the noble truth of the knowledge of the way as the way. When the bodhisatvas see the four noble truths with such wisdom, and when they do not conceive of them through thought-constructions, this is called *the bodhisatvas’ skill with the truths*.
- 1.158 “What’s more, all feelings are suffering. This is *suffering*. Discerning and knowing those feelings is the noble truth of the knowledge of suffering as suffering. [F.124.b] The cause from which those feelings arise is called *the origin*, and the insight by which this cause is genuinely known is the noble

truth of the knowledge of the origin as the origin. When every feeling is interrupted and one experiences the absence of feeling, and when, though one observes the cessation of feelings, one does not actualize the cessation of feelings for the sake of living beings, this is the noble truth of the knowledge of cessation as cessation. The feelings by which the way is realized are like a raft, but the desire for feelings is not desire for the way. This is the noble truth of the knowledge of the way as the way. When they see the four noble truths in this way, and when they understand them to be the same in terms of purity, this is called *the bodhisatvas' skill with the truths*.

1.159 “Birth is suffering. This is ‘suffering.’ The knowledge that understands the absence of birth is the noble truth of the knowledge of suffering as suffering. Because the condition of existence is present, there is birth. Existence is the origin; the knowledge of the disintegration of existence is the noble truth of the knowledge of the origin as the origin. All birth is without birth. The absence of birth is cessation, but in the absence of birth there is no cessation. The knowledge of the absence of cessation is the noble truth of disappearance and cessation. The knowledge that consists in that way of calculating, considering, seeking, understanding, and comprehending is the noble truth of the knowledge of the way as the way. When the bodhisatvas penetrate this knowledge of the truths but do not dwell on this knowledge of the truths, this is called *the bodhisatvas' skill with the truths*.

1.160 “What is the bodhisatvas' skill with dependent origination? Ignorance originates from that which is incorrect. [F.125.a] Formative factors originate from ignorance. Consciousness originates from formative factors. Name and form originate from consciousness. The six sense sources originate from name and form. Contact originates from the six sense sources. Feeling originates from contact. Thirst originates from feeling. Grasping originates from thirst. Existence originates from grasping. Birth originates from existence. Aging, death, sorrow, lamentation, suffering, depression, and despair originate from birth. This is how the great mass of utter suffering originates. Phenomena originate in their proper places, without movement, inactive, without an owner, and not as something to be owned. Knowledge of this is called *the bodhisatvas' skill with dependent origination*.

1.161 “Furthermore, the bodhisatvas know what is caused by virtue, what is caused by nonvirtue, what is caused by the neutral, what causes existence, and what causes nirvāṇa. The bodhisatvas know all of this as it is: ‘A being who makes an understanding caused by such good and bad abilities into their authority has those abilities as cause. Having their actions as cause, they complete the actions in accordance with their result as a final cause.’

Thus, skill with birth that has its origin in causes among phenomena acquired or not yet acquired is called *the bodhisatvas' skill with dependent origination*.

1.162 “Skill with dependent origination is also as follows: from the cessation of that which is incorrect comes the cessation of ignorance. From the cessation of ignorance comes the cessation of formative factors. From the cessation of formative factors comes the cessation of consciousness. [F.125.b] From the cessation of consciousness comes the cessation of name and form. From the cessation of name and form comes the cessation of the six sense sources. From the cessation of the six sense sources comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of thirst. From the cessation of thirst comes the cessation of grasping. From the cessation of grasping comes the cessation of existence. From the cessation of existence comes the cessation of birth. Aging, death, sorrow, lamentation, suffering, depression, and despair cease with the cessation of birth. This is how the great mass of utter suffering ceases. Phenomena cease in their proper places without movement, inactive, without an owner, and not as something to be owned. Skill in this is called *the bodhisatvas' skill with dependent origination*.

1.163 “All phenomena are dependent on causes, conditions, and combinations of these. The phenomena that are dependent on causes, conditions, and combinations of these are not dependent on a self, a being, a soul, or a person. No considerations such as *here, before, or other* belong to that which is not dependent on a self, a being, a soul, or a person. Understanding things in this way is called *the bodhisatvas' skill with dependent origination*.

1.164 “When the bodhisatvas bring about all the conditions for awakening and then see the destruction and cessation of those conditions but do not get stuck in the wisdom of their destruction and cessation because of their care for living beings, this is called *the bodhisatvas' skill with dependent origination*.

1.165 “What is the bodhisatvas' skill with the three times? The bodhisatvas remember their own past thoughts and those of other beings, as well as the contents of those thoughts, [F.126.a] whether they are virtuous or nonvirtuous. Having remembered them, they reject the nonvirtuous thoughts and the contents of those thoughts, and they dedicate the virtuous thoughts and the contents of those thoughts to awakening. This is their skill with the past.

1.166 “The bodhisatvas are absorbed in the thoughts and the contents of those thoughts that are roots of virtue. They concentrate on actualizing awakening in the following way: ‘I will dedicate all the virtuous thoughts and the contents of those thoughts that appear in me to incomparable perfect

awakening, and I will give no chance to the nonvirtuous thoughts and the contents of those thoughts.’ Thinking in this way is their skill with the future.

1.167 “What is their skill with the present? They produce roots of virtue through correct practice on the basis of present thoughts and the contents of those thoughts. They banish nonvirtuous thoughts and the contents of those thoughts, and they dedicate virtuous thoughts and the contents of those thoughts to awakening. This is their skill with the present. Skill in those is called *the bodhisatvas’ skill with the three times*.

1.168 “Furthermore, they have confidence in the fact that the phenomena of the past, present, and future are empty. Though they consider the emptiness of the three times in that way, with insight and wisdom, they rejoice in the wisdom of the expedient means resulting from all the merit of the past, present, and future blessed buddhas. Skill in this is called *the bodhisatvas’ skill with the three times*.

1.169 “Though they see that the phenomena of the past have perished and will not be transferred in the future, they do not slacken their vigor in bringing about virtue, and they do not bring about nonvirtue. [F.126.b] Though they consider the phenomena of the future to be unborn and nonexistent, they do not give up their vigor dedicated to awakening. Though they consider the phenomena in the present to not remain and abide, the bodhisatvas, firm in their determination, do not forget the mind of awakening. This is called *the bodhisatvas’ skill with the three times*.

1.170 “The past has perished, the future has not been reached, and the present does not abide. Thus, when they understand that thoughts and the contents of those thoughts are born, destroyed, and melted away, yet they still acquire the roots of virtue that bring about awakening, this is called *the bodhisatvas’ skill with the three times*.

1.171 “The bodhisatvas remember the past by means of their skill in supernormal knowledge. Having remembered the roots of virtue planted in the past, they dedicate them to awakening. They know the virtuous thoughts that will be generated in the future, and they then fulfill their vows. They apply mental effort and cause the roots of virtue that arise in the present to remain, dedicating them to awakening. This is called *their skill with the three times*.

1.172 “They remember the past accumulation of merit for the sake of bringing all living beings to maturity, and they bring living beings to maturity in the way that they are to be matured. Accordingly, they bring to maturity all the living beings who are to be matured in the future by paying respect to the buddhas. They bring to maturity all those living beings in the present who

are to be matured by teaching the Dharma and displaying miracles. Fulfilling their own aims, others' aims, and the aim of awakening in the three times without attachment is called *the bodhisatvas' skill with the three times*. [F.127.a]

1.173 "What is the bodhisatvas' skill with all the vehicles? There are three vehicles that are conducive to deliverance. What are those three vehicles? They are the vehicle of the disciples, the vehicle of the isolated buddhas, and the Great Vehicle. There are two further vehicles. What are those two vehicles? They are the vehicle of the gods and the vehicle of humans.

1.174 "What is the bodhisatvas' skill with the vehicle of the disciples? When the buddhas do not appear there is no vehicle of the disciples. Why is this? The right view of the disciples is the consequence of the words of others. Hearing is concerned with the vows of moral discipline, so that the mass of moral discipline—which involves following what the rules prescribe—is fulfilled. Having fulfilled the mass of moral discipline, the disciples fulfill the mass of concentration. Having fulfilled the mass of concentration, they fulfill the mass of insight. Having fulfilled the mass of insight, they fulfill the mass of deliverance. Having fulfilled the mass of deliverance, they fulfill the mass of liberated wisdom vision. Skill in this is called *skill with the vehicle of the disciples*.

1.175 "Furthermore, skill with the way of the disciples consists in rejecting the formative factors—meritorious, non-meritorious, or neutral. It is disgust and absence of desire for all the three realms. It consists in discerning the impermanence and suffering in all conditioned things. It consists in discerning the selflessness of all phenomena. It is delight in peace and nirvāṇa. It consists in having no desire for birth in existence, not even for a second. It consists in always regarding existence with fear. It is the constant absence of reliance on the mind. It consists in regarding the aggregates as killers. It consists in regarding the elements as snake venom. It consists in regarding the sense sources as empty villages. [F.127.b] It consists in conceiving no wishes regarding any kind of birth. It consists in nirvāṇa as one's proper abode and refuge. Teaching and explaining in this way is called *the bodhisatvas' skill with the way of disciples*.

1.176 "What is the bodhisatvas' skill with the way of the isolated buddhas? The bodhisatvas know as they are the circumstances and conditions by which isolated buddhas attain deliverance. What are they? They are heaping up the accumulation of merit derived from giving and from morality, which is not like that of the disciples but is caused by great eagerness, vigor, and the absence of negligence; making progress in the Dharma with little learning; having no despondency in serving and venerating the blessed buddhas; having middling abilities; being always bent on the ascetic life; having low ambitions and engaging in few activities; disliking social life; delighting in

solitude; living in solitude; enjoying reverence; having great magical power; being delighted by the stage where one is to be honored; continuously reflecting on dependent origination; having in view the single sphere, which is deliverance; transcending the world by means of self-originated wisdom; attaining the ability to focus on objects of meditation; maintaining the continuity of meditations, liberations, concentrations, and states of absorption; acquiring the wisdom that is not dependent on the instructions of others; awakening to the wisdom of the conditions that are involved with any object. Expounding, teaching, and explaining in this way is called *the bodhisatvas' skill with the way of the isolated buddhas*.

1.177 “What is the bodhisatvas' skill with the Great Vehicle? The bodhisatvas' skill with the Great Vehicle is immeasurable, [F.128.a] so only an indication of it is taught here. The Great Vehicle is immeasurable, as it opens up an opportunity for all living beings. It is unhindered, as it is bent upon unattached wisdom. It is the accumulation of all merit and roots of virtue, and thus it nourishes all beings. It is the fulfillment of all the perfections, as it relates to the mental behavior of all beings. It is the attainment of the accumulation of the wisdom of omniscience, as it leads without hindrance to the seat of awakening. It equally emits unhindered rays of light on all beings, as all beings are to be honored. It is beyond the fear of any bad ways, as all the qualities of a buddha are made manifest. It vanquishes all the assemblies of Māra, as well as all the antagonists and bad teachers, as it raises the flags and banners of the conditions conducive to awakening and dependent origination. It does away with all the viewpoints concerning limits or the absence of limits, permanence or nihilism, origination or disintegration, existence or nonexistence, the appearance of afflictions, hindrances, obstructions, doubts, and regrets, as it is the unhindered way of the buddhas. It possesses all perfect qualities and the perfect possession of all jewels, it leads to the undeceiving way, and it nourishes all beings, as it is distinguished by its great determination and compassion. It is adorned with the ornaments of body, speech, and mind, which are the ten powers, fearlessness, the special qualities of the Buddha, and the major and minor marks, and so it is faultless. [F.128.b] Skill in this is called *the bodhisatvas' skill with the Great Vehicle*.

1.178 “What is the bodhisatvas' skill with all phenomena? All phenomena are, in short, conditioned and unconditioned, so the bodhisatvas should develop skill with the conditioned and the unconditioned. What is the bodhisatvas' skill with the conditioned? It is when they dedicate to incomparable, complete awakening all those conditioned things that consist in the virtuous formative factors related to body, speech, and mind. This is called *the bodhisatvas' skill with the conditioned*. When they dedicate to omniscience all

those conditioned things that consist in the virtuous formative factors related to body, speech, and mind by understanding them to be awakening, this is called *their skill with the unconditioned*.

1.179 “Furthermore, skill with the conditioned is the accomplishment of the five perfections. What are those five? They are the perfection of generosity, the perfection of morality, the perfection of patient acceptance, the perfection of vigor, and the perfection of meditation. This is called *the bodhisatvas’ skill with the conditioned*. When, through the perfection of insight that is the knowledge of the unconditioned they do not depreciate the other five perfections but dedicate them to omniscience and to the bodhisatvas’ unsullied liberation for the sake of accumulating all the perfections and heaping up roots of virtue, this is their skill with the unconditioned.

1.180 “Concerning their skill with the conditioned, when they attract beings with the four means of attraction so as to emit unhindered rays of light equally upon all living beings, this is the bodhisatvas’ skill with the conditioned. When they do not grasp, cling, or adhere to things on the basis of the principle that they are without soul or self, [F.129.a] when they rely on their skill in the ways of attracting beings as being unconditioned, and when they dedicate this to omniscience, this is their skill with the unconditioned.

1.181 “Concerning their skill with the conditioned, when they cut off the afflictions in the stream of existence but do not cut off the roots of virtue in the stream of existence, and when they fasten the fetters that consist in the realization of awakening but do not concern themselves with the fetters of limited Dharma practice, this is their skill with the conditioned. Skill in discerning the wisdom acquainted with emptiness, the absence of distinguishing marks, and the absence of longing, not being dependent upon others when it comes to awakening, and not actualizing the unconditioned is their skill with the unconditioned.

1.182 “Concerning their skill with the conditioned, though they roam about in the three realms, they do not become sullied by the afflictions connected with roaming about in the three realms. This is their skill with the conditioned. Though they have the wisdom of deliverance from the three realms, they do not fall into the sphere of deliverance. This is their skill with the unconditioned. *Skill with all phenomena* is another expression for omniscience. Why is this? The immeasurable and unattached wisdom of omniscience is fulfilled through skill in continuous recollection, intelligence, and insight. That is why it is called *skill with all phenomena*.

1.183 “Venerable Śāradvatīputra, the insight of the bodhisatvas who possess those eight skills becomes imperishable. Furthermore, insight is the knowledge of virtuous and nonvirtuous phenomena. Insight is the discernment of the phenomena that are conducive to spiritual progress.

Insight is authoritative, as it makes manifest the holy principles of the Dharma. Insight is the understanding of all doctrinal viewpoints, all manifestations of afflictions, all hindrances, and all obstructions just as they are. Insight is the absence of longing concerned with desires, hopes, and wishes. [F.129.b] Insight creates pleasure, as it quenches the fire of all the afflictions. Insight creates joy, as it is the unbrokenness of happiness and joy in the Dharma. Insight throws light upon things, as it makes manifest the knowledge of the meaning. Insight is the basis of the thirty-seven factors of awakening. Insight has the essential characteristic of attainment, as it attains the fruit according to the vehicles. Insight has the essential characteristic of knowledge, as it is radiant wisdom by nature. Insight liberates, as it brings one over all the rivers. Insight leads to true faultlessness. Insight embraces all virtuous phenomena. Insight clears up all earlier afflictions and bad habits. Insight is the most excellent form of knowledge. Insight is most sublime, as it is understanding that arises from self-originated wisdom. Insight is beyond causes, as it is not stained by the three realms. Insight embraces expedient means in every way. Insight has been attained by all the holy ones. Insight cannot be grasped, as it is the absence of distinguishing marks and thought-constructions. Insight is the antidote of indolence, as it is the absence of the darkness of ignorance and delusion. Insight is the practice of all those who are established on the stage of practicing meditation. Insight is the leader of the adherents of all the vehicles. Insight illuminates, as it removes obscured vision, the darkness of ignorance, and delusion. Insight gives sight to those who wish to see. Insight has no basis, as it transcends the ways of the eye and forms, the ear and sounds, the nose and smells, the tongue and tastes, the body and physical objects, and the mind and mental phenomena. [F.130.a] Insight is the ultimate meaning, as it issues from the truth. Insight is the imperturbability of the well trained. Insight is the light of the gates of wisdom. Insight is imperishable, as it moves about everywhere. Insight is unhindered, as it is the vision of the entrance into dependent origination. Insight is the way of liberation, as it is the severing of all the bonds of grasping and afflictions. Insight is not stained by any affliction. Insight does not remain in the company of any phenomena that do, or will, create hindrances. There are as many actions of insight and wisdom performed as there are mental actions performed by all beings. The wisdom that consists in the consideration by insight is as great as the afflictions and bad habits of all beings. There are as many gates to enter insight as there are gates into the afflictions of all beings. The foundation and basis of insight is as great as the insight of the disciples, the isolated buddhas, the bodhisatvas, and the perfect buddhas. The bodhisatvas should train themselves in this.

1.184 “This, Venerable Śāradvatīputra, is the bodhisatvas’ imperishability of insight, and through this imperishable insight the bodhisatvas attain the imperishability of wisdom.”

When this chapter on the exposition of the imperishability of insight had been taught, thirty-two thousand bodhisatvas who had made their preparations in the past attained the patient acceptance of the fact that all phenomena are unborn.

1.185 Then the bodhisatva Akṣayamati addressed Venerable Śāradvatīputra, saying, “Venerable Śāradvatīputra, the friendliness of the bodhisatvas is also imperishable. Why? Because it is boundless. The friendliness of the bodhisatvas should be known as boundless. [F.130.b] They manifest friendliness continuously. Thus, as great as the sphere of living beings may be, the bodhisatvas pervade it with thoughts of friendliness. Venerable Śāradvatīputra, just as there is no place that is not pervaded by space, there is also no being who is not pervaded by the friendliness of the bodhisatvas. Just as the sphere of beings is immeasurable and inexhaustible, the bodhisatvas’ cultivation of friendliness is also immeasurable and inexhaustible. Thus, just as space is imperishable, living beings are imperishable. Just as living beings are imperishable, friendliness is imperishable. That is why the friendliness of these holy beings is said to be ‘imperishable.’ ”

1.186 When he had been addressed in this way, the elder Śāradvatīputra questioned the bodhisatva Akṣayamati further, asking, “Son of good family, how great then is the sphere of living beings?”

Akṣayamati said, “Venerable Śāradvatīputra, the sphere of living beings is even greater than the sphere of earth, the sphere of water, the sphere of fire, and the sphere of air.”

1.187 Śāradvatīputra said, “But, son of good family, is it possible to explain this by giving examples?”

Akṣayamati said, “Though it is possible, Venerable Śāradvatīputra, no limited means of demonstration will do. Imagine, Venerable Śāradvatīputra, that there were as many world spheres in the east, the south, the west, and the north as there are grains of sand in the river Gaṅgā, that there were world spheres as numerous as the grains of sand in the river Gaṅgā in each of the ten directions, and that the water of the great oceans that they are filled with was merged together. Imagine that as many living beings as there are grains of sand in the river Gaṅgā came together and took out one drop of water with the tip of a strand of hair that had been split a hundred times, and then as many living beings as there are grains of sand in the river Gaṅgā came together after as many world ages as there are grains of sand in the river Gaṅgā and took out a second drop of water with the tip of a strand of

hair that had been split a hundred times. [F.131.a] Imagine that, according to this way of establishing distinguishing marks and calculating, in a period of time consisting of as many world ages as there are grains of sand in the river Gaṅgā, every drop of water was taken out one after the other by as many living beings as there are grains of sand in the river Gaṅgā, with the tip of a strand of hair that had been split a hundred times. Even though such a great mass of water would thus be exhausted, there would be no exhaustion or diminution of the sphere of living beings. Thus, Venerable Śāradvatīputra, the sphere of living beings is immeasurable, but the bodhisatvas pervade them all with friendliness. What do you think, Venerable Śāradvatīputra, can the immeasurable roots of virtue that stem from the cultivation of such friendliness be exhausted?"

1.188 Śāradvatīputra said, "No, son of good family, not at all. Someone who believes that such roots of virtue that stem from the cultivation of friendliness could perish would believe that space could perish. The bodhisatvas who do not become afraid when they hear this distinguish themselves through the imperishability of friendliness."

1.189 Akṣayamati said, "Venerable Śāradvatīputra, friendliness is protection for oneself and practice for the benefit of others. It is the absence of quarreling. It is the destruction of all ill will, harshness, aversion, and resentment. It is the absence of the bad habits and of the manifestation of the afflictions. It induces faith. It consists in not seeing the mistakes associated with the confusion of any being. It consists in bringing pleasure to their bodies and minds, leaving them without torment and beyond the violence of others. It is the absence of fear of anything bad, and it accords with the holy way. It induces faith in beings who have paranoid and enraged thoughts. It consists in setting beings free from any conflict. It consists in not carrying a club or a sword. It is the joy that comes from liberating all beings. It is the absence of all aversion. It is the absence of hypocrisy, boasting, and threats. [F.131.b] It is the producer of all kinds of wealth, honor, and fame. It is honored by all, by Śakra, Brahmā, and the protectors of the world. It is adorned with the ornament of its own splendor. It is praised by the wise. It consists in protecting all the simple minded. It accords with the way of Brahmā. It is not polluted by the sphere of desire. It is the excellent way of liberation for all beings. All vehicles are embodied in it. It is embraced by nonmaterial merit. It heaps up the accumulation of all merit. It is not surpassed even by all the merit produced by material things. It is adorned with the thirty-two major marks of a great being and by the eighty minor marks. It prevents birth with weak or imperfect sense abilities. It accords with the way that leads to fortunate birth, and then to nirvāṇa. It prevents birth in the eight unfortunate states. It is delight in the joy of the Dharma, and thus it is the absence of joy

in pleasures, possessions, and power. It consists in having the same thoughts toward all beings and making no distinctions in the practice of generosity. It is the way into morality and the rules of conduct. It consists in protecting all those whose morality is bad. It consists in showing the power of patient acceptance. It consists in having no conceit, infatuation, or arrogance. It consists in carrying through to the end all actions of right practice by adopting imperturbable vigor. It is the root of the meditations, the concentrations, and the states of absorption that the holy ones enter. It is liberation from all worldly activities. It is deliverance from all afflictions by means of the meditations, the liberations, the concentrations, and the states of absorption. It consists in bringing about the causes of introspection and insight by retaining what one has learned and the sacred formulas. It is the certainty of one's own position and of the position of others. It consists in doing away with the position of evil and the afflictions. It is pleasant to remain with. It consists in pondering the outcome of serving and progressing. It consists in guarding one's behavior. It is the transcendence of all frivolity. [F.132.a] It is the cessation of conceited action. It consists in being anointed with conscience regarding oneself and when confronted with others, and thus it is fragrant. It is the purification of the foul smell of habits, bondages to existence, and afflictions.

- 1.190 "Friendliness, Venerable Śāradvatīputra, consists in protecting all beings. Great friendliness consists in giving up one's own pleasure and giving it to living beings. The friendliness of the disciples consists in protecting oneself, while the great friendliness of the bodhisatvas consists in protecting all beings. Friendliness, Venerable Śāradvatīputra, takes you out of the stream of existence.
- 1.191 "Friendliness, Venerable Śāradvatīputra, consists in these three things. What are those three? They are friendliness with living beings as its object, friendliness with phenomena as its object, and friendliness with no object.
- 1.192 "Friendliness with living beings as its object pertains to the bodhisatvas who have developed the mind of awakening for the first time. Friendliness with phenomena as its object pertains to the bodhisatvas whose practice is in progress. Friendliness with no object pertains to the bodhisatvas who have attained the patient acceptance of the fact that all phenomena are unborn.
- 1.193 "Furthermore, Venerable Śāradvatīputra, the bodhisatvas' great compassion is also imperishable. Why? Because it is a prerequisite. Venerable Śāradvatīputra, just as breathing in and out is a prerequisite for the power of life of a great being, great compassion is also a prerequisite for the bodhisatvas' accomplishment of the Great Vehicle. Just as the precious wheel of power belonging to a universal monarch is a prerequisite for the

seven kinds of wealth, great compassion is also a prerequisite for the bodhisatvas' accomplishment of the wisdom of omniscience. [F.132.b] Just as a rich man or a householder has heartfelt love for his only son, the bodhisatvas who have great compassion also have heartfelt love for all beings.

1.194 “As for this great compassion, Venerable Śāradvatīputra, it is work performed by oneself, and this is why it is called *great compassion*. It is one's own work, and this is why it is called *great compassion*. It is the absence of authority over others, and this is why it is called *great compassion*.

1.195 “Great compassion is action that is in accordance with intention, as it has its origin in the absence of fraud. Great compassion is the practice that completes everything, as it has its origin in the absence of deception. Great compassion is action that is in accordance with determination, as it has its origin in never turning back. Great compassion is essential knowledge, as it has its origin in the non-artificial. Great compassion is essentially pure, as it has its origin in the right way. Great compassion is thought without crookedness, as it has its origin in the unambiguous. Great compassion is without conceit, as it has its origin in humbleness toward all beings. Great compassion originates as something immeasurable, as the number of beings is immeasurable. Great compassion is disregard for one's own body, as it has its origin in the attainment of the body of a tathāgata. Great compassion consists in not seeking the safety of one's life, as it has its origin in never doing anything negative, even to save one's own life. Great compassion consists in protecting others, as it has its origin in the mind of awakening. Great compassion consists in protecting living beings, as it has its origin in the purity of one's own thoughts. Great compassion consists in having regard for the poor, the suffering, and the unprotected, as it has its origin in taking away the suffering of all beings. Great compassion is a firm promise, as it has its origin in an unchangeable mind. Great compassion consists in seeing the truth, as it has its origin in not breaking one's word to either oneself, the Buddha, or a god. Great compassion is pure conduct, as it has its origin in wholesome deeds. Great compassion consists in giving up one's own pleasure, as it has its origin in giving pleasure to others. [F.133.a] Great compassion consists in giving pleasure to others, as it has its origin in the absence of thirst. Great compassion carries the burdens of all beings, as it has its origin in adopting firm vigor. Great compassion consists in taking superior patient acceptance upon oneself, as it has its origin in patience with the faults of weak beings. Great compassion consists in taking away praise and blame, as it has its origin in serving the sick. Great compassion is the attainment of the mastery of the Dharma, as it has its origin in bringing living beings whose intentions are weak to maturity. Great compassion consists in

concealing one's own good qualities, as it has its origin in praising the qualities of others. Great compassion consists in enduring any suffering, as it has its origin in wanting unsullied pleasure. Great compassion consists in giving to beggars, as it has its origin in wholesome deeds and the absence of remorse. Great compassion has its origin in well-guarded morality, as it has its origin in protecting immoral beings. Great compassion is the endurance of bodily pain, as it has its origin in the attainment of the adamant body. Great compassion consists in bringing living beings to maturity, as it has its origin in the absence of regard for one's body or life. Great compassion consists in having no regard for oneself, as it has its origin in giving away even one's limbs and extremities. Great compassion produces roots of virtue in other beings, as it has its origin in the absence of desire for one's own roots of virtue. Great compassion consists in not tasting the pleasure of meditation, as it has its origin in repeatedly having the desire realm as its object. Great compassion spreads illumination everywhere, as it has its origin in the light of unhindered wisdom. Great compassion has no special regard for insight, as it has its origin in not deriding roots of virtue or accumulations of merit anywhere. Great compassion is shared out everywhere, as it has its origin in the fulfilment of the wishes of all beings. [F.133.b] Great compassion liberates all beings, as it has its origin in not abandoning one's former vows. Great compassion is not concerned with the unconditioned, as it has its origin in bringing living beings to maturity in the conditioned. Great compassion cares for beings who are immoral, as it is to establish beings in the morality of the Buddha.

1.196 “Thus, Venerable Śāradvatīputra, all the types of liberation of the bodhisatvas originate from great compassion, and they are therefore called *great compassion*. Thus, great compassion is what affects generosity, morality, patient acceptance, vigor, meditation, insight, expedient means, and all the limbs of awakening. Great compassion is what affects one's actions, the accomplishment of self-existent wisdom, wholesome deeds, the absence of regret, and the absence of doubt. It has its origin in being engaged in whatever action is necessary for all beings, and this is why it is called *great compassion*. This, Venerable Śāradvatīputra, is called *the bodhisatvas' imperishable great compassion*.

1.197 “Furthermore, Venerable Śāradvatīputra, the great joy of the bodhisatvas is also imperishable. What is great joy? It is the gladness, harmony, and delight that result from remembering and recollecting the qualities of a buddha. It is the absence of dejection and depression. It is the absence of thirst. It consists in doing away with all delight in pleasure. It is the basis of all delight in the Dharma. It is mental delight and physical excitement. It is delight and joy related to the Buddha. It is the joy and delight caused by the

body of the Tathāgata [F.134.a] and skill in searching for his ornaments, which are the major and minor marks. It is the absence of fatigue when listening to the virtuous Dharma. It is devotion to the Dharma through persistence, joy, faith, and delight that is based on suchness. It consists in always having a mind that is free from aversion toward living beings. It is intense desire in searching for the qualities of the Buddha and not laying aside that desire. It consists in relying on, and finding freedom in, the great Dharma of the Buddha, discarding limited vehicles, and giving rise to the mind of awakening. It consists in giving rise to the mind of awakening without stinginess and without being disheartened. It is delight in generosity and the purity of the three spheres while giving to those who ask. It is faith in moral people and friendliness while helping the immoral. It consists in providing, by one's own moral purity, consolation that the fear of any bad destiny can be transcended. It consists in transforming one's own morality into the morality of the Tathāgata. It is firmness and unbreakableness. It is patient acceptance and gentleness devoid of hostility toward those whose ways of speech are wicked and bad. It is the absence of conceit. It is the respect that consists in bowing to and revering teachers. It is a face that is always smiling and free from sternness. It is the readiness to speak. It is the absence of hypocrisy, boasting, or threatening. It is pure intention, with no harshness in thought and no fraudulence. It consists in seeing what is praiseworthy in everything and not focusing on others' faults. It consists in not encouraging negative action but pursuing delightful qualities. It is love for the bodhisatvas, which is like love for the teacher. It is love for the Dharma teachings, which is like love for oneself. It is love for the tathāgatas, which is like love for one's own life. It is love for one's masters, which is like love for one's own parents. It is love for living beings, which is like love for one's own sons. [F.134.b] It is love for one's teachers and preceptors, which is like love for the Buddha. It is love for spiritual progress, which is like love for one's own head. It is love for the perfections, which is like love for one's own hands and feet. It is love for the preachers of the Dharma, which is like love for all the riches. It is love for all the qualities of a buddha, which is like love for the jewel that grants all wishes. It is love for the admonitions, which is like love for the highest forms of joy. It is love for contentment, which is like love for one's good health. It is love for seeking the Dharma, which is like love for medicines. It is love for those who encourage and make one mindful, which is like love for a physician.

- 1.198 “Venerable Śāradvatīputra, this resilience of the faculties in all one's faculties is said to be *great joy*. Great joy has the form of peace, as it is the wisdom of understanding. It has the form of absolute peace, as it is the absence of agitation. It has the form of tranquility, as it is the absence of

arrogance. It has the form of the joy of the senses, as it is the absence of distraction. It has the form of ascetic commitment, as it is the absence of forgetfulness. It has the form of gentleness, as it is wished for by all. It has the form of learning, as it is gentleness in speech. It has the form of calmness, as it is fitness of thought. It has the form of contentment, as it is action done well. It has the form of the absence of regret, as it is faultless. It has the form of being well established, as it is immovable. It has the form of being immovable, as it is not established in any particular place. It has the form of being hard to conquer, as it is hard to subdue. It has the form of real meaning, as it is never lost. It has the form of the truth, as it is unmistakable suchness. It has the form of reality, as it affects just that. It has the form of enthusiasm, as it is power. It has the form of power, as it is uncrushable. It has the form of fulfilling the qualities of the Buddha, as it does not get tired of seeking the qualities of the Buddha in the right way. This, Venerable Śāradvatīputra, is called *the bodhisatvas' imperishable great joy*. [F.135.a]

1.199 “Furthermore, Venerable Śāradvatīputra, the bodhisatvas' equanimity is also imperishable. The bodhisatvas' equanimity is of three kinds. What are those three kinds? They are the equanimity with the afflictions, the equanimity to protect oneself and others, and the equanimity with regard to the timely and the untimely.

1.200 “What is the equanimity with the afflictions? It consists in having no haughty thoughts when one is respected and no depressed thoughts when one is disrespected. It consists in having no conceit because of gain and no irritation because of the lack of gain. It consists in having no pleasure in fame and no dejection in its absence. It consists in not getting disheartened when one is blamed. It consists in remaining established in the true state of things when one is praised. It is the power of reflecting on suffering and the power of discerning the impermanence and suffering of pleasure. It consists in having the same thoughts toward both friends and enemies by giving up likes and dislikes. It consists in having the same attitude toward the moral and the immoral. It consists in not being dualistic concerning wholesome and unwholesome actions. It consists in having no regard for what is pleasant and what is unpleasant. It is the patient acceptance of both what is well and badly attended. It consists in having no predilection with regard to the well formulated and the badly formulated. It consists in considering the miseries of enjoyment in a balanced way. It consists in having the same intention toward all beings. It consists in having no regard for body or life. It consists in seeing the superior, the average, and the inferior in the same light. It consists in having the same thoughts toward the famous and the obscure. It is purity of thought when one is confronted with both the true and the untrue. Thus, Venerable Śāradvatīputra, the bodhisatvas are

equanimous, having no haughty thoughts when they are respected and no depressed thoughts when they experience misfortune. [F.135.b] This, Venerable Śāradvatīputra, is called *the bodhisatvas' equanimity with the afflictions*.

1.201 “What is the bodhisatvas' equanimity to protect oneself and others? Even if the limbs or extremities of the bodhisatvas' bodies are cut off, they are not enraged, and they do not seek a way to avoid it. This is how equanimous they are. They endure changes of both body and speech, and this is why it is called *equanimity*. They are not hurt by the aspects of the eyes, by the aspects of the forms, or by both. In the same way, they are not hurt by the ears or by sounds, by the nose or by smells, by the tongue or by tastes, or by the body or by physical objects. They are not hurt by the aspects of the mind or by the aspects of mental phenomena. This is why it is called *equanimity*. Since they are not hurt or injured, it is called *equanimity*. When they are hurt by others, they do not hurt others in retaliation, and this is why it is called *equanimity*. It protects oneself, others, and both, and this is why it is called *equanimity*. It is the same practice in prosperity and in adversity, and this is why it is called *equanimity*. Equanimity is the absence of quarreling and the introspection concerning one's own thoughts. It consists in protecting the minds of others, considering oneself to be responsible in a conflict, and not hurting others. It is the state of absorption that pertains to the bodhisatvas. This is called *the bodhisatvas' equanimity to protect oneself and others*.

1.202 “What is the bodhisatvas' equanimity with regard to the timely and the untimely? The blessed buddhas do not say that equanimity should be practiced in all situations. Why not? The bodhisatvas should always make efforts and exert themselves in seeking virtue for themselves and others, [F.136.a] and they should practice equanimity with regard to the timely and the untimely. What is the equanimity with regard to the timely and the untimely? It is equanimity toward beings who are unfit and uninterested. It is equanimity toward loss, blame, ill repute, and suffering. It is equanimity toward the beings who have reached faultlessness on the vehicle of the disciples. It is equanimity in terms of taking up morality at the time of giving. It is equanimity in terms of taking up generosity at the time of morality. It is equanimity in terms of taking up vigor at the time of patient acceptance. It is equanimity in terms of taking up meditation at the time of vigor. It is equanimity in terms of taking up a wish of giving at the time of meditation. It is equanimity in terms of taking up the five perfections as objects at the time of insight. This is called *the equanimity with regard to the timely and the untimely*.

1.203 “Thus the bodhisatvas do not do things that should not be done. When they do not exert themselves in such cases, it is called *equanimity*. It is the absence of inactivity in regard to that which is necessary. It consists in not

giving up vigor, power, confidence, strength, and exertion when it comes to perfecting all virtuous qualities. This, Venerable Śāradvatīputra, is called *the bodhisatvas' imperishable equanimity*.

1.204 “Furthermore, Venerable Śāradvatīputra, the bodhisatvas' five kinds of supernormal knowledge are also imperishable. What are those five? They are divine sight, divine hearing, knowledge of others' thoughts, remembrance of former lives, and knowledge of magical power.

1.205 “What is the bodhisatvas' divine sight? Compared with the divine sight of all the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans; [F.136.b] the divine sight of all the disciples, whether or not their training is completed; and the divine sight of all the isolated buddhas, the divine sight of the bodhisatvas who have perfected omniscience and the exalted practices is much more elevated, holy, supreme, eminent, fine, excellent, strong, and brilliant. All the manifestations of form that might occur in the endless and limitless worlds in the ten directions, whether they are coarse or subtle, superior or inferior, or distant or near, are all known, made manifest, penetrated, thoroughly known, and thoroughly seen by means of that divine sight. The bodhisatvas know as they are the death and birth of all the beings—excluding the formless beings—born in any state of existence in the endless, limitless worlds in the ten directions. They know as they are the causes of their actions, the fruits of their actions, and the diversity of their abilities. They see the splendor of all the qualities of the buddha fields of the blessed buddhas in the endless, limitless worlds in the ten directions. When they see this, they transform, by the purity of their own morality, the accumulations of merit and wisdom into the purification of the splendor of the qualities of their own field. This is how the transformation that is performed by those who are established in the qualities of morality is accomplished. By means of this divine sight, they also see all the communities of bodhisatvas associated with those blessed buddhas. When they see them, they perfectly engage in the skills related to the insight, wisdom, and expedient means, as well as the skills related to the right action, behavior, sphere of experience, recollection, awareness, conduct, way of abiding, powers, Dharma, [F.137.a] liberation, wisdom, confidence, remembrance, and eloquence of those holy beings.

1.206 “That sight is unhindered, as it sees all forms. That sight is unattached, as it is not attached to forms. That sight is free from habits, viewpoints, and the manifestations of afflictions. That sight is pure, as it is originally luminous. That sight is not dependent on any field of perception. That sight is the non-origination of habits and afflictions. That sight is free of blindness, as it is beyond doubt. That sight does not arise in the midst of any obscuring phenomena. That sight has attained clarity concerning the manifestations of

all phenomena. That sight relies on wisdom and is not within the range of consciousness. That sight is not impassioned, enraged, or deluded by any afflictions. That sight is an aid to the discernment of the abilities of the holy ones. That sight is unobstructed wisdom, as it shines equally on all beings. That sight is pure, as it is freed from mental nonvirtue. That sight is impeccable, as it is essentially beyond affliction. That sight is created from the sight of the buddhas, as they never give up their intention. That sight is unattached and unbound, as it is free from attachment and aversion. That sight is produced by the truth pertaining to the sphere of the meaning. It is the unattached treading of the path of pure knowledge. Why is the divine sight of the bodhisatvas like this? It is like this because those holy beings are established in great compassion. They understand phenomena. [F.137.b] They realize the meaning of things. They are faultless. They preach the Dharma in accordance with what they have seen and heard. They have turned away from nonvirtue, and they have turned toward the seat of awakening. Their thoughts are not hindered by anything. They are generous to those who are stingy. They have pity for the immoral. They are without harmful thoughts toward the violent minded. They bring vigor to the lazy. They teach methods of meditation to those who are not concentrated. They give the eye of insight to those with confused insight. They show the way to those who follow bad ways. They lead those whose conviction is inferior to understand the exalted Dharma of the Buddha, and they cause them to penetrate the wisdom of omniscience. They possess unhindered supernormal knowledge for the sake of fulfilling awakening. This is called *the bodhisatvas' imperishable supernormal knowledge of divine sight*.

- 1.207 “What is the bodhisatvas’ supernormal knowledge of divine hearing? Compared with the divine hearing of all the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans; the divine hearing of all the disciples, whether or not their training is completed; and the divine hearing of all the isolated buddhas, the divine hearing of the bodhisatvas who have perfect omniscience and the exalted practices is much more elevated, holy, supreme, eminent, fine, excellent, strong, and brilliant. The sounds of the words in the endless, limitless worlds in the ten directions, the words of the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, [F.138.a] humans, and nonhumans, as well as the words of the saints, the disciples, the isolated buddhas, the bodhisatvas, and the complete buddhas, are all recognized by that divine hearing. Even the words of the inhabitants of hell, the animals, the inhabitants of Yāma’s world, gadflies, flies, wasps, and bees are heard.

1.208 “The bodhisatvas know as they truly are the objects of thought—virtuous, nonvirtuous, or neutral—by which the vocal activity of those beings is brought about. They also know as it truly is the vocal activity that is dependent on virtuous, nonvirtuous, or neutral causes. They know as it truly is the vocal activity that is performed by those who are filled with aversion and has its origin in the latent habit of desire, the vocal activity that is performed by those who are deluded and has its origin in the latent habit of desire, the vocal activity that is performed by those who are greedy and has its origin in the latent habit of aversion, the vocal activity that is performed by the deluded and has its origin in the latent habit of aversion, the vocal activity that is performed by the greedy and has its origin in the latent habit of delusion, the vocal activity that is performed by those who are filled with aversion and has its origin in the latent habit of delusion, the vocal activity that is performed by the greedy and has its origin in the latent habit of desire, the vocal activity that is performed by those who are filled with aversion and has its origin in the latent habit of aversion, and the vocal activity that is performed by those who are deluded and has its origin in the latent habit of delusion. They know the vocal activity that has pure intention but limited practice, the vocal activity that has pure practice but limited intention, the vocal activity that has pure intention and pure practice, and the vocal activity that has impure intention and impure practice. [F.138.b] They know all these truly as they are, with their unhindered supernormal knowledge of divine hearing.

1.209 “Through the wisdom of their supernormal knowledge of divine hearing, the bodhisatvas hear the words of both the holy and the profane. When they hear them, they have no attachment to the words of the holy ones and no aversion toward the words of the profane. They develop great friendliness toward the words of the holy ones and great compassion toward the words of the profane. They know as they truly are the distribution of all the words in the past and the future. Through the wisdom of their supernormal knowledge of divine hearing, they hear all the words of the buddhas. When they hear them, they retain them all by means of the state of recollection, awareness, and absence of forgetfulness. They retain them, they do not forget them, and they also ensure that living beings remember them in accordance with their abilities. They also know as they truly are the essential and unessential characters of phenomena.

1.210 “If they hear the teachings of one tathāgata, they neither conceal nor elevate the teachings of a second tathāgata. They grasp the words of all the buddhas simultaneously. They proclaim in a timely way the virtuous, nonvirtuous, and neutral words they hear, through recollection and awareness. When there is a community of disciples, if they realize it is not

the time for teaching, they give it up. Even though they have heard the Dharma, they do not teach it. When it is time to teach the Dharma because of one person, they do not teach to everyone, even when a community of disciples is present. They do not give explanations that are painful to others, even if they are true. Rather, with expedient means and purity of thought, they may give an explanation that is not true when it is helpful to others. The kinds of words that they wish to be heard are then heard, [F.139.a] and the words that they do not wish to be heard are then not heard. They understand as it truly is the wisdom that pertains to the hearing of all the beings in a community where the Dharma is taught. Knowing this, they teach the Dharma accordingly. The beings to whom they teach the Dharma hear their Dharma teachings, and those to whom they do not teach the Dharma do not hear their teachings. Their sphere of hearing is the purified sphere of all phenomena. Their sphere of hearing is purified wisdom. Their sphere of hearing is the purification of the sphere of a self. Their sphere of hearing is the purification of the sphere of an animated being, the sphere of a life principle, and the sphere of a personality. Their sphere of hearing is the discernment of sounds, syllables, and explanations as they are heard. They teach the Dharma according to the languages of beings born in the five states of existence, who have different words, syllables, and explanations. Their sphere of divine hearing is transformed into the divine hearing of the tathāgatas, as it does not follow other vehicles, such as those of the disciples and the isolated buddhas. This is called *the bodhisatvas' imperishable supernormal knowledge of divine hearing*.

- 1.211 “What is the bodhisatvas' imperishable supernormal knowledge of the knowledge of others' thoughts? To know the thoughts of others is to know the past thoughts of all beings, to know their future thoughts, and to know their present thoughts. With knowledge of past thoughts, the bodhisatvas enter the thoughts of living beings that arose in the past: ‘The thought of this being has a great cause. The thought of this being has an average cause. The thought of this being has a small cause. The abilities of this being are caused by generosity. The abilities of this being are caused by morality. [F.139.b] The abilities of this being are caused by patient acceptance. The abilities of this being are caused by vigor. The abilities of this being are caused by meditation. The abilities of this being are caused by insight. The abilities of this being are caused by friendliness. The abilities of this being are caused by compassion. The abilities of this being are caused by joy. The abilities of this being are caused by equanimity. The abilities of this being are caused by the vehicle of the disciples. The abilities of this being are caused by the vehicle of the isolated buddhas. The abilities of this being are caused by the Great Vehicle. This being is determined by the power of causes, but though they

are connected with the stream of causes that are roots of virtue, they may be born in a low family because of their practice. This being has pure intentions but impure practice. This being has pure practice but impure intentions. This being has pure intentions and pure practice. This being has impure intentions and impure practice.’ Thus, they know as they truly are all the types of mental behavior of all beings that are based on the abilities that have arisen from past causes. Based on this knowledge, they teach the Dharma accordingly to each of them. This is called *knowing the past thoughts of others*.

1.212 “What is the knowledge of the future thoughts of others? ‘The cause that is the present generosity of this being will be the cause of their morality in the future. The cause that is the present morality of this being will be the cause of their patient acceptance in the future. The cause that is the present patient acceptance of this being will be the cause of their vigor in the future. [F.140.a] The cause that is the present vigor of this being will be the cause of their meditation in the future. The cause that is the present meditation of this being will be the cause of their insight in the future. The cause that is the present worldly knowledge and behavior of this being will be the cause of the nonworldly in the future. The cause that is the present limited abilities of this being will be the cause of the Great Vehicle for them in the future.’ Thus the bodhisatvas know as they truly are the causes and conditions created by beings, as well as the forms of the consequences they will manifest in the future. They do not get tired of bringing all living beings to maturity. They teach the Dharma to the extent of their knowledge of entering the thoughts of others and to the extent that those others are worthy of the Dharma. They teach the Dharma that involves fruition, and they do not become stingy with respect to Dharma discourses. This is called *knowing the future thoughts of others*.

1.213 “What is the knowledge of the present thoughts of others? The bodhisatvas know as they truly are the present thoughts and mental events of all beings. They know the impassioned thoughts as they truly are, as impassioned thoughts. They know the thoughts free of passion as they truly are, as thoughts free of passion. In the same way, they know those that are enraged and those that are free of rage, those that are deluded and those that are free of delusion, those that are afflicted and those that are free of affliction, those that are attentive and those that are inattentive, those that are concentrated and those that lack concentration, those that are sinking down and those that are active, [F.140.b] those that are agitated and those that are not agitated, those that are peaceful and those that are not peaceful, those that are freed and those that are not freed, those that are expanded,

those that are narrow, those that are small, those that are extensive, and those that are great. They also know the immeasurable thoughts as they truly are, as immeasurable.

1.214 “Thus they know all the afflictions as they truly are, whichever afflictions might obscure the mind of this or that being. When they have come to know them, they teach the Dharma by means of their knowledge, to provide an escape from those afflictions. Whenever they go to a community, they first observe the thoughts of that community, and when they have observed them, they teach the Dharma accordingly to each person. Thus they truly perceive the superior or inferior abilities of those beings. Their own minds and the minds of others will not be obscured. Why is this? It is because the stream of thought of those bodhisatvas knows through their wisdom, recollection, intelligence, understanding, insight, and awakening. Their stream of thought is without afflictions. It is pure through having completely cut off the afflictions and fetters that are the impressions of past deeds. It is immaculate, shining, unblameable, not harsh, beyond afflictions, and free of impurities. It knows through the light of all phenomena, and it knows the stream of thought completely by entering the mental behavior of all beings. The entrance into the knowledge of such phenomena is called *the bodhisatvas’ imperishable supernormal knowledge of knowing others’ thoughts*.

1.215 “What is the bodhisatvas’ supernormal knowledge that consists in realizing the knowledge of the remembrance of former lives? They remember their former lives through the remembrance that is sustained by the realm of phenomena. [F.141.a] That remembrance is steadfast, as it makes all phenomena known. It is not agitated, as it is well prepared through wisdom. It is beyond harm, as it is established in peaceful meditation. It is beyond deception, as it is apprehended through expanded vision. It is not dependent on any other, as it is known directly. It is to be remembered through having the quality of recollection and non-forgetfulness. It is the accumulation of merit, as it knows the Great Vehicle. It is the accumulation of wisdom, as it is not contingent on anything else. It is the accumulation of all the perfections, as it transcends everything.

1.216 “The bodhisatvas remember their former lives with that remembrance. They remember one, two, three, four, five, ten, twenty, thirty, forty, fifty births. They remember a hundred births, a thousand births, a hundred thousand births, several hundred births, several thousand births, several hundred thousand births, a world age of manifestation, a world age of destruction, several world ages of manifestation, and several world ages of destruction. They remember several world ages of manifestation and destruction, a hundred world ages, a thousand world ages, a hundred thousand world ages, several hundred world ages, several thousand world

ages, and several hundred thousand world ages. They remember in this way: ‘Those beings there had such and such a name. I also existed there with such a name, in such a social class, in such a family, with such a complexion, eating such food, having such a length of life, staying for so a length of time, experiencing such pleasure and pain, dying there, being born over there, dying over there, being born here.’ Thus they remember many former lives with their forms, characteristics, and places. [F.141.b] They remember their own as well as other beings’ former lives since the beginning of time. They remember their own roots of virtue and the roots of virtue of other beings with their past causes. When they remember their own roots of virtue, they dedicate them to awakening. When they remember the roots of virtue of other beings, they inspire them to develop the mind of awakening.

1.217 “They rely on the impermanence, suffering, emptiness, and selflessness of the suffering caused by past formative factors. They do not, however, become conceited because of their reliance on impermanence, suffering, emptiness, and selflessness. They do not become conceited because of their complexion, their health, their youth, their way of living, their possessions, their followers, or their lordliness. They do not seek to be Śakra, Brahmā, a protector of the world, or a universal monarch. They do not wish for any kind of birth. They do not seek happiness, kingship, lordship, or power for their own pleasure. Quite the opposite, they seek birth in existence intentionally for the sake of bringing living beings to maturity. Relying on impermanence, suffering, emptiness, and selflessness, they feel ashamed of their former afflicted actions. They reject and despise them. In the present, they do not do anything that ought not to be done, even for the sake of their lives, and they dedicate and expand the roots of virtue they have previously acquired, for the sake of awakening. They dedicate their present roots of virtue for the sake of all beings collectively. They give up any dedication that is contrary to this, and they dedicate those roots of virtue for the sake of the continuity of the lineage of the buddhas, the lineage of the Dharma, and the lineage of the community and for the sake of omniscience. [F.142.a] This is called *the bodhisatvas’ imperishable supernormal knowledge that consists in realizing the knowledge of the remembrance of former lives*.

1.218 “What is the bodhisatvas’ supernormal knowledge that consists in the knowledge of magical power? It is the attainment, use, and mastery of phenomena that are reached through eagerness, vigor, thinking, and consideration. By cultivating these bases of magical power, they attain unconditioned magical power and experience different miracles effected by that magical power. Motivated by care for living beings, those miracles effected by magical power bring them to maturity on a vast scale. They display to beings—either in form, power, or magical transformation—all the

miracles of magical power by which they are to be disciplined. They display to living beings the exact manifestation of the form and complexion by which they are to be disciplined. They display to them the manifestation of the form and complexion of a buddha. They display to them the manifestation of the form and complexion of a bodhisatva. They display to them the manifestation of the form and complexion of an isolated buddha. They display to them the manifestation of the form and complexion of a disciple. They display to them the manifestation of the form and complexion of Śakra. They display to them the manifestation of the form and complexion of a protector of the world. They display to them the manifestation of the form and complexion of a universal monarch. In the same way, they display to them the manifestation of the form and complexion of Viṣṇu, Skanda, Maheśvara, Brahmā, or Prajāpati. They also display to them the manifestation of the form and complexion of other beings—even of animals. They thus teach the Dharma to living beings according to their inclinations. [F.142.b]

1.219 “They display the very power by which beings endowed with very arrogant, aggressive, conceited, haughty, and proud powers are to be disciplined, be it the power of Śakra, the power of Brahmā, the power of a protector of the world, the power of a universal monarch, the power of a great athlete, a quarter of the power of Nārāyaṇa, half of the power of Nārāyaṇa, or the full power of Nārāyaṇa. Even though Mount Sumeru, the king of mountains, is six hundred forty thousand *yojanas* high and eighty-four thousand *yojanas* wide, those with the power of bodhisatvas can toss it up in the air with three fingers. The power of those bodhisatvas is unimpeded, and they could even throw it to another world sphere as if it were a fruit of the Āmalaka tree. They place upon the palms of their hands this great trichiliocosm that is so great and wide, spreading from the element of water up to the border of Akaniṣṭha, and they remain like that for a world age or more, displaying all the right ways of behavior.

1.220 “The bodhisatvas who have such power teach the Dharma to beings endowed with very arrogant, aggressive, conceited, haughty, and proud power, in order to discipline their arrogant, aggressive, conceited, haughty, and proud power. By means of those bases of magical power, they attain the wisdom of magical occurrences, and whatever they bring about through the different aspects of their wisdom of magical occurrences happens. If they bring about a magical occurrence by thinking, ‘Let the great ocean become the size of the hoof print of a cow,’ it becomes the size of the hoof print of a cow. If they think, ‘Let the hoof print of a cow become the size of the great ocean,’ it becomes the size of the great ocean. If they bring about a magical occurrence by thinking, ‘Let the world age of conflagration become a mass of water,’ [F.143.a] it becomes a mass of water. If they bring about a magical

occurrence by thinking, 'Let the mass of water become a mass of fire,' it becomes a mass of fire. If they bring about a magical occurrence by thinking, 'Let the mass of fire be a mass of wind,' it becomes a mass of wind. If they bring about a magical occurrence by thinking, 'Let the mass of wind become a mass of fire,' it becomes a mass of fire. If they bring about a magical occurrence by thinking, 'Let the mass of fire become a mass of earth,' it becomes a mass of earth. If they bring about a magical occurrence by thinking, 'Let the mass of earth become a mass of fire,' it becomes a mass of fire. Thus, all the phenomena—insignificant, average, or great—they bring about through their magical power happen.

1.221 “None but the blessed buddhas are able to disturb that magical power, to shake it, or to make it disappear. Neither Śakra, Brahmā, Māra, the followers of Māra, nor anyone in the world, even if they act in accordance with the Dharma, are able to disturb, shake, or make disappear that magical power of the bodhisatvas. By the power produced through the wisdom of their magical power, the bodhisatvas teach the Dharma to beings in the languages they are pleased and content with, finding what is most important to them by engaging with their words. Those bases of magical power are especially noble. They are autonomous. They are beyond the range of all the māras and the afflictions. They are the entrances into the domain of the buddhas. They are practices that do not harm any being. They are the acquisition of all the roots of virtue and the accumulations. They cannot be suppressed by Māra and his followers. This, Venerable Śāradvatīputra, is called *the bodhisatvas' imperishable supernormal knowledge consisting in the knowledge of magical power*.

1.222 “Those, Venerable Śāradvatīputra, are called *the bodhisatvas' five imperishable kinds of supernormal knowledge*. [F.143.b]

“Furthermore, Venerable Śāradvatīputra, the four means of attraction are also imperishable. What are those four? They are generosity, loving speech, acting for the good, and having a common aim.

1.223 “Generosity consists in giving material gifts and the gift of the Dharma. Loving speech consists in speaking gentle words lovingly to beggars and to listeners of the Dharma. Acting for the good consists in intentionally fulfilling the good of oneself and others. Having a common aim consists in establishing those who receive the Dharma and material gifts on the vehicle one conceives as having the highest qualities. Furthermore, generosity consists in pleasing the beggars. Loving speech consists in not deriding beggars. Acting for the good consists in fulfilling the aims of beggars. Having a common aim consists in introducing them to one's own vehicle. Furthermore, generosity consists in giving with sincere intention. Loving speech is unbrokenness of practice. Acting for the good consists in having no regret when one gives with determination. Having a common aim

consists in dedicating to the Great Vehicle. Furthermore, generosity consists in giving with thoughts associated with friendliness. Loving speech consists in not giving up happy and joyful thoughts. Acting for the good consists in exerting oneself for the sake of all living beings by generating pure thoughts of great compassion. Having a common aim consists in dedicating to the wisdom of omniscience with an attitude of equanimity that is not concerned with high and low. Furthermore, generosity consists in giving away pleasures that are in accordance with the Dharma. Loving speech consists in establishing in the Dharma those to whom one has given gifts. Acting for the good consists in fulfilling one's own and others' aims. Having a common aim consists in engendering the mind of omniscience for the sake of all beings. [F.144.a] Furthermore, generosity consists in giving away inner and outer things. Loving speech is the absence of the secrecy of teachers concerning the knowledge of the qualities of all phenomena. Acting for the good consists in giving away one's own aims and acting for the benefit of others. Having a common aim is the absence of depression when one gives away to others the pleasures acquired and held in one's hands.

- 1.224 "What is the gift of the Dharma? It consists in teaching the Dharma as one has heard it. Loving speech consists in explaining the Dharma with thoughts that are not attached to material things. Acting for the good consists in not being tired of instructing others and introducing them to recitation. Having a common aim consists in attaining the Dharma without being separated from the mind of omniscience, and it consists in introducing it to others. Furthermore, the gift of the Dharma consists in unwearyingly and untiringly teaching the Dharma to those who come to listen to it. Loving speech consists in explaining the Dharma even though one has traveled a long distance. Acting for the good consists in giving all that is needed to those who seek the Dharma and carry a begging bowl but lack the necessities of life such as garments, food, places to sleep, medicinal herbs, and tools, and then teaching them the Dharma with determination. Having a common aim consists in giving the gift of the Dharma to beings, introducing them to incomparable, perfect awakening, and dedicating this to this awakening. Furthermore, the gift of the Dharma consists in giving away the gift of the Dharma, knowing it to be the foremost of all gifts. Loving speech consists in teaching the Dharma in order to benefit others. Acting for the good consists in teaching the Dharma by relying on the meaning, not on the letter. Having a common aim consists in teaching the Dharma for the sake of fulfilling all the qualities of a buddha. Furthermore, the gift of the Dharma is the perfection of generosity. Loving speech is the perfection of morality and the perfection of patient acceptance. [F.144.b] Acting for the good is the perfection of vigor. Having a common aim is the perfection of meditation and

the perfection of insight. Furthermore, the gift of the Dharma pertains to the bodhisatvas who have developed the mind of awakening for the first time. Loving speech pertains to the bodhisatvas who have entered their practice. Acting for the good pertains to the bodhisatvas who will never turn back. Having a common aim pertains to the bodhisatvas who are hindered by only one birth. Furthermore, the gift of the Dharma is the basis, the root, and the seed of awakening. Loving speech is the burgeoning sprouts and leaves of awakening. Acting for the good is the open flower of awakening. Having a common aim is the resulting fruit of awakening.

1.225 “Venerable Śāradvatīputra, those are called *the bodhisatvas’ four imperishable means of attraction*.

“Furthermore, Venerable Śāradvatīputra, the bodhisatvas’ four kinds of knowledge are also imperishable. What are those four? They are the knowledge of the meaning, the knowledge of phenomena, the knowledge of interpretation, and the knowledge of eloquence.

1.226 “What is the knowledge of the meaning? It is the knowledge of the real meaning with respect to all phenomena. It is the knowledge of phenomena, the discerning knowledge, the successive knowledge, the knowledge of causes and conditions, the knowledge of nonduality, the knowledge of the combination of causes and conditions, the knowledge that does not fall to any extreme, the knowledge that does not remain in the middle, the knowledge that understands conditions, the knowledge of the inseparability of the realm of phenomena, the knowledge that is in accordance with things as they are, the knowledge of abiding in the limit of reality, the knowledge that understands emptiness, the knowledge of behavior free of distinguishing marks, the knowledge of the absence of longing—as there is nothing to long for— [F.145.a] the knowledge of the absence of conditioning when confronted with the unconditioned, the knowledge that penetrates the single principle, the knowledge that understands selflessness, the knowledge that understands the absence of being, the knowledge that understands the absence of a life principle, the knowledge of the ultimate truth of the absence of personality, the knowledge that is not attached to the past, the knowledge that the future is not settled, the knowledge that the present is completely unflawed, the knowledge that the aggregates are like illusions, the knowledge that sees the elements as snake venom, the introspective knowledge that sees the sense sources as empty villages, the knowledge of inner peace, the knowledge of the absence of external activity, the knowledge that the objects of perception are not different from illusions, the knowledge of practicing recollection, the knowledge that is in accordance with patient acceptance, the knowledge that reflects with intelligence, the knowledge that understands the self, the knowledge that

understands the truth, the knowledge that suffering is beyond origination, the knowledge that the origin of suffering is unconditioned, the knowledge that the cessation of suffering is beyond distinguishing marks, the knowledge that the way leading to the cessation of suffering is liberation, the knowledge of the divisions of words concerning phenomena, the knowledge that the practice of recollection is devoid of recollection and mental effort, the knowledge that understands both virtue and nonvirtue when it comes to correct abandonment, the knowledge of the swiftness of body and mind when it comes to the bases of magical power, the knowledge of attaining the abilities, the knowledge that the powers are uncrushable, the knowledge that sees all phenomena as they are when it comes to the limbs of awakening, the knowledge that the way is beyond going and coming, the knowledge of abiding in peaceful meditation, the knowledge of manifestation when it comes to expanded vision, the knowledge that illusions are deceptive creations, [F.145.b] the knowledge that mirages are misunderstandings, the knowledge that dreams are unreal, the knowledge that apprehends conditions when it comes to echoes, the knowledge that optical illusions are unchanging, the knowledge that the different characteristics have a single characteristic, the knowledge of the disintegration of composite things, the knowledge of the absence of connection in connections, the knowledge that understands in accordance with the words of others when it comes to the vehicle of disciples, the knowledge that understands the dependence of phenomena and leads to staying in solitude and remaining focused one-pointedly when it comes to the vehicle of the isolated buddhas, and the knowledge that brings forth the accumulation of roots of virtue when it comes to the Great Vehicle. This is the knowledge of the meaning.

- 1.227 “Furthermore, regarding the knowledge of the meaning, the knowledge of the meaning is the knowledge by which one relies on all phenomena by relying on the meaning. Why is this? All phenomena are completely empty, and ‘the meaning’ here refers to the meaning of emptiness. All phenomena are completely without distinguishing marks, and ‘the meaning’ here refers to the meaning of the absence of distinguishing marks. All phenomena are completely beyond longing, and ‘the meaning’ here refers to the meaning of the absence of longing. All phenomena are completely unconditioned, and ‘the meaning’ here refers to the meaning of the unconditioned. All phenomena are completely beyond origination, and ‘the meaning’ here refers to the meaning of the absence of origination. All phenomena are completely unborn, and ‘the meaning’ here refers to the meaning of the absence of birth. All phenomena are completely nonexistent, and ‘the meaning’ here refers to the meaning of nonexistence. All phenomena are

completely separate, and 'the meaning' here refers to the meaning of separateness. All phenomena are completely without self, being, life principle, or personality, and 'the meaning' here refers to the meaning of the absence of any self, being, life principle, or personality. Understanding phenomena in this way is called *the knowledge of the meaning*. [F.146.a]

1.228 "This teaching is an unhindered teaching, an unattached teaching, an imperishable teaching, and a teaching on the attainment of all phenomena. That teaching on the meaning is the knowledge of the meaning. That knowledge of the meaning is imperishable, as it reveals all meanings. Even the blessed buddhas teach it and are pleased when others teach it. It is true, essential, unmistaken, and not other than itself. It is the completely unflawed understanding attained through insight and knowledge. This is called *the knowledge of the meaning*.

1.229 "What is the knowledge of phenomena? It is the knowledge that relates to all phenomena. It is the knowledge that those phenomena that pertain to the virtuous and the nonvirtuous, the blamable and the blameless, the sullied and the unsullied, the conditioned and the unconditioned, the worldly and the transcendent, the good and the bad, the afflicted and the pure, and existence and nirvāṇa are all the same as the realm of phenomena. It is the knowledge that those phenomena are the same as awakening. It is the knowledge that they are the same as the elements. This is called *the knowledge of phenomena*.

1.230 "Furthermore, the knowledge of phenomena is the knowledge of thoughts as they arise and linger on in beings who live in the desire realm. It is the knowledge of the thoughts of those who behave according to artificial desire. It is the knowledge of the thoughts of those who behave according to non-artificial desire. It is the knowledge of the thoughts of those who behave according to the desire that appears to be different from what it is. It is the knowledge of the thoughts of those who behave according to the desire for viewpoints. It is the knowledge of the thoughts of those who behave according to excessive desire, of those who behave according to moderate desire, of those who behave according to slight desire, and of those who behave according to desire that is not slight. It is the knowledge of the thoughts of those who behave according to the desire for conventions, of those who behave according to the desire for practice, of those who behave according to the desire for intention, and of those who behave according to the desire for determination. [F.146.b] It is the knowledge of the thoughts of those who behave according to the desire for the characteristics of phenomena and of those who behave according to the desire that is in opposition to those characteristics. It is the knowledge of the thoughts of those who behave according to the desire of classification, of those who

behave according to the desire of conditions, of those who behave according to the desire of past conditions, of those who behave according to desire of future conditions, and of those who behave according to the desire of present conditions. It is the knowledge of the thoughts of beings with inner desire but no desire for outer things. It is the knowledge of the thoughts of beings with desire for outer things but no inner desire. It is the knowledge of the thoughts of beings with inner desire as well as desire for outer things. It is the knowledge of the thoughts of beings with neither inner desire nor desire for outer things. It is the knowledge of the thoughts of beings with desire for forms but no desire for sounds, tastes, smells, or physical objects. It is the knowledge of the thoughts of beings with desire for sounds but no desire for forms, tastes, smells, or physical objects. It is the knowledge of the thoughts of beings with desire for smells but no desire for forms, sounds, tastes, or physical objects. It is the knowledge of the thoughts of beings with desire for tastes but no desire for forms, sounds, smells, or physical objects. It is the knowledge of the thoughts of beings with desire for physical objects but no desire for forms, sounds, smells, or tastes. This is the understanding of living beings who behave according to desire.

1.231 “Thus, there are twenty-one thousand ways in which living beings behave according to desire. There are twenty-one thousand ways in which living beings behave according to aversion. There are twenty-one thousand ways in which living beings behave according to delusion. There are twenty-one thousand ways in which living beings behave according to those three afflictions when they are present in equal amounts. The knowledge of phenomena is the knowledge of thoughts as they arise and linger on in beings who behave in those eighty-four thousand ways. It is the knowledge that teaches the Dharma accordingly to each of those individuals. It is the knowledge that does not mistake the proper time. It is the knowledge that distinguishes between the recipients. It is the knowledge that teaches the Dharma that gives fruit. [F.147.a] It is the knowledge that teaches the Dharma excellently and without interruption. This is called *the knowledge of phenomena*.

1.232 “What is the knowledge of interpretation? It is the knowledge that understands the words of all beings, the words of the nāgas, the yakṣas, the gandharvas, the asuras, the garuḍas, the kinnaras, the mahoragas, the humans, and the nonhumans. In short, the bodhisatvas know all the languages, all the sounds, all the voices, all the ways of speech, all the interpretations, all the conventional explanations, and all the linguistic behaviors of the living beings born in the five states of existence. With this knowledge, they teach the Dharma to those beings with those words and interpretations, in accordance with their respective languages. This is called *the knowledge of interpretation*. Furthermore, concerning the knowledge of

interpretation, they think, 'This is how these ways of practice should be seen. This is how these phenomena should be brought about. This is how these phenomena should be connected with. This is how these phenomena should be understood. This is how these phenomena should be construed with syllables.' Thus they know the language of one person. They know the languages of two persons. They know the languages of many persons. They know the languages of men. They know the languages of women. They know the languages of the paṇḍakas. They know past languages. They know future languages. They know present languages. They know the meaning attributed to a single syllable. They know the meaning attributed to many syllables. They know the meaning that is not attributed to anything. This is called *the knowledge of interpretation*. Furthermore, that knowledge of interpretation is the knowledge of the phenomena designated by language, with respect to the cessation of all phenomena. This is called *the knowledge of interpretation*.

1.233 "The bodhisatvas' knowledge of interpretation is unhindered and undeluded. It is pure and without repetition. It is not excessive and not hasty. It does not deviate from right speech. It is clear. [F.147.b] It embraces both the meaning and the letter. It is pleasing to different communities. It has different kinds of explanation. It is profound. It is profound in appearance. It is adorned with both the relative and the ultimate truths. It understands one's mind, knowledge, and viewpoints. It is taught by the buddhas, and it is pleasing to living beings. This is called *the knowledge of interpretation*.

1.234 "What is the knowledge of eloquence? It is the knowledge of giving unattached instructions. It is the knowledge of giving unbroken instructions. It is the knowledge of giving unhindered instructions. It is quick eloquence. It is ready eloquence. It is swift eloquence. It is unfailing eloquence. It is eloquence that is in accordance with the questions. It is eloquence that is never diverted. It is eloquence that is never declining. It is eloquence with connection between the words and the meaning. It is eloquence that gives understanding. It is eloquence with joy in the Dharma. It is eloquence that is established in the power of patient acceptance. It is eloquence with respect to the profound. It is varied eloquence. It is eloquence that is concerned with both relative and ultimate truths. It is eloquence that is concerned with generosity, morality, patient acceptance, vigor, meditation, and insight. It is eloquence that teaches the divisions of the words of all the teachings of the Buddha. It is eloquence that is concerned with the profound way, with the presence of recollection, right abandonment, the bases of magical power, the abilities, the powers, and the limbs of awakening. It is eloquence that is concerned with peaceful meditation and expanded vision. The knowledge of eloquence is knowing the phenomena expressed by words by

understanding the interpretations. It is eloquence that is the knowledge that penetrates the meditations, liberations, concentrations, states of absorption, and truths. It is eloquence that is concerned with all the vehicles. It is eloquence that comforts all beings in their practice through genuine teaching. [F.148.a]

1.235 “It is not distracted or foolish speech. It is not harsh speech. It is firm speech. It is not provocative speech. It is mild speech. It is pure speech. It is speech that is completely free. It is unhindered speech. It is speech that does not deviate from right speech. It is gentle speech. It is unassailable speech. It is unconceited speech. It is peaceful speech. It is noble speech. It is speech in which the words and the meaning are connected. It is complete speech. It is non-aggressive speech. It is logical speech. It is unimpaired speech. It is pleasant speech. It is delicate speech. It is irreproachable speech. It is speech that is beneficial to all. It is speech that is praised by all the holy ones. It is speech that is conducive to bringing understanding to endless buddha fields. It is speech that is conducive to bringing understanding and discernment related to Brahmā’s speech. Through the eloquence taught by the buddhas, the bodhisatvas teach the Dharma to different beings and individuals with knowledge of their abilities, whether they are superior or inferior. Their teachings of the Dharma succeed in effecting the real cessation of suffering for someone who practices it. This is called *the knowledge of eloquence*.

1.236 “Venerable Śāradvatīputra, those are called *the bodhisatvas’ four kinds of imperishable knowledge*.

“Furthermore, Venerable Śāradvatīputra, the bodhisatvas’ four reliances are also imperishable. What are these four? They are the reliance on the meaning but not on the letter, the reliance on wisdom but not on consciousness, the reliance on the sūtras of definitive meaning but not on the sūtras of implicit meaning, and the reliance on the true state of phenomena but not on the person.

1.237 “What is the meaning, and what is the letter? The letter is the teaching on the entrance into the phenomena and the actions of the world, while the meaning is the understanding of the phenomena that transcend the world. The letter is the teaching on generosity, [F.148.b] self-control, vows, and discipline, while the meaning is the knowledge that generosity, self-control, vows, and discipline are the same. The letter is the enumeration and proclamation of the imperfections of existence, while the meaning is the understanding that existence is beyond apprehension. The letter is the proclamation of the qualities and benefits of nirvāṇa, while the meaning is the natural absence of thought-construction concerning all the phenomena that are related to nirvāṇa. The letter is the teaching that accords with the

differentiation of the vehicles, while the meaning is the knowledge that penetrates the non-differentiation and sameness of the realm of phenomena. The letter is the teaching related to giving away all one's belongings, while the meaning is the knowledge of the threefold purity. The letter is the teaching on taking upon oneself all the vows, morality, trainings, qualities of purity, and austerities in body, speech, and mind, while the meaning is the knowledge of the purity in taking upon oneself all the vows, morality, trainings, qualities of purity, and austerities without apprehending body, speech, or mind. The letter is the teaching on the power of patient acceptance and mildness to overpower all ill will, harshness, anger, malice, conceitedness, pride, and arrogance, while the meaning is the patient acceptance of the fact that all phenomena are unborn. The letter consists in taking vigor upon oneself in order to gather all the roots of virtue, while the meaning is the vigor that is not dependent on the rejection and appropriation of nonvirtue and virtue. The letter is the teaching on meditation, liberation, concentration, and the states of absorption, [F.149.a] while the meaning is the knowledge of entering the state of cessation. The letter is the root of the insight of all those who retain learning, while the meaning is the knowledge of the ineffable meaning. The letter is the revelation of the thirty-seven factors of awakening, while the meaning is the realization of the fruit of accomplishing the thirty-seven factors of awakening. The letter is the revelation of the truths of suffering, origination, and the way, while the meaning is the realization of cessation. The letter is the revelation of that which begins with ignorance and ends in aging and death, while the meaning is that which begins with the cessation of ignorance and ends with the cessation of aging and death. The letter is the teaching on the accumulation of peaceful meditation and expanded vision, while the meaning is the wisdom of knowledge and liberation. The letter is the teaching for beings who act out of desire, aversion, delusion, or all three together, while the meaning is the imperturbable wisdom that is liberated thought. The letter is the revelation of the phenomena that are hindrances or pertain to hindrances, while the meaning is unhindered wisdom and liberation. The letter is the display of endless praise of the qualities of the Three Jewels, while the meaning is the vision of the body of the Buddha, the wisdom of the state of phenomena in cessation where all passion has disappeared, and the wisdom of the attainment of the unconditioned qualities of the Buddha, the Dharma, and the Community. The letter is the display of the mass of qualities of the bodhisattvas from the time they first develop the mind of awakening until they sit on the seat of awakening, while the meaning is the complete awakening to the wisdom of omniscience through insight that appears in every moment of thought. [F.149.b] In short,

the teaching on the eighty-four thousand types of Dharma teachings is the letter, while the meaning that cannot be uttered in the languages, syllables, or words of any being is the meaning. This is called *the reliance on the meaning but not on the letter*.

1.238 “What is consciousness, and what is wisdom? Consciousness is the consciousness that is involved with four places. What are these four places? The places of consciousness are the places where it is involved with form, with feeling, with perception, and with formative factors. This is called *consciousness*.

“What is wisdom? Wisdom is the thorough knowledge of the aggregates that is consciousness placed among the four other aggregates.

1.239 “Furthermore, consciousness is the consciousness of the elements of earth, water, fire, and wind, while wisdom is the knowledge that the consciousness that rests on the four kinds of elements is undifferentiated from the realm of phenomena. Furthermore, consciousness is the knowledge of the forms that are known by the eye, the sounds that are known by the ear, the smells that are known by the nose, the tastes that are known by the tongue, the physical objects that are known by the body, and the mental phenomena that are known by the mind, while wisdom is inner peace with no roaming about among outer objects and without thought-construction and imagination concerning any phenomena through reliance on wisdom. Furthermore, consciousness is the consciousness that originates from an object, from mental activity, and from imagination, while wisdom is the absence of grasping, clinging, apprehension, [F.150.a] information, and thought-construction. Furthermore, consciousness arises within the range of the conditioned; there is no activity of consciousness in the unconditioned. Wisdom is the knowledge of the unconditioned. Furthermore, consciousness relies on origination and destruction, while wisdom relies on the absence of origination and cessation. This is called *the reliance on wisdom and not on consciousness*.

1.240 “What are the sūtras of definitive meaning and the sūtras of implicit meaning? The sūtras that are taught in order to help one enter the way are called *implicit*, while the sūtras that are taught in order to help one reach the fruit of the way are called *definitive*. The sūtras that are taught in order to demonstrate the relative truth are called *implicit*, while the sūtras that are taught in order to demonstrate the ultimate truth are called *definitive*. The sūtras that are taught in order to help one engage in actions and duties are called *implicit*, while the sūtras that are taught for the sake of the cessation of actions and afflictions are called *definitive*. The sūtras that are taught in order to explain affliction are called *implicit*, while the sūtras that are taught in order to explain purification are called *definitive*. The sūtras that are taught in

order to produce disgust for existence are called *implicit*, while the sūtras that are taught in order to help one enter the nonduality of nirvāṇa and existence are called *definitive*. The sūtras that are taught with various words and syllables are called *implicit*, while the sūtras that teach that which is deep, hard to see, and hard to understand are called *definitive*. The sūtras with many words and syllables that are taught in order to please the thoughts of living beings are called *implicit*, [F.150.b] while the sūtras with few words and syllables that are taught in order to produce mental introspection in living beings are called *definitive*. The sūtras that, with various words, proclaim a self, a being, a life principle, a life-sustaining principle, a spirit, a personality, a human being, a man, a subject that acts, and a subject that feels and those that teach that there is a ruler where there is no ruler are called *implicit*. The sūtras that teach emptiness, the absence of distinguishing marks, the absence of anything to long for, the unconditioned, the unborn, the unoriginated, the nonexistent, the absence of self, the absence of being, the absence of soul, the absence of person, the absence of spirit, the absence of ruler, and the gates of liberation are called *definitive*. This is called *the reliance on the sūtras of definitive meaning, not on the sūtras of implicit meaning*.

1.241 “What is the true state of phenomena, and what is the person? When one undertakes various kinds of Dharma practice while being established in the view that the person exists, one is concerned with the person. Thorough knowledge of what it means to undertake practice based on the view that the person exists is the true state of phenomena.

1.242 “Furthermore, these are called *persons*: the ordinary person, the virtuous ordinary person, the person who follows their faith, the person who follows Dharma teachings, the person on the eighth-lowest stage, the person who has entered the stream, the person who returns once, the person who does not return, the person who is a worthy one, the person who is an isolated buddha, the person who is a bodhisatva, and the Blessed Buddha—the unique person who, out of compassion for the world, is born there as a teacher of gods and humans, for the sake of many beings, to provide happiness for many beings, and for the welfare, benefit, and happiness of the great throngs of gods and humans. [F.151.a] All those words for people are taught by the Tathāgata from the standpoint of conventional phrases, in order to guide beings. Those who are attached to these words really have nothing to rely on. To bring them to reliance too, the Blessed One says, ‘One should rely on the true state of phenomena, not on persons.’

1.243 “What is the true state of phenomena? It is changelessness. It is the absence of any imputation of existence. It is the absence of activity. It is the absence of purification. It is the absence of fixation on phenomena. It is the

absence of establishment. It is the absence of root. It is sameness everywhere. It is sameness with respect to that which is the same, that which is different, and that which is same and different. It is the absence of thought-constructions. It is the absence of undertakings. It is the attainment of faultlessness with respect to all phenomena. It has the essential characteristic of the essence of open space. This is called *the true state of phenomena*. Those who rely on the true state of phenomena do not rely on the elements. Therefore, all phenomena are the true state of phenomena from the perspective of the reliance on all phenomena by means of this way of entering the gate of the Dharma. This is called *the reliance on the true state of phenomena, not on the person*.

1.244 “Those, Venerable Śāradvatīputra, are called *the bodhisatvas’ four imperishable kinds of reliance*.

“Furthermore, Venerable Śāradvatīputra, the bodhisatvas’ accumulations of merit and wisdom are also imperishable.

1.245 “What is the bodhisatvas’ imperishable accumulation of merit? It is the item of meritorious action that consists in generosity. It is the item of meritorious action that consists in morality and meditation. It is the state of concentration on friendly thoughts. It is the practice of great compassion. It is the undertaking of all virtuous actions. It consists in confessing one’s own negative actions and leading others to do the same. It is the item of meritorious action that is caused by the joy in the merit accumulated in the three times by all those to be trained and by those who have completed their training, by the isolated buddhas, by the bodhisatvas who have developed the mind of awakening for the first time, [F.151.b] by those who will never turn back, and by those who are hindered by only one birth. It is the item of meritorious action caused by the joy in the development of the mind of awakening of all those to be trained and those who have completed their training, the isolated buddhas, the bodhisatvas who have developed the mind of awakening for the first time, those who will never turn back, and those who are hindered by only one birth. It is the item of meritorious action that is caused by the joy in all the roots of virtue of all the blessed buddhas of the past, present, and future. It is the item of meritorious action that is caused by the prayers for the gift of the Dharma and the prayers to prolong the lives of all the buddhas, bodhisatvas, and holy beings, both those to be trained and those who have completed their training. It is the item of meritorious action that is caused by the dedication to awakening of the roots of virtue accumulated through that joy, those requests, and those prayers concerned with all the roots of virtue.

1.246 “It consists in leading beings who have not yet developed the mind of awakening to do so. It consists in teaching the way of the perfections to those who have developed the mind of awakening. It consists in providing food for the poor. It consists in giving medicine and treatment to the sick without fraud. It consists in showing patient acceptance to the weak. It consists in not concealing one’s own mistakes. It consists in confessing one’s negative actions. It consists in paying honor to and serving the blessed buddhas, both those who stay in the world and those who have attained complete nirvāṇa. It consists in loving the teachers and preceptors as one loves the Teacher. It consists in exerting oneself in seeking Dharma teachings as if they were invaluable gems. [F.152.a] It consists in loving the preachers of the Dharma as one loves the buddhas. It consists in never having enough of hearing the sacred Dharma, even after traveling a hundred yojanas. It is the absence of secrecy concerning the Dharma on the part of teachers. It consists in giving the gift of the Dharma without concern for profit. It consists in loving the Dharma like one loves a great, invaluable gem. It consists in honoring one’s parents. It is gratitude. It is thankfulness.

1.247 “It consists in having no regret after one has acted. It consists in never having enough of piling up merit. It consists in having no hypocrisy related to the body, through having constrained one’s body with vows. It consists in having no hypocrisy related to speech, through having constrained one’s speech with vows. It consists in having no hypocrisy related to the mind, through having constrained one’s mind with vows. It consists in attaining merit like that of Brahmā by erecting shrines dedicated to the tathāgatas. It consists in fulfilling the major marks of a great being through endless offerings. It consists in fulfilling the minor marks by piling up the accumulation of various roots of virtue. It consists in adorning one’s body with the absence of conceit. It consists in adorning one’s speech with the elimination of the imperfections of speech. It consists in adorning one’s mind with the absence of violent thoughts toward any being. It consists in turning oneself into an adornment of the buddha field because of the miracles performed through supernormal knowledge. It consists in turning into an adornment of the Dharma through a state free from greed. It consists in turning oneself into an adornment of the community through the absence of slanderous, harsh, or wicked speech. It consists in embracing the Dharma through having no envy for what is taught.

1.248 “It consists in giving compliments and rejoicing about the unfailing teaching of the Dharma. It consists in getting rid of hindrances through understanding the well-spoken words of the tathāgatas. It consists in listening to the Dharma teachings after one has honored them, as they are the Dharma teachings that liberate from the world. It consists in turning

oneself into an adornment of the tree of awakening by giving groves for Dharma practice to the blessed buddhas. It consists in turning oneself into an adornment of the seat of awakening, as it is preceded by all the roots of virtue of the blessed buddhas. [F.152.b] It is the purity of death and birth, which is attained by not being tainted by any action or affliction. It consists in attaining jewels in one's hand by giving without regard for wealth or what is dear to oneself. It consists in attaining imperishable pleasure by giving imperishable treasures. It consists in being loved instantly by all beings through having a smiling and unfrowning face. It consists in attaining the adornment of sameness by emitting rays of light equally on all beings. It consists in emitting the splendor of light by not despising the untrained. It consists in attaining purity of birth by accumulating the merit of morality. It consists in attaining purity of the womb by not blaming negative actions. It consists in being born among gods and humans by purifying oneself through the ten ways of virtuous actions.

1.249 “It is unfailing courage because of the absence of thought-constructions concerning the teaching. It is power over all phenomena because of the absence of secrecy concerning all phenomena on the part of the teachers. It is power over the whole world because of one's pure intentions. It consists in attaining the purity of one's own buddha field by purifying living beings. It consists in attaining the purity of determination through relying on the results of one's actions. It consists in having confidence in the exalted Dharma of the buddhas through having no desire for limited practices. It consists in embracing all merit through never giving up the mind of omniscience. It consists in fulfilling the seven riches through being impelled by faith. It consists in embracing the Dharma of the buddhas through having no regard for body or life. It consists in not breaking one's word in any world by fulfilling one's earlier promises. It consists in fulfilling the teachings of a buddha by fulfilling all virtuous qualities. Thus, the bodhisatvas accumulate the causes by which all the qualities of the buddhas are fulfilled. In short, Venerable Śāradvatīputra, [F.153.a] this is what is known as *the bodhisatvas' imperishable accumulation of merit*. It would take a world age or more to explain this fully.

1.250 “What is the bodhisatvas' imperishable accumulation of wisdom? The bodhisatvas accumulate the causes and conditions by which they reach wisdom. What causes and conditions are these? The bodhisatvas possess deep eagerness in seeking wisdom. They always serve, live with, and attend spiritual friends who have attained wisdom. They rely on the wisdom of the Buddha, not on the wisdom of the disciples and the isolated buddhas. They have no conceit toward those spiritual friends, and they love them like they love the masters and the Teacher. When those spiritual friends have

ascertained that the listeners have good intentions, they engage in conversation and speech that is concerned with wisdom. When they know that they are worthy recipients, they unceasingly teach them the Dharma that is not concerned with outer things. When the bodhisattvas have heard these Dharma teachings, they make an effort to accumulate the Dharma, and this effort to accumulate the Dharma is their accumulation of wisdom.

- 1.251 “What is this effort to accumulate the Dharma? It consists in having few things for one’s own benefit. It consists in engaging in few worldly activities. It consists in being moderate in speech. It consists in having few of life’s necessities. It consists in making efforts to practice without sleeping in the beginning and at the end of the night. It consists in reflecting on the meaning of what one has heard and seeking it more and more. It consists in having no confusion in one’s thoughts. It consists in suppressing the hindrances. It consists in knowing the way out of the sinful. It consists in having no remorse. It consists in not manifesting afflictions. It is firmness in realization. It is the inclination toward the Dharma. It consists in being prone to the Dharma. It is a propensity for the Dharma. It consists in being courageous. It consists in being like someone whose head and clothes are on fire when it comes to seeking wisdom, [F.153.b] without being attached to it. It consists in having no loose morality. It consists in never giving up diligence. It consists in gaining distinction. It consists in avoiding crowds. It consists in finding joy in solitude. It consists in having a mind that is bent on solitude. It consists in being content with the lineage of the holy ones. It consists in never being unstable with regard to the qualities of purification. It is the joy that consists in the pleasure related to the joy of the Dharma. It consists in forgetting worldly incantations. It consists in seeking supramundane phenomena. It is unwavering recollection. It consists in being in accordance with the understanding of the meaning. It consists in being in accordance with the way through one’s intelligence. It consists in keeping one’s vows with steadfastness. It consists in being in accord with wisdom in terms of conditions. It consists in being adorned with shame and modesty. It consists in considering harmony with wisdom as the most important thing. It consists in suppressing ignorance. It is the purification of the eye of insight for those tied down by the darkness and blindness of ignorance and delusion. It is the purity of intelligence. It is broadness in understanding. It consists in having no narrowness in understanding. It consists in having no divided understanding. It is brilliant intelligence. It is immediate knowledge. It consists in not depending on the qualities of others. It consists not being haughty about one’s own qualities but praising the qualities of others. It consists in performing wholesome actions. It consists in never freeing oneself from the burden of the karmic ripening of

one's actions. It is the wisdom of the purification of one's actions. This, Venerable Śāradvatīputra, is called *the bodhisatvas' imperishable accumulation of wisdom*.

1.252 “Furthermore, the accumulation of wisdom is of four kinds. What are these four? They are four gifts that increase the accumulation of wisdom. What are these four? They are the gift of birch bark for writing, ink, and books to the preachers of the Dharma; the gift of different kinds of teaching thrones to the preachers of the Dharma; the gift consisting in giving all gain, honor, and praise to the preachers of the Dharma; [F.154.a] and the gift consisting in giving compliments without guile to the preachers of the Dharma, in order to grasp the Dharma oneself. These four gifts increase the accumulation of wisdom.

1.253 “There are four kinds of protection that increase the bodhisatvas' accumulation of wisdom. What are these four? They are protecting the preachers of the Dharma like one would protect the Lord, protecting roots of virtue, protecting lands and kingdoms, and protecting beneficial things. Those four increase the bodhisatvas' accumulation of wisdom.

1.254 “There are four kinds of support that increase the bodhisatvas' accumulation of wisdom. What are these four? They are supporting the preachers of the Dharma with material things, supporting them through the Dharma, supporting them through insight, and supporting them through wisdom. Those four increase the bodhisatvas' accumulation of wisdom.

1.255 “There are five powers that increase the bodhisatvas' accumulation of wisdom. What are these five? They are the power of faith, which leads to confidence; the power of vigor, which leads one to seek learning; the power of recollection, which leads one to not forget the mind of awakening; the power of concentration, which leads one to always to reflect on sameness; and the power of insight for the sake of the power of learning. These five powers increase the bodhisatvas' accumulation of wisdom.

1.256 “There are four kinds of morality that increase the bodhisatvas' accumulation of wisdom. What are these four? They are the morality of joy in the Dharma, the morality of seeking the Dharma, the morality of reflecting on the Dharma, and the morality of dedicating to awakening. These four kinds of morality increase the bodhisatvas' accumulation of wisdom. [F.154.b]

1.257 “There are four kinds of patient acceptance that increase the bodhisatvas' accumulation of wisdom. What are these four? They are the patient acceptance of bad and abusive speech as one strives to seek the Dharma; the patient acceptance of wind, sun, cold, heat, thirst, and hunger as one strives to seek the Dharma; the patient acceptance that is in accordance with the teachers and preceptors as one strives to seek the Dharma; and the patient

acceptance of emptiness, the absence of distinguishing marks, and the absence of longing as one strives to seek the Dharma. These four kinds of patient acceptance increase the bodhisatvas' accumulation of wisdom.

1.258 "There are four kinds of vigor that increase the bodhisatvas' accumulation of wisdom. What are these four? They are the vigor of hearing, the vigor of retention, the vigor of teaching, and the vigor of making spiritual progress. These four kinds of vigor increase the bodhisatvas' accumulation of wisdom.

1.259 "There are four limbs of meditation that increase the bodhisatvas' accumulation of wisdom. What are these four? They are remaining in solitude, one-pointedness, seeking supernormal knowledge in meditation, and relying on the wisdom of the buddhas. These four limbs of meditation increase the bodhisatvas' accumulation of wisdom.

1.260 "There are four lights of insight that increase the bodhisatvas' accumulation of wisdom. What are these four? They are not relying on the view of nihilism, not entering into the view of permanence, not contradicting dependent origination, and patiently accepting the absence of a self. These four lights of insight increase the bodhisatvas' accumulation of wisdom. [F.155.a]

1.261 "There are four kinds of expedient means that increase the bodhisatvas' accumulation of wisdom. What are these four? They are being in accordance with the world, being in accordance with the Dharma, being in accordance with living beings, and being in accordance with wisdom. These four kinds of expedient means increase the bodhisatvas' accumulation of wisdom.

1.262 "There are four ways that increase the bodhisatvas' accumulation of wisdom. What are these four? They are the way of the perfections, the way of the stages, the way of the factors of awakening, and the way to the wisdom of omniscience. These four ways increase the bodhisatvas' accumulation of wisdom.

1.263 "There are four kinds of non-satiation that increase the bodhisatvas' accumulation of wisdom. What are these four? They are never having enough of learning, never having enough of the teachings, never having enough of examining, and never having enough of knowledge. These four kinds of non-satiation increase the bodhisatvas' accumulation of wisdom.

1.264 "Furthermore, the accumulation of wisdom consists in being in accordance with all living beings, but it also consists in being in accordance with all Dharma teachings. The accumulation of wisdom should be seen as arising from generosity. In the same way, the accumulation of wisdom should be seen as arising from morality, patient acceptance, vigor, meditation, and insight. The accumulation of wisdom should also be seen as arising from friendliness, compassion, joy, and equanimity. Why is this? Because all the bodhisatvas' undertakings are accomplished through

wisdom; they are preceded by wisdom, they rely on wisdom, and they are based on the wisdom of omniscience. The accumulation of wisdom is the support of all the wise ones. None of the māras will find a weak spot in it. [F.155.b] All the worthy receptacles of the Dharma of the buddhas rely on it, thereby attaining the blessings of the buddhas and the wisdom of omniscience. This is called *the imperishability of the accumulation of wisdom*.

1.265 “Those, Venerable Śāradvatīputra, are called *the bodhisatvas’ imperishable accumulation of merit and wisdom*.

“Furthermore, Venerable Śāradvatīputra, the four ways in which the bodhisatvas meditate by means of the presence of recollection are also imperishable. What are these four? They are the presence of recollection that consists in the consideration of the body, the presence of recollection that consists in the consideration of the feelings, the presence of recollection that consists in the consideration of the mind, and the presence of recollection that consists in the consideration of phenomena.

1.266 “When it comes to the bodhisatvas’ presence of recollection that consists in the consideration of the body, how do the bodhisatvas continually consider the body? They continually consider their own bodies and the bodies of others. They observe the past, future, and present state of the body, thinking, ‘Ah! This body originates from misunderstanding. It is produced by causes and conditions, without a subject that feels or acts and without a ruling principle. It is beyond appropriation, and it arises by means of causes and conditions. Grass, bushes, medicinal plants, and forests in the outside world arise by means of causes and conditions, without subjects that feel or act and without a ruling principle. They are beyond appropriation. In the same way, this body is like grass, bushes, medicinal plants, forests, trees, walls, paths, and optical illusions. It is made up of the aggregates, the elements, and the sense sources. It is without a subject that feels or acts and without a ruling principle. It is beyond appropriation. [F.156.a] It is empty of such phenomena as a self, what pertains to a self, or a permanent, stable, eternal, immovable, unoppressed, or unchangeable substance. Even though there is no activity of a self in this body, I will wake up completely to the core by means of this body, which has no core. What is that core? It is the body of the tathāgatas. I will attain that body of the tathāgatas, the body of absolute reality, the adamant body, the uncrushable body, the firm body, the body that is distinct from the three realms. Even though there are many imperfections in my body, I will attain the body of the tathāgatas, which is without imperfection.’

1.267 “They give up their bodies, accumulations of the four elements, through the power of observation, as they see the benefit in this. They think, ‘This body of mine may perish for all kinds of matters related to any being. The

four outer elements—the element of earth, the element of water, the element of fire, and the element of wind—provide beings with various kinds of pleasure in various forms, in various manners, through various objects, in various amounts, through various necessities, and through various enjoyments. In just the same way, I will fully turn this body, which is an accumulation of the four elements, into something that exists for the enjoyment of living beings in various ways, in various forms, in various manners, through various objects, in various amounts, through various necessities, and through various enjoyments.’

1.268 “With this motive, they observe bodily suffering, but they do not get weary of bodily suffering, since they care for living beings. They observe the impermanence of the body, but they do not get weary of birth and death. They observe the selflessness of the body, [F.156.b] but they do not get weary of bringing all beings to maturity. They observe the fact that the body is peaceful, but they do not fall into the apathy of peacefulness. They observe the emptiness, the absence of distinguishing marks, the absence of longing, and the voidness of the body, but they do not fall into the extreme of the emptiness, the absence of distinguishing marks, the absence of longing, and the voidness of the body. Thus they observe the body as unconditioned, non-originated, unborn, nonexistent, and pure as it is, but they do not fall into the extreme of unconditionedness, non-origination, absence of birth, nonexistence, and purity as it is. They observe the body as being without a subject that feels, without a creator, without a master, beyond appropriation, inseparable, one taste, the essence of empty space, and the nature of complete nirvāṇa, but they do not fall into the extreme of the body’s immovability, absence of a creator, absence of a master, absence of appropriation, inseparability, one taste, essence of empty space, and nature of complete nirvāṇa. They continually consider their bodies, and they do not see any substance or core. They continually consider their bodies internally, and they do not provide any scope for inner afflictions. They continually consider their bodies outwardly, and they do not remain with outer afflictions. Since their bodies are without afflictions, they act in a pure way. Acting in a pure way, they attain among gods and humans bodies adorned with the marks of a great being. They become beloved of gods and humans because of their bodies adorned with the marks of a great being. This is how the bodhisatvas continually consider their bodies. This is called *the bodhisatvas’ presence of recollection that consists in the consideration of the body*. [F.157.a]

1.269 “When it comes to the bodhisatvas’ presence of recollection that consists in the consideration of the feelings, how do the bodhisatvas continually consider the feelings? The bodhisatvas think, ‘Any feeling whatsoever is

suffering.’ As they understand the feelings thoroughly with wisdom, insight, and appeasement, when they experience a pleasant feeling they do not cling to the tendency of desire. When they are affected by a painful feeling, they develop great compassion for beings who are born in the lower realms and in unfortunate states of existence, but they do not cling to the tendency of aversion. When they experience a feeling that is neither painful nor pleasant, they experience this feeling that is neither painful nor pleasant without clinging to the tendency of ignorance. Through this recollection related to the feelings, when they experience any feeling whatsoever, whether pleasant, painful, or neither painful nor pleasant, they cultivate the wisdom vision that arises based on all those feelings. They put on the spiritual armor in order to know fully what all beings feel. They think, ‘These beings do not truly know the way out of feelings, and because of this ignorance they become attached when they experience a pleasant feeling, they feel aversion when they are affected by a painful feeling, and they become deluded when they experience a feeling that is neither painful nor pleasant. With feelings allied to insight and wisdom, I will teach the Dharma in order to eliminate the feelings of those beings, through expedient means that destroy all feelings and through the accumulation of the roots of virtue attained by great compassion.’

- 1.270 “Furthermore, why is it called *feeling*? [F.157.b] Feeling that is understood through ignorance becomes the cause of suffering, and feeling that is understood through wisdom becomes the cause of happiness. What is the state of happiness that pertains to feeling that is understood through wisdom? There is no self, no animated being, no life principle, no soul, no life-sustaining principle, no spirit, no personality, and no human or man whatsoever in which feeling arises. Feeling is attachment. Feeling is appropriation. Feeling is grasping. Feeling is apprehension. Feeling is misunderstanding. Feeling is thought-construction. Feeling is clinging to a viewpoint and latent habit. Feeling is the notion of the eye, and it is also the notions of the ear, the nose, the tongue, the body, and the mind. Feeling is the notion of forms, and it is also the notions of sounds, smells, tastes, physical objects, and mental phenomena. The pleasure, pain, or state of neither pain nor pleasure that arises from the condition of the contact between the eye and forms is called *feeling*. Thus, feeling is the pleasant, painful, or neither painful nor pleasant feeling that arises from the condition of the contact between the ear and sounds, the nose and smells, the tongue and tastes, the body and physical objects, and the mind and mental phenomena.

1.271 “Furthermore, according to this enumeration, feelings are a single thing, namely the experience of thoughts. Feelings are twofold, namely inner and outer. Feelings are threefold, namely past, present, and future experiences. Feelings are fourfold, namely the experience of the four elements. Feelings are fivefold, namely the mental effort in the five aggregates. Feelings are sixfold, [F.158.a] namely the imagination related to the six sense sources. Feelings are sevenfold, namely the seven states of consciousness. Feelings are eightfold, namely the eight kinds of wrong practice. Feelings are ninefold, namely the nine places of living beings. Feelings are tenfold, namely the ten ways of nonvirtuous actions. This is feeling in all its aspects. Furthermore, to the degree that there is apprehension, there is mental effort. To the degree that there is mental effort, there is fiction. To the degree that there is fiction, there is feeling. This is why it is said that the feelings of immeasurable numbers of beings are immeasurable. Thus, the bodhisatvas who continually consider feelings should give rise to the knowledge of the feelings of all beings as they arise, remain, and disappear. This knowledge of the virtuous and nonvirtuous feelings of all beings as they arise, remain, and disappear is called *the bodhisatvas’ presence of recollection that consists in the consideration of the feelings*.

1.272 “‘What is the bodhisatvas’ presence of recollection that consists in the consideration of the mind? It consists in not forgetting the mind of awakening and guarding it through recollection without being distracted. The bodhisatvas look at the mind of awakening in this way: ‘The mind never remains once it has arisen; it breaks up and melts away. It does not remain internally, it does not perish outwardly, and it is not perceived in between the two. The first mind of awakening that arose in me has perished, ceased, vanished, and disappeared. It cannot be found in any place or location. It is not possible to communicate it. The mind by which the roots of virtue are accumulated for the sake of awakening has also perished, ceased, vanished, and disappeared. It cannot be found in any place or location. It is not possible to communicate it. The mind by which roots of virtue are dedicated to awakening has the same nature and characteristics. [F.158.b] The mind cannot be known by the mind. The mind cannot be seen by the mind. It does not connect itself to a future mind. What is the mind? It is that by which one thinks, ‘I will awaken to incomparable perfect awakening. The mind of awakening, however, does not dwell together with the roots of virtue, the mind of the roots of virtue does not dwell together with the mind that dedicates, and the mind that dedicates does not dwell together with the mind of awakening.’ If the bodhisatvas do not become afraid, scared, or terrified when they reflect in this way, they are ones who continually consider the mind.

- 1.273 “Again they think, ‘Dependent origination is very deep, as there is no destruction of the connection between the cause and the fruit. Even though the true state of the mind is like this, all phenomena are dependent on causes and conditions, but they are unmoving, without an agent, without an owner, and beyond appropriation. I will intentionally accomplish those causes and exert myself in creative activity without giving up the true state of the mind.’
- 1.274 “What is the true state of the mind? What is creative activity? The mind is like an illusion; in it, there is no giver at all. This is called *the true state of the mind*. When one gives up all belongings and dedicates this in order to purify one’s buddha field, this is called *creative activity*. The mind is like a dream; it is characterized by absolute peace. This is called *the true state of the mind*. When one dedicates morality, training, and the qualities of purification to omniscience, gathering the accumulation for awakening, this is called *creative activity*. The mind is like an optical illusion; it is primordially unestablished. This is called *the true state of the mind*. [F.159.a] When one dedicates all forms of patient acceptance and mildness to the attainment of the patient acceptance of the fact that all phenomena are unborn, this is called *creative activity*. The mind is like a mirage; it is void because of its absolute dissociation. This is called *the true state of the mind*. When one dedicates the undertakings of vigor concerning all roots of virtue to the fulfilment of all the qualities of a buddha, this is called *creative activity*. The mind is without form. It cannot be demonstrated. It is unhindered and beyond knowledge. This is called *the true state of the mind*. When one dedicates all meditations, liberations, concentrations, and states of absorption to the attainment of the concentration of a buddha, this is called *creative activity*. The mind cannot be grasped. Signless, it cannot be demonstrated. It has no basis. This is called *the true state of the mind*. When one dedicates the knowledge that demonstrates the analysis of all the words of questions to the fulfillment of the knowledge of a buddha, this is called *creative activity*. The mind does not originate without an object. This is called *the true state of the mind*. When one gives rise to a mindset that focuses on all roots of virtue for the sake of attaining all the qualities of a buddha, this is called *creative activity*. The mind does not originate without cause. This is called *the true state of the mind*. When one gives rise to the mind of awakening as the cause of all the factors of awakening, this is called *creative activity*. Mind does not originate without the six sense objects. This is called *the true state of the mind*. When one develops a mindset that is the cause of the field of all the qualities of a buddha, this is called *creative activity*.

- 1.275 “The bodhisatvas who continually consider the mind treat it in such a way as to attain supernormal knowledge. When they have attained supernormal knowledge, [F.159.b] they know the mental behavior of all beings. With such knowledge, they teach them the Dharma in accordance with their natures. The bodhisatvas who continually consider the mind treat it in such a way as to attain great compassion. When they have attained great compassion, they never get tired of bringing all beings to maturity. It does not occur to the bodhisatvas who continually consider the mind that the mind should perish or cease. Instead, it occurs to them to accomplish the roots of virtue associated with the stream of existence. Because of that knowledge of the recollection of the mind, they abide by the entrance into the certainty of the fact that everything is beyond arising, unborn, and unceasing, but they do not fall into the stages of the disciples and the isolated buddhas. Until the fulfillment of all the qualities of a buddha, they relate at all times to the continuity of mind, and they awaken to incomparable, perfect awakening by means of the insight associated with the momentary mind. This is called *the bodhisatvas’ presence of recollection that consists in the consideration of the mind*.
- 1.276 “What is the bodhisatvas’ presence of recollection that consists in considering phenomena? The bodhisatvas see phenomena with the sacred vision of insight, and they do not get bewildered before they sit on the seat of awakening. The bodhisatvas who continually consider phenomena do not see any phenomenon, however small, that escapes emptiness, the absence of distinguishing marks, the absence of anything to long for, the unconditioned, the unborn, the absence of origination, and the absence of substance. The bodhisatvas who continually consider phenomena do not see any phenomenon, however small, that escapes dependent origination. [F.160.a] The bodhisatvas who continually consider phenomena only see things according to the truth, not according to that which is not true.
- 1.277 “What is truth? It is the meaning of the nonexistence of a self, of a living being, of a soul, of a person, of nihilism, of permanence, of origination, and of disintegration. This is called *truth*. What is that which is not true? It is the view of a self, the view of a living being, the view of a soul, the view of a person, the view of nihilism, the view of permanence, the view of origination, and the view of disintegration. This is called *that which is not true*. Thus, all phenomena are both true and untrue. Why is this? All phenomena are true from the perspective of the reflection on all phenomena being emptiness, beyond distinguishing marks, and beyond longing. All phenomena are untrue, however, from the perspective of the attachment to the views of *me* and *mine*.

1.278 “In this way, the bodhisatvas who continually consider phenomena do not see any phenomenon that does not pertain to the qualities of the Buddha, that is not awakening, that is not the path, that is not liberation, and that is not the way out of the three realms. Knowing that every phenomenon leads to deliverance, they reach the gate into the concentration called *unhindered* for the sake of all beings. They perceive all phenomena and all afflictions as being artificial, thinking, ‘These phenomena are beyond afflictions; they are not connected with afflictions. Why is this? They are united with the definitive meaning, so they are beyond the accumulation of afflictions, beyond heaping up, beyond desire, beyond aversion, and beyond delusion. [F.160.b] Understanding those afflictions is awakening, and the essence of those afflictions is the essence of awakening.’ Though they practice recollection in this way, they do not practice, engage with, or establish anything. They know the true state of things, and this is why they remain within the realm of phenomena. In the place where the realm of phenomena is situated, there too the sphere of living beings is situated. In the place where the sphere of living beings is situated, there too the sphere of empty space is situated. This is why all phenomena are like empty space.

1.279 “The bodhisatvas who continually consider phenomena unite with the qualities of a buddha, and though they rely on all phenomena, they also rely on the qualities of a buddha. Though they develop the knowledge of the fact that things perish, they do not make conditioned things perish. They attain the knowledge of non-origination, and though they produce viewpoints in living beings, they do not give up the side of non-origination. The recollection that is concerned with phenomena is present within that recollection of all phenomena. They are continually engaged in the recollection of all the phenomena and designations of phenomena that pertain to the disciples, the isolated buddhas, the bodhisatvas, and the complete buddhas. Because of that recollection, they will not forget or lose them until the end of time. They are continually engaged in that recollection of all phenomena, and because of that recollection, they will not forget or lose anything until the end of time. The presence of recollection that consists in the consideration of phenomena is a word that designates the immeasurable. It is a word for universality, for uniting with all the qualities of a buddha, for pleasing all beings, for vanquishing all the māras, and for reaching self-existent wisdom. This is called *the bodhisatvas’ presence of recollection that consists in the consideration of phenomena*.

“Those, Venerable Śāradvatīputra, are called *the bodhisatvas’ four imperishable cultivations of the presence of recollection*. [F.161.a]

1.280 “Furthermore, Venerable Śāradvatīputra, the bodhisatvas’ four correct abandonments are also imperishable. What are these four? They are as follows: (1) The bodhisatvas develop eagerness, strive, act with vigor, control their thoughts, and exert themselves correctly so that the negative actions and nonvirtuous qualities that have not yet arisen do not arise; (2) they develop eagerness, strive, act with vigor, control their thoughts, and exert themselves correctly so that the negative actions and nonvirtuous qualities that have arisen may be eliminated; (3) they develop eagerness, strive, act with vigor, control their thoughts, and exert themselves correctly so that the virtuous qualities that have not yet arisen may arise; (4) and they develop eagerness, strive, act with vigor, control their thoughts, and exert themselves correctly so that the virtuous qualities may remain, be cultivated, increase, not be lost or forgotten, and expand.

1.281 “ ‘They develop eagerness so that the negative actions and nonvirtuous qualities that have not yet arisen do not arise’ is an expression for thorough mental effort. ‘They strive and act with vigor’ is an expression for not giving up thorough mental effort. ‘They control their thoughts and exert themselves correctly’ is an expression for thorough reflection. Why is this? Thorough practice is the nonpractice of negative actions and nonvirtuous qualities. What are the negative actions and nonvirtuous qualities? They are the adversaries of morality, the adversaries of concentration, and the adversaries of insight. What is the adversary of morality? It is the corruption of morality and anything that may corrupt morality and functions as the adversary of morality. This is called *the adversary of morality*. What is the adversary of concentration? [F.161.b] It is the corruption of practice and anything that may distract the mind and functions as the adversary of concentration. This is called *the adversary of concentration*. What is the adversary of insight? It is the corruption of views and anything that may corrupt views, manifestations of afflictions, obstructions, and hindrances and that functions as the adversary of insight. This is called *the adversary of insight*. Those are called *the negative actions and nonvirtuous qualities*. The thorough mental effort that provides no scope for the origination of such negative actions and nonvirtuous qualities is called *the first correct abandonment*.

1.282 “Again, when it is said, ‘They develop eagerness, strive, act with vigor, control their thoughts, and exert themselves correctly so that the negative actions and nonvirtuous qualities that have arisen may be eliminated,’ that is an expression for thorough mental effort. Why is this? There is no heaping up of negative actions and nonvirtuous qualities in the mind. They are not found in any place or location, and it is not possible to communicate them. Concerning the knowledge that eliminates those negative actions and nonvirtuous qualities that arise in the mind, whenever the causes and

objects by which desire for a beautiful form, aversion toward a repulsive form, or delusion with regard to a form associated with ignorance arise, the bodhisatvas allay desire through mental effort that focuses on repulsiveness, they allay aversion through friendliness, and they allay delusion through the understanding of dependent origination. Allaying those afflictions is called *abandonment*. They grasp conventional truth in this way, but ultimately they do not apprehend any phenomenon to eliminate, as they directly realize the sameness of all phenomena. That is why it is called *correct abandonment*. This is called *the second correct abandonment*.

1.283 “Again, when it is said, ‘They develop eagerness, strive, [F.162.a] act with vigor, control their thoughts, and exert themselves correctly so that the virtuous qualities that have not yet arisen may arise,’ that is an expression that denotes the immeasurable. Why is this? The qualities that the bodhisatvas should accumulate are immeasurable. In this context, eagerness is the root of all virtuous qualities, vigor is the accumulation of all virtuous qualities, and through inspiring thoughts they acquire all virtuous qualities. They reflect on those virtuous qualities and discern them. This is called *the third correct abandonment*.

1.284 “Again, when it is said, ‘They develop eagerness, strive, act with vigor, control their thoughts, and exert themselves correctly so that the virtuous qualities that have arisen may remain, may be cultivated, may increase, may not be lost or forgotten, and may expand,’ that is an expression for the roots of virtue that have been dedicated to awakening. Why is this? Until one reaches the seat of awakening, there can be no destruction of a root of virtue that has been dedicated to awakening. Why? Because that root of virtue is not dependent on the three realms. The root of virtue that is dependent on the three realms perishes, but the root of virtue that is not dependent on the three realms and has been dedicated to omniscience will not perish until one has reached the seat of awakening. This is called *the bodhisatvas’ fourth correct abandonment*.

“Those, Venerable Śāradvatīputra, are called *the bodhisatvas’ four imperishable correct abandonments*.

1.285 “Furthermore, Venerable Śāradvatīputra, the bodhisatvas’ four bases of magical power are also imperishable. What are these four? They are eagerness, vigor, thought, and examination. [F.162.b] Their root basis and support are the four immeasurables—friendliness, compassion, equanimity, and joy. By practicing, cultivating, and increasing these four immeasurables, the bodhisatvas attain fitness of thought. When they attain fitness of thought, they reach the first state of meditation, and they also reach the second, the third, and the fourth states. By attaining these states of meditation, they also attain lightness of body and mind. With lightness of

body and mind, they bring about the way into supernormal knowledge. By doing so, they develop magical power by means of eagerness, vigor, thought, and examination. Eagerness is to be concerned with those qualities. Vigor is to acquire those qualities. Thought is to reflect on those qualities. Examination is skill with those qualities. They attain things by bringing about the bases of magical power, and that is why they are called *the bases of magical power*. They create magical powers by means of eagerness. They fulfill them by means of vigor. They arrange them by means of thought. They discern them by means of examination.

1.286 “The bases of the bodhisatvas’ magical power stem from confidence and are unconditioned. They bring control and the ability to go wherever one pleases, as it is a matter of bringing forth one’s own thoughts. They are the proper accomplishment of all preparations. They are the complete establishment in the roots. They are the ability to move about anywhere. They are unhindered like the wind. They are limitless like empty space. Those, Venerable Śāradvatīputra, are called *the bodhisatvas’ four imperishable bases of magical power*.

1.287 “Furthermore, Venerable Śāradvatīputra, the bodhisatvas’ five abilities are also imperishable. What are the five abilities? They are the ability of faith, the ability of vigor, [F.163.a] the ability of recollection, the ability of concentration, and the ability of insight.

1.288 “What is the ability of faith? It is the faith by which one has faith in four phenomena. What are these four phenomena? They are as follows: The bodhisatvas have faith in the right view concerning things of the world, things that pertain to existence. They rely on the results of actions, thinking, ‘I will experience the results of whatever action I do, whether virtuous or negative.’ Thinking in that way, they do not perform any negative action, even for the sake of their lives. They have faith in the bodhisatvas’ practice, and when they engage in that practice, they have no wish for any other vehicle. In accordance with the ultimate, definitive meaning, they have faith in the fact that all phenomena are characterized as being profound dependent origination, selfless, without being, without a life principle, without a life-sustaining principle, without personality, empty, without distinguishing marks, and without anything to long for. They do not, however, cling to any viewpoint or to latent tendencies. They have faith in all the qualities of a buddha—his powers, fearlessness, and so on. As they have faith, they are free of doubt and hesitation, and they accomplish those qualities of a buddha. This is called *the ability of faith*.

1.289 “What is the ability of vigor? By means of the ability of vigor, they accomplish the qualities in which they have faith through the ability of faith. This is called *the ability of vigor*.

- “What is the ability of recollection? By means of the ability of recollection, they do not forget the qualities that they accomplish through the ability of vigor. This is called *the ability of recollection*.
- 1.290 “What is the ability of concentration? By means of the ability of concentration, they concentrate one-pointedly on the qualities that they do not forget through the ability of recollection. This is called *the ability of concentration*.
- 1.291 “What is the ability of insight? By means of the ability of insight, they reflect on and understand the qualities on which they concentrate one-pointedly through the ability of concentration. [F.163.b] The understanding and discriminating knowledge of those qualities that are not dependent on others is called *the ability of insight*.
- 1.292 “Thus those five abilities are helpers and associates. They fulfill the qualities of a buddha, and they cause one to reach the stage of prophecy. For example, Venerable Śāradvatīputra, those who possess supernormal power in connection with the five outer sense-perceptions do not give any prophecy to those in the womb as long as their male and female organs are not yet developed. In the same way, the blessed buddhas do not prophesy incomparable, perfect awakening as long as bodhisatvas are not endowed with these five abilities that transcend the world.
- 1.293 “Those, Venerable Śāradvatīputra, are the bodhisatvas’ five imperishable abilities.
“Furthermore, Venerable Śāradvatīputra, the bodhisatvas’ five powers are also imperishable. What are the five powers? They are the power of faith, the power of vigor, the power of recollection, the power of concentration, and the power of insight.
- 1.294 “What is the power of faith? It is confidence, faith, and uncrushability. Even if Māra approached the bodhisatvas in the form of a buddha and tried to deter and to dissuade them from any confidence they have developed based on their reflection on the Dharma, he would not be able to shake or to disturb these bodhisatvas who are confident in their faith or make them turn away from the power of their faith. This is called *the power of faith*.
- 1.295 “What is the power of vigor? Whatever application of vigor they engage in and whatever virtuous qualities they practice, the bodhisatvas firmly develop power with respect to all of them. The whole world with its gods is unable to shake, disturb, or deflect these bodhisatvas who are connected to such development of power, as long as they do not leave that state. [F.164.a] This is called *the power of vigor*.
- 1.296 “What is the power of recollection? No affliction is able to deter the bodhisatvas from all the states of recollection of phenomena on which they focus their minds. By means of their development of the power of

recollection, all afflictions are defeated. The recollection of the bodhisatvas cannot be crushed by any affliction. This is called *the power of recollection*.

1.297 “What is the power of concentration? It consists in practicing while remaining isolated from all crowds. The bodhisatvas teach by means of words and sentences, but the thorns of those words do not produce any hindrance to their first state of meditation. They engage in reflection and examination, but this is no hindrance to their second state of meditation. They develop joy and happiness, but this is no hindrance to their third state of meditation. They are not equanimous when it comes to bringing beings to maturity and supporting the sacred Dharma, but this is no hindrance to their fourth state of meditation. The phenomena that are unfavorable to meditation are unable to get the better of them when they practice the four states of meditation. Although they do not give up those states of absorption, through the power of that concentration, they are not born again. This is called *the power of concentration*.

1.298 “What is the power of insight? It is the indomitable knowledge of worldly and unworldly teachings. Throughout their various births, all kinds of crafts, fields of knowledge, magical formulas, and powers appear to the bodhisatvas, though they have no teacher. All the best things in the world appear to them, even those that are hard to engage in, hard to endure, or hard to obtain. Furthermore, through the development of the power of their insight and wisdom, they also understand the unworldly phenomena by means of which the transcendence of the world is brought about. [F.164.b] That which cannot be crushed by the world with its gods, humans, and asuras, is called *the power of insight*.

1.299 “Those, Venerable Śāradvatīputra, are called *the bodhisatvas’ five imperishable powers*.

“Furthermore, Venerable Śāradvatīputra, the bodhisatvas’ seven limbs of awakening are also imperishable.

1.300 “What are the seven limbs of awakening? They are the limb of awakening of recollection, the limb of awakening of discerning phenomena, the limb of awakening of vigor, the limb of awakening of joy, the limb of awakening of calming, the limb of awakening of concentration, and the limb of awakening of equanimity.

1.301 “What is the limb of awakening of recollection? Through the recollection by which the bodhisatvas penetrate, reflect on, examine, have a general view of, ponder, and understand phenomena, they penetrate the essential characteristic of phenomena. What is the essential characteristic of phenomena? All phenomena are empty of essential characteristics. That by means of which there is such recollection and understanding is called *the limb of awakening of recollection*.

- 1.302 “What is the limb of awakening of discerning phenomena? It is the knowledge that discerns the eighty-four thousand multitudes of phenomena. The bodhisatvas discern phenomena as they should be discerned. They discern the definitive meaning as definitive meaning. They discern the implicit meaning as implicit meaning. They discern the relative meaning as relative meaning. They discern the ultimate truth as ultimate truth. They discern the conventions as conventions. They discern what is determined as determined. This is called *the limb of awakening of discerning phenomena*.
- 1.303 “What is the limb of awakening of vigor? It is effort concerned with recollection, discerning phenomena, joy, [F.165.a] calming, concentration, equanimity, exertion, endurance, power, courage, never turning back, eagerness, strength, never giving up diligence, and understanding the way. This is called *the limb of awakening of vigor*.
- 1.304 “What is the limb of awakening of joy? It is the joy of the Dharma, the confidence in the Dharma, and the delight in the Dharma by which there is no depression but rather faith and eagerness. It is the joy of the Dharma by which the body and the mind are calmed and the afflictions are eliminated. This is called *the limb of awakening of joy*.
- 1.305 “What is the limb of awakening of calming? By calming the body and the mind, the afflictions are eliminated, and one is free from hindrances. The mind then rests on its object, which is peaceful meditation. This is called *the limb of awakening of calming*.
- 1.306 “What is the limb of awakening of concentration? It is the concentrated mind by means of which the bodhisatvas awaken to the wisdom of phenomena. It is not a mind that lacks concentration. It is the concentrated mind by means of which they awaken to those phenomena. It is not a mind that lacks concentration. They do not wake up by eliminating the viewpoints, the potentialities, and the manifestations of afflictions. Instead, they wake up to the sameness of all phenomena by realizing the sameness and the inseparable nature of all phenomena. This is called *the limb of awakening of concentration*.
- 1.307 “What is the limb of awakening of equanimity? It consists in not being overwhelmed by phenomena that are associated with pleasure and depression. It consists in not being carried away by worldly things and thus not being disturbed, as one is not dependent on the high and the low. [F.165.b] It consists in having no desire for violence, not being carried away, and having no likes or dislikes, but being in accordance with the way of the noble truths. This is called *the limb of awakening of equanimity*.
- 1.308 “Those, Venerable Śāradvatīputra, are called *the bodhisatvas’ seven imperishable limbs of awakening*.

“Furthermore, Venerable Śāradvatīputra, the way of the bodhisatvas is also imperishable. What is the way of the bodhisatvas? It is the noble eightfold way: right view, right intention, right speech, right action, right livelihood, right effort, right recollection, and right concentration.

1.309 “What is right view? It is the noble view that transcends the world. It does not originate from the view of a self, a being, a life principle, a soul, a person, a spirit, a human, a man, a subject that acts, or a subject that feels. It does not originate from the views of permanence or nihilism. It does not originate from the views of origination or disintegration. It does not originate from the views of virtue, nonvirtue, or neutrality. It does not originate from the views of existence or nirvāṇa. This is called *right view*.

1.310 “What is right intention? The bodhisatvas do not give rise to the intentions from which the afflictions of desire, aversion, and delusion originate. Instead, they give rise to the intentions from which morality, concentration, insight, liberation, and the liberated wisdom vision originate. This is called *right intention*. [F.166.a]

1.311 “What is right speech? It is the speech by which one does not torment oneself or others. It is the speech by which one does not infect oneself or others with afflictions. It is the speech by which one does not hurt oneself or others. It is the speech by which one correctly enters the noble way, endowed with that concentrated and coherent speech. This is called *right speech*.

1.312 “What is right action? As for negative actions, they do not perform actions that produce negative fruits. As for positive actions, they perform actions that produce positive fruits. As for mixed actions, they do not perform actions that produce mixed fruits. As for actions that are neither positive nor negative, they perform actions that produce no fruit, the exhaustion of action through action. Relying on actions, they are called *those who strive for right action*. This is called *right action*.

1.313 “What is right livelihood? It consists in not giving up the holy lineage. It is the qualities of purity and austerity. It is the absence of hypocrisy, boasting, and threats. It consists in being happy with whatever is given and being content with little. It is good morality in conduct. It consists in having no envy for the gains of others and being content with one’s own gains. It is blamelessness. It is the livelihood permitted by the holy ones. This is called *right livelihood*.

1.314 “What is right effort? The effort that is permitted by those who are mistaken but not by the holy ones, and the effort that produces the habits of the afflictions, which are desire, aversion, and delusion, are not intended here. On the other hand, the effort that correctly introduces the noble way and the truths and which leads to nirvāṇa is called *right effort*.

- 1.315 “What is right recollection? It is the recollection that is practiced well, [F.166.b] that is unshakable, straight, and not crooked, that sees the faults and defects of existence, and that acts as a guide on the way to nirvāṇa. Recollection is the power of the intellect that consists in not forgetting the holy way. This is called *right recollection*.
- 1.316 “What is right concentration? It is a state of balance with respect to what is right and with respect to all phenomena. It consists in remaining in that concentration and then engaging in the determination to reach what is right for the sake of liberating all beings. This is called *right concentration*. Furthermore, remaining in that bodhisatva concentration and then engaging in the determination to reach what is right for the sake of liberating all beings is called *the imperishable right concentration of the bodhisatva*.
- 1.317 “This is the way of the blessed buddhas of the past, future, and present. When they are completely awakened, the bodhisatvas explain it, teach about it, and point it out. They cause others to embrace it, develop interest in it, read about it, know it, comprehend it, and understand it. They explain it, comment upon it, define it, clarify it, and display it. Venerable Śāradvatīputra, this is called *the imperishable way of the bodhisatvas*.
- 1.318 “Furthermore, Venerable Śāradvatīputra, the bodhisatvas’ peaceful meditation and expanded vision are also imperishable.
- “What is the imperishability of peaceful meditation? It is mental peace, calm, and tranquility. It is the absence of distraction and the control of the senses. It is the absence of haughtiness, pride, noisy speech, unsteadiness, and mental wavering. It is mildness. It consists in guarding oneself and being well trained. It is fitness and one-pointedness. It consists in being content while residing alone, and it consists in avoiding crowds. It is the enjoyment of isolation. It is physical isolation. It consists in being without mental fluctuations, being drawn to the wilderness, [F.167.a] and having few desires. It is the absence of desire. It is the absence of strong desires. It is contentment, purity of livelihood, and perfection in behavior. It consists in guarding one’s deportment, knowing the right time, knowing the proper moment, knowing the improper time, and knowing the proper quantity. It is moderation in eating. It consists in being easily satiated. It consists in not being elated or depressed when praised or reproached, through the power of careful consideration. It consists in enduring offensive and insulting ways of speech, producing thoughts that are bent on Dharma practice, and taking pleasure in retiring for meditation. It is mental effort focused on the limbs of meditation. It is the development of friendliness, the manifestation of compassion, the establishment in joy, and the cultivation of equanimity.

1.319 “It is the first, second, third, and fourth states of meditation, the field of meditation where the infinity of space is experienced, the field of meditation where the infinity of consciousness is experienced, the field of meditation where nothing in particular is experienced, the field of meditation where neither perception nor the absence of perception is experienced, and the cessation of perceptions and feelings. Those nine successive states of meditation are called *peaceful meditation*. Thus the accumulations related to peaceful meditation are immeasurable, and the exertion in those accumulations related to peaceful meditation is called *imperishable peaceful meditation*.

1.320 “What is the imperishability of expanded vision? It is the way of cultivation that is connected to insight. It is the knowledge of the immovability of phenomena. It is the knowledge of selflessness, the absence of being, the absence of life principle, the absence of life-sustaining principle, and the absence of person. It is the knowledge that sees the aggregates as illusions, the knowledge that sees the elements as poisonous snakes, the knowledge that sees the sense sources as empty villages, the knowledge that sees the four noble truths with thorough understanding, the knowledge that does not see things in contradiction to dependent origination, the knowledge that sees without adhering to any viewpoint, the knowledge that sees that the ripening of the fruit from its cause is never lost, the knowledge that sees with certainty the actualization of the attainment of the fruit, [F.167.b] and the knowledge that sees the attainment of the truth. This is called *expanded vision*.

1.321 “Expanded vision consists in truly seeing phenomena, in seeing phenomena as they are. It consists in seeing the essence of phenomena, seeing phenomena as they are and not otherwise, and seeing that phenomena are empty, without distinguishing marks, and without anything to long for. It consists in seeing phenomena as unconditioned, unborn, unoriginated, nonexistent, just as they are, pure, void, without movement, without agent, without owner, ungraspable, inseparable, of one taste, space-like in essence, and naturally beyond suffering. Regarding expanded vision, the bodhisatvas do not see anything existent or nonexistent. They do not see anything arising, remaining, and disappearing. They do not see any objects or distinguishing marks. Though they see, they see nothing, and they see when there is no seeing. By means of expanded vision, they see the absence of both seeing and nonseeing. When they see in this way, they see the truth, and by seeing the truth, they attain skill in expanded vision. Although the bodhisatvas see in that manner through expanded vision, they do not fall into the unconditioned, but they do not stop forming roots of virtue either. This is called *the bodhisatvas’ imperishable expanded vision*.

1.322 “Those, Venerable Śāradvatīputra, are called *the bodhisatvas’ imperishable peaceful meditation and expanded vision*.

“Furthermore, Venerable Śāradvatīputra, the bodhisatvas’ memory and eloquence are also imperishable.

1.323 “What is the imperishability of memory? It consists in keeping in mind, retaining, holding, not forgetting, and remembering the eighty-four thousand types of Dharma teachings by means of remembrance that is derived from earlier accumulation of roots of virtue. [F.168.a] This is called *memory*. Furthermore, memory is how one retains the words and meaning of the sayings of all the buddhas, the bodhisatvas, the isolated buddhas, the disciples, and all beings. It is the retention of all the excellent sayings without exception. This is called *memory*. Even after a world age has passed or when they take another birth, the knowledge that consists in those bodhisatvas’ recollection of memory is not lost or forgotten. With the eye of holy insight, they see all phenomena as if they were āmalaka fruits in the palms of their hands. This is called *imperishable memory*.

1.324 “What is the imperishability of eloquence? The eloquence in question is unhindered eloquence. It is uninterrupted eloquence. It is unconquerable eloquence. It is undeluded eloquence. It is ready eloquence. It is joyful eloquence. It is quick eloquence. It is unchangeable eloquence. It is sharp eloquence. It is swift eloquence. The bodhisatvas’ eloquence is purified through the results of earlier actions. It is blessed by the buddhas. It is adopted by the gods. It is free of faulty grammar. It is the teaching of the unfailing Dharma. It is the journey on the way to nirvāṇa. In this way, the bodhisatvas’ eloquence is perfect. That bodhisatvas’ ways of manifesting their eloquence when they teach in prose and verse are as numerous as the manifestations of forms. That bodhisatvas’ ways of manifesting their eloquence when they explain prose and verse are as numerous as all the words that are heard. They do not entertain thought-constructions such as ‘I demonstrate this’ or ‘I teach this.’ Even though they are not conditioned by anything, in whatever assembly they go to they teach the Dharma spontaneously and eloquently, in accordance with the faith and abilities of all beings. This is the case whether they teach to an assembly of warriors, an assembly of priests, an assembly of merchants, an assembly of householders, an assembly of ascetics, [F.168.b] an assembly of the Four Great Kings, an assembly of gods from the Heaven of the Thirty-Three, an assembly of gods from the Heaven Free from Strife, an assembly of gods from the Heaven of Joy, an assembly of gods from the Heaven of Delighting in Emanations, an assembly of gods from the Heaven of Delighting in Others’ Emanations, an assembly of Māra, or an assembly of Brahmā. If they so wish, they teach the Dharma without hindrances, until another life or another world age has

passed. For the one who practices it, their teaching of the Dharma succeeds in truly bringing about the cessation of suffering. This is called *the bodhisatvas' imperishable eloquence*.

1.325 “Those, Venerable Śāradvatīputra, are the bodhisatvas' imperishable memory and eloquence.

“Furthermore, Venerable Śāradvatīputra, the bodhisatvas' four summaries of the Dharma are also imperishable.

1.326 “What are these four? They are the entrance into the knowledge of the bodhisatvas' imperishable teaching that all conditioned things are impermanent; the entrance into the knowledge of the bodhisatvas' imperishable teaching that all conditioned things are suffering; the entrance into the knowledge of the bodhisatvas' imperishable teaching that all phenomena are selfless; and the entrance into the knowledge of the bodhisatvas' imperishable teaching that nirvāṇa is peace.

1.327 “What does ‘impermanent’ refer to? It refers to nonexistence and non-attachment, not to the disintegration of objects. Impermanence refers to the absence of self in all phenomena. Since all phenomena are essentially disengaged, there is no disintegration whatsoever. This is what ‘impermanent’ refers to.

1.328 “What does ‘suffering’ refer to? Suffering refers to the absence of joy. The perishing of joy is what suffering refers to. Suffering refers to there being nothing to long for. The explanation of the word *suffering* is what suffering refers to. Suffering refers to the explanation of what empty space is. [F.169.a] This is what ‘suffering’ refers to.

1.329 “What does ‘selfless’ refer to? The self is absolutely selfless. What selflessness refers to is hollow, fallacious, void, and empty. What emptiness refers to is what selflessness refers to. This is what ‘selfless’ refers to.

1.330 “What does ‘peace’ refer to? The peaceful does not become peaceful by means of peace; the peaceful itself is peaceful. The nonpeaceful does not become peaceful by means of peace either. What the word peaceful refers to is the allaying of distinguishing marks. This is peace, and peace is nirvāṇa. This is what ‘peace’ refers to.

1.331 “Those, Venerable Śāradvatīputra, are the bodhisatvas' four imperishable summaries of the Dharma.

“Furthermore, Venerable Śāradvatīputra, the way of the bodhisatvas that is traversed alone is also imperishable.

1.332 “What is the way that is traversed alone? On the way that is traversed alone, the bodhisatvas are not dependent on anyone else. The way traversed alone is as follows: alone, isolated, and without companions, the bodhisatvas put on the armor for the sake of incomparable, complete awakening. Through their determination motivated by their vigor, strength, and power

and without the assistance of others, they distinguish themselves on their own, through their own power. In this way, clad in this strong armor, they think, 'Whatever is to be attained by living, I will attain too. Whatever is to be attained by all the holy ones and all the bodhisatvas who have recently entered the vehicle, I will attain too. Generosity is not my companion. Rather, I am the companion of generosity. Morality, patient acceptance, vigor, meditation, and insight are not my companions. Rather, I am the companion of morality, patient acceptance, vigor, meditation, and insight. I am not to be served by the perfections. [F.169.b] Rather, the perfections are to be served by me. I am not to be served by the means of attraction. Rather, the means of attraction are to be served by me. I am not to be served by all the roots of virtue. Rather, all the roots of virtue are to be served by me. By means of those qualities, I will sit on the adamant seat on my own, without companions, without the assistance of others, alone, isolated, without any help. Then, after having subdued Māra and his armies, I will awaken to incomparable, complete awakening by means of the insight associated with the momentary mind.' This is how they awaken to complete buddhahood.

1.333 "This, Venerable Śāradvatīputra, is called *the bodhisatvas' imperishable way that is traversed alone*.

"Furthermore, Venerable Śāradvatīputra, the bodhisatvas' expedient means are also imperishable.

1.334 "What are the expedient means? The methods by which the bodhisatvas accomplish and activate all the teachings of a buddha are the expedient means. The bodhisatvas' creations of all virtuous qualities are expedient means. The introspection into one's intention is an expedient means. Unbroken practice is an expedient means. Specifically desiring the noble Dharma with determination is an expedient means. Fulfilling all the perfections through generosity is an expedient means. Assuming any kind of birth through morality is an expedient means. Adorning the body, speech, and mind with patient acceptance for the sake of awakening is an expedient means. Having exertion in the beginning and carrying through with vigor is an expedient means. The knowledge that turns away from meditation through meditation is an expedient means. Giving up the unconditioned with insight is an expedient means. Protecting the unprotected with friendliness is an expedient means. Not being contemptuous about existence because of one's compassion is an expedient means. Enduring with joy both what is pleasant and what is unpleasant is an expedient means. Heaping up all the accumulations of roots of virtue with equanimity is an expedient means. Attaining the vision of a buddha by means of divine vision is an expedient means. [F.170.a] Attaining the knowledge of superior and inferior abilities through the knowledge of others' minds is an expedient means. The

unattached knowledge of the three times through the recollection of earlier places of birth is an expedient means. Attaining the magical power of a tathāgata through the knowledge of magical display is an expedient means. Understanding the intentions of living beings is an expedient means. Knowing the characteristics of behavior is an expedient means. Descending after one has ascended and ascending after one has descended is an expedient means. Affliction by virtue of freedom from affliction is an expedient means. Taking up the burden again after having put it down is an expedient means. Displaying the measurable as immeasurable is an expedient means. Displaying the immeasurable as measurable is an expedient means. Making things clear to those whose abilities are weak is an expedient means. Knowing the right and wrong time to act is an expedient means. Going on negative ways so as to set beings who are on those negative ways on the right way is an expedient means. Making much out of little and making the immeasurable out of much are expedient means. Reconciling beings who are in discord is an expedient means. Staying with the weak, the average, and the able are expedient means. Making oneself fall from the state of nirvāṇa to the state of existence is an expedient means. Seeking bondage while being liberated is an expedient means. Making the objects of cognition perish without falling into the destruction of those objects of cognition is an expedient means. Relaxing the proper modes of deportment without giving up those proper modes of deportment is an expedient means. Having living beings, not morality, in view is an expedient means. Adopting viewpoints to attract beings, not to create discord, is an expedient means. Speaking is an expedient means. Expedient means have the three realms as their domain. The practices that have the characteristic of attaining the three gates of liberation are expedient means. Mixing with the unholy and not mixing with the holy is an expedient means. Facing existence after turning one's gaze away from nirvāṇa is an expedient means. Manifesting the absence of afflictions in the region of Māra is an expedient means. Knowing that all substances may be born from any substance [F.170.b] and that no substance can be born from any substance is an expedient means.

1.335 “This, Venerable Śāradvatīputra, is called *the bodhisatvas' imperishable expedient means*.

“Those, Venerable Śāradvatīputra, are the bodhisatvas' eighty imperishable qualities. All the buddhas' teachings are included and summarized in those imperishable qualities.”

1.336 When this chapter on the entrance into the imperishable phenomena had been taught by the bodhisatva Akṣayamati, seven million eight hundred thousand beings developed the mind of incomparable, complete awakening,

and fifty-two thousand bodhisatvas attained the patient acceptance of the fact that all phenomena are unborn. To honor that exposition of the Dharma, that entire assembly sprinkled flower garlands, flower parasols and flower ear-ornaments of different colors and fragrances onto the Blessed One and the bodhisatva Akṣayamati.

1.337 Gods up in the air sang, “The incomparable, complete awakening attained by the blessed buddhas in myriads of world ages has been taught by the bodhisatva Akṣayamati in this exposition of the Dharma in an imperishable form. The beings who hear this exposition of the Dharma, the chapter on the entrance into imperishability, and who believe in it, write it out, retain it, explain it, read it, master it, and teach it fully to others once they have heard it will be endowed with this imperishability.”

1.338 Then the Blessed One took a piece of cloth from his own body, gave it to the bodhisatva Akṣayamati as a Dharma gift, and said, “Good! Good, holy being! This exposition of the Dharma on imperishability was well spoken by you, and the Tathāgata rejoices because of you. Because of my joy for you, [F.171.a] as many blessed buddhas as there are grains of sand in the river Gaṅgā also rejoice.”

Then the bodhisatva Akṣayamati took this piece of cloth with both hands, put it on his head, and said, “May this piece of cloth that we have received from the body of the Blessed One turn into a relic shrine for the whole world with its gods, humans, and asuras!”

1.339 Then pieces of cloth with jewels, jewel canopies, jewel flags, jewel pennants formed into jewel garlands, and wreaths of cloth adorned with jewels appeared from the ten directions and covered the body of the bodhisatva Akṣayamati. From those cloths with jewels, jewel canopies, jewel flags, and wreaths of jewel pennants, these words resounded: “Good! Good, Akṣayamati! Well spoken by you, Akṣayamati, was this chapter on the entrance into imperishability. We rejoice because of these well-spoken words of yours.”

1.340 Then Venerable Śāradvatīputra addressed the Blessed One, saying, “From where, Blessed One, do these cloths with jewels, jewel canopies, jewel flags, and wreaths of jewel pennants come from? Where do those words come from?”

The Blessed One said, “Venerable Śāradvatīputra, when the bodhisatva Akṣayamati formerly trained himself in the practice of the bodhisatvas, beings were ripened into incomparable, complete awakening. They have now awakened to incomparable, complete awakening in the worlds of the ten directions. Out of thankfulness and gratefulness to the bodhisatva

Akṣayamati, those tathāgatas now proclaim the true qualities of that son of good family, and they offer these Dharma gifts to honor his exposition of the Dharma, which is a chapter of the Great Collection.” [F.171.b]

1.341 Then that entire assembly felt immense joy, devotion, and veneration toward the bodhisatva Akṣayamati and said, “We have obtained something excellent as we have been able to see the bodhisatva Akṣayamati, praise him, honor him, serve him, and listen to his exposition of the Dharma! Those beings who hear the name of the bodhisatva Akṣayamati have obtained something excellent, to say nothing of those who see him directly with their physical eyes, who hear this exposition of the Dharma, and who believe in it, write it out, retain it, hold it, reveal it, read it, master it, and teach it fully to others once they have heard it!”

1.342 Then the Blessed One, rejoicing in the well-spoken words of that assembly, told Venerable Śāradvatīputra, “Śāradvatīputra, even if sons or daughters of good family who follow the Bodhisatva Vehicle would, for a life spanning over a world age, make offerings to the blessed buddhas, train themselves in morality and in all the rules of conduct, endure the wrongdoings of all living beings, develop their vigor as if their bodies and clothes were on fire, practice one-pointed meditation, and become skilled in discerning with insight, I would say that, if they lack this exposition of the Dharma, their perfections would not be fulfilled. Śāradvatīputra, if those sons or daughters of good family who follow the Bodhisatva Vehicle hear this exposition of the Dharma and believe in it, write it out, retain it, hold it, read it, master it, and teach it fully to others once they have heard it, and if they are intent on the practice of its cultivation, [F.172.a] I would say that they will fulfill the perfections, and that they will soon awaken to incomparable, complete awakening.

1.343 “Why it this? Because, Śāradvatīputra, for the bodhisatvas who reveal this exposition of the Dharma and explain it fully to others, this is their fulfillment of the perfection of generosity. Why? Because the gift of the Dharma is the highest gift. The morality, rules of conduct, and vows practiced in this exposition of the Dharma without forgetting the mind of awakening are their fulfillment of the perfection of morality. Why? Because the entire moral conduct and training of the bodhisatvas is explained in this exposition of the Dharma. The bodhisatvas’ patient acceptance taught in this exposition of the Dharma cannot be disturbed by any being. This patient acceptance that conforms to all phenomena is the highest perfection of patient acceptance. Vigor of body, speech, and mind when reciting, teaching, practicing, and cultivating this exposition of the Dharma is the perfection of vigor. The undistracted, one-pointed introspection concerned with this exposition of the Dharma is the highest perfection of meditation. The actual knowledge,

the knowledge that is dependent on no one else, the discerning knowledge, the knowledge of progress when this exposition of the Dharma is taught, is the highest perfection of insight.

1.344 “Thus, Venerable Śāradvatīputra, the bodhisatvas who practice this exposition of the Dharma will fulfill the cultivation [F.172.b] of these six perfections with little difficulty. The perfections, Venerable Śāradvatīputra, are to be known in that way in accordance with this exposition of the Dharma. You should know that, for the bodhisatvas who know this exposition by heart or have written it down in a book, all the qualities of a buddha are in the palms of their hands. Even if the great elements changed, the awakening of those bodhisatvas would not change. Why not? This, Venerable Śāradvatīputra, is the seal of nonregression of the bodhisatvas, and those bodhisatvas will unite with that seal. Those who have their attention turned toward this seal have their attention turned toward all the qualities of a buddha.”

1.345 Then, together with their armies and retinues, the Four Great Kings joined their hands in respect toward the Blessed One, prostrated to him, and said, “Blessed One, we, the Four Great Kings, are disciples of the Blessed One who have entered the stream. Blessed One, we are prepared to assist and serve those sons and daughters of good family who keep this exposition of the Dharma. Blessed One, we will regard these preachers of the Dharma as the Teacher. Why? Because all the vehicles originate from this.”

1.346 Then Śakra, king of the gods, said to the Blessed One, “Even though we, Blessed One, have heard many hundreds of thousands of expositions of the Dharma from the Blessed One, we have never heard such a teaching on the definitive meaning of phenomena. Blessed One, wherever this exposition of the Dharma is taught and explained, whether in a village, a town, a city, a district, or a capital, [F.173.a] I will go there with the gods from the Heaven of the Thirty-Three to listen to the Dharma, and I will protect the Dharma of these religious preachers. Those sons of good family will know no fear whatsoever. Without fear for their communities, whenever they follow this exposition of the Dharma and teach it extensively to others, I will give them vigor, power, strength, endurance, eloquence, recollection, intelligence, and understanding.”

1.347 The Blessed One said, “Very good, Kauśika! It is very good that you will protect those preachers of the Dharma. Kauśika, if the preachers of the Dharma are supported, the sacred Dharma is supported, and if the sacred Dharma is supported, all beings are supported.”

1.348 Then Brahmā, Lord of Sahā, addressed the Blessed One, saying, “Blessed One, I will leave the pleasure and comfort of meditation, and, wherever this exposition of the Dharma circulates, I will go hear that exposition of the

Dharma with the gods from the abodes of Brahmā. There, the preachers of the Dharma will know by four signs that Brahmā, Lord of Sahā, has arrived with the gods from the abodes of Brahmā to hear the Dharma. What are these four signs? They will see great light; they will smell divine fragrances; those preachers of the Dharma will eloquently recollect, without ever forgetting them, the explanations given and the meanings of the words; and all those assemblies will listen to the Dharma without distraction and with respect. By those four signs, they will know that Brahmā, Lord of Sahā, has arrived with the gods from the abodes of Brahmā.”

1.349 Then Māra addressed the Blessed One, saying, [F.173.b] “Blessed One, by this exposition of the Dharma, all my forces with their equipment are weakened. Why? Blessed One, the bodhisatvas who hear this exposition of the Dharma are prophesied to attain incomparable, perfect awakening by that very act. Established in buddha fields somewhere, Blessed One, they are to be called *buddhas*. Blessed One, my conceitedness, pride, and arrogance are struck down by the majesty and power of the bodhisatva Akṣayamati and his exposition of the Dharma. I promise to protect, shield, and guard those preachers of the Dharma, and I will not think even for a single instant of going to the places where this exposition of the Dharma circulates and creating hindrances.”

1.350 Then the Blessed One addressed Venerable Ānanda, saying. “Remember this exposition of the Dharma, Ānanda. Read it and master it so that the sacred Dharma may endure.”

Ānanda said, “Blessed One, I have remembered this exposition of the Dharma. However, it is impossible for me to disseminate it like the bodhisatva great beings.”

1.351 The Blessed One said, “As things are, Ānanda, be at rest concerning the wide distribution of this exposition of the Dharma. The bodhisatvas who are to disseminate this exposition of the Dharma in the ten directions, as supporters of the sacred Dharma, have come together and are present here.”

1.352 Then a hundred million bodhisatvas promised the Blessed One to support the sacred Dharma, saying, “Blessed One, we will completely fulfill this exposition of the Dharma, a chapter of the Great Collection, and disseminate it in the worlds of the ten directions. [F.174.a] In this world of Sahā, the bodhisatva great being Maitreya will disseminate this exposition of the Dharma to support and protect the sacred Dharma. One must know that in the final five hundred years following the complete nirvāṇa of the Blessed One, the bodhisatvas who will hear this exposition of the Dharma and who will remember it, retain it, read it, and explain it will be blessed by the presence of the bodhisatva Maitreya.”

- 1.353 Then the Blessed One addressed those bodhisatvas, those supporters of the sacred Dharma, saying, “Very good, sons of good family! It is very good that you are now ready to support the sacred Dharma in my presence. In the same way you will support the Dharma in the presence of as many blessed buddhas as there are grains of sand in the river Gaṅgā.”
- 1.354 Then the bodhisatva great being Akṣayamati addressed the Blessed One, saying, “Blessed One, because of my weak intelligence, I have not fulfilled the meaning, the words, and the letters of this exposition of the Dharma, so I ask the Blessed One and these bodhisatva great beings who are endowed with imperishable qualities to forgive me!”
- 1.355 The Blessed One said, “Akṣayamati, for the bodhisatvas who have attained unhindered knowledge, there is no confusion related to meaning, phenomena, explanation, or eloquence, nor is there any confusion related to cessation. The holy beings who have understood these phenomena have reached the definitive meaning. You, Akṣayamati, have attained the excellence and the mastery of the four knowledges, and in this Great Vehicle you have reached the definitive excellence that does not depend on any other. [F.174.b] Akṣayamati, for the bodhisatvas who have reached this state, there is no confusion whatsoever related to body, speech, or mind, and all of them engage in physical, verbal, and mental actions that are preceded by wisdom. Many myriads of buddhas will remember you because of your Dharma teaching. Akṣayamati, those who are like me are infinitely tolerant toward holy beings like you.”
- 1.356 Then Venerable Ānanda addressed the Blessed One, saying: “Blessed One, what is the name of this exposition of the Dharma? How shall I remember it?”
- The Blessed One said, “Ānanda, remember this exposition of the Dharma as *The Teaching of Akṣayamati*, as *The Teaching on Imperishable Meanings, Words, and Syllables*, as *A Chapter of the Great Collection*, and as *Akṣayamati’s Chapter*. Ānanda, if you remember this exposition of the Dharma, a chapter of the Great Collection, the power of your recollection of phenomena will increase a hundred thousand times, and if you teach it to others, you will attend all living beings with buddha activities.”
- 1.357 When the Blessed One had spoken, all those crowds of bodhisatvas, the bodhisatva great being Akṣayamati, Venerable Śāradvatīputra, those monks, that whole assembly, and the world with its gods, humans, asuras, and gandharvas rejoiced and praised what the Blessed One had said.

This concludes the Mahāyāna sūtra “The Teaching of Akṣayamati” from the hundred thousand chapters of “The Great Collection.”

c.

Colophon

c.1 This was edited, revised according to the new terminological register, and finalized by the translator-editor Bandé Dharmatāśīla.

n.

NOTES

- n.1 We prefer to follow the mainstream Buddhist Sanskrit usage of manuscripts and inscriptions by spelling “bodhisatva” with a single rather than a double “t,” the latter being a convention of modern editors. See Gouriswar Bhattacharya, “How to Justify the Spelling of the Buddhist Hybrid Sanskrit Term Bodhisatva?” in *From Turfan to Ajanta: Festschrift for Dieter Schlingloff on the Occasion of his Eightieth Birthday*, ed. Eli Franco and Monika Zin (Rupandehi: Lumbini International Research Institute, 2010), 2:35–50. Note that this is also the spelling used in Gāndhārī, as well as in Khotanese, in Tibetan lexicography, and in old Thai documents.
- n.2 Braarvig (1993), vol. 2, pp. xvii–cxxxii. A pdf file of this volume can be accessed [via this link](https://www2.hf.uio.no/polyglotta/public/media/libraries/file/2/Aksayamati_vol-2.pdf) (https://www2.hf.uio.no/polyglotta/public/media/libraries/file/2/Aksayamati_vol-2.pdf).
- n.3 For details, see Braarvig (1993), vol. 1: xv–xvi. A pdf file of this volume can be accessed [vis this link](https://www2.hf.uio.no/polyglotta/public/media/libraries/file/2/Aksayamatinirdesa_ed_Braarvig_vol-1.pdf) (https://www2.hf.uio.no/polyglotta/public/media/libraries/file/2/Aksayamatinirdesa_ed_Braarvig_vol-1.pdf).
- n.4 Denkarma, 297.a.5. See also Herrmann-Pfandt 2008, 53–54, no. 93.
- n.5 This translator is also often listed in colophons by his Tibetan name, Chonyi Tshultrim (*chos nyid tshul khrims*).
- n.6 Braarvig (1993), vol. 1, v–xvi.
- n.7 Skt. Akṣayamati.

b.

BIBLIOGRAPHY

· Tibetan Sources ·

blo gros mi zad pas bstan pa (*Āryākṣayamatinirdeśa*). Toh 175, Degé Kangyur vol. 60 (mdo sde, ma), folios 79.a–174.b.

blo gros mi zad pas bstan pa. bka' 'gyur (dpe bsdur ma) [Comparative Edition of the Kangyur], krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–9, vol. 60, pp. 225–451.

'phags pa blo gros mi zad pas bstan pa rgya cher 'grel pa (*Akṣayamatinirdeśaṭīkā*). Toh 3994, Degé Tengyur vol. 114 (mdo 'grel, ci), folios 1.b–269.a.

sa bcu'i le'u (*Daśabhūmika*). Toh 44, ch. 31, Degé Kangyur vol. 36 (phal chen, ga), folios 46.a–283.a. English translation in Roberts 2021.

Denkarma (*pho brang stod thang ldan dkar gyi chos 'gyur ro cog gi dkar chag*). Degé Tengyur, vol. 206 (sna tshogs, jo), folios 294.b - 310.a.

· Secondary Sources ·

Braarvig, Jens. *Akṣayamatinirdeśasūtra. Edition of extant manuscripts with an index*, Vol. 1, and *The Tradition of Imperishability in Buddhist Thought*, Vol. 2. Oslo: Solum Forlag, 1993.

Herrmann-Pfandt, Adelheid. *Die lHan kar ma: ein früherer Katalog der ins Tibetische übersetzten buddhistischen Texte*. Vienna: Verlag der österreichischen Akademie der Wissenschaften, 2008.

Roberts, Peter Alan, trans. *The Ten Bhūmis* (<https://read.84000.co/translation/toh44-31.html>) (*Daśabhūmika*, Toh 44-31). 84000: Translating the Words of the Buddha, 2021.

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 acting for the good

don spyod pa

དོན་སྦྱོང་པ།

arthacaryā

One of the four means of attraction.

g.2 affliction

nyon mongs pa

ཉོན་མོངས་པ།

kleśa

The afflictions that hold one back from awakening, often listed as desire (*rāga*), anger (*pratigha*), pride (*māna*), ignorance (*avidyā*), wrong views (*kudṛṣṭi*), and indecision (*vicikitsā*).

g.3 aggregate

phung po

ཕུང་པོ།

skandha

The fivefold basic grouping of the components out of which the world and the personal self are formed: forms, feelings, perceptions, formative factors, and consciousness.

g.4 Akaniṣṭha

'og min

འོག་མིན།

akaniṣṭha

The highest level of the form realm.

g.5 Akṣayamati

blo gros mi zad pa

བློ་གྲོས་མི་བཅད་པ།

akṣayamati

A bodhisatva and the main exponent of the sūtra *The Teaching of Akṣayamati*.

g.6 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

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

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

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

g.7 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Often described as demigods or warrior gods, these giants are at constant war with the gods.

g.8 Avīci hell

mṅar med pa

མནའ་མེད་པ།

avīci

The lowest hell; the eighth of the eight hot hells.

g.9 bases of magical power

rdzu 'phrul gyi rkang pa

རྩ་ཕུལ་གྱི་རྒྱུ་པ།

ṛddhipāda

Eagerness, vigor, thought, and examination.

g.10 Bhūṣaṇarāja

rgyan gyi rgyal po

རྒྱལ་གྱི་རྒྱལ་པོ།

bhūṣaṇarāja

Name of a tathāgata.

g.11 Brahmā

tshangs pa

ཆོངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

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

g.12 Cakravāḍa Mountains

khor yug

ཁོར་ཡུག་

cakravāḍa

Name of a mountain range in Buddhist cosmology.

g.13 calming

shin tu sbyangs pa

ཤིན་ཏུ་སྤྱངས་པ།

prasrabdhi

One of the seven limbs of awakening.

g.14 compassion

snying rje

སྤྱིང་རྗེ།

karuṇā

One of the four immeasurables.

g.15 concentration

ting nge 'dzin

ཏིང་ངེ་འཛིན།

samādhi

One of the five powers, five abilities, and seven limbs of awakening.

g.16 Dharmatāśīla

dha rma tA shI la

ཏྲཱ་མ་ཏཱ་ཤི་ལ།

dharmatāśīla

Tibetan translator who worked on a large number of translations during the imperial period.

g.17 discerning phenomena

chos rnam par 'byed pa

ཚོས་རྣམ་པར་འབྱེད་པ།

dharmapracaya

One of the seven limbs of awakening.

g.18 disciple

nyan thos

ཉན་ཐོས།

śrāvaka

Primarily referring to those disciples of the Buddha who aspire to attain the state of an arhat by seeking self liberation. It is usually defined as “those who hear the teaching from the Buddha and make it heard to others.”

g.19 divine hearing

lha'i rna ba

ལྷ་འི་རྣ་བ།

divyaśrotra

One of the five supernormal knowledges.

g.20 divine sight

lha'i mig

ལྷ་འི་མིག།

divyacakṣur

One of the five supernormal knowledges.

g.21 eagerness

'dun pa

འདུན་པ།

chanda

One of the four bases of magical power.

g.22 eighteen particular qualities

ma 'dres pa bco brgyad

མ་འདྲེས་པ་བཅོ་བརྒྱད།

aṣṭādaśāveṇikadharmā

Definition from the 84000 Glossary of Terms:

Eighteen special features of a buddha's behavior, realization, activity, and wisdom that are not shared by other beings. They are generally listed as: (1) he never makes a mistake, (2) he is never boisterous, (3) he never forgets, (4) his concentration never falters, (5) he has no notion of distinctness, (6) his equanimity is not due to lack of consideration, (7) his motivation never falters, (8) his endeavor never fails, (9) his mindfulness never falters, (10) he never abandons his concentration, (11) his insight (*prajñā*) never decreases, (12) his liberation never fails, (13) all his physical actions are preceded and followed by wisdom (*jñāna*), (14) all his verbal actions are preceded and followed by wisdom, (15) all his mental actions are preceded and followed by wisdom, (16) his wisdom and vision perceive the past without attachment or hindrance, (17) his wisdom and vision perceive the future without attachment or hindrance, and (18) his wisdom and vision perceive the present without attachment or hindrance.

g.23 eighth-lowest stage

brgyad pa

བརྒྱད་པ།

aṣṭamaka

A person who is eight steps away in the arc of their development from becoming an arhat (Tib. *dgra bcom pa*). Specifically, this term refers to one who is on the cusp of becoming a stream-enterer (Skt. *śrotāpanna*; Tib. *rgyun du zhugs pa*), and is the first and lowest stage in a list of eight stages or classes of a noble person (Skt. *āryapudgala*). The person at this lowest stage in the sequence is still on the path of seeing (Skt. *darśanamārga*; Tib. *mthong lam*), and then enters the path of cultivation (Skt. *bhāvanāmārga*; Tib. *sgoms lam*) upon attaining the next stage, that of a stream-enterer (stage 7). From there they progress through the remaining stages of the śrāvaka path, becoming in turn a once-returner (stages six and five), a non-returner (stages four and three), and an arhat (stages two and one). This same "eighth stage" also appears in set of ten stages (Skt. *daśabhūmi*; Tib. *sa bcu*) found in Mahāyāna sources, where it is the third step out of the ten. Not to be confused with the ten stages of the bodhisattva's path, these ten stages mark the progress of one

who sequentially follows the paths of a śrāvaka, pratyekabuddha, and then bodhisattva on their way to complete buddhahood. In this set of ten stages a person “on the eighth stage” is similarly one who is on the cusp of becoming a stream-enterer.

g.24 element

kham

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.25 Enduring

mi mjed

མི་མཇེད།

sahā

Definition from the 84000 Glossary of Terms:

The name for our world system, the universe of a thousand million worlds, or trichiliocosm, in which the four-continent world is located. Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of Sahāṃpati, Lord of Sahā. The world system of Sahā, or Sahālokaadhātu, is also described as the buddhafield of the Buddha Śākyamuni where he teaches the Dharma to beings.

The name Sahā possibly derives from the Sanskrit *√sah*, “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world being able to endure the suffering they encounter. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not painful,” in the sense that beings here are able to bear the suffering they experience.

In this text:

Also translated here as “Sahā.”

g.26 equanimity

btang snyoms · *btang snyoms pa*

བཏང་སྟོན་མཐོང་པ།

upekṣā

One of the four immeasurables and the seven limbs of awakening.

g.27 examination

dpyod pa

རྟོག་ས།

vicāra

One of the four bases of magical power.

g.28 expanded vision

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

The second of the two main branches of Buddhist meditation (along with “peaceful meditation”) aiming at developing insight into the nature of reality.

g.29 expedient means

thabs

ཐབས།

upāya

The concept of expedient means is central to the understanding of the Buddha’s enlightened deeds and the many scriptures that are revealed contingent to the needs, interests, and mental dispositions of specific types of individuals. According to the Great Vehicle, training in expedient means collectively denotes the first five of the six perfections when integrated with wisdom, the sixth transcendent perfection, to form a union of discriminative awareness and means.

g.30 factors of awakening

byang chub kyi phyogs

བྱང་ཆུབ་ཀྱི་ཕྱོགས།

bodhipakṣa

See the “thirty-seven factors of awakening.”

g.31 faith

dad pa

དད་ས།

śraddhā

One of the five powers and five abilities.

g.32 fearlessness

mi 'jigs pa

མི་འཇིགས་པ།

abhaya

See “four kinds of fearlessness.”

g.33 field of meditation

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.34 five abilities

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya

The abilities of faith, vigor, recollection, concentration, and insight.

g.35 five perfections

pha rol tu phyin pa lnga

ཕ་རོལ་ཏུ་ཕྱིན་པ་ལྔ།

pañcapāramitā

Generosity, morality, patient acceptance, vigor, and meditation.

g.36 five powers

stobs lnga

སྟོབས་ལྔ།

pañcabala

The powers of faith, vigor, recollection, concentration, and insight.

g.37 four correct abandonments

yang dag par spong ba bzhi

ཡང་དག་པར་སྤོང་བ་བཞི།

catuḥsamyakprahāṇa

Ensuring that nonvirtuous qualities do not arise and are eliminated if they do; ensuring that virtuous qualities arise and ensuring that they remain and increase when they have arisen.

g.38 Four Great Kings

rgyal po chen po bzhi

རྒྱལ་པོ་ཆེན་པོ་བཞི།

catvāro mahārājāṇaḥ

Definition from the 84000 Glossary of Terms:

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

g.39 four immeasurables

tshad med bzhi

ཚད་མེད་བཞི།

caturpramāṇa

Definition from the 84000 Glossary of Terms:

The meditations on love (*maitrī*), compassion (*karuṇā*), joy (*muditā*), and equanimity (*upekṣā*), as well as the states of mind and qualities of being that result from their cultivation. They are also called the four abodes of Brahmā (*caturbrahmavihāra*).

In the *Abhidharmakośa*, Vasubandhu explains that they are called *apramāṇa*—meaning “infinite” or “limitless”—because they take limitless sentient beings as their object, and they generate limitless merit and results. Love is described as the wish that beings be happy, and it acts as an antidote to

malice (*vyāpāda*). Compassion is described as the wish for beings to be free of suffering, and acts as an antidote to harmfulness (*vihimsā*). Joy refers to rejoicing in the happiness beings already have, and it acts as an antidote to dislike or aversion (*arati*) toward others' success. Equanimity is considering all beings impartially, without distinctions, and it is the antidote to both attachment to pleasure and to malice (*kāmarāgavyāpāda*).

g.40 four kinds of fearlessness

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturabhaya

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.41 four kinds of knowledge

so so yang dag par rig pa bzhi

སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི།

catuḥpratisamvid

The knowledge of the meaning, the knowledge of phenomena, the knowledge of interpretation, and the knowledge of eloquence.

g.42 four reliances

rton pa bzhi

རྟོན་པ་བཞི།

catuḥpratiśaraṇa

The reliance on the meaning but not on the letter, the reliance on wisdom but not on consciousness, the reliance on the sūtras of definitive meaning but not on the sūtras of implicit meaning, and the reliance on the true state of phenomena but not on the person.

g.43 four summaries of the Dharma

chos kyi mdo bzhi

ཆོས་ཀྱི་མདོ་བཞི།

caturdharmoddāna

“All conditioned things are impermanent; all conditioned things are suffering; all phenomena are selfless; and nirvāṇa is peace.”

g.44 friendliness

byams pa

བྱམས་པ།

maitrī

One of the four immeasurables.

g.45 **gandharva**

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

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

g.46 **Gaṅgā**

gang gA

གང་ག།

gaṅgā

The most important holy river in India, more commonly known in English as the Ganges.

g.47 **garuḍa**

nam mkha' lding

ནམ་མཁའ་ལྗེ་དེ།

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.48 **generosity**

sbyin pa

སྤྱན་པ།

dāna

One of the six perfections, the five perfections, and the means of attraction.

g.49 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.50 having a common aim

don 'thun pa

དོན་འཁྱུན་པ།

samānavihāra

One of the four means of attraction.

g.51 Heaven Free from Strife

'thab bral

འཇམ་བྲལ།

yāma

One of the six heavens of the desire realm.

g.52 Heaven of Delighting in Emanations

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

One of the six heavens of the desire realm.

g.53 Heaven of Delighting in Others' Emanations

gzhan 'phrul dbang byed pa

གཞན་འཕྲུལ་དབང་བྱེད་པ།

paranirmitavaśavartin

One of the six heavens of the desire realm.

g.54 Heaven of Joy

dga' ldan

དགའ་ལྷན།

tuṣita

Definition from the 84000 Glossary of Terms:

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

g.55 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་རུ་ཙ་གསུམ།

trayastrimśa

One of the six heavens of the desire realm.

g.56 imperishable

mi zad pa

མི་ཟད་པ།

akṣaya

As all the qualities described in this sūtra have no ultimate reality, they ultimately neither arise nor cease. It is in this sense that they are imperishable.

g.57 inhabitants of Yāma's kingdom

gshin rje'i 'jig rten pa'i sems can

གཤིན་རྗེའི་འཇིག་རྟེན་པའི་སེམས་ཅན།

yāmalaukika

This refers to hungry ghosts, or pretas. Yāma (*gzhin rje*) is the Lord of Death.

g.58 insight

shes rab

ཤེས་རབ།

prajñā

One of the six perfections; one of the five abilities; one of the five powers.

g.59 isolated buddha

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” (*khaḍgaviṣṇāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.60 Jambudvīpa

'dzam bu gling

འཛམ་བུ་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.61 joy

dga' ba

དགའ་བ།

muditā

One of the four immeasurables.

g.62 Kauśika

kau shi ka

ཀོ་ཤི་ཀ།

kauśika

An epithet of Indra/Śakra.

g.63 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

- g.64 knowledge of eloquence
spobs pa so so yang dag par rig pa
 སྤྲོབས་པ་སོ་སོ་ཡང་དག་པར་རིག་པ།
pratibhānapratisaṃvid
 One of the four kinds of knowledge.
- g.65 knowledge of interpretation
nges pa'i tshig so so yang dag par rig pa
 དེས་པའི་ཚིག་སོ་སོ་ཡང་དག་པར་རིག་པ།
niruktipratisaṃvid
 One of the four kinds of knowledge.
- g.66 knowledge of others' thoughts
pha rol gyi sems shes pa'i mngon par shes pa
 ཕ་རོལ་གྱི་སེམས་ཤེས་པའི་མངོན་པར་ཤེས་པ།
paracittajñāna
 One of the five supernormal knowledges.
- g.67 knowledge of phenomena
chos so so yang dag par rig pa
 ཚོས་སོ་སོ་ཡང་དག་པར་རིག་པ།
dharmapratisaṃvid
 One of the four kinds of knowledge.
- g.68 knowledge of the meaning
don so so yang dag par rig pa
 དོན་སོ་སོ་ཡང་དག་པར་རིག་པ།
arthapratisaṃvid
 One of the four kinds of knowledge.
- g.69 limbs of awakening
byang chub kyi yan lag
 བྱང་ཆུབ་གྱི་ཡན་ལག
bodhyaṅga
 See “seven limbs of awakening.”
- g.70 loving speech

snyan par smra ba

སྒྲུབ་པར་སྒྲུབ་པ།

priyavacana

One of the four means of attraction.

g.71 magical power

rdzu 'phrul

རྩུ་འཕྲུལ།

ṛddhi

One of the five supernormal knowledges.

g.72 Mahācakravāḍa Mountains

khor yug chen po

ཁོར་ཡུག་ཆེན་པོ།

mahācakravāḍa

Name of a mountain range in Buddhist cosmology.

g.73 Mahāvvyūha

bkod pa chen po

བཀོད་པ་ཆེན་པོ།

mahāvvyūha

One of the bodhisatvas in attendance when the sūtra *The Teaching of Akṣayamati* was taught, he questions Akṣayamati during the exposition of the seventh imperishable: patient acceptance.

g.74 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

maheśvara

Epithet of Śiva.

g.75 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.76 Maitreya

byams pa

བཏེན་པ།

maitreya

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.77 Mañjuśrī

’jam dpal

འཇམ་དཔལ།

mañjuśrī

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.78 māra

bdud

བདུད།

māra

A class of beings related to Māra. The “four māras,” negative forces that impede the way to awakening, are the aggregates, the afflictions, death, and the sons of gods.

g.79 Māra

bdud

བདུད།

māra

Māra represents worldly desire. It was he who attempted, unsuccessfully, to tempt and trick the Buddha on the eve of his awakening.

g.80 means of attraction

bsdud ba'i dngos po

བསྐྱུ་བའི་དངོས་པོ།

saṃgrahaḥvastu

Generosity, loving speech, acting for the good, and having a common aim for oneself and others.

g.81 meditation

bsam gtan

བསམ་གཏན།

dhyāna

One of the five perfections, the six perfections, and the ten powers. Also refers here to the “four states of meditation.”

g.82 morality

tshul khrims

ཚུལ་ཁྲིམས།

śīla

One of the six perfections and the five perfections.

g.83 Mount Mahāmucilinda

ri btang zung chen po

རི་བྱང་ལུང་ཆེན་པོ།

mahāmucilinda

A mythical mountain.

g.84 Mount Mucilinda

ri btang zung

རི་བྱང་ལུང་།

mucilinda

A mythical mountain.

g.85 Mount Sumeru

ri rab

རི་རབ།

sumeru

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.86 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.87 Nārāyaṇa

sred med kyi bu

སྲེད་མེད་ཀྱི་བུ།

nārāyaṇa

One of the ten incarnations of the Hindu deity Viṣṇu, embodying superhuman strength.

g.88 noble eightfold way

phags pa'i lam yan lag brgyad pa

ཕགས་པའི་ལམ་ལན་ལག་བརྒྱད་པ།

āryāṣṭāṅgamārga

The Buddhist path as presented in the disciple vehicle: right view, right intention, right speech, right action, right livelihood, right effort, right recollection, and right concentration.

g.89 paṇḍaka

ma ning

མ་ནིང་།

paṇḍaka

In the Mūlasarvāstivāda Vinaya, the term paṇḍaka encompasses diverse physiological and behavioral conditions, such as intersexuality, erectile dysfunction, and fetishes that imply an inability to engage in normative sexual behavior. The criteria for being designated a paṇḍaka are not strictly physiological but neither are they grounded exclusively in gender identity or sexual orientation. Paṇḍaka is, in effect, a catchall category and, as such, defies easy translations like “neuter,” “androgynous,” “intersexual,” “transgender,” or “paraphiliac.”

g.90 Parākramavikrama

rtsal gyis dpa' ba

རྩལ་གྱིས་དཔའ་བ།

parākramavikrama

A bodhisattva great being.

g.91 patient acceptance

bzod pa

བཟོད་པ།

kṣānti

Definition from the 84000 Glossary of Terms:

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

g.92 peaceful meditation

zhi gnas

ཞི་གནས།

śamatha

The first of the two main branches of Buddhist meditation (along with "expanded vision") aiming at developing insight into the nature of reality.

g.93 powers

stobs

སྟོབས།

bala

See "ten powers" and "five powers"

g.94 Prajāpati

skye dgu'i bdag po

སྐྱེ་དགུ་འི་བདག་པོ།

prajāpati

The "lord of creatures," a Hindu god presiding over procreation and the protector of life.

g.95 presence of recollection

dran pa nye bar gzhas pa

སྒོམ་པ་ཉེ་བར་གཞག་པ།

smṛtyupasthāna

The presence of recollection that consists in the consideration of the body, the presence of recollection that consists in the consideration of the feelings, the presence of recollection that consists in the consideration of the mind,

and the presence of recollection that consists in the consideration of phenomena.

g.96 presence of recollection that consists in the consideration of phenomena

chos kyi rjes su lta ba dran pa nye bar gzhag

ཚུལ་གྱི་རྗེས་སྤྱོད་བ་དྲན་པ་ཉེབར་གཞག

dharmasmṛtyupasthāna

One of the four types of presence of recollection.

g.97 presence of recollection that consists in the consideration of the body

lus kyi rjes su lta ba dran pa nye bar gzhag

ལུས་གྱི་རྗེས་སྤྱོད་བ་དྲན་པ་ཉེབར་གཞག

kāyasmṛtyupasthāna

One of the four types of presence of recollection.

g.98 presence of recollection that consists in the consideration of the feelings

tshor ba'i rjes su lta ba dran pa nye bar gzhag

ཚོར་བའི་རྗེས་སྤྱོད་བ་དྲན་པ་ཉེབར་གཞག

vedanāsmṛtyupasthāna

One of the four types of presence of recollection.

g.99 presence of recollection that consists in the consideration of the mind

sems kyi rjes su lta ba dran pa nye bar gzhag

སེམས་གྱི་རྗེས་སྤྱོད་བ་དྲན་པ་ཉེབར་གཞག

cittasmṛtyupasthāna

One of the four types of presence of recollection.

g.100 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Definition from the 84000 Glossary of Terms:

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

g.101 recollection

dran pa

རྟོག་པ།

smṛti

One of the five powers and five abilities.

g.102 reliance on the meaning

don la rton

དོན་ལ་རྟོག་པ།

arthapratiśaraṇa

One of the four reliances.

g.103 reliance on the sūtras of definitive meaning

nges pa'i don gyi mdo sde la rton

ངེས་པའི་དོན་གྱི་མདོ་སྡེ་ལ་རྟོག་པ།

nītārthasūtrapratiśaraṇa

One of the four reliances.

g.104 reliance on the true state of phenomena

chos nyid la rton

ཆོས་ཉིད་ལ་རྟོག་པ།

dharmatāpratiśaraṇa

One of the four reliances.

g.105 reliance on wisdom

ye shes la rton

ཡེ་ཤེས་ལ་རྟོན།

jñānapraṭisāraṇa

One of the four reliances.

g.106 remembrance of former lives

sngon gyi gnas rjes su dran pa'i shes pa

སྔོན་གྱི་གནས་རྗེས་སུ་ངན་པའི་ཤེས་པ།

pūrvanivāsānusmṛti

One of the five supernormal knowledges.

g.107 Sahā

mi mjed

མི་མཇེད།

sahā

Definition from the 84000 Glossary of Terms:

The name for our world system, the universe of a thousand million worlds, or trichiliocosm, in which the four-continent world is located. Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of Sahāṃpati, Lord of Sahā. The world system of Sahā, or Sahālokadhātu, is also described as the buddhafield of the Buddha Śākyamuni where he teaches the Dharma to beings.

The name Sahā possibly derives from the Sanskrit *√sah*, “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world being able to endure the suffering they encounter. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not painful,” in the sense that beings here are able to bear the suffering they experience.

In this text:

Also translated here as “Enduring.”

g.108 Śakra

brgya byin

བརྒྱ་བྱིན།

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.109 Śākyamuni

shAkya thub pa

ཤཱཀྱ་ཐུབ་པ།

śākyamuni

The buddha of this age; the historical buddha. The buddha of the world Enduring (Sahā).

g.110 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

The buddha who presides over the buddha field Unblinking, the buddha field from which the bodhisatva Akṣayamati has come.

g.111 Śāradvatīputra

shA ra dwa ti'i bu

ཤཱར་དྲ་ཌི་བུ།

śāradvatīputra

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.112 sense source

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.113 seven limbs of awakening

byang chub kyi yan lag bdun

བྱང་ཆུབ་ཀྱི་ཡན་ལག་བདུན།

saptabodhyaṅga

The limbs of awakening of recollection, discerning phenomena, vigor, joy, calming, concentration, and equanimity.

g.114 six perfections

pha rol tu phyin pa drug

པ་རོལ་ཏུ་ཕྱིན་པ་དྲུག།

ṣaṭpāramitā

Generosity, morality, patient acceptance, vigor, meditation, and insight.

g.115 Skanda

skem byed

སྐེམ་བྱེད།

skanda

Hindu god of war, leader of the demons that cure illness in children, and god of thieves.

g.116 supernormal knowledge

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

There are five kinds of supernormal knowledge: divine sight, divine hearing, knowledge of others' thoughts, remembrance of former lives, and magical power.

g.117 ten powers

stobs bcu

སྟོབས་བརྩུ།

daśabala

One set among the different qualities of a tathāgata. The ten powers 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 aspirations; (4) the knowledge of the variety of natures; (5) the knowledge of the different levels of capabilities; (6) the knowledge of the destinations of all paths; (7) the knowledge of various states of meditation (*dhyāna*, liberation, *samādhi*, *samāpatti*, and so on); (8) the knowledge of remembering previous lives; (9) the knowledge of deaths and rebirths; and (10) the knowledge of the cessation of defilements.

g.118 thirty-seven factors of awakening

byang chub kyi phyogs kyi chos sum cu rtsa bdun

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཆོས་སྟུང་བཅུ་བདུན།

saptatrinīśadbodhyaṅga

The four types of presence of recollection, the four correct abandonments, four bases of magical power, the five abilities, the five powers, the noble eightfold way, and the seven limbs of awakening.

g.119 thought

sems

སེམས།

citta

One of the four bases of magical power.

g.120 trichiliocosm

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

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

trisāhasramahāsāhasralokadhātu

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.121 Unblinking

mi 'dzums pa

མི་འདྲུམ་པ།

animiṣā

The name of the buddha field that the bodhisatva Akṣayamati came from.

g.122 universal monarch

khor los sgyur ba'i rgyal po

ཁོ་ལོ་སྐུ་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.123 Vairocanagarbha

rnam par snang ba'i snying po

རྣམ་པར་སྐྱང་བའི་སྤྱིང་པོ།

vairocanagarbha

A bodhisatva great being.

g.124 Vidyuddeva

glog gi lha zhes

གློག་གི་ལྷ་ཞེས།

vidyuddeva

A bodhisatva great being.

g.125 Vigatatamas

mun pa dang bral ba

མུན་པ་དང་བྲལ་བ།

vigatatamas

A bodhisatva great being.

g.126 Vighuṣṭaśabda

sgra rnam par bsgrags pa

སྒྲ་རྣམ་པར་བསྒྲགས་པ།

vighuṣṭaśabda

A bodhisatva great being.

g.127 vigor

brtson 'grus

བརྩོན་འགྲུས།

vīrya

One of the six perfections, the five perfections, the seven limbs of awakening, the five abilities, the four bases of magical power, and the five powers.

g.128 Vimatisamudghātin

yid gnyis shin tu 'joms pa

ཡིད་གཉིས་ཤིན་ཏུ་འཇོམས་པ།

vimatisamudghātin

A bodhisatva great being.

g.129 Viṣṇu

khyab 'jug

ཁྱབ་འཇུག

viṣṇu

The preserver of the universe. He is part of the Hindu triad of gods, with Brahmā the creator and Śiva the destroyer.

g.130 Vyavalokanacakṣur

rnam par lta ba'i mig

རྣམ་པར་ལྟ་བའི་མིག་

vyavalokanacakṣur

A bodhisatva great being.

g.131 world age

bskal pa

བསྐྱལ་པ།

kalpa

According to the traditional Abhidharma understanding of cyclical time, a great eon (*mahākalpa*) is divided into eighty lesser or intervening eons. In the course of one great eon, the external universe and its sentient life takes form and later disappears. During the first twenty of the lesser eons, the universe is in the process of creation and expansion (*vivartakalpa*); during the next twenty it remains created; during the third twenty, it is in the process of destruction or contraction (*samvartakalpa*); and during the last quarter of the cycle, it remains in a state of destruction.

g.132 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

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

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

g.133 yojana

dpag tshad

དཔག་ཚད།

yojana

The longest unit of distance in classical India. The lack of a uniform standard for the smaller units means that there is no precise equivalent, especially as its theoretical length tended to increase over time. Therefore it can mean between four and ten miles.

g.134 **Yuddhajaya**

g.yul las rnam par rgyal ba

གཡུལ་ལས་རྣམ་པར་རྒྱལ་བ།

yuddhajaya

A bodhisatva great being.