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The Perfection of Generosity

Dānapāramitā

འཕགས་པ་སྤྱིན་པའི་པ་རོལ་དུ་ཕྱིན་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa sbyin pa'i pha rol tu phyin pa zhes bya ba theg pa chen po'i mdo

The Noble Great Vehicle Sūtra “The Perfection of Generosity”

Āryadānapāramitānāmamahāyānasūtra

· Toh 182 ·

Degé Kangyur, vol. 61 (mdo sde, tsa), folios 77.a–95.b

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co.

TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. [How Bodhisattvas Exert Themselves in the Ten Virtuous Actions]
 - 2. [How Bodhisattvas Exert Themselves in the Ten Perfections]
- c. Colophon
- ab. Abbreviations
- n. Notes
- b. Bibliography
- g. Glossary

s.

SUMMARY

- s.1 In this sūtra a bodhisattva asks the Buddha how bodhisattvas should exert themselves after having given rise to the mind set on awakening. The Buddha replies by describing the ten virtuous actions and the motivation that bodhisattvas should engender when they engage in those practices. Next, after explaining how they should exert themselves in the ten perfections, the Buddha presents a detailed explanation of the perfection of generosity, focusing on the compassionate motivation that bodhisattvas cultivate while practicing it. A particular feature of this sūtra is how it details the significance of making different kinds of offering, in terms of the spiritual attainments, qualities of awakening, and other benefits that will result.

ac.

ACKNOWLEDGEMENTS

ac.1 This text was translated by the Dharmachakra Translation Committee under the guidance of Chökyi Nyima Rinpoche. Benjamin Collet-Cassart translated the text from Tibetan into English and wrote the introduction. Andreas Doctor compared the draft translation with the original Tibetan and edited the text. Anders Bjornback and Alex Yiannopoulos also assisted this project by sharing their draft translation of the first section of this sūtra with the other translators.

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

INTRODUCTION

i.

i.1 *The Perfection of Generosity* belongs to the general sūtra section of the Tibetan Kangyur. It does not appear to have been translated into Chinese, and we have not come across any mention of its title in Indian commentarial works. It does not seem, therefore, to have had a particularly influential role in Buddhist India. Until recently, it had also not attracted notable attention in modern scholarship. In 2014, however, Jason McCombs included a full translation of *The Perfection of Generosity*, along with an introduction to the text, in his doctoral dissertation.¹

i.2 As is common with this genre of Buddhist literature, the absence of concrete historical data makes it hard to place the sūtra historically with much certainty. Still, based on particular doctrinal and literary elements, McCombs argues for a tentative date of its being set out in written form somewhere around the fifth or sixth century. To sum up his arguments, the sūtra seems to be fairly developed doctrinally, with various lists of philosophical concepts and practices appearing in their later rather than earlier forms. For example, the text speaks of the ten perfections (*pāramitās*) rather than the earlier, standard list of six. And perhaps the most significant feature of the sūtra from a historical viewpoint is the mention of three goddesses in attendance at the Buddha's teaching: Umā (*dka' bzlog ma*), Mahāśrīdevī (*dpal gyi lha mo chen mo*), and Bhairavī (*'jigs byed ma*). These goddesses generally do not appear in Indian literature until the fifth century, and it is therefore reasonable to accept McCombs' tentative dating of the sūtra.²

i.3 The sūtra is set in Kapilavastu, the city in which the Buddha had lived during his childhood and youth, and to which he returned at times after his awakening. It is on one of these occasions that we find him residing in the parks of his father, King Śuddhodhana. In the first chapter, after a lengthy introduction, a bodhisattva asks the Buddha about the practices in which bodhisattvas should exert themselves once they have aroused the mind set

on awakening. The Buddha first answers by explaining how to engage with the path of the ten virtuous actions and describing the altruistic attitudes that bodhisattvas should cultivate in this regard. Next, in the second chapter of the sūtra, the Buddha explains how bodhisattvas should endeavor in the practices of the ten perfections, using a repetitive formula interspersed with verses. The Buddha provides a detailed explanation of the way bodhisattvas should practice the perfection of generosity in particular, emphasizing the compassionate motivation that must underlie the act of giving. A particular feature of the sūtra lies in the significance it describes for each of many different kinds of object offered in terms of the specific spiritual attainments, qualities of awakening, and other benefits that will result.

i.4 The sūtra was translated into Tibetan by the prolific translator Yeshé Dé sometime during the late eighth or early ninth century, when the majority of sūtras were translated into Tibetan. According to the colophon, Yeshé Dé was assisted in his task by the renowned Indian scholar Prajñāvarman. As further testament to the date of translation, we also find the sūtra included in the ninth century Denkarma (*ldan dkar ma*) Palace catalog of translated scriptures, where it is grouped under the category of “Mahāyāna, general sūtras of ten or fewer fascicles,” and is said to have two fascicles (*bam po*), although no fascicle division is recorded in the text.³ Within the Degé Kangyur itself, the sūtra is placed next to another sūtra that likewise includes the term “generosity” in its title.⁴ However, as McCombs points out, *The Perfection of Generosity* also overlaps significantly in terms of content with larger sections found in other sūtras in the Kangyur.⁵ The organizing principle for the arrangement of the text in the Degé Kangyur (and others predominantly of Tshalpa lineage) appears to have had more to do with the title of the sūtra than its content, as is not uncommon when it comes to the structure of the Tibetan Kangyur collections.

i.5 The text contains a single chapter colophon (at 1.37) demarcating the Buddha’s initial teaching on the ten virtuous actions from the part that follows on the ten perfections. To the two chapters thus formed we have added descriptive chapter titles that do not, it should be noted, appear in the source text. This chapter colophon also makes mention of an alternative title for the sūtra, *The Array That Ornaments, Adorns, and Decorates All Buddha Qualities* (*sangs rgyas kyi chos thams cad kyi rgyan dang / spud pa dang / lhab lhub bkod pa*).

i.6 This English translation is based primarily on the Degé Kangyur version, in consultation with the Comparative Edition (*dpe bsdur ma*) and the Stok Palace Manuscript Kangyur.

The Translation

**The Noble Great Vehicle Sūtra
The Perfection of Generosity**

1. [How Bodhisattvas Exert Themselves in the Ten Virtuous Actions]

[F.77.a]

1.1 Homage to all buddhas and bodhisattvas!

1.2 Thus did I hear at one time. The Blessed One, in order to benefit his kinsmen and the local people, was residing in the parks of King Śuddhodhana in the city of Kapilavastu, parks adorned with many hundreds of thousands of trees of different types, such as sāla, palmyra, tamāla, karṇikāra, juniper, walnut, kharjūra, śīpan, nīpa, mango, pear, āmalakī, wood apple, pomegranate, elephant apple, plantain, banyan fig, goolar fig, myrobalan, aśvattha, vārśika, nutmeg, dhanuṣkarī, rosewood, magnolia, aśoka, taraṇi, pāṭalā, śiriṣa, and arjun trees. The parks were beautified by cascading streams, waterfalls, lakes, pools, ponds, and springs of fragrant water filled with purple, pink, red, and white lotus flowers. There one could hear the calls of geese, peacocks, cranes, ducks, cuckoos, ospreys, parrots, grouse, pheasants, partridges, nightingales, and wild ducks. Countless honeybees buzzed in the air. The water in the parks possessed eight special qualities⁶ and was limpid, flavorful, cool, pristine, and pure. The grass was green, soft and tender, and as pleasing to the touch as silk, wool, cotton, raw silk, kācilindika cloth, and linen. Those fine parks were beautiful, clean, and free of any stones, pebbles, gravel, dirt, mud, or refuse. They were also home to various wild animals, such as śarabha, spotted deer, monkeys, cats, brown bears, rabbits, black bears, [F.77.b] hyenas, and a number of different birds. Hundreds of thousands of other beings were also present, such as gods and goddesses of the night, guardians of the world, Varuṇa, Śiva, Yama, Virūdhaka, Kubera, Śakra, Virūpākṣa, and Dhṛtarāṣṭra, as well as asuras, garuḍas, gandharvas, kinnaras, and mahoragas.

- 1.3 A large saṅgha of seventy-seven thousand monks was also residing there, including venerable Śāradvatīputra, venerable Mahāmaudgalyāyana, venerable Subhūti, venerable Kapphiṇa, venerable Gavāṃpati, venerable Mahākauṣṭhila, venerable Bharadvāja, venerable Ājñātakauṇḍinya, venerable Bhadrīka, venerable Pūrṇa, venerable Suśubha, venerable Cūḍāpanthaka, venerable Bakkula, venerable Rāhula, venerable Upananda, venerable Nanda, and venerable Ānanda. With the exception of one person—namely, venerable Ānanda—they were all worthy ones who had exhausted the defilements and were without afflictions. They were endowed with powers, and had liberated minds and liberated insight. They were of noble origin and like great elephants. Their work was done, their deeds were done, they had laid down their burden, they had accomplished their own welfare, and their ties to existence were exhausted. Due to their correct perception, their minds were utterly liberated, and they had perfected the sacred mastery of all mental states.
- 1.4 Also present was a great assembly of trillions of bodhisattvas that included the bodhisattva great beings Maitreya; Mañjuśrīkumārabhūta; Avalokiteśvara; Mahāsthāmaprāpta; Samantabhadra; Ākāśagarbha; Devamukūṭa; Ratnamukūṭa; Ratnapāṇi; Ratnaprabha; [F.78.a] Ratnagarbha; Ratnacūḍa; Ratnasimha; Ratnajālin; Jālinīprabha; Sūryaprabha; Candraprabha; Stable Strength; Dṛḍhamati; Dṛḍhavīrya; Dṛḍhavikrama; Determined Effort; Mahotsāha; Prāmodyarāja; Bhaiṣajyarāja; Bhaiṣajyasamudgata;⁷ King Precious Moonlight of Pure Virtue; Kamaladala-vimalanakṣatrarājasaṃkusumitābhijña; Hair in a Topknot Shining Dark Like Bees, Ink, Peacocks, and Nightingales; Smiling Face That Brightly Shines Like the Moon and a Lotus Flower; Top Ornament of Precious Qualities With Magnificent Sapphire-Like Eyes; Equal and Evenly Set Teeth White Like Silver, Conch Shells, the Moon, a White Lotus, and Milk; Tongue Wide as the Leaves of Palm and Plantain Trees and Resembling a Copper Plate; Voice as Delightful as the Songs of Cuckoos, Parrots, Grouse, Pheasants, and Kalaviṅka Birds; Moonlike Body; Rising Sun; Resembling the Karṇikāra Tree, the Mango Tree, and the Blooming Burflower Tree; and the bodhisattva great being Slender, Supple, Firm, Fine, and Smooth Limbs Youthful Like Flowers and with Copper-Colored Nails.
- 1.5 Including these bodhisattvas, there were a total of ninety-nine thousand bodhisattvas, all of whom were irreversible in their progress and turned the wheel of the irreversible Dharma. They had subjugated demons and opponents and overcome all the activities of Māra. They were experts in the knowledge that engages with the domain of the thus-gone ones. They had developed the superknowledges,⁸ attained the retention that brings about the final gateway of the absorption of bravery, and mastered the skillful

means related to all the perfections. [F.78.b] They revealed different world systems, had donned the great armor, and had no doubts concerning the qualities of the buddhas. By contemplating all the latent tendencies of the primary and secondary afflictions, they had conquered pride and its attendant habitual tendencies and predispositions. As such, they were disciplined and gentle. They had perfected the applications of mindfulness, the true exertions, the bases of miraculous power, the powers, the strengths, the factors of awakening, and other qualities of the path such as love, compassion, joy, equanimity, patience, and intention, as well as other wholesome propensities. They were free of pride, vanity, haughtiness, aggression, arrogance, miserliness, selfishness, possessiveness, fixation, attachment, grasping, oblivion, craving, and longing. For countless eons they had endeavored to benefit and bring happiness to both themselves and others, and they had thoroughly gathered the roots of virtue and perfected the accumulations. They were free of hypocrisy, deceit, lies, slander, harsh words, killing, harming, bondage, wrong views, threatening, quarreling, strife, fighting, dispute, dueling, and all related afflictions.

1.6 Also in attendance were the four guardians of the world: the great king Vaiśravaṇa, the great king Dhṛtarāṣṭra, the great king Virūḍhaka, and the great king Virūpākṣa, each surrounded by his respective attendants. There were the yakṣa general Pāñcika accompanied by his sons, the yakṣa general Vajrapāṇi with his retinue of yakṣas, and the great bhūta Hārītī with her retinue of female yakṣas. Śaṅkhinī, Female Spear Holder, Yellow-Robed, [F.79.a] Umā, Mahāśrīdevī, Sarasvatī, Bhairavī, Candra,⁹ Śakra, lord of the gods, the god Maheśvara, and Brahmā, lord of the Sahā world, were also in attendance. All were accompanied by their respective divine retinues. There were also the nāga kings Anavatapta and Sāgara, each with his retinue of nāgas; the garuḍa rulers Mahātejas and Mahākāya, each with his retinue of garuḍas; the asura rulers Bali and Rāhu, each with his retinue; the kinnara king Druma with his retinue of kinnaras; and the gandharva Pañcaśikha with his own retinue. Countless other majestic gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and non-humans were also present.

1.7 In this way the Blessed One was surrounded by members of the four castes of priests, warriors, merchants, and commoners; the four retinues of monks, nuns, laymen, and laywomen; as well as countless members of the Śākya clan, kings, ministers, townspeople, villagers, householders, officials, members of the royal court, and village elders. These people all attended to the Blessed One and served, honored, and venerated him. They made offerings such that the Blessed One obtained food, beverages, bedding,

cushions, and medicine, as well as many other excellent offering articles. In this way the Blessed One's fame, renown, and praise extended far throughout the immeasurable worlds of the ten directions.

1.8 The ground, of the essence of diamond, was even, [F.79.b] pleasant, vast, and open. It had been sprinkled with water, swept clean, made symmetrical, and made fragrant with smoke rising from incense burners. The ground was strewn with purple, pink, red, and white lotus flowers, as well as the flowers of goolar fig, nīpa, vārśika, taraṇi, pāṭalā, aśoka, kuraṅṭaka, nutmeg, and utika¹⁰ trees. The site was also adorned with trees made of various precious gems. There the Blessed One sat, on a lion throne made of precious gemstones, upon which hundreds of thousands of precious fabrics had been spread. The throne was sheltered by a precious bejeweled canopy, adorned with a precious web of small jewel bells, and embellished with precious gemstone lattices. It was further decorated with myriad precious materials and gemstones, such as gold, diamonds, beryls, pearls, conch shells, moonstones, coral, sapphires, emeralds, cat's eye, and crystal.¹¹

1.9 The Blessed One's senses were peaceful, his mind was at ease, and he had arrived at a sacred state of composure and tranquility. He had attained, sustained, and mastered perfect composure and calm, and he had brought his passions under control. Like a lake, his mind was pure, clear, and pristine. Like a sacrificial post made of precious substances, he was refined, dazzling, and brilliant. His body was adorned with the thirty-two major marks of a great being and beautified with the excellent minor marks. Like the ocean, he was filled with the water of the sacred Dharma. Like Mount Sumeru, he was unshakable. Like the earth, he sustained all beings. Like water, he gave rise to roots of virtue. Like the administration of justice, he was unbiased. Like the sky, he was immaculate. Like the sun, he dispelled the darkness of ignorance. Like the moon, he had perfected all pure qualities. Like a wish-fulfilling jewel, he fulfilled all aspirations. Like the sun, he was lofty. Like the moon, he was cooling and soothing. Like the ocean, [F.80.a] he was a source of wealth, and like the ocean, too, he was deep. Like a fire, he was shining. His body was unshakable; his mind was unwavering, calm, and serene; and his senses were free of delusion, arrogance, and excitement. He observed perfect mindfulness, his conduct was excellent, and he was composed and constantly in equipoise. Over countless billions of eons he had accomplished all the roots of virtue and gathered the entire accumulation of merit; he had become skilled in all the perfections and he sported on all the levels of the buddhas and bodhisattvas. He enthusiastically engaged in all the activities of the bodhisattvas, strived for the benefit and happiness of all beings, and taught the Dharma.

- 1.10 The Dharma he taught presents pure conduct. It is virtuous in the beginning, virtuous in the middle, and virtuous in the end. This Dharma, with its excellent meanings and excellent words, is unadulterated, complete, pure, refined, stainless, luminous, pleasant, agreeable, fulfilling, elating, inspiring, delightful, and mentally enriching. It is pristine, fearless, gentle, stable, profound, immutable, unchanging, indisputable, beyond the reach of the intellect, inconceivable, marvelous, and utterly inexpressible. Such is the Dharma that he taught, presented, explained, and elucidated.
- 1.11 Present in the assembly at that time was the bodhisattva great being called Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefs, Valleys, and Meadows. He had a beautiful physique and was handsome and pleasant to behold. His complexion was attractive. He was well developed and replete with the most delightful features.¹² He had served victorious ones of the past, [F.80.b] created roots of virtue with them, and honored myriad buddhas, and now he upheld the lineage of the Three Jewels. He was compassionate, and his eloquence was unimpeded. He was loving toward all beings, of pure faith, and his attitude was virtuous, steadfast, and profound. He was affectionate, filled with compassion, noble-minded, amicable, learned, wise, clear, intelligent, knowledgeable, devoid of laziness, disciplined, wholesome, honest, straight, soft, gentle, and sincere. As he was free of pride, vanity, haughtiness, strife, hostility, envy, miserliness, selfishness, possessiveness, attachment, suffering, unhappiness, and ignorance, he was endowed with merit.
- 1.12 At one point, the bodhisattva great being Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefs, Valleys, and Meadows stood up, draped his shawl over one shoulder, and knelt with his right knee on the calyx of a lotus flower. With his palms joined together he bowed down toward the Blessed One and said, "If the Blessed One would grant me the opportunity, I have a few questions I would like to put to the Blessed One, the thus-gone, worthy, and perfect Buddha." [F.81.a]
- 1.13 The Blessed One replied to the bodhisattva great being Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefs, Valleys, and Meadows, "Noble son, all the buddhas and bodhisattvas will always grant you this opportunity. Noble son, ask whatever you wish to the thus-gone, worthy, and perfect Buddha. I will answer your questions and bring satisfaction to your mind."
- 1.14 At these words from the Blessed One, the bodhisattva great being Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefs, Valleys, and Meadows asked, "Blessed

- One, after having first given rise to the mind set on awakening, in what should noble sons and daughters exert themselves?"
- 1.15 When he heard this question, the Blessed One expressed his approval to the bodhisattva great being Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefts, Valleys, and Meadows, saying, "Excellent, noble son, excellent! Noble son, your wish to investigate this matter is excellent! Noble son, listen carefully and pay attention: I shall now explain this."
- 1.16 The bodhisattva great being Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefts, Valleys, and Meadows agreed to this and listened to the Blessed One as instructed.
- 1.17 The Blessed One then said, "Noble son, after having first given rise to the mind set on awakening, bodhisattva great beings should strive diligently on the path of the ten virtuous actions. [F.81.b] Noble son, how do bodhisattva great beings strive diligently on the path of the ten virtuous actions? Noble son, bodhisattva great beings do so by abandoning killing and so forth, up until wrong views.¹³
- 1.18 "Noble son, how do bodhisattva great beings abandon killing? Noble son, bodhisattvas do so by reflecting in this way: 'Even the tiniest of insects, such as an ant, is fond of its life; it cherishes it, likes it, and enjoys it. I, too, am fond of my life; I, too, cherish it, like it, and enjoy it. Therefore, just as I want no one to kill me, order someone to kill me, or rejoice in my killing, I myself will never kill, order someone to kill, or rejoice in the killing of anyone!' Noble son, this is how bodhisattva great beings abandon killing. Regarding this, it is said:
- 1.19 "From the time of being in their mother's womb,
All beings cherish their lives.
Therefore, those who hold their lives dear
Should not kill any living being.
- 1.20 "How do bodhisattvas abandon taking what is not given? Noble son, bodhisattvas do so by reflecting in this way: 'Even the members of low castes and outcasts are fond of wealth; they cherish it, like it, and enjoy it. I am also fond of wealth; I, too, cherish it, like it, and enjoy it. Therefore, just as I want no one to rob me, order someone to rob me, or rejoice in someone robbing me, I myself will never rob, order someone to rob, or rejoice in anyone being robbed!' Noble son, this is how bodhisattva great beings abandon taking what is not given. Regarding this, it is said:
- 1.21 "Those who cherish their patrimony

Should never steal any wealth,
Even mere pieces of wood, clods of dirt,
Or what is rejected by others. [F.82.a]

1.22 “How do bodhisattvas abandon sexual misconduct? Noble son, bodhisattvas do so by reflecting in this way: ‘Even beings born as animals are fond of their mates; they cherish them, like them, and enjoy them. I am also fond of my wife; I, too, cherish her, like her, and enjoy being with her. Therefore, just as I want no one to ravish her, order someone to ravish her, or rejoice in someone ravishing her, harassing her, or raping her, I myself will never ravish, order someone to ravish, or rejoice in someone ravishing, harassing, or raping anyone’s spouse!’ Noble son, this is how bodhisattva great beings abandon sexual misconduct. Regarding this, it is said:

1.23 “Those who are fond of their own spouses
Should not ravage another’s spouse,
Not even servants
Retained by others.

1.24 “How do bodhisattvas abandon lying? Noble son, bodhisattvas do so by reflecting in this way: ‘Even yakṣas, bhūtas, and piśācas are fond of the truth; they cherish it, like it, and enjoy it. I am also fond of the truth; I, too, cherish it, like it, and enjoy it. Therefore, just as I want no one to deceive me, order someone to deceive me, or rejoice in someone deceiving me by telling lies, I myself will never deceive, order someone to deceive, or rejoice in anyone being deceived by lies!’ Noble son, this is how bodhisattva great beings abandon lying. Regarding this, it is said:

1.25 “The wise who are fond of the truth,
As even yakṣas and bhūtas are,
Should never deceive others
By telling lies. [F.82.b]

1.26 “How do bodhisattvas abandon slander? Noble son, bodhisattvas do so by reflecting in this way: ‘Even slanderous people find slander unpleasant; they do not want to hear it, do not like it, and do not enjoy it. I also find slander unpleasant; I do not want to hear it, do not like it, and do not enjoy it. Therefore, just as I want no one to speak about me in a defamatory way, order someone to speak about me so, or rejoice in someone so speaking about me, I myself will never speak about anyone in a defamatory way, order someone to speak so, or rejoice in anyone being so spoken about!’ Noble son, this is how bodhisattva great beings abandon slander.

- 1.27 “How do bodhisattvas abandon harsh words? Noble son, bodhisattvas do so by reflecting in this way: ‘Even those who are used to speaking harsh words find such words unpleasant; they do not want to hear them, do not like them, and do not enjoy them. I, too, find harsh words unpleasant; I do not want to hear them, do not like them, and do not enjoy them. Therefore, just as I want no one to hurt me, order someone to hurt me, or rejoice in someone hurting me with harsh, cruel, insulting, or defamatory words, I myself will never hurt anyone with harsh, cruel, insulting, or defamatory words, order someone to be so hurt, or rejoice in anyone being so hurt!’ Noble son, this is how bodhisattva great beings abandon harsh words. Regarding this, it is said:
- 1.28 “Those who consider slanderous and harsh words
To be unpleasant
Should not express slander,
And should guard against harsh words.
- 1.29 “How do bodhisattvas abandon idle gossip? Noble son, bodhisattva [F.83.a] great beings do so by reflecting in this way: ‘Even those who engage in idle gossip find meaningless conversations unpleasant; they do not want to hear them, do not like them, and do not enjoy them. I also find meaningless conversations unpleasant; I do not want to hear them, do not like them, and do not enjoy them. Therefore, just as I want no one to speak about me surreptitiously, order someone to speak about me so, or rejoice in someone so speaking about me, I myself will never speak about anyone surreptitiously, order someone to speak about anyone so, or rejoice in someone so speaking about anyone!’ Noble son, this is how bodhisattva great beings abandon idle gossip.
- 1.30 “How do bodhisattva great beings abandon covetousness? Noble son, bodhisattvas do so by reflecting in this way: ‘Even covetous people find covetousness unpleasant; they do not wish for it, do not like it, and do not enjoy it. I, too, find covetousness unpleasant; I do not wish for it, do not like it, and do not enjoy it. Therefore, just as I want no one to speak to me covetously, order anyone to speak to me so, or rejoice in someone so speaking to me, I myself will never speak covetously to anyone, order others to speak so, or rejoice in someone so speaking to anyone!’ Noble son, this is how bodhisattva great beings abandon covetousness. Regarding this, it is said:
- 1.31 “All those who dislike
Idle gossip and covetousness
Should not engage in meaningless conversations,
And should guard against covetousness.

- 1.32 “How do bodhisattvas abandon ill will? Noble son, bodhisattvas do so by reflecting in this way: ‘Even those who entertain malicious thoughts find ill will unpleasant; they do not wish for it, do not like it, and do not enjoy it. I, too, [F.83.b] find ill will unpleasant; I do not wish for it, do not like it, and do not enjoy it. Therefore, just as I want no one to express malicious words to me, order someone to express them, or rejoice in someone expressing them, I myself will never express malicious words to anyone, order someone to express them, or rejoice in someone expressing them!’ Noble son, this is how bodhisattva great beings abandon ill will.
- 1.33 “How do bodhisattvas abandon wrong views? Noble son, bodhisattvas do so by reflecting in this way: ‘Even those who entertain wrong views find wrong views unpleasant; they do not wish for them, do not like them, and do not enjoy them. I, too, find wrong views unpleasant; I do not wish for them, do not like them, and do not enjoy them. Therefore, just as I want no one to teach me wrong views, order someone to teach them to me, or rejoice in someone teaching them to me, I myself will never teach, make someone teach, or rejoice in someone teaching anyone wrong views!’ Noble son, this is how bodhisattva great beings abandon wrong views. Regarding this, it is said:
- 1.34 “All those who dislike
Ill will or wrong views
Should not entertain ill will
Or wrong views toward anything.
- 1.35 “Noble son, this is how bodhisattva great beings exert themselves on the path of the ten virtuous actions.”
- 1.36 As this teaching on the path of the ten virtuous actions was spoken, countless beings gave rise to the mind set on unsurpassed and perfect awakening.
- 1.37 *This was the first chapter of the Great Vehicle sūtra called “The Array That Ornaments, Adorns, and Decorates All Buddha Qualities.”¹⁴*

2. [How Bodhisattvas Exert Themselves in the Ten Perfections]

- 2.1 “Furthermore, noble son, [F.84.a] after having first given rise to the mind set on awakening, bodhisattva great beings should exert themselves in the ten perfections. What are those ten? They are the perfections of generosity, discipline, patience, diligence, concentration, insight, skillful means, aspiration, power, and wisdom. Noble son, how do bodhisattva great beings exert themselves in those ten perfections? Noble son, bodhisattva great beings practice generosity, observe discipline, cultivate patience, engender diligence, rest in concentration, cause insight to blaze, become skilled in means, form aspiration prayers, apply the powers, and embrace wisdom.
- 2.2 “Noble son, how do bodhisattva great beings exert themselves in the perfection of generosity? Noble son, bodhisattva great beings exert themselves in the practice of generosity starting by offering food, beverages, vehicles, clothing, and ornaments, until they are able to offer the marrow of their own bones.
- 2.3 “Noble son, how do bodhisattvas exert themselves in the practice of generosity by offering food? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering food represents the achievement of longevity, luster, power, and happiness. I must therefore exert myself in offering food; I will definitely practice generosity by offering food!’ The generosity practiced by offering food with such thoughts will provide longevity and happiness.”
- 2.4 At this point, the Blessed One uttered these verses: [F.84.b]
- 2.5 “Through the generosity practiced by offering food,
The wise ones extend a fivefold gift:
Longevity, luster, power,
Happiness, and eloquence.
- 2.6 “Those who offer food will themselves experience
Joy, longevity, strength, and well-being.

- Such happy persons, supported by such qualities,
Will develop unhindered eloquence.
- 2.7 “They will become wealthy, affluent,
Illustrious, noble-minded, intelligent,
Meritorious, learned, and calm.
Such are the consequences of offering food.
- 2.8 “How do bodhisattvas exert themselves in the practice of generosity by offering beverages? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering beverages represents the elimination of all thirst associated with the afflictions. Therefore, I will definitely practice generosity by offering beverages!’ When practicing generosity by offering beverages, bodhisattvas make the following aspiration: ‘In accordance with the aspirations praised by the buddhas, through this offering of beverages may I dry up the entire ocean of thirst associated with the afflictions of all beings, and may the beverage with the taste of liberation satisfy them!’ Regarding this, there are also some concluding verses:
- 2.9 “Having dried up the ocean of afflicted thirst,
Where the sea monsters of old age and death roam,
I will satisfy human beings
By providing the beverage with the taste of liberation.
- 2.10 “The wise ones who offer beverages
Will never be reborn in the dreadful realms of starving spirits
Where beings are consumed by the blazing fire of craving,
And they will never again be tormented by thirst.
- 2.11 “How do bodhisattvas exert themselves in the practice of generosity by offering vehicles? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering vehicles represents the gathering of all joy and the bases of miraculous power. I must therefore practice generosity by offering vehicles; I will definitely offer chariots, palanquins, horses, elephants, and shoes!’ Then, when practicing generosity by offering vehicles, [F.85.a] bodhisattvas make the following aspiration: ‘In accordance with the aspirations praised by the buddhas, through this offering of vehicles may I gather every form of happiness and the bases of miraculous power for all beings!’ Regarding this, it is said:
- 2.12 “May the offering of vehicles and chariots
Forever cause all beings
To attain the Great Vehicle
And achieve the bases of miraculous power!

- 2.13 “The wise ones, the great sages who offer vehicles,
Will miraculously travel through space
From buddha realm to buddha realm,
Like birds flying through the sky.
- 2.14 “How do bodhisattvas exert themselves in the practice of generosity by offering clothing? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering clothing represents the perfection of one’s modesty, humility, and appearance. Therefore, I will definitely practice generosity by offering clothing!’ When practicing generosity by offering clothing, bodhisattvas make the following aspiration: ‘In accordance with the aspirations made by the buddhas, through this offering of clothing may I perfect the modesty, humility, and appearance of all beings!’ Regarding this, there are also some concluding verses:
- 2.15 “Through this offering of clothing,
May I perfect¹⁵ the modesty and humility
Of all beings,
And may I also purify their appearance!
- 2.16 “Those illustrious beings who offer clothing
Will always obtain a good caste and beautiful physique.
Such persons will be modest
And find fame and fortune.
- 2.17 “How do bodhisattvas exert themselves in the practice of generosity by offering ornaments? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering ornaments represents the perfection of the thirty-two major marks and the eighty minor marks of a great being. Therefore, I will definitely practice generosity by offering ornaments made of gold, jewels, pearls, beryls, conch shells, moonstones, and coral!’ [F.85.b] When practicing generosity by offering ornaments, bodhisattvas make the following aspiration: ‘In accordance with the aspirations expressed by the buddhas, through this offering of ornaments may I witness the bodies of all beings become adorned with the excellent major and minor marks!’ Regarding this, there are also some concluding verses:
- 2.18 “Through this offering of golden ornaments,
May I see all beings
Become adorned with the excellent marks,
And may I also pursue awakening!
- 2.19 “Those who offer jewels and pearls
Will experience a rain of precious gems

In all the places
Where they are reborn.

2.20 “How do bodhisattvas exert themselves in the practice of generosity by offering lamps? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering lamps represents the purification of the divine eye. Therefore, I will definitely practice generosity by offering lamps!’ When practicing generosity by offering lamps, bodhisattvas make the following aspiration: ‘In accordance with the aspirations taught by the buddhas, through this offering of lamps may I cause the divine eye of all beings to be purified!’ Regarding this, there are also some concluding verses:

2.21 “Through this offering of the lamps
Of omniscient wisdom,
May I purify the divine eye
Of all beings!

2.22 “Those who offer lamps
Will always gradually achieve
The five eyes of the buddhas
Within the different worlds.

2.23 “How do bodhisattvas exert themselves in the practice of generosity by offering music? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering music represents the perfection of the divine ear. Therefore, I will definitely practice generosity by offering music!’ When practicing generosity by offering music, bodhisattvas make the following aspiration: ‘In accordance with the aspirations taught by the buddhas, through this offering of music may I cause all beings to perfect the divine ear!’ [F.86.a] Regarding this, there are also some concluding verses:

2.24 “Through this offering of music,
May I cause all beings
To perfect the divine ear
And progress to the awakening of the buddhas!

2.25 “Those who offer the sound of music,
Wherever they are born,
Will achieve the renown of the perfect buddhas
And the divine ear of heroic beings.

2.26 “How do bodhisattvas exert themselves in the practice of generosity by offering perfumes, fragrant powders, and ointments? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering perfumes, fragrant

powders, and ointments represents the perfumes, fragrant powders, and ointments of discipline, erudition, and absorption. Therefore, I will definitely practice generosity by offering perfumes, fragrant powders, and ointments!' When practicing generosity by offering perfumes, fragrant powders, and ointments, bodhisattvas make the following aspiration: 'In accordance with the aspirations of the buddhas, through this offering of perfumes, fragrant powders, and ointments may I anoint all sentient beings with the fragrances of discipline, erudition, and absorption!' Regarding this, it is said:

- 2.27 "May this offering of perfumes,
Fragrant powders, and ointments
Cause all beings to achieve
Discipline, erudition, and absorption!
- 2.28 "Those who offer perfumes,
Fragrant powders, and ointments
Will achieve the perfect divine nose of the protectors
And the flawless body of the gods.
- 2.29 "How do bodhisattvas exert themselves in the practice of generosity by offering flowers? Noble son, bodhisattvas do so by reflecting in this way: 'Offering flowers and flower garlands represents the attainment of the precious flowers of retention, eloquence, and the branches of awakening. Therefore, I will definitely practice generosity by offering flowers and flower garlands!' When practicing generosity by offering flowers and flower garlands, bodhisattvas [F.86.b] make the following aspiration: 'In accordance with the aspirations expressed by the buddhas, through this offering of flowers and flower garlands may I adorn the body of all beings with the precious flowers of retention, eloquence, and the branches of awakening!' Regarding this, there are also some concluding verses:
- 2.30 "Through this offering of flowers and flower garlands,
May all beings be adorned,
Swiftly and in all manners,
With the flowers of the branches of awakening!
- 2.31 "Those who offer flowers and flower garlands,
Wherever they are born,
Will always be worshiped and venerated
By kings, ministers, and officials.
- 2.32 "How do bodhisattvas exert themselves in the practice of generosity by offering delicacies? Noble son, bodhisattvas do so by reflecting in this way: 'Offering delicacies represents the attainment of the mark of a great being

who has the finest sense of taste. Therefore, I will definitely practice generosity by offering the flavors of grape, molasses, honey, butter, oil, and salt! When practicing generosity by offering delicacies, bodhisattvas make the following aspiration: 'In accordance with the aspirations praised by the buddhas, through this offering of delicacies may I cause all beings to perfect the mark of a great being who has the finest sense of taste!' Regarding this, it is said:

- 2.33 "Through this offering of savory flavors,
May all beings
Experience the essential taste of omniscience,
And so perfect the awakened conduct of the perfect buddhas!
- 2.34 "Those who offer delicacies develop mental sharpness,
Excellent memory, and oceanic intelligence.
They will enjoy a variety of tasty flavors
And will effortlessly prosper.
- 2.35 "How do bodhisattvas exert themselves in the practice of generosity by offering residences? Noble son, bodhisattvas do so by reflecting in this way: 'Offering residences represents [F.87.a] becoming a shelter, a protector, a support, a refuge, and a helper for all beings. Therefore, I will definitely practice generosity by offering residences!' When practicing generosity by offering residences, bodhisattvas make the following aspiration: 'In accordance with the aspirations observed by the buddhas, through this offering of residences may I become a shelter, a protector, a support, a refuge, and a helper for all beings!' Regarding this, it is said:
- 2.36 "Through the offering of palaces and residences,
May I, within all the worlds,
Become a protector, a support, a refuge,
And a helper for all beings!
- 2.37 "Those who offer palaces and residences,
Wherever they are born,
Will be the owners and leaders
Of households, residences, and countries.
- 2.38 "How do bodhisattvas exert themselves in the practice of generosity by offering beds and pillows? Noble son, bodhisattvas do so by reflecting in this way: 'Offering beds and pillows represents the loftiness of permanently abandoning all obscurations, the divine abodes of Brahmā that are the sleeping chambers of the thus-gone ones, and the gift of elevation.¹⁶ Therefore, I will definitely practice generosity by offering beds and pillows!'

When practicing generosity by offering beds and pillows, bodhisattvas make the following aspiration: ‘In accordance with the aspirations taught by the buddhas, through this offering of beds and pillows may I confer the loftiness of permanently abandoning all obscurations of all beings, the divine abodes of Brahmā that are the sleeping chambers of the thus-gone ones, and the gift of elevation!’ Regarding this, there are also some concluding verses:

- 2.39 “Through whatever merit I have accumulated
By offering beds and pillows,
May I overcome the obscurations of all beings
As well as their distorted, perverted intelligence.
- 2.40 “May I sever the web of their negative views
With the sword of insight,
And offer them perfect beds worthy of the well-gone ones
And rested upon¹⁷ in the abodes of Brahmā. [F.87.b]
- 2.41 “Those who offer beds and pillows
Will be reborn as experts in the treatises.
They will achieve tranquility, practice generosity on a vast scale,
And become majestic princes born from lotus flowers.
- 2.42 “How do bodhisattvas exert themselves in the practice of generosity by offering seats? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering seats represents the attainment of the vajra throne at the seat of awakening in all the worlds of the great trichiliocosms. Therefore, I will definitely practice generosity by offering seats!’ When practicing generosity by offering seats, bodhisattvas make the following aspiration: ‘With aspirations that are in harmony with those of the thus-gone ones, through this offering of seats may I cause all beings to attain the vajra throne at the seat of awakening in all the worlds of the great trichiliocosms!’ Regarding this, it is said:
- 2.43 “Through this offering of seats,
May the excellent, firm, and stable
Vajra throne at the seat of awakening
Appear to all beings!
- 2.44 “It is made of the seven precious substances;
Measuring two leagues in height
And one in circumference,
It is majestic like Mount Sumeru.
- 2.45 “It is surrounded by hundreds of precious trees,

Adorned with celestial palaces,
Covered with garlands of small bells,
And ornamented with shining jewels.

- 2.46 “By offering chairs, seats, and stools
To fellow practitioners of pure conduct,
One will attain such a seat
While turning in cyclic existence.
- 2.47 “How do bodhisattvas exert themselves in the practice of generosity by offering provisions? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering provisions represents the complete acquisition of the provisions for awakening. Therefore, I will definitely practice generosity by offering provisions!’ When practicing generosity by offering provisions, bodhisattvas make the following aspiration: ‘In accordance with aspirations worthy of the thus-gone ones, [F.88.a] through this offering of provisions may I cause all beings to complete the provisions for awakening!’ Regarding this, there are also some concluding verses:
- 2.48 “Through this gift of provisions,
May I cause beings who seek
The provisions for awakening
To achieve complete fulfillment!
- 2.49 “By offering provisions
Wherever one is born,
One will enjoy excellent limbs
That are perfect in all regards.
- 2.50 “How do bodhisattvas exert themselves in the practice of generosity by offering medicine? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering medicine represents the perfect well-being of the ambrosia by which all beings are freed from old age and death. Therefore, I will definitely practice generosity by offering medicine!’ When practicing generosity by offering medicine, bodhisattvas make the following aspiration: ‘In accordance with the aspirations blessed by the thus-gone ones, through this offering of medicine may I cause all beings to perfect the well-being of the ambrosia by which which all beings are freed from old age and death!’ Regarding this, it is said:
- 2.51 “Through this offering of elixir and medicine,
May all beings attain boundless life,
And may they quickly attain
The nectar of omniscience.

- 2.52 “By offering elixir and medicine,
One will be healthy like the full moon.
One will enjoy well-being, happiness,
Longevity, and little harm.
- 2.53 “How do bodhisattvas exert themselves in the practice of generosity by relinquishing male and female slaves, staff, and workers? Noble son, bodhisattvas do so by reflecting in this way: ‘The generosity of relinquishing male and female slaves, staff, and workers represents the perfection of the bodhisattvas’ freedom, independence, and self-arisen wisdom. Therefore, I will definitely practice generosity by relinquishing male and female slaves, staff, [F.88.b] and workers!’ When practicing generosity by relinquishing male and female slaves, staff, and workers, bodhisattvas make the following aspiration: ‘In accordance with the aspirations expressed and taught by the thus-gone ones, through this generosity of relinquishing my male and female slaves, staff, and workers may I cause all beings to perfect their freedom, independence, and self-arisen wisdom!’ Regarding this, it is said:
- 2.54 “In short, by relinquishing my male and female slaves,
May all beings
Perfect the essence
Of their self-arisen wisdom!
- 2.55 “Those who relinquish male and female servants
Will never be reborn as servants.
They will live with security and independence,
Never feeling disheartened or afraid.
- 2.56 “How do bodhisattvas exert themselves in the practice of generosity by giving away gold, silver, jewels, pearls, beryls, conch shells, moonstones, coral, and other precious substances? Noble son, bodhisattvas do so by reflecting in this way: ‘Giving away gold, silver, jewels, pearls, beryls, conch shells, moonstones, coral, and other precious substances represents the blue, yellow, red, white, crimson, crystalline, and silvery colors of the bodhisattvas’ light rays that shine within the infinite myriad buddha realms. Therefore, I will definitely practice generosity by giving away gold, silver, jewels, pearls, beryls, conch shells, moonstones, coral, and other precious substances!’ When practicing generosity by giving away gold, silver, jewels, pearls, beryls, [F.89.a] conch shells, moonstones, coral, and other precious substances, bodhisattvas make the following aspiration: ‘In accordance with the aspirations that are known, explained, and clarified by the thus-gone ones, may this offering of gold, silver, jewels, pearls, beryls, conch shells, moonstones, coral, and other precious substances enable me to illuminate

infinite myriad buddha realms with blue, yellow, red, white, crimson, crystalline, and silvery light rays!’ Regarding this, there are also some concluding verses:

- 2.57 “Through this offering of precious substances,
May I illuminate all the fields
Of the buddhas, the great sages,
With the brilliance of various light rays!
- 2.58 “The noble persons who offer precious substances
Wherever they are reborn,
Will illuminate with their light rays
All worlds down to the Hell of Endless Torment.
- 2.59 “How do bodhisattvas exert themselves in the practice of generosity by giving away vehicles such as horses, elephants, and chariots? Noble son, bodhisattvas do so by reflecting in this way: ‘Giving away vehicles such as horses, elephants, and chariots represents becoming included within the bodhisattvas’ Great Vehicle—the supreme vehicle, the unequaled vehicle, the unsurpassed buddha vehicle that is the foremost, sublime, and most excellent vehicle. Therefore, I will definitely practice generosity by giving away horses, elephants, and chariots!’ When practicing generosity by giving away horses, elephants, and chariots, bodhisattvas make the following aspiration: ‘In accordance with the aspirations expressed and practiced by the thus-gone ones, by giving away horses, elephants, and chariots may I include all beings in the Great Vehicle—the supreme vehicle, the unequaled vehicle, [F.89.b] the unsurpassed buddha vehicle that is the foremost, sublime, and most excellent vehicle!’ Regarding this, there are also some further verses:
- 2.60 “Through this offering of elephants,
May I swiftly attract all beings
By means of the Great Vehicle of the buddhas—
The supreme vehicle!
- 2.61 “Those who offer elephants and horses
Will be bright, learned, and intelligent.
Being dedicated to the Great Vehicle,
Such beings will be fortunate.
- 2.62 “How do bodhisattvas exert themselves in the practice of generosity by giving away parks, forests for ascetic practice, and temples? Noble son, bodhisattvas do so by reflecting in this way: ‘Giving away parks, forests for ascetic practice, and temples represents the perfection of the bodhisattvas’

factors of concentration. Therefore, I will definitely practice generosity by giving away parks, forests for ascetic practice, and temples!' When practicing generosity by giving away parks, forests for ascetic practice, and temples, bodhisattvas make the following aspiration: 'In accordance with the aspirations extolled and praised by the buddhas, through this gift of parks, forests for ascetic practice, and temples may I cause all beings to perfect the factors of concentration!' Regarding this, there are also some further verses:

- 2.63 "Through this offering of temples and parks,
May I cause all beings
To gradually perfect
The factors of concentration!
- 2.64 "The practitioner who offers
Temples and parks
Will perfect the factors of concentration
And practice the spiritual life with great austerity.
- 2.65 "How do bodhisattvas exert themselves in the practice of generosity by giving away their spouses, sons, and daughters? Noble son, bodhisattvas do so by reflecting in this way: [F.90.a] 'Giving away one's spouses, sons, and daughters represents the bodhisattvas' awakening to unsurpassed and perfect buddhahood. Therefore, I will definitely practice generosity by giving away my spouses, sons, and daughters!' When practicing generosity by giving away their spouses, sons, and daughters, bodhisattvas make the following aspiration: 'In accordance with the aspirations revered by the thus-gone ones, through this gift of my spouses, sons, and daughters may I cause all beings to fully awaken to unsurpassed and perfect buddhahood!' Regarding this, there are also some further verses:
- 2.66 "For the sake of every single being,
May the offering of my sons
Cause all to swiftly awaken
To unsurpassed and sacred buddhahood!
- 2.67 "Those who give away their spouses, sons, and daughters
Will attain stainless awakening without difficulty.¹⁸
Know that such diligent people
Will never meet with hardship.
- 2.68 "How do bodhisattvas exert themselves in the practice of generosity by giving away wealth, grains, and stores? Noble son, bodhisattvas do so by reflecting in this way: 'Giving away wealth, grains, and stores represents the bodhisattvas' filling of the treasury of the sacred Dharma. Therefore, I will

definitely practice generosity by giving away wealth, grains, and stores!' When practicing generosity by giving away wealth, grains, and stores, bodhisattvas make the following aspiration: 'In accordance with the aspirations expressed by the thus-gone ones, through this gift of wealth, grains, and stores may I cause all beings to perfect the treasury of the sacred Dharma!' Regarding this, it is said: [F.90.b]

- 2.69 "May all the merit, vaster than space,
That I have generated by relinquishing wealth and jewels
Cause the minds of all beings to swiftly expand, like royal treasuries,
By the treasure of the sacred Dharma!
- 2.70 "Through whatever merit I have accumulated
By giving away wealth, grains, stores, and women,
May I swiftly attain awakening
And acquire the treasure of the sacred Dharma!
- 2.71 "How do bodhisattvas exert themselves in the practice of generosity by relinquishing sovereignty over the four continents and Jambudvīpa, as well as its kingdoms? Noble son, bodhisattvas do so by reflecting in this way: 'Relinquishing sovereignty over the four continents and Jambudvīpa, as well as its kingdoms, represents the bodhisattvas' achievement of sovereignty over the kingdom of the sacred Dharma. Therefore, I will definitely practice generosity by relinquishing sovereignty over the four continents and Jambudvīpa, as well as its kingdoms!' When practicing generosity by relinquishing sovereignty over the four continents and Jambudvīpa, as well as its kingdoms, bodhisattvas make the following aspiration: 'In accordance with the aspirations taught by the thus-gone ones, through this gift of relinquishing sovereignty over the four continents and Jambudvīpa, as well as its kingdoms, may I cause all beings to achieve sovereignty over the kingdom of the sacred Dharma!' Regarding this, it is said:
- 2.72 "Through whatever merit I have generated
By giving away the entirety of the four continents,
May all people
Obtain the kingdom of the sacred Dharma!
- 2.73 "Those who offer Jambudvīpa
Will become triumphant rulers,
Kings who rule the four continents
In possession of the seven precious things.

- 2.74 “How do bodhisattvas exert themselves in the practice of generosity by giving away crest jewels and crowns? Noble son, bodhisattvas do so [F.91.a] by reflecting in this way: ‘Giving away crest jewels and crowns represents the bodhisattvas’ achievement of the unseen crown of the head.¹⁹ Therefore, I will definitely practice generosity by giving away crest jewels and crowns!’ When practicing generosity by giving away crest jewels and crowns, bodhisattvas make the following aspiration: ‘In accordance with the aspirations expressed by the thus-gone ones, may this gift of crest jewels and crowns cause all beings to achieve the unseen crown of the head!’ Regarding this, it is said:
- 2.75 “Through all the merit I have accumulated
By offering crest jewels and crowns,
May all beings forever achieve
The unseen crown of the head!
- 2.76 “Through the offering of crest jewels,
May I achieve the excellent crown protuberance,
Which is wide like a fig tree
And made of gold and jewels!
- 2.77 “How do bodhisattvas exert themselves in the practice of generosity by offering their feet? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering one’s feet represents the bodhisattvas’ Dharma feet that lead to the seat of awakening. Therefore, I will definitely practice generosity by offering my feet!’ When practicing generosity by offering their feet, bodhisattvas make the following aspiration: ‘In accordance with the aspirations accomplished by the thus-gone ones, through this offering of my feet may all humans and other beings quickly renounce their households forever and, in order to pacify the harm associated with birth, old age, sickness, and death, become purposefully restrained and joyful, their senses controlled. Like the gentle moonlight, may their appearance become peaceful and radiant. Like the brilliance of many suns, may the light rays of their compassion illuminate the gloom of helpless humans engulfed in darkness, down to the Hell of Endless Torment, and eliminate the physical sufferings of extreme heat. [F.91.b] May they be endowed with lotus-like feet, which are adorned with the marks of thousand-spoked wheels, even, and smooth. May they obtain long toes connected by webbing like the feet of swans, and may they have nails that are beautiful like fine and polished mirrors. May their feet be like jasmine flowers. May they have anklebones that do not protrude, and calf bones similar to reeds or the calves of antelopes. With such features on their feet, may they gently and leisurely proceed to the vajra throne at the seat of

awakening. There, on the lion throne of the Dharma, may they thoroughly trample on Māra in order to overcome him!’ Regarding this, there are also some further verses:

- 2.78 “Through this offering of my feet,
May the soles of others’ feet, marked by wheels,
Step firmly on the excellent throne
At the seat of awakening!
- 2.79 “Through this offering of my feet,
May I ascend the supreme throne at the seat of awakening,
And defeat the demonic armies and troops,
As well as their vehicles!
- 2.80 “How do bodhisattvas exert themselves in the practice of generosity by offering their hands? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering one’s hands represents the offering of the bodhisattvas’ Dharma hands to all beings. Therefore, I will definitely practice generosity by offering my hands!’ When practicing generosity by offering their hands, bodhisattvas make the following aspiration: ‘In accordance with the aspirations known to the thus-gone ones, through this offering of my hands may I offer the hands of the Dharma to those who have an inferior status—those who are blind, indigent, unprotected, miserable, poor, homeless, defenseless, or helpless; to those who have fallen into the lower realms of hell, the animal realms, or the world of Yama; and to all those who are born in unfree states!’ Regarding this, there are also some further verses:
- 2.81 “Through this offering of my hands,
May I swiftly become an object of worship for the world,
A great guide with long hands holding jewels, [F.92.a]
And possessing a golden complexion!
- 2.82 “With the lauded hands of the Dharma
Pressed together out of compassion,
May I forever deliver
All beings from all lower realms!
- 2.83 “How do bodhisattvas exert themselves in the practice of generosity by giving away their ears and noses? Noble son, bodhisattvas do so by reflecting in this way: ‘Giving away one’s ears and nose represents the bodhisattvas’ perfection of unimpaired sense faculties. Therefore, I will definitely practice generosity by giving away my ears and nose!’ When practicing generosity by giving away their ears and noses, bodhisattvas make the following aspiration: ‘In accordance with the aspirations made by

the thus-gone ones, through this gift of my ears and nose may I cause all beings to be endowed with a full set of unimpaired sense faculties!' Regarding this, it is said:

- 2.84 "Through this gift of my ears and nose,
May all beings be endowed
With a full set of sense faculties
And with unimpaired physical limbs!
- 2.85 "Those who give away their ears and noses,
Wherever they are born,
Will always have an attractive appearance
And enjoy pleasant and beautiful physiques.
- 2.86 "How do bodhisattvas exert themselves in the practice of generosity by offering their eyes? Noble son, bodhisattvas do so by reflecting in this way: 'Offering one's eyes represents the bodhisattvas' purification of the stainless eye of Dharma. Therefore, I will definitely practice generosity by offering my eyes!' When practicing generosity by offering their eyes, bodhisattvas make the following aspiration: 'In accordance with the aspirations purified by the thus-gone ones, through this offering of my eyes may I cause all beings to purify the stainless eye of Dharma!' Regarding this, there are also some additional verses:
- 2.87 "Through this offering of my eyes,
May I awaken to unsurpassed buddhahood
And cause all beings
To purify the eye of Dharma! [F.92.b]
- 2.88 "Through the excellent practice
Of offering one's eyes,
One will attain spotless, immaculate,
Pure, wide, magnificent, and peaceful eyes.
- 2.89 "That person will have beautiful eyes,
Similar to the petals of blue lotus flowers
Or the eyes of the kuṇāla bird,
With eyelashes like those of a cow.
- 2.90 "How do bodhisattvas exert themselves in the practice of generosity by giving away their heads? Noble son, bodhisattvas do so by reflecting in this way: 'Giving away one's head represents the bodhisattvas' attainment of omniscient wisdom, the supreme state that is more exalted than the entirety of the three realms. Therefore, I will definitely practice generosity by giving

away my head!' When practicing generosity by giving away their heads, bodhisattvas make the following aspiration: 'In accordance with the benevolent aspirations of the thus-gone ones, through this gift of my head, may I cause all beings to attain omniscient wisdom, the supreme state that is more exalted than the entirety of the three realms!' Regarding this, there is also a further verse:

- 2.91 "Through all the merit that I have accumulated
By giving away my head,
May all beings attain
The unwavering state of omniscience!
- 2.92 "How do bodhisattvas exert themselves in the practice of generosity by giving away their skin? Noble son, bodhisattvas do so by reflecting in this way: 'Giving away one's skin represents the bodhisattvas' perfection of smooth, fine, and golden skin. Therefore, I will definitely practice generosity by giving away my skin!' When practicing generosity by giving away their skin, bodhisattvas make the following aspiration: 'In accordance with the aspirations of the thus-gone ones, through this gift of my skin may I cause all beings to achieve smooth, fine, and golden skin!' [F.93.a] Regarding this, there is also a further verse:
- 2.93 "May this gift of my skin
Transform the skin that covers
The bodies of all beings
Into smooth, fine, and golden skin!
- 2.94 "How do bodhisattvas exert themselves in the practice of generosity by giving away their flesh and blood? Noble son, bodhisattvas do so by reflecting in this way: 'Giving away one's flesh and blood represents the bodhisattvas' extraction of substance from all that lacks substance. Therefore, I will definitely practice generosity by giving away my flesh and blood!' When practicing generosity by giving away their flesh and blood, bodhisattvas make the following aspiration: 'In accordance with the aspirations made by the thus-gone ones, through the gift of my flesh and blood, may I cause all beings to extract substance from all that lacks substance!' Regarding this, there is also a further verse:
- 2.95 "Through the karmic ripening
Brought about by offering my flesh and blood,
May all beings attain what is substantial
From all that lacks substance.

- 2.96 “How do bodhisattvas exert themselves in the practice of generosity by offering the marrow of their bones? Noble son, bodhisattvas do so by reflecting in this way: ‘Offering the marrow of one’s bones represents the bodhisattvas’ completion of the indestructible vajra-like body. Therefore, I will definitely practice generosity by offering the marrow of my bones!’ When practicing generosity by offering the marrow of their bones, bodhisattvas make the following aspiration: ‘In accordance with the aspirations formed by the thus-gone ones, through this offering of the marrow of my bones may I cause all beings to achieve the indestructible vajra-like body!’ Regarding this, there is also a further verse:
- 2.97 “Through this offering of the marrow of my bones,
May I cause all beings
To perfect their bodies, vessels of pus,
As indestructible vajra!
- 2.98 “Furthermore, bodhisattvas also think, [F.93.b] ‘By offering excellent colors, one will attain a beautiful complexion, so I will definitely offer excellent colors! By offering excellent smells, one will develop the scent of renown. By offering excellent flavors, one will gain excellent provisions. By offering fine textures, one’s limbs will become smooth and tender. By offering one’s hands, one will gain respect. By making offerings with devotion, one will be revered by one’s relatives. By making timely offerings, one will gain wealth and prosper in a timely way. By offering what is suitable and pleasant, one will enjoy pleasant possessions such as beds and clothes. By practicing the generosity that is free of harming others, one will gain stable enjoyments. By practicing the generosity of undertaking what is unpleasant, one’s entourage will be intimate. By offering food, one will become strong. By offering beverages, one will not thirst. By offering clothes, one will gain a beautiful complexion. By offering lamps, one will develop excellent vision. By offering music, one will have good hearing. By offering vehicles, one will be happy. By offering medicine, one will be affected by few illnesses. By offering flowers, one will be worshiped by others. By offering flower garlands, one will be revered by others. By offering praises, one will be endowed with the voice of Brahmā. By offering seats, one will attain important positions. By offering vehicles, one will gain miraculous powers. By offering ointments, one will be free of wounds. By the gift of sweeping, one will be free of dirt. By offering bells, one will be able to recollect former lives. By offering residences, everything will be offered. By offering the Dharma, ambrosia will be offered. Therefore, I will definitely practice generosity by offering the Dharma!

- 2.99 “When bodhisattvas practice generosity by making such offerings, they do not do so out of attachment, aversion, delusion, [F.94.a] irritation, contempt, violence, deprecation, disrespect, reproach, pride, or haughtiness. They never offer leftovers or anything rotten or decaying. Instead, they present all their offerings respectfully, always expressing an attitude of respect, reverence, and worship. They offer large quantities of excellent gifts with delight, joy, and elation. What they offer is pure, and they offer it on a vast scale. They make offerings from their own hands with respect and reverence, and their motivation is pure, wholesome, and virtuous. They make offerings without any sense of miserliness, greed, discouragement, or fear, and their offerings are vast and extensive.
- 2.100 “When they practice generosity by making such offerings, they never discriminate by thinking, ‘This person is disciplined, so I will be generous to them—but that one has flawed discipline. This person is virtuous, but that one is not. Being generous to this person will generate great results, great benefits, and great profits, but being generous to that one will not.’
- 2.101 “Furthermore, since their attitude is correct and free of mistakes, when bodhisattvas practice generosity they never think, ‘Through this gift, these roots of virtue, and this offering of the Dharma may I become a king, a ruler, a minister, a god, a nāga, a divine son, or any other type of divine being!’ Instead, what do bodhisattvas wish for? They dedicate their merit to unsurpassed and perfect [F.94.b] awakening. They think, ‘Through these roots of virtue and this offering of the Dharma, may I free all beings who have not crossed over to the other shore, and may I liberate all those who are not yet liberated. May I provide relief to all those who have not found relief. May I lead beyond suffering all those who have not transcended suffering, and may I be a guide, a leader, a liberator, a refuge, a shelter, a support, and an assistant for those worldly beings who are blind and lack a guide, a protector, refuge, shelter, support, and assistance!’ Regarding this, it is said:
- 2.102 “Through this offering of the Dharma,
May I liberate all beings
From the ocean of cyclic existence
Through the sole path of the Great Vehicle!
- 2.103 “May I release all beings
From the fetters of their afflictions!
May I provide relief to those who have not found relief
And guide them on the path to the transcendence of suffering!
- 2.104 “May I be a leader for those worldly beings
Who are blind and have no guide!
May I be a protector, an assistant,

A support, and a refuge for all beings!

- 2.105 “Noble son, this is how bodhisattva great beings exert themselves in the perfection of generosity.”
- 2.106 When the bodhisattva great being Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefts, Valleys, and Meadows heard the Blessed One’s detailed exposition on the perfection of generosity, he felt satisfied, delighted, and elated. Thrilled, happy, and ecstatic, he stood up, draped his shawl over one shoulder, and knelt with his right knee on the calyx of a lotus flower. With his palms joined together, he bowed down toward the Blessed One and applauded him by chanting these verses: [F.95.a]
- 2.107 “Benefactor, this is excellent! You who are always like a father, this is excellent!
Benefactor, this is excellent! Well-Gone One, your words²⁰ are excellent!
Friend, this is excellent! Beloved teacher, this is excellent!
Sole protector of hell beings, this is excellent!
- 2.108 “Excellent leader, this is excellent! Chief of gods and humans, this is excellent!
Venerable one, this is excellent! Hero among humans, this is excellent!
Your words are excellent! Great being, this is utterly excellent!
King of healers who dispels the poison of humans’ afflictions, this is excellent!
- 2.109 “Liberated being, this is excellent! One freed from the three existences, this is excellent!
Physician, this is excellent! Generous and sublime aide, this is excellent!
Glorious being, this is excellent! Auspicious and impartial one, this is excellent!
Fortunate one with a pure face like the sun and moon, this is excellent!
- 2.110 “Wise one with long and wide sapphire eyes, this is excellent!
Glorious one with a beautiful and marvelous nose, this is excellent!
Eloquent one with earlobes like golden plumb lines, this is excellent!
You with teeth white like snow or conch shells, this is excellent! Homage to you!
- 2.111 “O chief protector, this detailed exposition on generosity, Which you have expounded so well to these people today, is excellent! Now we wish to hear more about discipline, patience, power, Wisdom, skillful means, concentration, miracles, and aspiration.”

2.112 At all that the Blessed One had spoken, the bodhisattvas Mañjuśrīkumārabhūta, Avalokiteśvara, Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefts, Valleys, and Meadows, and the other bodhisattvas, along with the gods, the four great kings, and the world with all its gods, humans, demigods, and gandharvas, rejoiced and praised the teachings of the Blessed One.

2.113 *This concludes the noble Great Vehicle sūtra, "The Perfection of Generosity."* [F.95.b]

c.

Colophon

c.1 This was translated, edited, and finalized by the Indian preceptor
Prajñāvarman, the translator-editor Bandé Yeshé Dé, and others.

ab.

ABBREVIATIONS

- C* Coné (co ne) Kangyur
- D* Degé (sde dge) Kangyur
- H* Lhasa (zhol) Kangyur
- J* Lithang ('jang sa tham) Kangyur
- K* Peking (pe cin) Kangxi Kangyur
- N* Narthang (snar thang) Kangyur
- S* Stok Palace (stog pho brang) Manuscript Kangyur
- Y* Peking Yongle (g.yung lo) Kangyur

n.

NOTES

- n.1 McCombs (2014), pp. 88–183. His thesis also includes an edited version of the full Tibetan text. Although McCombs’ study and translation of this sūtra only became available to us after we had completed our translation, we subsequently compared our translation to his and as a result were able to improve our rendering in several instances.
- n.2 See McCombs, “Mahāyāna and the Gift,” 94–95.
- n.3 See Denkarma, *Degé Tengyur* vol. 206 (sna tshogs, jo), F.298.a.5–6; also Lalou (1953), p. 322, n. 142. In the Denkarma, the sūtra is listed with the title *’phags pa sbyin pa’i pha rol tu phyin pa bstan pa*.
- n.4 That text (Toh 183 (<https://read.84000.co/translation/toh183.html>), Tib. *sbyin pa’i phan yon bstan pa*, Skt. *Dānānuśaṃsā*) is a short, two-page text that presents (like the present sūtra but with notable differences) the benefits associated with the practice of generosity by listing the karmic ripening generated by different types of offering. In the Stok Palace edition and other witnesses of the Thenpangma (*them spangs ma*) line of Kangyur collections, these two texts are cataloged disjointly, and this title is translated as *sbyin pa’i legs pa*, rather than *sbyin pa’i phan yon bstan pa*.
- n.5 In particular, *Akṣayamatīnirdeśasūtra* (<https://read.84000.co/translation/toh175.html>) (Toh 175) and *Bodhisattvapīṭakasūtra* (<https://read.84000.co/translation/toh56.html>) (Toh 56). See McCombs, “Mahāyāna and the Gift,” 98–99.
- n.6 The eight qualities of the best kind of water (a set frequently mentioned in the literature) are that it is cool, sweet, light, soft, clear, clean, pure, not upsetting to the stomach, and not irritating to the throat.
- n.7 At this point the list of bodhisattvas continues and the names increase in length considerably. Although the text is clear that the following lines of this

paragraph are indeed to be treated as a list of personal names, their meaning is somewhat unclear, and it is not evident precisely where individual names begin and end. Our rendering of the remainder of the bodhisattva names included in this section should therefore be viewed as tentative.

- n.8 S has no *shad* between those two elements, and *mngon par shes pa* is repeated in what follows: *de bzhin gshegs pa thams cad kyi yul la 'jug pa shes pa la mkhas pa mngon par shes pa / mngon par shes pa dpa' bar 'gro ba'i ting nge 'dzin gyi mtha'i sgo bsgrub pa'i gzungs thob pa.*
- n.9 S reads: *zla ba ma.*
- n.10 We have been unable to identify this tree (Tib. *u thi ka*).
- n.11 It seems that “emerald” is repeated twice in this list under different names (Tib. *rdo'i snying po* and *ma rgad*).
- n.12 The translation here is based on S, which treats these as separate items: *kha dog bzang po / rgyas pa / mchog dang ldan pa*. D reads: *kha dog bzang po / rgyas pa mchog dang ldan pa.*
- n.13 The abandonments of killing and wrong views are, respectively, the first and the last of the ten virtuous actions.
- n.14 This chapter colophon appears to provide an alternative title for the sūtra. See also [i.5](#).
- n.15 Translated based on S. D reads: *sbyor ba.*
- n.16 Tentative translation (Tib. *sgrib pa thams cad gtan spong ba' 'phags pa dang / lha'i tshangs pa'i gnas de bzhin gshegs pa'i gzims mal dang / 'phangs sbyin pa'i tshigs bla dags yin gyis*).
- n.17 Y, K, and S read: *bstan*. J and N read: *stan*.
- n.18 Following Y, J, K, N, C, and H: *dka'*. D reads *dga'*.
- n.19 The Buddha's crown protuberance (Skt. *uṣṇīṣa*) is described in canonical sources as being invisible, either because the light it emanates is brighter than the light of the sun, or because there is no one above the Buddha, and therefore no one can look down on him.
- n.20 Following Y, K, N, C, and H: *gsung*. D reads *gsang*.

b.

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GLOSSARY

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

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

g.1

Ājñāta_{ka}uṇḍinya*kun shes kauN+di n+ya*

ཀུན་ཤེས་ཀོང་ལྷི་བྱེ།

ājñāta_{ka}uṇḍinya

One of the five ascetics who later became the first five disciples of the Buddha.

g.2 Ākāśagarbha

nam mkha' snying po

ནམ་མཁའ་སྡིང་པོ།

ākāśagarbha

One of the eight main bodhisattvas, the heart sons of the Buddha.

g.3 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.4 Anavatapta

ma dros pa

མ་དྲོས་པ།

anavatapta

A king of the nāgas.

g.5 applications of mindfulness

dran pa nye bar gzhas pa

དྲན་པ་ཉེ་བར་གཞག་པ།

smṛtyupasthāna

Four contemplations on: the body, feelings, mind, and phenomena. These are among the thirty-seven factors of awakening.

g.6 aspiration

smon lam

སྨོན་ལམ།

prañidhāna

One of the ten perfections.

g.7 Avalokiteśvara

spyan ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

Definition from the 84000 Glossary of Terms:

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

g.8 Bakkula

ba ku la

བ་ཀུ་ལ།

bakkula

An arhat disciple of the Buddha and one of the sixteen elders.

g.9 Bali

stobs can

སྟོབས་ཅན།

bali

A ruler of the asuras.

g.10 bases of miraculous power

rdzu 'phrul gyi rkang pa

རྩུ་འཕྲུལ་གྱི་རྐང་པ།

ṛddhipāda

Determination, discernment, diligence, and absorption. These are among the thirty-seven factors of awakening.

g.11 Bhadrīka

bzang ldan

བཟང་ལྡན།

bhadrika

One of the first five disciples of the Buddha.

g.12 Bhairavī

'jigs byed ma

འཇིགས་བྱེད་མ།

bhairavī

Fierce and terrifying Hindu goddess identified as the consort of Bhairava.

g.13 Bhaiṣajyarāja

sman gyi rgyal po

སྐྱེན་གྱི་རྒྱལ་པོ།

bhaiṣajyarāja

One of the bodhisattva great beings.

g.14 Bhaiṣajyasamudgata

sman yang dag 'phags

སྐྱེན་ཡང་དག་འཕགས།

bhaiṣajyasamudgata

One of the bodhisattva great beings.

g.15 Bharadvāja

bha ra dva dza

བླ་ར་དབ་ཇ།

bharadvāja

One of the disciples of the Buddha. One of the first ten to be ordained.

g.16 bhūta

'byung po

འབྱུང་པོ།

bhūta

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.17 Brahmā

tshangs pa

ཚངས་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.18 branches of awakening

byang chub kyi yan lag

བྱང་ཚུབ་ཀྱི་ཡན་ལག།

bodhyaṅga

Recollection, analysis of the dharmas, diligence, joy, pliancy, absorption, equanimity. These are among the thirty-seven factors of awakening.

g.19 Candra

zla ba

ཟླ་བ།

candra

Lunar deity in Hindu mythology.

g.20 Candraprabha

zla 'od

ཟླ་འོད།

candraprabha

One of the bodhisattva great beings. He is also the principal interlocutor of *The King of Samādhis Sūtra*.

g.21 concentration

bsam gtan

བསམ་གཏན།

dhyāna

One of the six or ten perfections.

g.22 Crown Jewel of the Lord of Men Resembling a Sublime Lion Sporting and Roaring in Mountain Caves, Peaks, Clefts, Valleys, and Meadows

ri'i phug dang zom dang ri sul dang gseb dang sman ljongs na seng ge'i mchog rnam par bsgyings shing nga ro rnam par sgrogs pa lta bu'i mi'i dbang po'i gtsug gi nor bu

རི་འི་ཕུག་དང་ཟོམ་དང་རི་སུལ་དང་གསེབ་དང་སྐྱོན་ལྗོངས་ན་སེང་གེ་འི་མཚོག་རྣམ་པར་བསྐྱེདས་ཤིང་ངའོ་རྣམ་པར་སྐྱོགས་པ་ལྟ་བུའི་མིའི་དབང་པོའི་གཏུག་གི་ནོར་བུ།

—

Bodhisattva great being, interlocutor of the Buddha in *The Perfection of Generosity*.

g.23 Cūḍāpanthaka

lam phran bstan

ལམ་ཕྱན་བསྐྱེད།

cūḍāpanthaka

One of the disciples of the Buddha.

g.24 Determined Effort

spro ba brtan pa

སྐྱོབ་བརྟན་པ།

—

One of the bodhisattva great beings.

- g.25 Devamukūṭa
lha'i cod pan
ལྷའི་ཅོད་པན།
devamukūṭa
One of the bodhisattva great beings.
- g.26 Dhṛtarāṣṭra
yul 'khor srung
ཡུལ་འཁོར་སྐུང།
dhṛtarāṣṭra
One of the four great kings.
- g.27 diligence
brtson 'grus
བརྩོན་འགྲུས།
vīrya
One of the six or ten perfections.
- g.28 discipline
tshul khrims
ཚུལ་ཁྲིམས།
śīla
One of the six or ten perfections.
- g.29 Dṛḍhamati
blo gros brtan
བློ་གྲོས་བརྟན།
dṛḍhamati
One of the bodhisattva great beings.
- g.30 Dṛḍhavikrama
mthu rtsal brtan
མཐུ་རྩལ་བརྟན།
dṛḍhavikrama
One of the bodhisattva great beings.
- g.31 Dṛḍhavīrya

brtson 'grus brtan

བཙོན་འགྲུས་བརྟན།

dṛḍhāvīrya

One of the bodhisattva great beings.

g.32 Druma

ljon pa

ལྷོན་པ།

druma

A king of the kinnaras.

g.33 Equal and Evenly Set Teeth White Like Silver, Conch Shells, the Moon, a White Lotus, and Milk

*so mnyam zhing thags bzang la dkar ba dngul dang dung dang zla ba dang ku mud
dang 'o ma ltar dkar ba*

སོ་མཉམ་ཞིང་ཐགས་བཟང་ལ་དཀར་བ་དུལ་དང་དུང་དང་ལྷོ་བ་དང་ཀུ་མུད་དང་འོ་མ་ལྷ་ར་དཀར་བ།

—

One of the bodhisattva great beings.

g.34 Female Spear Holder

mdung thogs ma

མདུང་ཐོགས་མ།

—

A Hindu goddess, unidentified. McCombs (p. 128) suggests that the Sanskrit name for this goddess might be Śūlinī (one of the names for Durgā) or Śaktidhārī.

g.35 Gavāṃpati

ba lang bdag

བ་ལང་བདག།

gavāṃpati

One of the disciples of the Buddha. One of the first ten to be ordained.

g.36 generosity

sbyin pa

སྤྱིན་པ།

dāna

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

g.37 Hair in a Topknot Shining Dark Like Bees, Ink, Peacocks, and Nightingales

bung ba dang snag sa dang rma bya dang 'jon mo dang mugs gsal ral pa'i thor tshugs can

བུང་བ་དང་སྒྲག་ས་དང་སྐྱུ་དང་འཛོན་མོ་དང་སྐྱུག་ས་གསལ་རལ་པའི་ཐོར་ཚུགས་ཅན།

—

One of the bodhisattva great beings.

g.38 Hārītī

'phrog ma

འཕྲོག་མ།

hārītī

A female yakṣa, previously an eater of children but tamed and converted by the Buddha and seen as a protectress. Consort of Pāñcika.

g.39 Hell of Endless Torment

mtshams med

མཚམས་མེད།

avīci

The most severe among the eight hot hell realms. It is characterized as endless not only in terms of the torment undergone there, but also because of the ceaseless chain of actions and effects experienced, the long lifespan of its denizens, and their being so intensely crowded together that there is no physical space between them.

g.40 insight

shes rab

ཤེས་རབ།

prajñā

One of the six or ten perfections.

g.41 Jālinīprabha

dra ba can gyi 'od

དྲ་བ་ཅན་གྱི་འོད།

jālinīprabha

One of the bodhisattva great beings.

g.42 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་ནི་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.43 kācilindika

ka tsa lin di ka

ཀ་ཙ་ལིན་དི་ཀ

kācilindika · *kācalindika*

An epithet for softness, usually applied to cloth, and probably in reference, directly or metaphorically, to the down of the kācilindika bird. See Lamotte, Etienne. *La Concentration de la Marche Héroïque*. Bruxelles: Peeters (1975), p. 261, n. 321. The *Mahāvīyūtpatti* includes the term using the variant spelling kācalindika.

g.44 Kamaladalavimalanakṣatrarājasamkusumitābhijñā

pad ma'i 'dab ma ltar dri ma med pa rgyu skar rgyal po mngon par shes pa'i me tog
shin tu rgyas pa

པད་མའི་འདབ་མ་ལྷ་རྩི་མ་མེད་པ་རྒྱ་སྐར་རྒྱལ་པོ་མངོན་པར་ཤེས་པའི་མེ་ཏོག་ཤེན་ཏུ་རྒྱས་པ།

kamaladalavimalanakṣatrarājasamkusumitābhijñā

One of the bodhisattva great beings.

g.45 Kapilavastu

ser skya'i gnas

སེར་སྐུའི་གནས།

kapilavastu

The capital city of the Śākya kingdom, where the Buddha grew up.

g.46 Kapphiṇa

ka pi na

ཀ་པི་ན།

kapphiṇa

One of the disciples of the Buddha.

g.47 King Precious Moonlight of Pure Virtue

dge ba dri ma med pa rnam dag rin chen zla 'od rgyal po

དགེ་བ་དྲི་མ་མེད་པ་རྣམ་དག་རིན་ཆེན་རྒྱ་འོད་རྒྱལ་པོ།

—

One of the bodhisattva great beings.

g.48 Kubera

lus ngan po

ལུས་ངན་པོ།

kubera

One of the four great kings, also known as Vaiśravaṇa.

g.49 kuṇāla

ku na la

ཀུ་ན་ལ།

kuṇāla

Bird with beautiful eyes that lives on Mount Sumeru.

g.50 Mahākauṣṭhila

gsus po che

གསུས་པོ་ཆེ།

mahākauṣṭhila

One of the disciples of the Buddha.

g.51 Mahākāya

lus chen

ལུས་ཆེན།

mahākāya

A ruler of the garuḍas.

g.52 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བུ་ཆེན་པོ།

mahāmaudgalyāyana

One of the two closest disciples of the Buddha, known for his miraculous abilities.

g.53 Mahāśrīdevī

dpal gyi lha mo chen mo

དཔལ་གྱི་ལྷ་མོ་ཆེན་མོ།

mahāśrīdevī

Epithet of Lakṣmī, Hindu goddess of wealth and prosperity and consort of Viṣṇu.

g.54 Mahāsthāmaprāpta

mthu chen thob

མཐུ་ཆེན་ཐོབ།

mahāsthāmaprāpta

Bodhisattva great being who represents the power of wisdom.

g.55 Mahātejas

gzi chen

གཟི་ཆེན།

mahātejas

A ruler of the garuḍas.

g.56 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

maheśvara

Epithet of Śiva.

g.57 Mahotsāha

spro ba che ba

མཎོ་བ་ཚེ་བ།

mahotsāha

One of the bodhisattva great beings.

g.58 Maitreya

byams pa

བྱམས་པ།

maitreya

One of the eight main bodhisattvas, the heart sons of the Buddha.

g.59 Mañjuśrīkumārabhūta

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrīkumārabhūta

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.60 Māra

bdud

བདུད།

māra

Personification of everything that functions as a hindrance to awakening.

g.61 Moonlike Body

lus zla ba

ལུས་ལྗོ་བ།

—

One of the bodhisattva great beings.

g.62 Mount Sumeru

ri rab

ཟིའུ་མུ་

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.63 Nanda

dga' bo

དགའ་བོ།

nanda

The Buddha's half-brother and disciple.

g.64 Pañcaśikha

zur phud lnga pa

ཐུང་ཕུད་ལྔ་པ།

pañcaśikha

An eminent gandharva.

g.65 Pāñcika

lngas rtsen

ལྔ་ས་རྩེན།

pāñcika

A leader of the yakṣas.

g.66 patience

bzod pa

བཟོད་པ།

kṣānti

Definition from the 84000 Glossary of Terms:

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

g.67 piśāca

sha za

ཤ་ཟ།

piśāca

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below *rākṣasas*, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from √*piś*, to carve or chop meat, as reflected also in the Tibetan *sha za*, "meat eater." They are often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.68 power

stobs

སྟོབས།

bala

One of the ten perfections.

g.69 powers

dbang po

དབང་པོ།

indriya

Faith, diligence, mindfulness, absorption, and knowledge. These are among the thirty-seven factors of awakening.

g.70 Prajñāvarman

pra dz+nyA bar ma

པ་རྗེ་བར་མ།

prajñāvarman

A Bengali paṇḍita resident in Tibet during the late eighth/early ninth centuries. Arriving in Tibet at the invitation of the Tibetan king, he assisted in the translation of numerous canonical scriptures. He is also the author of a few philosophical commentaries included in the Tibetan Tengyur (*bstan 'gyur*) collection.

g.71 Prāmodyarāja

mchog tu dga' ba'i rgyal po

མཚོག་ཏུ་དགའ་བའི་རྒྱལ་པོ།

prāmodyarāja

One of the bodhisattva great beings.

g.72 Pūrṇa

gang po

གང་པོ།

pūrṇa

At least five different disciples of the Buddha in the canonical texts have this name, but the Pūrṇa in this text is likely to be the eminent disciple of the Buddha from Kapilavastu, nephew of Ājñātakaunḍinya who ordained him, and described as the foremost disciple in explaining the doctrine.

g.73 Rāhu

sgra gcan

སྒྲ་གཅན།

rāhu

A ruler of the asuras.

g.74 Rāhula

sgra gcan zin

སྒྲ་གཅན་ཟིན།

rāhula

The Buddha's son and disciple.

g.75 Ratnacūḍa

rin chen gtsug phud

རིན་ཆེན་གཙུག་ལྷན།

ratnacūḍa

One of the bodhisattva great beings.

g.76 Ratnagarbha

rin chen snying po

རིན་ཆེན་སྤྱིང་པོ།

ratnagarbha

One of the bodhisattva great beings.

g.77 Ratnajālin

rin chen dra ba can

རིན་ཆེན་དྲ་བ་ཅན།

ratnajālin

One of the bodhisattva great beings.

g.78 Ratnamukūṭa

rin chen cod pan

རིན་ཆེན་ཙོད་པན།

ratnamukūṭa

One of the bodhisattva great beings.

g.79 Ratnapāṇi

lag na rin chen

ལག་ན་རིན་ཆེན།

ratnapāṇi

One of the bodhisattva great beings.

g.80 Ratnaprabha

rin chen 'od

རིན་ཆེན་འོད།

ratnaprabha

One of the bodhisattva great beings.

g.81 Ratnasimha

rin chen seng ge

རིན་ཆེན་སེང་གེ།

ratnasimha

One of the bodhisattva great beings.

- g.82 Resembling the Karṇikāra Tree, the Mango Tree, and the Blooming Burflower Tree

dong ka'i shing dang sa ha ka ra dang me tog 'byung ba'i ka dam pa lta bu

དོང་ཀའི་ཤིང་དང་ས་ཉ་ཀ་ར་དང་མེ་ཏྲིག་འབྱུང་བའི་ཀ་དམ་པ་ལྟ་བུ།

—

One of the bodhisattva great beings.

- g.83 Rising Sun

nyi ma'i 'char ka

ཉི་མའི་འཆར་ཀ།

—

One of the bodhisattva great beings.

- g.84 sacrificial post

mchod sdong

མཚོད་རྫོང་།

yūpa

A post set up as a marker to which offerings may be presented. Described in the *Maitreyāvadāna* (“The Story of Maitreya”), which in the Kangyur is found within the *Bhaiṣajyavastu* (in *Vinayavastu*, Toh 1, Degé Kangyur vol. kha, folios 29a-32b), see [Yao \(2021\), 3.139](#) (the term is translated as “divine pillar”); a matching passage from the *Divyāvadāna* is translated in Rotman (2008), pp. 121–24.

- g.85 Sāgara

rgya mtsho

རྒྱ་མཚོ།

sāgara

A king of the nāgas.

- g.86 Sahā world

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 buddhafiield 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.

g.87 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 (*trāyastriṃśā*). Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.88 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

One of the eight main bodhisattvas, the heart sons of the Buddha.

g.89 Śaṅkhinī

dung can ma

དུང་ཅན་མ།

śaṅkhinī

A Hindu goddess.

g.90 śarabha

ldang sko ska

ལྷ་རྗེ་སྟེང་།

śarabha

Mythical eight-legged lion.

g.91 Śāradvatīputra

sha ra dwa ti'i bu

ཤ་ར་དྲ་ཏི་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.92 Sarasvatī

dbyangs can ma

དབྱངས་ཅན་མ།

sarasvatī

Hindu goddess of art and wisdom, consort of Brahmā.

g.93 seven precious things

rin chen sna bdun

རིན་ཆེན་སྣ་བདུན།

saptaratna

The seven precious things comprise the symbols of royal dominion, namely, the wheel, gem, queen, minister, elephant, general, and horse. More generally, they may also comprise the seven precious metals and stones, namely, gold, silver, turquoise, coral, pearl, emerald, and sapphire.

g.94 Śiva

zhi ba

ཞི་བ།

śiva

One of the main Hindu gods.

g.95 skillful means

thabs

ཐབས།

upāya

One of the ten perfections.

g.96 Slender, Supple, Firm, Fine, and Smooth Limbs Youthful Like Flowers and with Copper-Colored Nails

rka lag phra zhing mnyen la gzhon sha chags shing sra ba la 'jam zhing me tog ltar shin tu gzhon la rka lag gi sen mo zangs kyi mdog 'dra ba

རྐལག་ཕྱ་ཞིང་མཉེན་ལ་གཞོན་ཤ་ཆགས་ཤིང་སྤ་བ་ལ་འངམ་ཞིང་མེ་ཏྲོག་ལྷར་ཤིན་ཏུ་གཞོན་ལ་རྐལག་གི་སེན་
མོ་བྲངས་ཀྱི་མདོག་འབྲ་བ།

—

One of the bodhisattva great beings.

g.97 Smiling Face That Brightly Shines Like the Moon and a Lotus Flower

pad ma dang zla ba ltar bzhin 'dzum zhing brjid la mdangs gsal ba

པད་མ་དང་རྣ་བ་ལྷར་བཞིན་འཇུ་མ་ཞིང་བརྗིད་ལ་མདངས་གསལ་བ།

—

One of the bodhisattva great beings.

g.98 Stable Strength

mthu brtan

མཐུ་བརྟན།

—

One of the bodhisattva great beings.

g.99 strengths

stobs

སྟོབས།

bala

Faith, diligence, mindfulness, absorption, and knowledge. These are among the thirty-seven factors of awakening. Although the qualities referred to are the same as the powers, they are termed strengths due to their greater strength.

g.100 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

One of the closest disciples of the Buddha.

g.101 Śuddhodhana

zas gtsang

ཟས་གཙང་།

śuddhodhana

King of Kapilavastu and father of the Buddha.

g.102 Sūryaprabha

nyi 'od

ཉི་འོད།

sūryaprabha

One of the bodhisattva great beings.

g.103 Suśubha

rab tu bzang po

རབ་ཏུ་བཟང་པོ།

suśubha

One of the disciples of the Buddha.

g.104 Tongue Wide as the Leaves of Palm and Plantain Trees and
Resembling a Copper Plate

lce chu shing gi lo ma dang ta la'i 'dab ma ltar yangs shing zangs kyi glegs ma lta bu

ལྷེ་ཚུ་གི་དུ་གི་ལོ་མ་དང་ཏ་ལའི་འདབ་མ་ལྷར་ཡངས་གི་དཔེ་མེད་ཀྱི་གླེགས་མ་ལྷ་བུ།

—

One of the bodhisattva great beings.

g.105 Top Ornament of Precious Qualities with Magnificent Sapphire-
Like Eyes

rin po che mthon ka ltar mig shin tu mdzes pa yon tan rin po che'i tog

རིན་པོ་ཆེ་མཐོན་ཀ་ལྷར་མིག་གི་ལྷ་མཚོས་པ་ཡོན་ཏན་རིན་པོ་ཆེའི་ཏོག།

—

One of the bodhisattva great beings.

g.106 true exertions

yang dag par spong ba

ཡང་དག་པར་སྦྱང་བ།

samyakprahāṇa

Relinquishing negative acts in the present and future and enhancing positive acts in the present and future. These are among the thirty-seven factors of awakening. The term is often translated “true relinquishments,” which is the literal meaning of both the Sanskrit and Tibetan, but does not fit the third and fourth; Dayal, p. 102 ff. suggests the use of “effort” (*samyakpradhāna*) instead of lit. “abandonment” (*samyakprahāna*).

g.107 Umā

dka' zlog ma

དཀའ་ལྡོག་མ།

umā

Epithet of Pārvatī, consort of Śiva.

g.108 Upananda

nye dga' bo

ཉེདགའ་བོ།

upananda

One of the disciples of the Buddha.

g.109 Vaiśravaṇa

rnam thos kyi bu

རྣམ་ཐོས་ཀྱི་བུ།

vaiśravaṇa

One of the four great kings, also known as Kubera.

g.110 Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

Definition from the 84000 Glossary of Terms:

Vajrapāṇi means “Wielder of the Vajra.” In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the “eight close sons of the Buddha.” In the

གཉེན་རྗེ།

yama

The lord of death.

g.117 Yellow-Robed

ser mo

སེར་མོ།

—

A Hindu goddess, unidentified. McCombs (p. 128) suggests that the Sanskrit name for this goddess might be Pītā or Vāruṇī.

g.118 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

—

Definition from the 84000 Glossary of Terms:

Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé's great importance for the propagation of Buddhism in Tibet during the imperial era, only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.