

༄༅། །དད་པའི་སྟོབས་བསྐྱེད་པ་ལ་འཇུག་པའི་ཕྱག་རྒྱ།

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## The Seal of Engagement in Awakening the Power of Faith

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*Śraddhābalādhānāvatāramudrā*

འཕགས་པ་དད་པའི་སྟོབས་བརྟེན་པ་ལ་འཇུག་པའི་ཕྱག་རྒྱ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*'phags pa dad pa'i stobs bskyed pa la 'jug pa'i phyag rgya zhes bya ba theg pa chen po'i mdo*

The Noble Great Vehicle Sūtra “The Seal of Engagement in Awakening the Power of Faith”

*Āryaśraddhābalādhānāvātāramudrānāmamahāyānasūtra*

· Toh 201 ·

Degé Kangyur, vol. 62 (mdo sde, tsha), folios 1.b–63.a

TRANSLATED INTO TIBETAN BY

· Surendrabodhi · Yeshé Dé ·



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## SUMMARY

- s.1 *The Seal of Engagement in Awakening the Power of Faith* is made up of two lengthy orations—one by the Buddha, and one by the bodhisattva Samantabhadra—delivered in response to questions by the bodhisattva Mañjuśrī. The Buddha’s teaching consists of numerous sets of five principles related to bodhisattva practice, each item of which is subsequently defined. These come together to teach Mañjuśrī how bodhisattvas can be inspired and thereby prepare themselves for the first bodhisattva level. In the latter part of the sūtra Samantabhadra teaches on the topic of buddha activity with a rich account of the expansive ways in which buddhas act to benefit beings.

ac.

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ac.1 Translated by the Dharmachakra Translation Committee under the supervision of Chokyi Nyima Rinpoche. Zachary Beer produced the translation and wrote the introduction. Andreas Doctor compared the translation with the original Tibetan and edited the text. Mattia Salvini provided Sanskrit assistance. The translators are grateful to Khenpo Urgyen Tenpel from Ka-Nying Shedrub Ling Monastery for his assistance in resolving several difficult passages.

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

i.

## INTRODUCTION

i.1

*The Seal of Engagement in Awakening the Power of Faith* consists of two lengthy discourses that address two separate inquiries voiced by the bodhisattva Mañjuśrī. At the beginning of the sūtra, the bodhisattva Mañjuśrī requests the Buddha to show how his followers should practice in order to attain the first bodhisattva level. This inspires the Buddha to embark on an extensive discourse that centers on the topic of how bodhisattvas can be inspired (Tib. *dbugs 'byin pa*, Skt. *āśvasta*) in their spiritual practice. The term *āśvasta* also means “encouragement” or “relief,” and, specifically in the context of the Great Vehicle, has the connotation of being revived from the complacent goal of individual quiescence that is said to characterize the Lesser Vehicle. Here, however, it evidently refers to a wide range of factors that support the altruistic practice of a bodhisattva. Still, the one thing shared by all the ways of finding inspiration mentioned by the Buddha is the necessity of first committing oneself to the practice in order to inspire others to pursue these trainings. The explanations given by the Buddha in this part of the sūtra all take the form of instructions presented in sets of five.

i.2

In the second part of the sūtra, Mañjuśrī reappears as the interlocutor, this time to ask the bodhisattva Samantabhadra a series of questions regarding the activity of buddhas. This shifts the topic of discussion from the realm of bodhisattvas to that of buddhas, and change of topic brings with it a different style of discourse. Samantabhadra’s reply breaks with the preceding pattern of recurring quintuples and offers an inspired portrait of how awakened beings manifest throughout the universe. This description of how buddhas enact their activity in manifold ways for manifold beings makes liberal use of analogies and metaphors, and is clearly meant to inspire in the listener a sense of profound awe at the magnificent activities of buddhas, activities which are altruistic to the highest degree while at the same time being utterly spontaneous and unpremeditated.



- i.3 No complete Sanskrit manuscript of the sūtra remains, but the text is cited several times in Indian works. Its citations in the *Sūtrasamuccaya*<sup>1</sup> suggest an affinity to the Buddhāvataṃsaka family of scriptures, since three of the five citations are made under the title *Buddhāvataṃsaka*, while the other two are made under the sūtra's own specific title.<sup>2</sup> In the Chinese Taishō canon, too, the sūtra (Taishō 305) is grouped together with the Buddhāvataṃsaka collection of scriptures. Indeed, the setting, the fact that Mañjuśrī and Samantabhadra are the principal interlocutors, and some other features of the sūtra do suggest an affinity with the Buddhāvataṃsaka scriptures, while the giving of teachings by the Buddha himself suggests otherwise. Whatever the case, in the Degé Kangyur the sūtra is found not in the Buddhāvataṃsaka section, but rather in the General Sūtra section (*mdo sde*), and unlike several other sūtras in the section that wholly or partly correspond to chapters of the Buddhāvataṃsaka<sup>3</sup> it has no direct parallels with it.
- i.4 The inclusion of the sūtra in the *Sūtrasamuccaya* might tentatively suggest that the text was in circulation by Nāgārjuna's lifetime (often thought to be circa 150-250 CE), but given the uncertainty over the *Sūtrasamuccaya*'s authorship no such dating could be conclusive.<sup>4</sup> The sūtra is also briefly quoted four times by Śāntideva (seventh century) in his *Śikṣāsamuccaya* and twice in the *Bhāvanākrama* by Kamalāsīla (eighth century).<sup>5</sup> In Chinese, we find a complete translation (T. 305, *Hsin li ju yin fa men ching*, 信力入印法門經), dated to 504 CE, by the Kashmiri translator Dharmaruci. The Tibetan translation is attributed to the Indian preceptor Surendrabodhi and the prolific translator Yeshé Dé, who were both active in Tibet in the late eighth and early ninth centuries. We can therefore date the Tibetan translation to this period, a dating that is also attested by the text's inclusion in the early ninth century Denkarma (*ldan dkar ma*) catalogue.<sup>6</sup>
- i.5 In producing this translation, we have primarily based our work on the Degé xylograph while also consulting the Comparative Edition (*dpe bsdur ma*).

**The Noble Great Vehicle Sūtra**  
**The Seal of Engagement in Awakening the Power of**  
**Faith**

1.

## The Translation

[F.1.b] [B1]

1.1 Homage to all buddhas and bodhisattvas!

1.2 Thus did I hear at one time. The Blessed One was dwelling in an abode of the thus-gone ones, a secluded Dharma hermitage, a luminous mansion. This mansion had amassed gatherings of ornaments of great merit. It was beyond reproach, possessed boundless qualities, and was built as solid as vajra. The indestructible ground was ornamented with flowers studded with every type of precious gem and decorated with a lattice of jewels that shone immaculately. A vast ocean of precious gems of myriad colors glimmered brilliantly; it was made up of the kings of precious gems that rained down in an unceasing shower. [F.2.a] There were rivers swirling with a variety of flowers with jeweled stems and branches. The land was arrayed with webs of every kind of flower, incense, and gemstone. Resplendent with all these adornments, this environment had been emanated by the blessings of the Buddha.

1.3 It was a vast seat of awakening, pure and adorned with an immense amount of gold and jewels in every direction. Its vast mass was adorned with beryl gemstones and encircled by a ring made of the king of precious gems. It was decorated with heaps of precious pearls, and arrayed with parasols, victory banners, flags on poles, and canopies made of a lattice of large and small bells. It was perfumed with uragasāra sandalwood, covered in precious wish-fulfilling gemstones, arrayed as a pure oceanic abode, filled with a network of luminous pillars of jewels, and overlaid with planks made of precious “lion’s mane” jewels. This mansion was adorned with vestibules made of precious “lion’s banner” jewels, architraves, and windows, and decorated with tufts of silk. There were also many scattered flowers of various types: mandārava, mahāmandārava, mañjuṣaka, mahāmañjuṣaka,

roca, mahāroca, cakra, mahācakra, jasmine, agarwood, aloe, valla aloe, surabhi, dhanuṣkārika, ravishing divine blue lotus flowers, pink lotuses, [F.2.b] water lilies, and white lotuses, and other large flowers.

1.4 On a lion throne at the center of this arrangement sat the Blessed One, unattached and with utterly pure mind. He was without duplicity in his behavior and entirely immersed in the Dharma free of characteristics. He was grounded in the way of the buddhas and had attained a level on a par with all buddhas. As he had no obscurations, he had achieved realization. He possessed the qualities of non-regression and his domain was inalienable. He rested in an inconceivable manner. He had reached the full measure of the equality of the three times. He had a body that pervaded every universe. He possessed wisdom that harbored no doubts about anything, and intelligence regarding every behavior. He had no uncertainty about awakened wisdom and possessed a non-conceptual body. He had genuinely perfected the wisdom of all bodhisattvas. He had reached the true transcendence of the non-dual way of the buddhas. He had brought to culmination the unshared liberating wisdom of the thus-gone ones. He had comprehended the equality of the state of buddhahood that is without center or periphery. He was as limitless as the realm of phenomena. He had gone to the limit of space. Through spontaneous wisdom, all of his awakened activities unfolded unceasingly. He blessed all the numerous future eons with the turning of the Dharma wheel of non-regression. He demonstrated the essential, boundless display. He possessed boundless wisdom. He never parted from, nor dwelled in, the knowledge that is supreme in every respect. He was skilled in displaying, simultaneously within all the infinite universes, the processes of dwelling in the supreme Heaven of Joy, dying and passing on, being born, departing, practicing austerities, going to the seat of awakening, vanquishing the demons, [F.3.a] fully awakening, turning the wheel of Dharma, and passing into parinirvāṇa, as well as the remaining and eventual waning of the Dharma.

1.5 Moreover, all of the assembled bodhisattva great beings, as numerous as the atoms in all the ineffably, inexpressibly many trillions of buddha realms, were sporting in the absorption of the heroic progress. They attained a form that actualized the perfection of limitless bodily hues. They were skilled in displaying the emergence of a buddha in worlds where otherwise there were none. Each one of them had purified the defiled worlds. Together with them was an unfathomable, countless number of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Śakras, Brahmās, world protectors, humans, and non-human beings.

- 1.6 Then Mañjuśrīkumārabhūta rose from his seat, draped his shawl over one shoulder, and knelt on his right knee. With his palms together he bowed toward the Blessed One and requested him, “Will the Blessed One please teach the ways of gaining inspiration, which prepares one for the first bodhisattva level?”
- 1.7 The Blessed One replied to Mañjuśrīkumārabhūta, “Mañjuśrī, there are five ways to gain inspiration that prepares one for the first bodhisattva level. What are the five, you may ask? They are as follows.
- 1.8 “(1) One can find inspiration by thinking, ‘I will live by a motivation, thereby inspiring others toward that motivation.’ In this case, *motivation* means to have undivided trust in specific aspects of the different roots of virtue undertaken. [F.3.b]
- 1.9 “(2) One can find inspiration by thinking, ‘I will live by a higher motivation, thereby inspiring others toward such motivation.’ In this case, *higher motivation* means to focus intensively on the qualities that distinguish the Buddha’s greatness.
- 1.10 “(3) One can find inspiration by thinking, ‘I will live by trust, thereby inspiring others toward such trust.’ In this case *trust* means to be involved in actions that stem from the root of insight.
- 1.11 “(4) One can find inspiration by thinking, ‘I will live by sublime joy, thereby inspiring others toward such joy.’ In this case, *sublime joy* means to have thoroughly purified body and mind.
- 1.12 “(5) One can find inspiration by thinking, ‘I will live by buddha activity—which is no different from demonic activity—thereby inspiring others toward buddha activity, which is no different from demonic activity.’ In this case, *demonic activity* refers to any viewpoint that arises due to error, as well as the demonic actions that arise due to such a viewpoint. Such demonic activity is no different from buddha activity. Why? Because buddha activity is inseparable from the nature of demonic activity. And therefore, since there is no buddha activity apart from the nature of demonic activity, the nature of demonic activity is buddha activity.
- 1.13 “Mañjuśrī, these are five ways of finding inspiration that prepare one for the first bodhisattva level.
- 1.14 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?
- 1.15 “(1) One can find inspiration by thinking, ‘I will live by understanding emptiness—which is no different from a viewpoint—thereby inspiring others to understand emptiness, which is no different from a viewpoint.’ In this case, *emptiness, which is no different from a viewpoint*, refers to the nature of viewpoints. Why? Because emptiness is nothing other than the nature of any viewpoint. [F.4.a] Since there is no other nature of viewpoints apart from

emptiness, emptiness is the nature of any viewpoint. By knowing that the nature of any viewpoint is emptiness, one knows the emptiness of all phenomena.

1.16      “(2) One can find inspiration by thinking, ‘I will live by understanding non-imputation—which is no different from imputation—thereby inspiring others to understand non-imputation, which is no different from imputation.’ In this case, *non-imputation, which is no different from imputation*, refers to the nature of imputation. Why? Because non-imputation is nothing other than the nature of imputation. Therefore, since non-imputation is nothing other than the nature of imputation, the nature of imputation is non-imputation. By recognizing that the nature of imputation is non-imputation, it is known that all phenomena are without imputation.

1.17      “(3) One can find inspiration by thinking, ‘I will live by understanding what it means to be free from exaggeration—which is no different from exaggeration—thereby inspiring others to be free from exaggeration, which is no different from exaggeration.’ In this case, *being free from exaggeration, which is no different from exaggeration*, refers to the nature of exaggeration. Why? Because being free from exaggeration is nothing other than the nature of exaggeration. Therefore, since being free from exaggeration is nothing other than the nature of exaggeration, the nature of exaggeration is being free from exaggeration. By recognizing that the nature of exaggeration is non-exaggeration, it is known that all phenomena are without exaggeration.

1.18      “(4) One can find inspiration by thinking, ‘I will live by understanding the absence of subtracting and adding—which is no different from subtracting and adding—thereby inspiring others to understand the absence of subtracting and absence of adding, which are no different from subtracting and adding.’ [F.4.b] In this case, *the absence of subtracting and adding, which is no different from subtracting and adding*, refers to the nature of subtracting and adding. Why? Because the absence of subtracting and the absence of adding are nothing other than the nature of subtracting and adding. Therefore, since the absence of subtracting and the absence of adding are nothing other than the nature of subtracting and adding, the nature of subtracting and adding is non-subtraction and non-addition. By recognizing that the nature of subtracting and adding is non-subtraction and non-addition, it is known that all phenomena are without addition or subtraction.

1.19      “(5) One can find inspiration by thinking, ‘I will live by understanding the absence of acceptance and rejection—which is no different from acceptance and rejection—thereby inspiring others to understand the absence of acceptance and rejection, which is no different from acceptance and rejection.’ In this case, *the absence of acceptance and rejection, which is no different from acceptance and rejection*, refers to the nature of acceptance and rejection.

Why? Because the absence of acceptance and rejection is nothing other than the nature of acceptance and rejection. Therefore, since the absence of acceptance and rejection is nothing other than the nature of acceptance and rejection, the nature of acceptance and rejection is non-acceptance and non-rejection. By recognizing that the nature of acceptance and rejection is non-acceptance and non-rejection, it is known that all phenomena are without acceptance and rejection.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.20 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.21 “(1) One can find inspiration by thinking, ‘I will live by understanding the unconditioned—which is no different from the conditioned—thereby inspiring others to understand the unconditioned, which is no different from the conditioned.’ [F.5.a] In this case, *the unconditioned, which is no different from the conditioned*, refers to the nature of the conditioned. Why? Because the unconditioned is nothing other than the nature of the conditioned. Therefore, since the unconditioned is nothing other than the nature of the conditioned, the nature of the conditioned is the unconditioned. By recognizing that the nature of the conditioned is the unconditioned, it is known that all phenomena are unconditioned.

1.22 “(2) One can find inspiration by thinking, ‘I will live by understanding non-existence—which is no different from existence—thereby inspiring others to understand non-existence, which is no different from existence.’ In this case, *non-existence, which is no different from existence*, refers to the nature of existence. Why? Because non-existence is nothing other than the nature of existence. Therefore, since non-existence is nothing other than the nature of existence, the nature of existence is non-existence. By recognizing that the nature of existence is non-existence, it is known that all phenomena are without existence.

1.23 “(3) One can find inspiration by thinking, ‘I will live by understanding non-abiding—which is no different from abiding—thereby inspiring others to understand non-abiding, which is no different from abiding. In this case, *non-abiding, which is no different from abiding*, refers to the nature of abiding. Why? Because non-abiding is nothing other than the nature of abiding. Therefore, since non-abiding is nothing other than the nature of abiding, the nature of abiding is non-abiding. By recognizing that the nature of abiding is non-abiding, it is known that all phenomena are without abiding.

1.24 “(4) One can find inspiration by thinking, ‘I will live by understanding non-apprehension—which is no different from apprehension—thereby inspiring others to understand non-apprehension, which is no different from

apprehension.’ In this case, *non-apprehension, which is no different from apprehension*, refers to the nature of apprehension. Why? Because non-apprehension is nothing other than the nature of apprehension. [F.5.b] Therefore, since non-apprehension is nothing other than the nature of apprehension, the nature of apprehension is non-apprehension. By recognizing that the nature of apprehension is non-apprehension, it is known that all phenomena are without apprehension.

- 1.25 “(5) One can find inspiration by thinking, ‘I will live by understanding impartiality—which is no different from being partial—thereby inspiring others to understand impartiality, which is no different from being partial.’ In this case, *impartiality, which is no different from being partial*, refers to the nature of being partial. Why? Because impartiality is nothing other than the nature of being partial. Therefore, since impartiality is nothing other than the nature of being partial, the nature of being partial is impartiality. By recognizing that the nature of being partial is impartiality, it is known that all phenomena are without partiality.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

- 1.26 “Mañjuśrī, there are also five other ways to find inspiration to prepare for the first bodhisattva level. What are the five, you may ask?

- 1.27 “(1) One can find inspiration by thinking, ‘I will live by understanding the absence of characteristics—which is no different from characteristics—thereby inspiring others to understand the absence of characteristics, which is no different from characteristics.’ In this case, *the absence of characteristics, which is no different from characteristics*, refers to the nature of characteristics. Why? Because the absence of characteristics is nothing other than the nature of characteristics. Therefore, since the absence of characteristics is nothing other than the nature of characteristics, the nature of characteristics is the absence of characteristics. By recognizing that the nature of characteristics is the absence of characteristics, it is known that all phenomena have no characteristics.

- 1.28 “(2) One can find inspiration by thinking, ‘I will live by understanding non-existence—which is no different from existence—thereby inspiring others to understand non-existence, which is no different from existence.’ In this case, *non-existence, which is no different from existence*, refers to the nature of existence. Why? [F.6.a] Because non-existence is nothing other than the nature of existence. Therefore, since non-existence is nothing other than the nature of existence, the nature of existence is non-existence. By recognizing that the nature of existence is non-existence, it is known that all phenomena are without existence.<sup>7</sup>



- 1.29 “(3) One can find inspiration by thinking, ‘I will live by understanding non-duality—which is no different from duality—thereby inspiring others to understand non-duality, which is no different from duality.’ In this case, *non-duality, which is no different from duality*, refers to the nature of duality. Why? Because non-duality is nothing other than the nature of duality. Therefore, since non-duality is nothing other than the nature of duality, the nature of duality is non-duality. By recognizing that the nature of duality is non-duality, it is known that all phenomena are without duality.
- 1.30 “(4) One can find inspiration by thinking, ‘I will live by understanding non-form—which is no different from form—thereby inspiring others to understand non-form, which is no different from form.’ In this case, *non-form, which is no different from form*, refers to the nature of form. Why? Because non-form is nothing other than the nature of form. Therefore, since non-form is nothing other than the nature of form, the nature of form is non-form. By recognizing that the nature of form is non-form, it is known that all phenomena are without form.
- 1.31 “(5) One can find inspiration by thinking, ‘I will live by understanding nirvāṇa—which is no different from saṃsāra—thereby inspiring others to understand nirvāṇa, which is no different from saṃsāra.’ In this case, *nirvāṇa, which is no different from saṃsāra*, refers to the nature of saṃsāra. Why? Because nirvāṇa is nothing other than the nature of saṃsāra. Therefore, since nirvāṇa is nothing other than the nature of saṃsāra, the nature of saṃsāra is nirvāṇa. [F.6.b] By recognizing that the nature of saṃsāra is nirvāṇa, it is known that all phenomena are nirvāṇa.
- “Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.
- 1.32 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?
- 1.33 “(1) One can find inspiration by thinking, ‘I will live by understanding non-attachment—which is no different from attachment—thereby inspiring others to understand non-attachment, which is no different from attachment.’ In this case, *non-attachment, which is no different from attachment*, refers to the nature of attachment. Why? Because non-attachment is nothing other than the nature of attachment. Therefore, since non-attachment is nothing other than the nature of attachment, the nature of attachment is non-attachment. By recognizing that the nature of attachment is non-attachment, it is known that all phenomena are without attachment.
- 1.34 “(2) One can find inspiration by thinking, ‘I will live by understanding the absence of conceit—which is no different from conceit—thereby inspiring others to understand the absence of conceit, which is no different from conceit.’ In this case, *the absence of conceit, which is no different from conceit*, refers

to the nature of conceit. Why? Because the absence of conceit is nothing other than the nature of conceit. Therefore, since the absence of conceit is nothing other than the nature of conceit, the nature of conceit is the absence of conceit. By recognizing that the nature of conceit is the absence of conceit, it is known that all phenomena are without conceit.

1.35 “(3) One can find inspiration by thinking, ‘I will live by knowing—which is no different from unknowing—thereby inspiring others toward knowing, which is no different from unknowing.’ In this case, *knowing, which is no different from unknowing*, refers to the nature of unknowing. Why? [F.7.a] Because knowing is nothing other than the nature of unknowing. Therefore, since knowing is nothing other than the nature of unknowing, the nature of unknowing is knowing. By understanding that the nature of unknowing is knowing, one knows all phenomena.

1.36 “(4) One can find inspiration by thinking, ‘I will live by understanding non-being—which is no different from being—thereby inspiring others to understand non-being, which is no different from being.’ In this case, *non-being, which is no different from being*, refers to the nature of being. Why? Because the nature of non-being is nothing other than the nature of being. Therefore, since non-being is nothing other than the nature of being, the nature of being is non-being. By recognizing that the nature of being is non-being, it is known that all phenomena are without being.

1.37 “(5) One can find inspiration by thinking, ‘I will live by understanding the absence of cognition—which is no different from cognition—thereby inspiring others to understand the absence of cognition, which is no different from cognition.’ In this case, *the absence of cognition, which is no different from cognition*, refers to the nature of cognition. Why? Because the absence of cognition is nothing other than the nature of cognition. Therefore, since the absence of cognition is nothing other than the nature of cognition, the nature of cognition is the absence of cognition. By recognizing that the nature of cognition is the absence of cognition, it is known that all phenomena are without cognition.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.38 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.39 “(1) One can find inspiration by thinking, ‘I will live by understanding the absence of names—which is no different from names—thereby inspiring others to understand the absence of names, which is no different from names.’ In this case, [F.7.b] *the absence of names, which is no different from names*, refers to the nature of names. Why? Because the absence of names is nothing other than the nature of names. Therefore, since the absence of names is

nothing other than the nature of names, the nature of names is the absence of names. By recognizing that the nature of names is the absence of names, it is known that all phenomena are without names.

1.40      “(2) One can find inspiration by thinking, ‘I will live by the wisdom of no self—which is no different from self—thereby inspiring others toward the wisdom of no self, which is no different from self.’ In this case, *no self, which is no different from self*, refers to the nature of self. Why? Because no self is nothing other than the nature of self. Therefore, since no self is nothing other than the nature of self, the nature of self is no self. By recognizing that the nature of self is no self, it is known that all phenomena lack a self.

1.41      “(3) One can find inspiration by thinking, ‘I will live by understanding the absence of the functioning of the conjunction of causes and conditions—which is no different from the functioning of the conjunction of causes and conditions—thereby inspiring others to understand the absence of the functioning of the conjunction of causes and conditions, which is no different from the functioning of the conjunction of causes and conditions.’ In this case, *the absence of the functioning of the conjunction of causes and conditions, which is no different from the functioning of the conjunction of causes and conditions*, refers to the nature of the functioning of the conjunction of causes and conditions. Why? Because the absence of the functioning of the conjunction of causes and conditions is nothing other than the nature of the functioning of the conjunction of causes and conditions. Therefore, since the absence of the functioning of the conjunction of causes and conditions is nothing other than the nature of the functioning of the conjunction of causes and conditions, the nature of the functioning of the conjunction of causes and conditions is the absence of the functioning of the conjunction of causes and conditions. By recognizing that the nature of the functioning of the conjunction of causes and conditions is the absence of the functioning of the conjunction of causes and conditions, it is known that all phenomena are without the functioning of the conjunction of causes and conditions.

1.42      “(4) One can find inspiration by thinking, ‘I will live by understanding the indivisibility of divisions, thereby inspiring others to understand the indivisibility of divisions.’ [F.8.a] In this case, *the indivisibility of divisions* refers to the nature of divisions. Why? Because indivisibility is nothing other than the nature of divisions. Therefore, since indivisibility is nothing other than the nature of divisions, the nature of divisions is indivisibility. By recognizing that the nature of divisions is indivisibility, it is known that all phenomena are indivisible.

1.43      “(5) One can find inspiration by thinking, ‘I will live by understanding the absence of letters—which is no different from letters—thereby inspiring others to understand the absence of letters, which is no different from

letters.’ In this case, *the absence of letters, which is no different from letters*, refers to the nature of letters. Why? Because the absence of letters is nothing other than the nature of letters. Therefore, since the absence of letters is nothing other than the nature of letters, the nature of letters is the absence of letters. By recognizing that the nature of letters is the absence of letters, it is known that all phenomena are without letters.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.44 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.45 “(1) One can find inspiration by thinking, ‘I will live by understanding the absence of excessive pride—which is no different from excessive pride—thereby inspiring others to understand the absence of excessive pride, which is no different from excessive pride.’ In this case, *the absence of excessive pride, which is no different from excessive pride*, refers to the nature of excessive pride. Why? Because the absence of excessive pride is nothing other than the nature of excessive pride. Therefore, since the absence of excessive pride is nothing other than the nature of excessive pride, the nature of excessive pride is the absence of excessive pride. By recognizing that the nature of excessive pride is the absence of excessive pride, it is known that all phenomena are without excessive pride. [F.8.b]

1.46 “(2) One can find inspiration by thinking, ‘I will live by understanding the absence of self-praise—which is no different from self-praise—thereby inspiring others to understand the absence of self-praise, which is no different from self-praise.’ In this case, *the absence of self-praise, which is no different from self-praise*, refers to the nature of self-praise. Why? Because the absence of self-praise is nothing other than the nature of self-praise. Therefore, since the absence of self-praise is nothing other than the nature of self-praise, the nature of self-praise is the absence of self-praise. By recognizing that the nature of self-praise is the absence of self-praise, it is known that all phenomena are without self-praise.

1.47 “(3) One can find inspiration by thinking, ‘I will live by understanding the definitive meaning—which is no different from the provisional meaning—thereby inspiring others to understand the definitive meaning, which is no different from provisional meaning.’ In this case, *the definitive meaning, which is no different from the provisional meaning*, refers to the nature of the provisional meaning. Why? Because the definitive meaning is nothing other than the nature of the provisional meaning. Therefore, since the definitive meaning is nothing other than the nature of the provisional meaning, the nature of the

provisional meaning is the definitive meaning. By recognizing that the nature of the provisional meaning is the definitive meaning, it is known that all phenomena are of definitive meaning.

1.48      “(4) One can find inspiration by thinking, ‘I will live by understanding the nature of phenomena—which is no different from the person—thereby inspiring others to understand the nature of phenomena, which is no different from the person.’ In this case, *the nature of phenomena, which is no different from the person*, refers to the nature of the person. Why? Because the nature of phenomena is nothing other than the nature of the person. Therefore, since the nature of phenomena is nothing other than the nature of the person, the nature of the person is the nature of phenomena. By recognizing that the nature of the person is the nature of phenomena, it is known that all phenomena have the nature of phenomena.

1.49      “(5) One can find inspiration by thinking, ‘I will live by the true view—which is no different from wrong view—[F.9.a] thereby inspiring others toward the true view, which is no different from wrong view.’ In this case, *the true view, which is no different from wrong view*, refers to the nature of wrong view. Why? Because the true view is nothing other than the nature of wrong view. Therefore, since the true view is nothing other than the nature of wrong view, the nature of wrong view is the true view. By recognizing that the nature of wrong view is the true view, it is known that all phenomena are the true view.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.50      “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.51      “(1) One can find inspiration by thinking, ‘I will live by understanding equality—which is no different from extremes—thereby inspiring others to understand equality, which is no different from extremes.’ In this case, *equality, which is no different from extremes*, refers to the nature of extremes. Why? Because equality is nothing other than the nature of extremes. Therefore, since equality is nothing other than the nature of extremes, the nature of extremes is equality. By recognizing that the nature of extremes is equality, it is known that all phenomena are equal.

1.52      “(2) One can find inspiration by thinking, ‘I will live by knowledge—which is no different from the object of knowledge—thereby inspiring others toward knowledge, which is no different from the object of knowledge.’ In this case, *knowledge, which is no different from the object of knowledge*, refers to the nature of the object of knowledge. Why? Because knowledge is nothing other than the nature of the object of knowledge. Therefore, since

knowledge is nothing other than the nature of the object of knowledge, the nature of the object of knowledge is knowledge. By the knowledge that is the nature of the object of knowledge, all phenomena are known.

1.53 “(3) One can find inspiration by thinking, ‘I will live by understanding non-clinging—which is no different from clinging—thereby establishing others [F.9.b] in non-clinging, which is no different from clinging.’ In this case, *non-clinging, which is no different from clinging*, refers to the nature of clinging. Why? Because non-clinging is nothing other than the nature of clinging. Therefore, since non-clinging is nothing other than the nature of clinging, the nature of clinging is non-clinging. By recognizing that the nature of clinging is non-clinging, it is known that all phenomena are without clinging.

1.54 “(4) One can find inspiration by thinking, ‘I will live by understanding the absence of marks—which is no different from marks—thereby inspiring others to understand the absence of marks, which is no different from marks.’ In this case, *the absence of marks, which is no different from marks*, refers to the nature of marks. Why? Because the absence of marks is nothing other than the nature of marks. Therefore, since the absence of marks is nothing other than the nature of marks, the nature of marks is the absence of marks. By recognizing that the nature of marks is the absence of marks, it is known that all phenomena are devoid of marks.

1.55 “(5) One can find inspiration by thinking, ‘I will live by non-meditation—which is no different from meditation—thereby inspiring others toward non-meditation, which is no different from meditation.’ In this case, *non-meditation, which is no different from meditation*, refers to the nature of meditation. Why? Because non-meditation is nothing other than the nature of meditation. Therefore, since non-meditation is nothing other than the nature of meditation, the nature of meditation is non-meditation. By recognizing that the nature of meditation is non-meditation, it is known that all phenomena are without meditation.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.56 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. [F.10.a] What are the five, you may ask?

1.57 “(1) One can find inspiration by thinking, ‘I will live by understanding the middle way—which is no different from extremes—thereby inspiring others toward the middle way, which is no different from extremes.’ In this case, *the middle way, which is no different from extremes*, refers to the nature of extremes. Why? Because the middle way is nothing other than the nature of extremes. Therefore, since the middle way is nothing other than the nature of

extremes, the nature of extremes is the middle way. By recognizing that the nature of extremes is the middle way, it is known that all phenomena are the middle way.

1.58      “(2) One can find inspiration by thinking, ‘I will live by understanding space—which is no different from what is not space—thereby inspiring others to understand space, which is no different from what is not space.’ In this case, *space, which is no different from what is not space*, refers to the nature of what is not space. Why? Because space is nothing other than the nature of what is not space. Therefore, since space is nothing other than the nature of what is not space, the nature of what is not space is space. By recognizing that the nature of what is not space is space, it is known that all phenomena are space.

1.59      “(3) One can find inspiration by thinking, ‘I will live by understanding the barren woman’s child—which is no different from what is not the barren woman’s child—thereby inspiring others to understand the barren woman’s child, which is no different from what is not the barren woman’s child.’ In this case, *the barren woman’s child, which is no different from what is not the barren woman’s child*, refers to the nature of what is not the barren woman’s child. Why? Because the barren woman’s child is nothing other than the nature of what is not the barren woman’s child. Therefore, since what is not the barren woman’s child is nothing other than the nature of the barren woman’s child, the nature of the barren woman’s child is what is not the barren woman’s child. By recognizing that the nature of what is not the barren woman’s child is the barren woman’s child, [F.10.b] it is known that all phenomena are like a barren woman’s child.

1.60      “(4) One can find inspiration by thinking, ‘I will live by understanding mirages—which are no different from non-mirages—thereby inspiring others to understand mirages, which are no different from non-mirages.’ In this case, *mirages, which are no different from non-mirages*, refers to the nature of what is not a mirage. Why? Because what is not a mirage is nothing other than the nature of a mirage. Therefore, since what is not a mirage is nothing other than the nature of a mirage, the nature of a mirage is what is not a mirage. By recognizing that the nature of what is not a mirage is a mirage, it is known that all phenomena are like a mirage.

1.61      “(5) One can find inspiration by thinking, ‘I will live by understanding the true view—which is no different from wrong view—thereby inspiring others to understand the true view, which is no different from wrong view.’ In this case, *the true view, which is no different from wrong view*, refers to the nature of wrong view. Why? Because the true view is nothing other than the nature of wrong view. Therefore, since the true view is nothing other than the nature

of wrong view, the nature of wrong view is the true view. By recognizing that the nature of wrong view is the true view, it is known that all phenomena are the true view.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.62 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.63 “(1) One can find inspiration by thinking, ‘I will live by understanding awareness—which is no different from ignorance—thereby inspiring others to understand awareness, which is no different from ignorance.’ In this case, *awareness, which is no different from ignorance*, refers to the nature of ignorance. Why? Because awareness is nothing other than the nature of ignorance. [F.11.a] Therefore, since awareness is nothing other than the nature of ignorance, the nature of ignorance is awareness. By recognizing that the nature of ignorance is awareness, it is known that all phenomena are awareness.

1.64 “(2) One can find inspiration by thinking, ‘I will live by understanding freedom from desire—which is no different from desire—thereby inspiring others to understand freedom from desire, which is no different from desire.’ In this case, *freedom from desire, which is no different from desire*, refers to the nature of desire. Why? Because freedom from desire is nothing other than the nature of desire. Therefore, since freedom from desire is nothing other than the nature of desire, the nature of desire is freedom from desire. By recognizing that the nature of desire is freedom from desire, it is known that all phenomena are without desire.

1.65 “(3) One can find inspiration by thinking, ‘I will live by understanding freedom from anger—which is no different from anger—thereby inspiring others to understand freedom from anger, which is no different from anger.’ In this case, *freedom from anger, which is no different from anger*, refers to the nature of anger. Why? Because freedom from anger is nothing other than the nature of anger. Therefore, since freedom from anger is nothing other than the nature of anger, the nature of anger is freedom from anger. By recognizing that the nature of anger is freedom from anger, it is known that all phenomena are without anger.

1.66 “(4) One can find inspiration by thinking, ‘I will live by understanding freedom from delusion—which is no different from delusion—thereby inspiring others to understand freedom from delusion, which is no different from delusion.’ In this case, *freedom from delusion, which is no different from delusion*, refers to the nature of delusion. Why? Because freedom from delusion is nothing other than the nature of delusion. Therefore, since freedom from delusion is nothing other than the nature of delusion, the



nature of delusion is freedom from delusion. By recognizing that the nature of delusion is freedom from delusion, [F.11.b] it is known that all phenomena are without delusion.

- 1.67 “(5) One can find inspiration by thinking, ‘I will live by understanding freedom from rebirth—which is no different from rebirth—thereby inspiring others to understand freedom from rebirth, which is no different from rebirth.’ In this case, *freedom from rebirth, which is no different from rebirth*, refers to the nature of rebirth. Why? Because freedom from rebirth is nothing other than the nature of rebirth. Therefore, since freedom from rebirth is nothing other than the nature of rebirth, the nature of rebirth is freedom from rebirth. By recognizing that the nature of rebirth is freedom from rebirth, it is known that all phenomena are without rebirth.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

- 1.68 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

- 1.69 “(1) One can find inspiration by thinking, ‘I will live by understanding the way of magnetizing that emerges from generosity, thereby inspiring others toward the way of magnetizing that emerges from generosity.’ In this case, *the way of magnetizing that emerges from generosity* refers to giving and dedication.

- 1.70 “(2) One can find inspiration by thinking, ‘I will live by understanding kind speech as a way of magnetizing, thereby inspiring others toward kind speech as a way of magnetizing.’ In this case, *kind speech as a way of magnetizing* refers to the motivation as well as the act.

- 1.71 “(3) One can find inspiration by thinking, ‘I will live by understanding meaningful behavior as a way of magnetizing, thereby inspiring others toward meaningful behavior as a way of magnetizing.’ In this case, *meaningful behavior as a way of magnetizing* refers to love and compassion. [F.12.a]

- 1.72 “(4) One can find inspiration by thinking, ‘I will live by understanding practicing what one preaches as a way of magnetizing, thereby inspiring others toward practicing what one preaches as a way of magnetizing.’ In this case, *practicing what one preaches as a way of magnetizing* refers to means and knowledge.

- 1.73 “(5) One can find inspiration by thinking, ‘I will live by composition, thereby inspiring others to compose.’ In this case, *composition* refers to the motivation as well as the act carried out.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

- 1.74 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?
- 1.75 “(1) One can find inspiration by thinking, ‘I will live by freedom from desire, thereby inspiring others to be free of desire.’ In this case, *freedom from desire* refers to not dwelling on anything.
- 1.76 “(2) One can find inspiration by thinking, ‘I will live by freedom from anger, thereby inspiring others to be free of anger. In this case, *freedom from anger* refers to an attitude free of animosity toward any being.
- 1.77 “(3) One can find inspiration by thinking, ‘I will live by physical restraint, thereby inspiring others to have physical restraint.’ In this case, *physical restraint* refers to giving up the three faults of physical behavior.
- 1.78 “(4) One can find inspiration by thinking, ‘I will live by verbal restraint, thereby inspiring others to have verbal restraint.’ In this case, *verbal restraint* refers to giving up the four faults of verbal behavior.
- 1.79 “(5) One can find inspiration by thinking, ‘I will live by mental restraint, thereby inspiring others to have mental restraint.’ In this case, *mental restraint* refers to giving up covetousness, ill will, and wrong view. [F.12.b]
- “Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.
- 1.80 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?
- 1.81 “(1) One can find inspiration by thinking, ‘I will live by recollection of the Buddha, thereby inspiring others to recollect the Buddha.’ In this case, *recollection of the Buddha* refers to pure perception of the Buddha.
- 1.82 “(2) One can find inspiration by thinking, ‘I will live by recollection of the Dharma, thereby inspiring others to recollect the Dharma.’ In this case, *recollection of the Dharma* refers to pure perception of the Dharma.
- 1.83 “(3) One can find inspiration by thinking, ‘I will live by recollection of the Saṅgha, thereby inspiring others to recollect the Saṅgha.’ In this case, *recollection of the Saṅgha* refers to being unfaltering.
- 1.84 “(4) One can find inspiration by thinking, ‘I will live by recollection of generosity, thereby inspiring others to recollect generosity.’ In this case, *recollection of generosity* refers to giving away all material things.
- 1.85 “(5) One can find inspiration by thinking, ‘I will live by recollection of discipline, thereby inspiring others to recollect discipline.’ In this case, *recollection of discipline* refers to engaging with everything as equal.
- “Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level. [B2]
- 1.86 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.87       “(1) One can find inspiration by thinking, ‘I will live by discernment of impermanence, thereby inspiring others toward discernment of impermanence.’ [F.13.a] In this case, *discernment of impermanence* refers to transcending all desire associated with the desire, form, and formless realms.

1.88       “(2) One can find inspiration by thinking, ‘I will live by discernment of the absence of self, thereby inspiring others toward discernment of the absence of self.’ In this case, *discernment of the absence of self* refers to being without fixation toward anything.

1.89       “(3) One can find inspiration by thinking, ‘I will live by the truth, thereby inspiring others toward the truth.’ In this case, *the truth* refers to not deceiving gods or humans.

1.90       “(4) One can find inspiration by thinking, ‘I will live by the genuine, thereby inspiring others toward the genuine.’ In this case, *the genuine* refers to not deceiving the gods or oneself.

1.91       “(5) One can find inspiration by thinking, ‘I will live by Dharma practice, thereby inspiring others to practice the Dharma.’ In this case, *Dharma practice* refers to relying on the Dharma.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.92       “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.93       “(1) One can find inspiration by thinking, ‘I will live by not slacking in discipline, thereby inspiring others to not be overly lax in their discipline.’ In this case, *not slacking in discipline* means to avoid even the slightest unwholesome thing.

1.94       “(2) One can find inspiration by thinking, ‘I will live by keeping my discipline intact, thereby inspiring others to keep their discipline intact.’ In this case, *keeping one’s discipline intact* means not to idealize other vehicles.

1.95       “(3) One can find inspiration by thinking, ‘I will live by flawless discipline, [F.13.b] thereby inspiring others to have flawless discipline.’ In this case, *flawless discipline* means to have abandoned all faults.

1.96       “(4) One can find inspiration by thinking, ‘I will live by unblemished discipline, thereby inspiring others to have unblemished discipline.’ In this case, *unblemished discipline* means to assist all bodhisattvas.

1.97       “(5) One can find inspiration by thinking, ‘I will live by well-kept discipline, thereby inspiring others to keep their discipline well.’ In this case, *well-kept discipline* means to perceive all bodhisattvas as guides.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.98 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.99 “(1) One can find inspiration by thinking, ‘I will live by concealed discipline, thereby inspiring others to have concealed discipline. In this case, *concealed discipline* means to guard the senses.

1.100 “(2) One can find inspiration by thinking, ‘I will live by renowned discipline, thereby inspiring others to have renowned discipline.’ In this case, *renowned discipline* means to engage in nondual wisdom concerning all phenomena, which are inseparable from the realm of phenomena.

1.101 “(3) One can find inspiration by thinking, ‘I will live by the discipline of contentment, thereby inspiring others to keep the discipline of contentment.’ In this case, *the discipline of contentment* [F.14.a] means to have abandoned attachment.

1.102 “(4) One can find inspiration by thinking, ‘I will live by the discipline of solitude, thereby inspiring others to keep the discipline of solitude.’ In this case, *the discipline of solitude* means to isolate one’s body and mind.

1.103 “(5) One can find inspiration by thinking, ‘I will live by the discipline of living in a remote place, thereby inspiring others to keep the discipline of living in a remote place.’ In this case, *the discipline of living in a remote place* means to perceive that all phenomena are beyond being central or peripheral.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.104 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.105 “(1) One can find inspiration by thinking, ‘I will live by the discipline of patience, thereby inspiring others to keep the discipline of patience.’ In this case, *the discipline of patience* means not to have hostility toward any being.

1.106 “(2) One can find inspiration by thinking, ‘I will live by the discipline of diligence, thereby inspiring others to keep the discipline of diligence.’ In this case, *the discipline of diligence* means to establish all beings in the Dharma of non-regression.

1.107 “(3) One can find inspiration by thinking, ‘I will live by the discipline of concentration, thereby inspiring others to keep the discipline of concentration.’ In this case, *the discipline of concentration* means to establish all beings in the various types of concentration.

1.108 “(4) One can find inspiration by thinking, ‘I will live by the discipline of insight, thereby inspiring others to keep the discipline of insight.’ In this case, *the discipline of insight* [F.14.b] means to be insatiable in establishing all beings in the roots of virtue.

1.109 “(5) One can find inspiration by thinking, ‘I will live by the discipline free of garrulousness, thereby inspiring others to keep the discipline free of garrulousness.’ In this case, *the discipline free of garrulousness* means to be noble in all regards.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.110 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.111 “(1) One can find inspiration by thinking, ‘I will live by the discipline free of distress, thereby inspiring others to keep the discipline free of distress.’ In this case, *the discipline free of distress* means to carry out wholesome activities.

1.112 “(2) One can find inspiration by thinking, ‘I will live by the discipline free of pride, thereby inspiring others to keep the discipline free of pride.’ In this case, *the discipline free of pride* means to not be puffed up about what one does to bring all beings to maturity and all that one does for them.

1.113 “(3) One can find inspiration by thinking, ‘I will live by gentle discipline, thereby inspiring others toward gentle discipline.’ In this case, *gentle discipline* means to be forbearing in bringing all beings to maturity, and in the face of any abusive or offensive words.

1.114 “(4) One can find inspiration by thinking, ‘I will live by the discipline of upholding the sacred Dharma, thereby inspiring others toward the discipline of upholding the sacred Dharma.’ In this case, *the discipline of upholding the sacred Dharma* means to be devoted to emptiness. [F.15.a]

1.115 “(5) One can find inspiration by thinking, ‘I will live by the discipline of the buddhas’ absorption, thereby inspiring others toward the discipline of the buddhas’ absorption.’ In this case, *the discipline of the buddhas’ absorption* means to be unprejudiced toward all beings.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.116 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.117 “(1) One can find inspiration by thinking, ‘I will live by loving kindness, thereby inspiring others toward loving kindness.’ In this case, *loving kindness* means to gather the accumulations of merit of body, speech, and mind in order to protect all beings from suffering.

1.118 “(2) One can find inspiration by thinking, ‘I will live by compassion, thereby inspiring others to be compassionate.’ In this case, *compassion* means a willingness to take on anything painful and give away anything pleasant in order to bring beings to maturity.

1.119 “(3) One can find inspiration by thinking, ‘I will live by joy, thereby inspiring others to be joyful.’ In this case, *joy* means to take great joy and delight in emptiness as well as the greatness of the Buddha.

1.120 “(4) One can find inspiration by thinking, ‘I will live by impartiality, thereby inspiring others to be impartial.’ In this case, *impartiality* means to give up attachment and anger.

1.121 “(5) One can find inspiration by thinking, ‘I will live by skill in ascertainment, thereby inspiring others toward skill in ascertainment.’ In this case, *to have skill in ascertainment* is to penetrate the ineffability of all phenomena. [F.15.b]

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.122 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.123 “(1) One can find inspiration by thinking, ‘I will live by understanding suffering, thereby inspiring others to understand suffering.’ In this case, *understanding suffering* means to understand that the aggregates do not occur.

1.124 “(2) One can find inspiration by thinking, ‘I will live by understanding origin, thereby inspiring others to understand origin.’ In this case, *understanding origin* means to understand the annihilation of craving.

1.125 “(3) One can find inspiration by thinking, ‘I will live by understanding cessation, thereby inspiring others to understand cessation.’ In this case, *understanding cessation* means that the latent tendencies for ignorance no longer emerge.

1.126 “(4) One can find inspiration by thinking, ‘I will live by understanding the path, thereby inspiring others to understand the path.’ In this case, *understanding the path* means to understand, without imputation, the equality of all phenomena.

1.127 “(5) One can find inspiration by thinking, ‘I will live by discernment of my own confusion, thereby inspiring others to discern their own confusion.’ In this case, *discernment of one’s own confusion* means to comprehend one’s mind.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.128 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.129 “(1) One can find inspiration by thinking, ‘I will live by safeguarding others’ minds, [F.16.a] thereby inspiring others to safeguard others’ minds.’ In this case, *safeguarding others’ minds* means to non-aggressively expose someone’s confusion.

1.130 “(2) One can find inspiration by thinking, ‘I will live by mental discipline, thereby inspiring others to keep mental discipline.’ In this case, *mental discipline* means to endure discouragement in the process of bringing beings to maturity.

1.131 “(3) One can find inspiration by thinking, ‘I will live by freedom from anger, thereby inspiring others to be free of anger.’ In this case, *freedom from anger* means an attitude free of anger toward all beings.

1.132 “(4) One can find inspiration by thinking, ‘I will live by discernment of the self, thereby inspiring others to discern the self.’ In this case, *discernment of the self* means to know that the self is characterized by being devoid of self.

1.133 “(5) One can find inspiration by thinking, ‘I will dwell nowhere at all, thereby inspiring others toward nothing whatsoever. In this case, *nowhere at all* means to have no apprehension with regard to the body.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.134 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.135 “(1) One can find inspiration by thinking, ‘I will live by acceptance regarding the unborn, thereby inspiring others toward acceptance regarding the unborn. In this case, *acceptance regarding the unborn* means to actualize cessation.

1.136 “(2) One can find inspiration by thinking, ‘I will live by acceptance regarding the absence of cessation, thereby inspiring others toward acceptance regarding the absence of cessation.’ In this case, *acceptance regarding the absence of cessation* means to actualize non-origination. [F.16.b]

1.137 “(3) One can find inspiration by thinking, ‘I will live by mindfulness of the body, thereby inspiring others to be mindful of the body.’ In this case, *mindfulness of the body* means physical disengagement.

1.138 “(4) One can find inspiration by thinking, ‘I will live by mindfulness of sensations, thereby inspiring others to be mindful of sensations.’ In this case, *mindfulness of sensations* refers to the termination of all sensations.

1.139 “(5) One can find inspiration by thinking, ‘I will live by mindfulness of the mind, thereby inspiring others to be mindful of the mind.’ In this case, *mindfulness of the mind* means to discern mind as being like an illusion because it is without any foundation.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.140 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

- 1.141 “(1) One can find inspiration by thinking, ‘I will live by mindfulness regarding phenomena, thereby inspiring others to be mindful regarding phenomena.’ In this case, *mindfulness of phenomena* means to realize all phenomena as they truly are.
- 1.142 “(2) One can find inspiration by thinking, ‘I will live by the power of faith, thereby inspiring others toward the power of faith.’ In this case, *the power of faith* refers to understanding all phenomena without depending on others.
- 1.143 “(3) One can find inspiration by thinking, ‘I will live by the power of diligence, thereby inspiring others toward the power of diligence.’ In this case, *the power of diligence* refers to the understanding that properly comprehends all phenomena.
- 1.144 “(4) One can find inspiration by thinking, ‘I will live by the power of mindfulness, thereby inspiring others toward the power of mindfulness.’ [F.17.a] In this case, *the power of mindfulness* refers to carrying out wholesome actions.
- 1.145 “(5) One can find inspiration by thinking, ‘I will live by the power of absorption, thereby inspiring others toward the power of absorption.’ In this case, *the power of absorption* refers to the liberation of mind.
- “Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.
- 1.146 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?
- 1.147 “(1) One can find inspiration by thinking, ‘I will live by the power of insight, thereby inspiring others toward the power of insight.’ In this case, *the power of insight* refers to direct comprehension of all phenomena.
- 1.148 “(2) One can find inspiration by thinking, ‘I will live by the strength of faith, thereby inspiring others toward the strength of faith.’ In this case, *the strength of faith* refers to the transcendence of demonic behavior.
- 1.149 “(3) One can find inspiration by thinking, ‘I will live by the strength of wisdom, thereby inspiring others toward the strength of wisdom.’ In this case, *the strength of wisdom* refers to the annihilation of ignorance.
- 1.150 “(4) One can find inspiration by thinking, ‘I will live by the strength of diligence, thereby inspiring others toward the strength of diligence.’ In this case, *the strength of diligence* refers to accomplishing the Dharma of non-regression.
- 1.151 “(5) One can find inspiration by thinking, ‘I will live by the strength of mindfulness, thereby inspiring others toward the strength of mindfulness.’ In this case, *the strength of mindfulness* refers to retaining all of the Buddha’s qualities.



“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.152 “Mañjuśrī, [F.17.b] there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.153 “(1) One can find inspiration by thinking, ‘I will live by the strength of absorption, thereby inspiring others toward the strength of absorption.’ In this case, *the strength of absorption* refers to the abandonment of conception and analysis.

1.154 “(2) One can find inspiration by thinking, ‘I will live by the strength of insight, thereby inspiring others toward the strength of insight.’ In this case, *the strength of insight* refers to understanding that is indomitable.

1.155 “(3) One can find inspiration by thinking, ‘I will live by mindfulness as a branch of perfect awakening thereby inspiring others toward mindfulness as a branch of perfect awakening.’ In this case, *the mindfulness that is a branch of perfect awakening* refers to total and accurate comprehension of the sacred Dharma.

1.156 “(4) One can find inspiration by thinking, ‘I will live by discernment of phenomena as a branch of perfect awakening, thereby inspiring others toward discernment of phenomena as a branch of perfect awakening.’ In this case, *the discernment of phenomena that is a branch of perfect awakening* refers to the perception of all phenomena.

1.157 “(5) One can find inspiration by thinking, ‘I will live by diligence as a branch of perfect awakening, thereby inspiring others toward diligence as a branch of perfect awakening.’ In this case, *the diligence that is a branch of perfect awakening* refers to the understanding that properly comprehends all phenomena.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.158 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.159 “(1) One can find inspiration by thinking, ‘I will live by joy as a branch of perfect awakening, [F.18.a] thereby inspiring others toward joy as a branch of perfect awakening.’ In this case, *the joy that is a branch of perfect awakening* refers to absorption and equipoise.

1.160 “(2) One can find inspiration by thinking, ‘I will live by ease as a branch of perfect awakening, thereby inspiring others toward ease as a branch of perfect awakening.’ In this case, *the ease that is a branch of perfect awakening* refers to accomplishing all the qualities of the Buddha.

- 1.161 “(3) One can find inspiration by thinking, ‘I will live by absorption as a branch of perfect awakening, thereby inspiring others toward absorption as a branch of perfect awakening.’ In this case, *the absorption that is a branch of perfect awakening* refers to realization of the equality of all phenomena.
- 1.162 “(4) One can find inspiration by thinking, ‘I will live by equanimity as a branch of perfect awakening, thereby inspiring others toward equanimity as a branch of perfect awakening.’ In this case, *the equanimity that is a branch of perfect awakening* refers to not having attachment, even toward the qualities of noble beings, and to not having aversion toward the qualities of ignoble beings.
- 1.163 “(5) One can find inspiration by thinking, ‘I will live by right view, thereby inspiring others toward right view.’ In this case, *right view* refers to engaging with what is unchanging.
- “Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.
- 1.164 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?
- 1.165 “(1) One can find inspiration by thinking, ‘I will live by right thought, thereby inspiring others toward right thought.’ In this case, *right thought* refers to the abandonment of thoughts, ideas, and concepts. [F.18.b]
- 1.166 “(2) One can find inspiration by thinking, ‘I will live by right speech, thereby inspiring others toward right speech.’ In this case, *right speech* refers to conceiving of all syllables, language, and intonations as pathways of communication.
- 1.167 “(3) One can find inspiration by thinking, ‘I will live by right action, thereby inspiring others toward right action.’ In this case, *right action* means to relate to everything as being without the ripening of actions.
- 1.168 “(4) One can find inspiration by thinking, ‘I will live by right livelihood, thereby inspiring others toward right livelihood.’ In this case, *right livelihood* refers to the cessation of all striving.
- 1.169 “(5) One can find inspiration by thinking, ‘I will live by right effort, thereby inspiring others toward right effort.’ In this case, *right effort* means to leave this side and go to the other shore.
- “Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.
- 1.170 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?
- 1.171 “(1) One can find inspiration by thinking, ‘I will live by right mindfulness, thereby inspiring others toward right mindfulness.’ In this case, *right mindfulness* refers to the fact that since thinking is essenceless, there is

nothing to be mindful of or hold in mind.

1.172 “(2) One can find inspiration by thinking, ‘I will live by right absorption, thereby inspiring others toward right absorption.’ In this case, *right absorption* means to settle into composure without ideation.

1.173 “(3) One can find inspiration by thinking, ‘I will live by the mind of awakening, thereby inspiring others toward the mind of awakening.’ [F.19.a] In this case, *the mind of awakening* refers to the attainment of inconceivable wisdom.

1.174 “(4) One can find inspiration by thinking, ‘I will live by the training of the mind of awakening, thereby inspiring others toward the training of the mind of awakening.’ In this case, *the training of the mind of awakening* means to go beyond all training.

1.175 “(5) One can find inspiration by thinking, ‘I will live by wisdom—which is no different from affliction—thereby inspiring others toward wisdom, which is no different from affliction.’ In this case, *wisdom, which is no different from affliction*, refers to the nature of affliction. Why? Because wisdom is nothing other than the nature of affliction. Therefore, since wisdom is nothing other than the nature of affliction, the nature of affliction is wisdom. By this wisdom, which is the nature of affliction, everything is understood.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.176 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.177 “(1) One can find inspiration by thinking, ‘I will live by the perfection of generosity, thereby inspiring others toward the perfection of generosity. In this case, *the perfection of generosity* means to bring greedy beings to maturity.

1.178 “(2) One can find inspiration by thinking, ‘I will live by the perfection of discipline, thereby inspiring others toward the perfection of discipline.’ In this case, *the perfection of discipline* means to bring beings with faulty discipline to maturity.

1.179 “(3) One can find inspiration by thinking, ‘I will live by the perfection of patience, thereby inspiring others toward the perfection of patience.’ [F.19.b] In this case, *the perfection of patience* means to bring beings with a malicious attitude to maturity.

1.180 “(4) One can find inspiration by thinking, ‘I will live by the perfection of diligence, thereby inspiring others toward the perfection of diligence.’ In this case, *the perfection of diligence* means to bring lazy beings to maturity.

1.181 “(5) One can find inspiration by thinking, ‘I will live by the perfection of concentration, thereby inspiring others toward the perfection of concentration.’ In this case, *the perfection of concentration* means to bring beings whose minds are distracted to maturity.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.182 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.183 “(1) One can find inspiration by thinking, ‘I will live by the perfection of insight, thereby inspiring others toward the perfection of insight.’ In this case, *the perfection of insight* means to bring beings with distorted insight to maturity.

1.184 “(2) One can find inspiration by thinking, ‘I will live by upholding the sacred Dharma, thereby inspiring others to uphold the sacred Dharma.’ In this case, *upholding the sacred Dharma* means to assist bodhisattvas.

1.185 “(3) One can find inspiration by thinking, ‘I will live by the accumulation of merit, thereby inspiring others to accumulate merit.’ In this case, *the accumulation of merit* means to offer bodhisattvas wealth and veneration, as well as to chant praises and eulogies of them in every direction. [F.20.a]

1.186 “(4) One can find inspiration by thinking, ‘I will live by the accumulation of wisdom, thereby inspiring others to accumulate wisdom.’ In this case, *the accumulation of wisdom* means to support bodhisattvas through the accumulation of wisdom, and to support them with clothing, food, bedding, and medicine for the ill.

1.187 “(5) One can find inspiration by thinking, ‘I will live by the accumulation of tranquility, thereby inspiring others to accumulate tranquility.’ In this case, *the accumulation of tranquility* means to be free from thinking in relating to everything as equal.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.188 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.189 “(1) One can find inspiration by thinking, ‘I will live by the accumulation of insight, thereby inspiring others to accumulate insight.’ In this case, *the accumulation of insight* means to relate to everything as being without periphery or center.

1.190 “(2) One can find inspiration by thinking, ‘I will live by discipline, thereby inspiring others to be disciplined.’ In this case, *discipline* refers to purity in one’s physical, verbal, and mental behavior.

1.191 “(3) One can find inspiration by thinking, ‘I will live by patience, thereby inspiring others to be patient.’ In this case, *patience* means to have conviction in the ripening of actions.

- 1.192 “(4) One can find inspiration by thinking, ‘I will live by diligence, thereby inspiring others to be diligent.’ In this case, *diligence* means to be indefatigable in assisting all beings in the accumulation of merit.
- 1.193 “(5) One can find inspiration by thinking, ‘I will live by concentration, thereby inspiring others toward concentration.’ [F.20.b] In this case, *concentration* means not to dwell on any reference point.
- “Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.
- 1.194 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?
- 1.195 “(1) One can find inspiration by thinking, ‘I will live by insight, thereby inspiring others toward insight. In this case, *insight* means that all phenomena are directly perceived.
- 1.196 “(2) One can find inspiration by thinking, ‘I will live by comprehending all the teachings of the Buddha, thereby inspiring others to comprehend all the teachings of the Buddha.’ In this case, *comprehending all the teachings of the Buddha* refers to the mind of awakening being integrated into one’s motivation.
- 1.197 “(3) One can find inspiration by thinking, ‘I will live by proclaiming the Dharma, thereby inspiring others to proclaim the Dharma.’ In this case, *proclaiming the Dharma* refers to the pronouncements made by the Thus-Gone One.
- 1.198 “(4) One can find inspiration by thinking, ‘I will live by recollection, thereby inspiring others toward recollection.’ In this case, *recollection* means to engage in the Dharma of perfect recall.<sup>8</sup>
- “Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.
- 1.199 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?
- 1.200 “(1) One can find inspiration by thinking, ‘I will live by intelligence, thereby inspiring others toward intelligence.’ In this case, *intelligence* means to comprehend the connections between phenomena
- 1.201 “(2) One can find inspiration by thinking, ‘I will live by stability, thereby inspiring others to be stable. In this case, *stability* [F.21.a] refers to excellence in behavior and ritual conduct.
- 1.202 “(3) One can find inspiration by thinking, ‘I will live by realization, thereby inspiring others toward realization.’ In this case, *realization* means to realize the meaning.

1.203 “(4) One can find inspiration by thinking, ‘I will live by genuine liberation, thereby inspiring others toward genuine liberation.’ In this case, *genuine liberation* means that there are no qualities to be attained.

1.204 “(5) One can find inspiration by thinking, ‘I will live by quelling obsessions, thereby inspiring others to quell obsessions.’ In this case, *quelling obsessions* means to confess to the blemishes of wrongdoing and from then onward to refrain from things that are non-virtuous.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.205 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.206 “(1) One can find inspiration by thinking, ‘I will live by ritual procedures, thereby inspiring others toward ritual procedures.’ In this case, *ritual procedures* refers to engaging in bodhisattva conduct.

1.207 “(2) One can find inspiration by thinking, ‘I will live by action, thereby inspiring others toward action.’ In this case, *action* means that even while one has conviction in emptiness, one still trusts in the ripening of actions.

1.208 “(3) One can find inspiration by thinking, ‘I will live by freedom from craving what is vile, thereby inspiring others to be free from craving what is vile.’ In this case, *freedom from craving what is vile* means not to crave the vileness that comes from receiving profits, admiration, and adulation.

1.209 “(4) One can find inspiration by thinking, ‘I will live by not praising myself or disparaging others, thereby inspiring others not to praise themselves or disparage others.’ [F.21.b] In this case, the meaning of *not praising oneself nor disparaging others* is as follows. *Not praising oneself* means not to exaggerate the qualities one has. *Not disparaging others* means not to disregard others’ genuine qualities.

1.210 “(5) One can find inspiration by thinking, ‘I will live by what is genuine, thereby inspiring others toward what is genuine.’ In this case, *what is genuine* means to be free of ideas about anything, not to entertain any ideas.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.211 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.212 “(1) One can find inspiration by thinking, ‘I will live by overcoming the continuity of habitual tendencies, thereby inspiring others to overcome the continuity of habitual tendencies.’ In this case, *overcoming the continuity of habitual tendencies* means to condemn past childish behavior and not desire the level of the hearers or solitary buddhas.

- 1.213 “(2) One can find inspiration by thinking, ‘I will live by the abandonment of attachment and anger, thereby inspiring others to abandon attachment and anger.’ In this case, *the abandonment of attachment and anger* means preventing negative qualities from being formed and nurturing existing positive qualities.
- 1.214 “(3) One can find inspiration by thinking, ‘I will live by equality, thereby inspiring others toward equality.’ In this case, *equality* means to realize the truths of the noble ones.
- 1.215 “(4) One can find inspiration by thinking, ‘I will live by honesty, thereby inspiring others to be honest.’ In this case, *honesty* means not to have any concept regarding the path of the noble ones. [F.22.a]
- 1.216 “(5) One can find inspiration by thinking, ‘I will live by not frowning, thereby inspiring others not to frown.’ In this case, *not frowning* means to be free of anger.
- “Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.
- 1.217 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?
- 1.218 “(1) One can find inspiration by thinking, ‘I will live by speaking sincerely, thereby inspiring others to speak sincerely.’ In this case, *speaking sincerely* means to say, ‘Welcome, please come in!’ and to exercise moderation with regard to food and possessions.
- 1.219 “(2) One can find inspiration by thinking, ‘I will live by limitless wisdom, thereby inspiring others toward limitless wisdom.’ In this case, *limitless wisdom* refers to spontaneous wisdom regarding all mundane and supramundane activities and trades that exist throughout the infinite worlds in the ten directions.
- 1.220 “(3) One can find inspiration by thinking, ‘I will live by freedom from uncertainty regarding the ripening of actions, thereby inspiring others to be free of uncertainty regarding the ripening of actions.’ In this case, *freedom from uncertainty regarding the ripening of actions* refers to totally giving up eternalism and nihilism.
- 1.221 “(4) One can find inspiration by thinking, ‘I will live by the ineffable, thereby inspiring others toward the ineffable.’ In this case, *the ineffable* means having no mental engagements or imputations in terms of mind, intellect, and consciousness.
- 1.222 “(5) One can find inspiration by thinking, ‘I will live by understanding the realm of phenomena, thereby inspiring others to understand the realm of phenomena.’ In this case, *understanding the realm of phenomena* means to

understand that all phenomena are indivisible and inseparable from the realm of phenomena. [F.22.b]

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.223 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.224 “(1) One can find inspiration by thinking, ‘I will live by abandonment, thereby inspiring others toward abandonment.’ In this case, *abandonment* refers to the notion that observed objects do not exist.

1.225 “(2) One can find inspiration by thinking, ‘I will live by unobstructed wisdom, thereby inspiring others toward unobstructed wisdom.’ In this case, *unobstructed wisdom* refers to the purity of both extremes<sup>9</sup> and the absence of extremes.

1.226 “(3) One can find inspiration by thinking, ‘I will live by understanding the connection of words, thereby inspiring others to understand the connection of words.’ In this case, *understanding the connection of words* refers to dedicating roots of virtue by cultivating special kinds of aspirations.

1.227 “(4) One can find inspiration by thinking, ‘I will live by being gentle, thereby inspiring others to be gentle.’ In this case, *being gentle* refers to the basis for helping all beings.

1.228 “(5) One can find inspiration by thinking, ‘I will live by freedom from demonic behavior, thereby inspiring others to be free from demonic behavior.’ In this case, *freedom from demonic behavior* means understanding of the view.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.229 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.230 “(1) One can find inspiration by thinking, ‘I will live by taking refuge in the Buddha, thereby inspiring others to take refuge in the Buddha.’ [F.23.a] In this case, *taking refuge in the Buddha* means to not transgress the precepts of the Thus-Gone One.

1.231 “(2) One can find inspiration by thinking, ‘I will live by taking refuge in the Dharma, thereby inspiring others to take refuge in the Dharma.’ In this case, *taking refuge in the Dharma* means to not forsake the Dharma.

1.232 “(3) One can find inspiration by thinking, ‘I will live by taking refuge in the Saṅgha, thereby inspiring others to take refuge in the Saṅgha.’ In this case, *taking refuge in the Saṅgha* means to heed the Buddha’s discipline.



- 1.233 “(4) One can find inspiration by thinking, ‘I will live by freedom from pride, thereby inspiring others to be free of pride.’ In this case, *freedom from pride* means to treat beings with utter respect.
- 1.234 “(5) One can find inspiration by thinking, ‘I will live by freedom from resentment, thereby inspiring others to be free of resentment.’ In this case, *freedom from resentment* refers to the quelling of mental torment.
- “Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.
- 1.235 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?
- 1.236 “(1) One can find inspiration by thinking, ‘I will live by freedom from pretense, thereby inspiring others to be free of pretense.’ In this case, *freedom from pretense* means to help others without expecting a reward.
- 1.237 “(2) One can find inspiration by thinking, ‘I will live by avoiding flattery, thereby inspiring others to avoid flattery.’ In this case, *avoiding flattery* means to give up any expectation of gain in the course of bringing beings to maturity.
- 1.238 “(3) One can find inspiration by thinking, ‘I will live by not engaging in extortion, [F.23.b] thereby inspiring others not to engage in extortion.’ In this case, *not engaging in extortion* refers to practicing austerity, having the qualities of an ascetic, and devoting oneself to the tradition of the noble ones.
- 1.239 “(4) One can find inspiration by thinking, ‘I will live by pure livelihood, thereby inspiring others toward a pure livelihood.’ In this case, *pure livelihood* means a willingness to undergo any sort of suffering and relinquish everything pleasant in order to uphold the sacred Dharma.
- “(5) One can find inspiration by thinking, ‘I will live by delight in solitude, thereby inspiring others to delight in solitude.’ In this case, *delight in solitude* means to gladly shun distractions.
- 1.240 “Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level. [B3]
- 1.241 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?
- 1.242 “(1) One can find inspiration by thinking, ‘I will live by enjoying the pleasure of Dharma, thereby inspiring others to enjoy the pleasure of Dharma.’ In this case, *enjoying the pleasure of Dharma* means to not be intimidated by the three realms, and to not neglect the mind of awakening.
- 1.243 “(2) One can find inspiration by thinking, ‘I will live by avoiding the nine things that torment the mind, thereby inspiring others to avoid the nine things that torment the mind.’ In this case, *avoiding the nine things that torment*

*the mind* means to know the nine realms of beings.

1.244 “(3) One can find inspiration by thinking, ‘I will live by a calm mind, thereby inspiring others to have a calm mind.’ In this case, *a calm mind* refers to a mind free of distress. [F.24.a]

1.245 “(4) One can find inspiration by thinking, ‘I will live by the pursuit of the accumulation of tranquility, thereby inspiring others to pursue the accumulation of tranquility.’ In this case, *the pursuit of the accumulation of tranquility* refers to making the mind pliable.

1.246 “(5) One can find inspiration by thinking, ‘I will live by discipline that is not overly lax, thereby inspiring others not to be overly lax in their discipline.’ In this case, *discipline that is not overly lax* means to transcend corruption of one’s ritual conduct, discipline, and view.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.247 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.248 “(1) One can find inspiration by thinking, ‘I will live by not deceiving gods and humans, thereby inspiring others not to deceive gods and humans.’ In this case, *not deceiving gods and humans* means to not forsake the mind of awakening.

1.249 “(2) One can find inspiration by thinking, ‘I will live by providing, thereby inspiring others toward providing.’ In this case, *providing* refers to first supplying all beings with what is helpful, and then give them teachings.

1.250 “(3) One can find inspiration by thinking, ‘I will live by a civilized attitude, thereby inspiring others to have a civilized attitude.’ In this case, *a civilized attitude* refers to a noble and mild-mannered attitude.

1.251 “(4) One can find inspiration by thinking, ‘I will live by a pledge to be a student of all beings, thereby inspiring others to pledge to be students of all other beings.’<sup>10</sup> In this case, *pledging to be a student of all beings* means that one does whatever needs to be done. [F.24.b]

1.252 “(5) One can find inspiration by thinking, ‘I will live by prostrating and paying reverence to objects of veneration, thereby inspiring others to prostrate and pay reverence to objects of veneration.’ In this case, *prostrating and paying reverence to objects of veneration* refers to being without pride when relating to all beings.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.253 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

- 1.254      “(1) One can find inspiration by thinking, ‘I will live by the pursuit of the sacred Dharma, thereby inspiring others to pursue the sacred Dharma.’ In this case, *the pursuit of the sacred Dharma* means to be indefatigable in bringing beings to maturity, as well as purifying buddha realms, gathering the accumulations of discipline and learning, and persevering in the pursuit of the Dharma. It also means not to adopt generosity nor give up greed, not to adopt discipline nor give up poor discipline, not to adopt patience nor give up ill will, not to adopt diligence nor give up laziness, not to adopt concentration nor give up conception and analysis, not to adopt insight nor give up distorted insight, and not to adopt virtue nor give up non-virtue.
- 1.255      “(2) One can find inspiration by thinking, ‘I will live by respecting the Dharma, thereby inspiring others to respect the Dharma.’ In this case, *respecting the Dharma* means to persevere in the Dharma.
- 1.256      “(3) One can find inspiration by thinking, ‘I will live by respecting Dharma teachers, thereby inspiring others to respect Dharma teachers.’ In this case, *respecting Dharma teachers* means to regard such Dharma teachers as one’s guides. [F.25.a]
- 1.257      “(4) One can find inspiration by thinking, ‘I will live by avoiding harsh language, thereby inspiring others to avoid harsh language.’ In this case, *avoiding harsh language* means using language that is beneficial.
- 1.258      “(5) One can find inspiration by thinking, ‘I will live by avoiding ill will, thereby inspiring others to avoid ill will.’ In this case, *avoiding ill will* means to engage in proper conduct.
- “Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.
- 1.259      “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?
- 1.260      “(1) One can find inspiration by thinking, ‘I will live by generosity, thereby inspiring others to be generous.’ In this case, *generosity* means to teach the Dharma accurately.
- 1.261      “(2) One can find inspiration by thinking, ‘I will live by speaking pleasantly, thereby inspiring others to speak pleasantly.’ In this case, *speaking pleasantly* means to teach the Dharma without hope of being rewarded.
- 1.262      “(3) One can find inspiration by thinking, ‘I will live by behaving meaningfully, thereby inspiring others to behave meaningfully.’ In this case, *behaving meaningfully* means to be indefatigable in bestowing instruction on others, and in recitation.
- 1.263      “(4) One can find inspiration by thinking, ‘I will live by practicing what I preach, thereby inspiring others to practice what they preach.’ In this case, *practicing what one preaches* means to first be generous to people and then to

establish them in the Great Vehicle.

- 1.264 “(5) One can find inspiration by thinking, ‘I will live by the mind of awakening, thereby inspiring others toward the mind of awakening.’ In this case, *the mind of awakening* means to be motivated, exert oneself, persevere, take hold of the mind, and rest—all in order to preserve the Buddha’s qualities so that they are not squandered. [F.25.b]

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

- 1.265 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

- 1.266 “(1) One can find inspiration by thinking, ‘I will live by correct understanding of the meaning, thereby inspiring others toward correct understanding of the meaning.’ In this case, *correct understanding of the meaning* means to understand the way things really are, the mode of reality.

- 1.267 “(2) One can find inspiration by thinking, ‘I will live by correct understanding of the teachings, thereby inspiring others toward correct understanding of the teachings.’ In this case, *correct understanding of the teachings* refers to the wisdom that understands the entirety of the Buddha’s teachings.

- 1.268 “(3) One can find inspiration by thinking, ‘I will live by correctly understanding language, thereby inspiring others to correctly understand language.’ In this case, *correctly understanding language* refers to the wisdom that understands everything pertaining to spoken language.

- 1.269 “(4) One can find inspiration by thinking, ‘I will live by correct understanding of eloquence, thereby inspiring others toward correct understanding of eloquence.’ In this case, *correct understanding of eloquence* refers to the ability to elucidate the entirety of the Buddha’s qualities.

- 1.270 “(5) One can find inspiration by thinking, ‘I will live by eloquence, thereby inspiring others to be eloquent.’ In this case, *eloquence* is the ability to carry out the blessing and explanation of the Buddha’s teachings. In other words, this eloquence will not run out even if one continues teaching until the end of the eon. [F.26.a]

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

- 1.271 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

- 1.272 “(1) One can find inspiration by thinking, ‘I will live by tolerating beings’ defilements in order to bring them to maturity, thereby inspiring others to be tolerant of beings’ defilements in order to bring them to maturity.’ In this case, *defilement* refers to what is harmful to the body and mind.

1.273 “(2) One can find inspiration by thinking, ‘I will live by being without hindrance, thereby inspiring others to be without hindrance.’ In this case, *being without hindrance* means not to let the roots of virtue go to waste.

1.274 “(3) One can find inspiration by thinking, ‘I will live by an undisturbed mind, thereby inspiring others to have an undisturbed mind.’ In this case, *an undisturbed mind* means not to let any of the roots of virtue go to waste.

1.275 “(4) One can find inspiration by thinking, ‘I will live by diligence, thereby inspiring others to be diligent.’ In this case, *diligence* means to perfect all the qualities of the buddhas as well as to give up everything that is not virtuous.

1.276 “(5) One can find inspiration by thinking, ‘I will live by being loving when observing sentient beings, thereby inspiring others to be loving while observing sentient beings.’ In this case, *being loving when observing sentient beings* means to be impartial toward all beings.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.277 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. [F.26.b] What are the five, you may ask?

1.278 “(1) One can find inspiration by thinking, ‘I will live by a nonaggressive attitude, thereby inspiring others to have a nonaggressive attitude.’ In this case, *a nonaggressive attitude* means to safeguard all beings.

1.279 “(2) One can find inspiration by thinking, ‘I will live by abandonment, thereby inspiring others toward abandonment.’ In this case, *abandonment* means to engage in the equality of all phenomena of the three times.

1.280 “(3) One can find inspiration by thinking, ‘I will live by being loving when observing the teachings, thereby inspiring others to be loving when observing the teachings.’ In this case, *being loving when observing the teachings* means to be free from reference points regarding anything and also to not form any thoughts about them.

1.281 “(4) One can find inspiration by thinking, ‘I will live by the initial accumulation of merit, thereby inspiring others toward the initial accumulation of merit.’ In this case, *the initial accumulation of merit* means to not forsake the mind of awakening and to endeavor in bodhisattva practice. As such, *to endeavor in bodhisattva practice* means exerting oneself in all-encompassing love; putting an end to greed; eliminating faulty discipline; abandoning ill will; eliminating laziness; not indulging in distraction; abandoning distorted insight; bringing beings to maturity through the four ways of magnetizing; being in harmony with the level of mind of all beings; not adhering to the Lesser Vehicle; compassionately endeavoring in all beings’ roots of virtue; completely mastering the perfections of generosity, discipline, patience, diligence, concentration, and insight; [F.27.a] upholding

the sacred Dharma; and exerting oneself in the training that derives from the roots of insight, as well as the accumulations of merit and wisdom—all without bias for any being.

- 1.282 “(5) One can find inspiration by thinking, ‘I will live by amazing perception, thereby inspiring others toward amazing perception.’ In this case, *amazing perception* refers to perceiving everything as nondual, and to have the idea that one is ready to undertake any sort of activity.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

- 1.283 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

- 1.284 “(1) One can find inspiration by thinking, ‘I will live by patience and noble-mindedness, thereby inspiring others to be patient and noble-minded.’ In this case, *patience and noble-mindedness* means to not get angry in the face of verbal abuse or insult.

- 1.285 “(2) One can find inspiration by thinking, ‘I will live with a calm mind, thereby inspiring others to have a calm mind.’ In this case, *a calm mind* means to not discuss failings.

- 1.286 “(3) One can find inspiration by thinking, ‘I will live by the nonexistent nature of phenomena, thereby inspiring others toward the nonexistent nature of phenomena.’ In this case, *the nonexistent nature of phenomena* refers to entities. Why? Because the nature of entities is nothing other than the absence of entities. Thus, the nature of entities is the absence of entities. By knowing that the nature of entities is the absence of entities, all phenomena have an immaterial nature.

- 1.287 “(4) One can find inspiration by thinking, ‘I will live according to the way of phenomena, thereby inspiring others toward the way of phenomena.’ In this case, *the way of phenomena* refers to the fact that all phenomena are unmoving. [F.27.b]

- 1.288 “(5) One can find inspiration by thinking, ‘I will live by the Dharma, thereby inspiring others toward the Dharma.’ In this case, *the Dharma* refers to that which is inseparable and beyond abiding.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

- 1.289 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

- 1.290 “(1) One can find inspiration by thinking, ‘I will live by the fact that wisdom neither eradicates nor maintains afflictions, thereby inducing in others the fact that wisdom neither eradicates nor maintains afflictions.’ Why? Because the nature of afflictions is nothing other than wisdom. Since

there is no other wisdom than the nature of the afflictions, the nature of the afflictions is wisdom. Wisdom should not seek after wisdom. Just as the tip of a finger cannot touch itself, wisdom should not seek after wisdom.

1.291 “(2) One can find inspiration by thinking, ‘I will live by the fact that the Thus-Gone One is neither permanent nor impermanent, thereby inducing in others the fact that the Thus-Gone One is neither permanent nor impermanent.’ In this case, *the fact that the Thus-Gone One is neither permanent nor impermanent* is a reference to the fact that thinking is essenceless.

1.292 “(3) One can find inspiration by thinking, ‘I will live by the wisdom known as “the inconceivable thus-gone one,” thereby inducing in others the wisdom known as “the inconceivable thus-gone one.” ’ In this case, *the inconceivable thus-gone one* means to abide by the principles of proper attitude and the way of guiding beings. [F.28.a]

1.293 “(4) One can find inspiration by thinking, ‘I will live by the fact that form is devoid of characteristics, thereby inducing in others the fact that form is devoid of characteristics.’ Why? Because form is nothing other than the absence of characteristics. Since there is no other absence of characteristics than the nature of form, the nature of form is the absence of characteristics. Thus, by knowing the nature of form to be the absence of characteristics, all phenomena are devoid of characteristics.

1.294 “(5) One can find inspiration by thinking, ‘I will live by skill in means, thereby inspiring others to have skill in means.’ In this case, *skill in means* refers to the comprehension of all phenomena.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.295 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.296 “(1) One can find inspiration by thinking, ‘I will live by the unending accumulation of merit, thereby inspiring others toward the unending accumulation of merit.’ In this case, *the unending accumulation of merit* means dedicating the roots of virtue toward awakening.

1.297 “(2) One can find inspiration by thinking, ‘I will live by the accumulation of wisdom, thereby inspiring others to accumulate wisdom.’ In this case, *the accumulation of wisdom* refers to devotion to emptiness.

1.298 “(3) One can find inspiration by thinking, ‘I will live by actions derived from insight, thereby inspiring others toward actions derived from insight.’ In this case, *actions derived from insight* means that one engages in wholesome qualities. Alternatively, *actions derived from insight* can refer to inspiring others toward insight. [F.28.b]

- 1.299       “(4) One can find inspiration by thinking, ‘I will live by absorption, thereby inspiring others toward absorption.’ In this case, *absorption* refers to resting evenly without ideation.
- 1.300       “(5) One can find inspiration by thinking, ‘I will live by the discernment of reality, thereby inspiring others toward the discernment of reality.’ In this case, *the discernment of reality* refers to engaging in deeds and actions.
- “Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.
- 1.301       “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?
- 1.302       “(1) One can find inspiration by thinking, ‘I will live by understanding the middle way, thereby inspiring others to understand the middle way.’ In this case, *understanding the middle way* refers to understanding purity from extremes. Why? Because the nature of extremes is nothing other than the middle way. Since the middle way is nothing other than the nature of extremes, the nature of extremes is the middle way.
- 1.303       “(2) One can find inspiration by thinking, ‘I will live by the dictum that all phenomena are permanent, thereby inspiring others with the dictum that all phenomena are permanent.’ In this case, *all phenomena are permanent* because there is no middle and no extremes. All phenomena have no middle or extremes because this is nothing other than the nature of conditioned phenomena. Since there is no absence of middle and extremes other than the nature of conditioned phenomena, the nature of conditioned phenomena is the absence of middle and extremes. That which is devoid of middle and extremes is permanent, stable, and eternal.
- 1.304       “(3) One can find inspiration by thinking, ‘I will live by the preeminent practice of making offerings to the Buddha, thereby inspiring others toward the preeminent practice of making offerings to the Buddha.’ [F.29.a] In this case, *the preeminent practice of making offerings to the Buddha* means to follow and apprentice oneself to bodhisattvas who are devoted to the Great Vehicle, to serve them, give them wealth, and venerate them. It also means that as much as possible, one should embody the Great Vehicle and be generous.
- 1.305       “(4) One can find inspiration by thinking, ‘I will live by the fact that all phenomena are unconditioned, thereby inspiring others about the fact that all phenomena are unconditioned.’ In this case, *the fact that all phenomena are unconditioned* is a reference to the conditioned. Why? Because the unconditioned is nothing other than the nature of the conditioned. Therefore, since the unconditioned is nothing other than the nature of the conditioned, the nature of the conditioned is unconditioned. By recognizing that the nature of the conditioned is unconditioned, it is known that all phenomena are unconditioned.



1.306 “(5) One can find inspiration by thinking, ‘I will live by the fact that all phenomena are empty, thereby inducing in others the fact that all phenomena are empty.’ In this case, *emptiness* is a reference to views. Why? Because emptiness is nothing other than the nature of views. Therefore, since there is no other nature of views than emptiness, emptiness is the nature of views. By recognizing that the nature of views is emptiness, it is known that all phenomena are empty.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.307 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.308 “(1) One can find inspiration by thinking, ‘I will live by the difficulty in perceiving all phenomena, thereby inspiring others about the difficulty in perceiving all phenomena.’ In this case, *the difficulty in perceiving all phenomena* is due to the nature of causes and conditions. [F.29.b]

1.309 “(2) One can find inspiration by thinking, ‘I will live by the difficulty in realizing all phenomena, thereby inspiring others about the difficulty in realizing all phenomena.’ In this case, *the difficulty in realizing all phenomena* is due to the fact that their nature cannot be observed or brought to mind.

1.310 “(3) One can find inspiration by thinking, ‘I will live by the difficulty in knowing all phenomena, thereby inspiring others about the difficulty in knowing all phenomena.’ In this case, *the difficulty in knowing all phenomena* is due to the realization that knowledge and the objects of knowledge are the same.

1.311 “(4) One can find inspiration by thinking, “I will live by the non-defilement of all phenomena, thereby inspiring others about the non-defilement of all phenomena. In this case, *all phenomena are undefiled* because they are utterly pure.

1.312 “(5) One can find inspiration by thinking, ‘I will live by the inexhaustibility of all phenomena, thereby inspiring others about the inexhaustibility of all phenomena. In this case, *all phenomena are inexhaustible* because they have no essence to use as an analogy or referent.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.313 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.314 “(1) One can find inspiration by thinking, ‘I will live by the indivisibility of all phenomena, thereby inspiring others about the indivisibility of all phenomena.’ In this case, *the indivisibility of phenomena* refers to engaging in

the equality of the three times with the realization that all phenomena are inseparable from the realm of phenomena.

1.315      “(2) One can find inspiration by thinking, ‘I will live by the indivisibility of the four truths of the noble ones, thereby inspiring others about the indivisibility of the four truths of the noble ones.’ In this case, *the indivisibility of the four truths of the noble ones* refers to inner purity. [F.30.a]

1.316      “(3) One can find inspiration by thinking, ‘I will live by understanding the indivisibility of ignorance and formations, thereby inspiring others to understand the indivisibility of ignorance and formations.’ Why? Because ignorance is nothing other than the nature of formations. If ignorance were something other than formations, formations would be causeless. However, since formations are nothing other than ignorance, they are utterly pure. Thus, they are related as cause and effect.

1.317      “(4) One can find inspiration by thinking, ‘I will live by the impermanence of all phenomena, thereby inspiring others about the impermanence of all phenomena.’ Why? Because impermanence is nothing other than the nature of permanence. Therefore, since impermanence is nothing other than the nature of permanence, the nature of permanence is impermanence.

1.318      “(5) One can find inspiration by thinking, ‘I will live by the fact that the Thus-Gone One does not arise or cease, thereby inspiring others about the fact that the Thus-Gone One does not arise or cease.’ In this case, it is said *the Thus-Gone One does not arise or cease* because there is nothing to contradict it. For instance, while space surely does not arise or cease, and has no center or periphery, we nevertheless conceptualize it as being small, medium, or vast. In this way we say, ‘This is the eye of a needle,’ ‘This is the interior of a vase,’ or ‘The sky is immeasurable.’ Nonetheless, because it is beyond arising and ceasing, space itself is not subject to any such categories. And while space surely has no thoughts or concepts, it nonetheless has unique qualities that allow it to function spontaneously and without thought.

1.319      “Mañjuśrī, in the same way, while the thus-gone, worthy, perfect Buddha, does not arise or cease, and has no center or periphery, beings nevertheless form concepts such as ‘small,’ ‘medium,’ and ‘vast.’ [F.30.b] In this way distinctions are made such as, ‘This is the Vehicle of Hearers. This is the Vehicle of Solitary Buddhas. This is the Great Vehicle that is available to all beings.’ While the Thus-Gone One indeed has no thoughts or concepts, he nonetheless has unique qualities that allow him to function spontaneously and without thought.

1.320      “Mañjuśrī, consider the analogy of sunlight. Due to location and perspective, there can be a variety of different types of shade. However, since sunlight has unique qualities, it shines without thoughts or concepts. In the same way, Mañjuśrī, due to the various ideas and perspectives of

sentient beings, several types of wisdom of the thus-gone, worthy, perfect Buddha, come about. While the Thus-Gone One himself has no thoughts or concepts, he nonetheless has unique qualities that allow him to function spontaneously and without thought. In this sense, there is no such thing as *vehicle* or *non-vehicle*.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.321 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.322 “(1) One can find inspiration by thinking, ‘I will live by the elimination of all beings’ defilements, thereby inspiring others to eliminate all beings’ defilements.’ In this case, *defilement* refers to what is harmful to the body and mind.

1.323 “(2) One can find inspiration by thinking, ‘I will live by insight concerning the gateways that illuminate the Dharma, thereby inspiring others about insight concerning the gateways that illuminate the Dharma.’ In this case, Mañjuśrī, *insight concerning the gateways that illuminate the Dharma* comes about through four factors. Which four, you may ask? Faith, conscientiousness, intention, and altruism. [F.31.a] Mañjuśrī, the bodhisattvas’ insight concerning the gateways that illuminate the Dharma comes about through these four factors. It is by means of insight concerning the gateways that illuminate the Dharma that bodhisattvas eliminate all downfalls into unfortunate existences within the lower realms.

1.324 “(3) One can find inspiration by thinking, “I will live by insight concerning the gateways that illuminate wisdom, thereby inspiring others about insight concerning the gateways that illuminate wisdom.’ Mañjuśrī, *insight concerning the gateways that illuminate wisdom* comes about through four factors. Which four, you may ask? The accumulation of merit, the accumulation of wisdom, devotion to emptiness, and inducing the mind of awakening in others. Mañjuśrī, the bodhisattvas’ insight concerning the gateways that illuminate wisdom comes about through these four factors. It is by means of insight concerning the gateways that illuminate wisdom that demons’ nooses and demonic behavior are eliminated.

1.325 “(4) One can find inspiration by thinking, ‘I will live by insight immersed in the inexhaustible spirit of generosity, thereby inspiring others about the insight immersed in the inexhaustible spirit of generosity.’ In this case, Mañjuśrī, *insight immersed in the inexhaustible spirit of generosity* is what enables bodhisattvas to bring miserly beings to maturity.

1.326 “(5) One can find inspiration by thinking, ‘I will live by insight immersed in the inexhaustible spirit of discipline, thereby inspiring others about insight immersed in the inexhaustible spirit of discipline.’ In this case,

Mañjuśrī, *insight immersed in the inexhaustible spirit of discipline* is what enables bodhisattvas to bring beings with faulty discipline to maturity.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.327 “Mañjuśrī, there are also five other ways of finding inspiration [F.31.b] that prepare one for the first bodhisattva level. What are the five, you may ask?

1.328 “(1) One can find inspiration by thinking, ‘I will live by meditative seclusion, thereby inspiring others toward meditative seclusion.’ In this case, *meditative seclusion* means being solitary in body and mind, and being undaunted in cultivating all roots of virtue.

1.329 “(2) One can find inspiration by thinking, ‘I will live by the intrinsic nature of the conditioned, thereby inspiring others toward the intrinsic nature of the conditioned.’ In this case, *the intrinsic nature of the conditioned* means that all phenomena are neither empty nor not empty, neither imputed nor not imputed, neither in control nor not in control, neither existent nor nonexistent, neither conditioned nor unconditioned, neither characterized nor uncharacterized, neither remaining nor not remaining, neither dual nor nondual, neither raised nor set down, and neither taken nor released. To relate in this way is called ‘the intrinsic nature of the conditioned.’

1.330 “(3) One can find inspiration by thinking, ‘I will live by the nature of the unconditioned, thereby inspiring others toward the nature of the unconditioned.’ In this case, *the nature of the unconditioned* means that one does not divide, reify, conceptualize, or form thoughts about such phenomena.

1.331 “(4) One can find inspiration by thinking, ‘I will live by correct perception, thereby inspiring others toward correct perception.’ In this case, *correct perception* means to relate to things without the characteristics of dual or nondual. Why? Because non-duality is nothing other than the nature of duality. Since non-duality is nothing other than the nature of duality, the nature of duality is non-duality. [F.32.a] To relate in this way is referred to as ‘correct perception.’

1.332 “(5) One can find inspiration by thinking, ‘I will live by freedom from anger, thereby inspiring others to be free of anger.’ In this case, *freedom from anger* means to relate to all beings with helpful things and deeds.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.333 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

- 1.334 “(1) One can find inspiration by thinking, ‘I will live by engagement with the path of the perfections, thereby inspiring others to engage with the path of the perfections.’ In this case, *engagement with the path of the perfections* is a reference to insight suffused with skill in means.
- 1.335 “(2) One can find inspiration by thinking, ‘I will live by taking birth in the Buddha’s family, thereby inspiring others to take birth in the Buddha’s family.’ In this case, *taking birth in the Buddha’s family* is a reference to the accumulations of merit and wisdom.
- 1.336 “(3) One can find inspiration by thinking, ‘I will live by the mind of awakening, thereby inspiring others toward the mind of awakening.’ In this case, *the mind of awakening* refers to great love and great compassion. Why? Because it is in accord with all teachings.
- 1.337 “(4) One can find inspiration by thinking, ‘I will live by a correct understanding of phenomena, thereby inspiring others toward a correct understanding of phenomena.’ In this case, *correct understanding of phenomena* means to teach the analysis of phenomena with respect to all phenomena.
- 1.338 “(5) One can find inspiration by thinking, ‘I will live by correct understanding of the meaning, thereby inspiring others toward correct understanding of the meaning.’ [F.32.b] In this case, *correct understanding of the meaning* means to teach the analysis of all phenomena.
- “Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.
- 1.339 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?
- 1.340 “(1) One can find inspiration by thinking, ‘I will live by correct understanding of language, thereby inspiring others toward correct understanding of language.’ In this case, *correct understanding of language* means not to disengage from understanding things on the relative level.
- 1.341 “(2) One can find inspiration by thinking, ‘I will live by correct understanding of eloquence, thereby inspiring others toward correct understanding of eloquence.’ In this case, *correct understanding of eloquence* refers to the wisdom that is learned regarding the ultimate truth of all things.
- 1.342 “(3) One can find inspiration by thinking, ‘I will live by recollection, thereby inspiring others toward recollection.’ In this case, *recollection* means to not forget.
- 1.343 “(4) One can find inspiration by thinking, ‘I will live by intelligence, thereby inspiring others toward intelligence.’ In this case, *intelligence* refers to the wisdom of utter certainty.

1.344 “(5) One can find inspiration by thinking, ‘I will live by steadfastness, thereby inspiring others to be steadfast.’ In this case, *steadfastness* refers to carrying out the precepts.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.345 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.346 “(1) One can find inspiration by thinking, ‘I will live by realization, thereby inspiring others toward realization.’ [F.33.a] In this case, *realization* refers to comprehension of the intended meaning of the sūtras.

1.347 “(2) One can find inspiration by thinking, ‘I will live by insight, thereby inspiring others toward insight.’ In this case, *insight* refers to the skill of not differentiating between the conditioned and the unconditioned.

1.348 “(3) One can find inspiration by thinking, ‘I will live by the accumulations, thereby inspiring others toward the accumulations.’ In this case, *the accumulations* refers to the five perfections.

1.349 “(4) One can find inspiration by thinking, ‘I will live by decisiveness, thereby inspiring others to be decisive.’ In this case, *decisiveness* refers to the perfection of insight.

1.350 “(5) One can find inspiration by thinking, ‘I will live by skill in means, thereby inspiring others toward skill in means.’ In this case, *skill in means* is the comprehension of all phenomena.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.351 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.352 “(1) One can find inspiration by thinking, ‘I will live by activities that engage others, thereby inspiring others about activity that engages others.’ In this case, *activity that engages others* refers to the five perfections.

1.353 “(2) One can find inspiration by thinking, ‘I will live by activity that does not engage others, thereby inspiring others about activity that does not engage others.’ In this case, *activity that does not engage others* refers to the perfection of insight.

1.354 “(3) One can find inspiration by thinking, ‘I will live by contaminated conduct, thereby inspiring others toward contaminated conduct.’ In this case, *contaminated conduct* means relating to something with a conceptual attitude. [F.33.b]

1.355 “(4) One can find inspiration by thinking, ‘I will live by uncontaminated conduct, thereby inspiring others about uncontaminated conduct.’ In this case, *uncontaminated conduct* means the absence of the movement of thought.

1.356 “(5) One can find inspiration by thinking, ‘I will live by limited practices, thereby inspiring others about limited practices.’ In this case, *limited practices* refers to the nature of marks.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.357 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.358 “(1) One can find inspiration by thinking, ‘I will live by unlimited practices, thereby inspiring others toward unlimited practices.’ In this case, *unlimited practices* refers to the basis of the absence of properties.

1.359 “(2) One can find inspiration by thinking, ‘I will live by limited understanding, thereby inspiring others about limited understanding.’ In this case, *limited understanding* refers to expertise in discerning the aggregates, elements, sense sources, dependent origination, and fact and non-fact.

1.360 “(3) One can find inspiration by thinking, ‘I will live by unlimited understanding, thereby inspiring others toward unlimited understanding.’ In this case, *unlimited understanding* refers to the absence of the movement of thought.

1.361 “(4) One can find inspiration by thinking, ‘I will live by limitations, thereby inspiring others toward limitations.’ In this case, *limitations* refers to the five perfections.

1.362 “(5) One can find inspiration by thinking, ‘I will live by the absence of limitations, thereby inspiring others toward the absence of limitations. [F.34.a] In this case, *the absence of limitations* refers to the perfection of insight.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.363 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.364 “(1) One can find inspiration by thinking, ‘I will live by taming my mind, thereby inspiring others to tame their minds.’ In this case, *taming one’s mind* refers to discernment of the doctrine of no-self.

1.365 “(2) One can find inspiration by thinking, ‘I will live by taming my body and mind, thereby inspiring others to tame their bodies and minds.’ In this case, *taming one’s body and mind* means to be indefatigable in the course of bringing all beings to maturity.

1.366 “(3) One can find inspiration by thinking, ‘I will live by purifying my intention, thereby inspiring others to purify their intention.’ In this case, *purifying one’s intention* refers to analyzing all mind states.

1.367 “(4) One can find inspiration by thinking, ‘I will live by analyzing all mind states, thereby inspiring others to analyze all mind states. In this case, *analyzing all mind states* means equality toward all mind states.

1.368 “(5) One can find inspiration by thinking, ‘I will live by the accumulations, thereby inspiring others toward the accumulations.’ In this case, *the accumulations* refers to the five perfections.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.369 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask? [F.34.b]

1.370 “(1) One can find inspiration by thinking, ‘I will live by disciplining my body, thereby inspiring others to discipline their bodies.’ In this case, *disciplining one’s body* means to give up the three faults of physical behavior.

1.371 “(2) One can find inspiration by thinking, ‘I will live by disciplining my speech, thereby inspiring others to discipline their speech.’ In this case, *disciplining one’s speech* means to give up the four faults associated with verbal behavior.

1.372 “(3) One can find inspiration by thinking, ‘I will live by disciplining my mind, thereby inspiring others to discipline their minds.’ In this case, *disciplining one’s mind* means to give up the three faults associated with mental behavior.

1.373 “(4) One can find inspiration by thinking, ‘I will live by curbing my miserliness, thereby inspiring others to curb their miserliness.’ In this case, *curbing one’s miserliness* means to give up all material things.

1.374 “(5) One can find inspiration by thinking, ‘I will live by honesty, thereby inspiring others to be honest.’ In this case, *honesty* means to be unbiased toward all beings. Since an unbiased attitude toward all beings is inseparable from the realm of phenomena, all phenomena become indistinguishable within that.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level. [B4]

1.375 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.376 “(1) One can find inspiration by thinking, ‘I will live by curbing my laziness, thereby inspiring others to curb their laziness.’ In this case, *curbing one’s laziness* means to be dauntless in every virtuous endeavor.

1.377 “(2) One can find inspiration by thinking, ‘I will live by worshiping the Buddha, [F.35.a] thereby inspiring others to worship the Buddha.’ In this case, *worshiping the Buddha* means to worship those who, thanks to their



blessings, teach the Dharma that leads to buddhahood; this is worshiping the thus-gone ones.

1.378 “(3) One can find inspiration by thinking, ‘I will live by wisdom conduct, thereby inspiring others toward wisdom conduct.’ In this case, *wisdom conduct* refers to establishing all beings in the non-regressing Dharma.

1.379 “(4) One can find inspiration by thinking, ‘I will live by verbal conduct, thereby inspiring others toward verbal conduct.’ In this case, *verbal conduct* means to purify all beings’ faults of speech.

1.380 “(5) One can find inspiration by thinking, ‘I will live by mental conduct, thereby inspiring others toward mental conduct.’ In this case, *mental conduct* means to purify all beings’ faults of mind.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.381 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.382 “(1) One can find inspiration by thinking, ‘I will live by buddha activity without reifying demonic activity, thereby inspiring others toward buddha activity without reifying demonic activity.’ In this case, *buddha activity without reifying demonic activity* means to bring beings to maturity without reifying demonic activity.

1.383 “(2) One can find inspiration by thinking, ‘I will live by conviction in the thus-gone ones’ permanence, thereby inspiring others to have conviction in the thus-gone ones’ permanence.’ In this case, [F.35.b] the thus-gone ones are *permanent* due to their indivisibility.

1.384 “(3) One can find inspiration by thinking, ‘I will live by conviction in the thus-gone ones’ quality of being eternal, thereby inspiring others to have conviction in the thus-gone ones’ quality of being eternal.’ In this case, the thus-gone ones are *eternal* because all buddha activity is constant.

1.385 “(4) One can find inspiration by thinking, ‘I will live by conviction in the thus-gone ones’ auspiciousness, thereby inspiring others to have conviction in the thus-gone ones’ auspiciousness.’ In this case, the thus-gone ones are *auspicious* because it is meaningful to see them, hear them, and bring them to mind.

1.386 “(5) One can find inspiration by thinking, ‘I will live by conviction in the thus-gone ones’ immutability, thereby inspiring others to have conviction in the thus-gone ones’ immutability.’ In this case, the thus-gone ones are *immutable* because their bodies are limitless. This is due to the fact that their limitless bodies are beyond classification.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.387 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.388 “(1) One can find inspiration by thinking, ‘I will live by supplying others with helpful things, thereby inspiring others to supply others with helpful things.’ In this case, *supplying others with helpful things* means that there is no suffering one will not undergo, and no pleasure one will not relinquish, in order to protect all beings from physical and mental suffering.

1.389 “(2) One can find inspiration by thinking, ‘I will live by the absence of characteristics of all things, thereby inspiring others about the absence of characteristics of all things.’ [F.36.a] In this case, *the absence of characteristics of all things* refers to the nature devoid of characteristics. Why? Because thinking is essentially nonexistent.

1.390 “(3) One can find inspiration by thinking, ‘I will live by taking refuge in the Buddha, thereby inspiring others to take refuge in the Buddha.’ In this case, *taking refuge in the Buddha* means not doing anything negative.

1.391 “(4) One can find inspiration by thinking, ‘I will live by taking refuge in the Dharma, thereby inspiring others to take refuge in the Dharma.’ In this case, *taking refuge in the Dharma* refers to engaging with dependent origination.

1.392 “(5) One can find inspiration by thinking, ‘I will live by taking refuge in the Saṅgha, thereby inspiring others to take refuge in the Saṅgha.’ In this case, *taking refuge in the Saṅgha* means to abandon attachment and anger.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.393 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.394 “(1) One can find inspiration by thinking, ‘I will live by an impenetrable body, thereby inspiring others to have an impenetrable body.’ In this case, *an impenetrable body* means to be free from any type of harm from others.

1.395 “(2) One can find inspiration by thinking, ‘I will live by undivided faith, thereby inspiring others to have undivided faith.’ In this case, *undivided faith* refers to trust in the fact that actions have consequences.

1.396 “(3) One can find inspiration by thinking, ‘I will live by understanding equipoise, thereby inspiring others to understand equipoise.’ In this case, *equipoise* refers to engaging in the very essence of reference points. [F.36.b]

1.397 “(4) One can find inspiration by thinking, ‘I will live by undivided Dharma, thereby inspiring others toward undivided Dharma.’ In this case, *undivided Dharma* refers to accomplishing the Dharma.

- 1.398 “(5) One can find inspiration by thinking, ‘I will live by following a stable spiritual friend, thereby inspiring others to follow stable spiritual friends.’ In this case, *a stable spiritual friend* refers to a spiritual friend who is undeceiving.
- “Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.
- 1.399 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?
- 1.400 “(1) One can find inspiration by thinking, ‘I will live in harmony with the Dharma, thereby inspiring others to be in harmony with the Dharma.’ In this case, *being in harmony with the Dharma* refers to practicing the Dharma genuinely.
- 1.401 “(2) One can find inspiration by thinking, ‘I will live by being reserved, thereby inspiring others to be reserved.’ In this case, *being reserved* refers to proper physical and verbal conduct.
- 1.402 “(3) One can find inspiration by thinking, ‘I will live modestly, thereby inspiring others to be modest.’ In this case, *modesty* refers to proper mental conduct.
- 1.403 “(4) One can find inspiration by thinking, ‘I will live by genuine insight, thereby inspiring others toward genuine insight.’ In this case, *genuine insight* means to recognize that all things lack center and periphery.
- 1.404 “(5) One can find inspiration by thinking, ‘I will live by abandoning attachment, thereby inspiring others to abandon attachment.’ In this case, *abandoning attachment* means to prevent unwholesome karma from arising in the future. [F.37.a]
- “Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.
- 1.405 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?
- 1.406 “(1) One can find inspiration by thinking, ‘I will live by abandoning anger, thereby inspiring others to abandon anger.’ In this case, *abandoning anger* means not letting wholesome karma go to waste.
- 1.407 “(2) One can find inspiration by thinking, ‘I will live by ritual, thereby inspiring others about ritual.’ In this case, *ritual* refers to having a sense of shame and modesty.
- 1.408 “(3) One can find inspiration by thinking, ‘I will live by safeguarding my roots of virtue, thereby inspiring others to safeguard their roots of virtue.’ In this case, *safeguarding one’s roots of virtue* refers to carrying out activities.
- 1.409 “(4) One can find inspiration by thinking, ‘I will live by not squandering others’ roots of virtue, thereby inspiring others not to squander others’ roots of virtue.’ In this case, *not squandering others’ roots of virtue* refers to abiding by

great love and great compassion.

1.410 “(5) One can find inspiration by thinking, ‘I will live by conviction in emptiness, thereby inspiring others to have conviction in emptiness.’ In this case, *emptiness* refers to the nature of any view. There is no emptiness other than the nature of views.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.411 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask?

1.412 “(1) One can find inspiration by thinking, ‘I will live by unobscured and liberated wisdom, [F.37.b] thereby inspiring others toward unobscured and liberated wisdom.’ In this case, *unobscured and liberated wisdom* refers to the purification of duality and non-duality.

1.413 “(2) One can find inspiration by thinking, ‘I will live by the conviction that phenomena do not emerge dependently, thereby inspiring others to have the conviction that phenomena do not emerge dependently.’ In this case, *phenomena do not emerge dependently* because conditions are essentially unborn.

1.414 “(3) One can find inspiration by thinking, ‘I will live by the conviction that all phenomena do not remain, thereby inspiring others to have the conviction that all phenomena do not remain.’ In this case, *all phenomena do not remain* because they cannot be divided into different parts.

1.415 “(4) One can find inspiration by thinking, ‘I will live by the conviction that buddhahood is commensurate with space, thereby inspiring others to have the conviction that buddhahood is commensurate with space.’ In this case, *buddhahood is commensurate with space* because it is indivisible and not dependent on anything.

1.416 “(5) One can find inspiration by thinking, ‘I will live by the conviction that buddhahood is free of mentation, mind, and consciousness, thereby inspiring others to have the conviction that buddhahood is free of mentation, mind, and consciousness.’ In this case, *buddhahood is free of mind, cognition, and consciousness* due to the attainment of spontaneous wisdom.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.

1.417 “Mañjuśrī, there are also five other ways of finding inspiration that prepare one for the first bodhisattva level. What are the five, you may ask? [F.38.a]

1.418 “(1) One can find inspiration by thinking, ‘I will live by the way of magnetizing born of generosity, thereby inspiring others toward the way of magnetizing born of generosity.’ In this case, *the way of magnetizing born of generosity* refers to both the intention and the application.

1.419 “(2) One can find inspiration by thinking, ‘I will live by the way of magnetizing born of discipline, thereby inspiring others toward the way of magnetizing born of discipline.’ In this case, *the way of magnetizing born of discipline* refers to love and compassion.

1.420 “(3) One can find inspiration by thinking, ‘I will live by the way of magnetizing born of practice, thereby inspiring others toward the way of magnetizing born of practice. In this case, *the way of magnetizing born of practice* refers to insight that is embraced with methods.

1.421 “(4) One can find inspiration by thinking, ‘I will live by proper intention, thereby inspiring others to have proper intention.’ In this case, *intention* refers to having faith and interest in virtuous qualities.

1.422 “(5) One can find inspiration by thinking, ‘I will live by application, thereby inspiring others toward application.’ In this case, *application* refers to carrying out everything that is wholesome.

“Mañjuśrī, these five ways of finding inspiration prepare one for the first bodhisattva level.”

1.423 Then Mañjuśrīkumārabhūta, aware that the Blessed One’s talk had ended, addressed the bodhisattva great being Samantabhadra in this way: “O son of the victorious one, what is the unimpeded display of the blessed buddhas like? What is the unimpeded knowledge of the blessed buddhas like? How is it that the blessed buddhas are foremost in bringing beings to maturity? What are the manifestations of the blessed buddhas like? What does it mean to be undaunted in the purification of the realms of the blessed buddhas? [F.38.b] What are the blessed buddhas’ limitless bodies like? What are the blessed buddhas’ objects? What is the spontaneous wisdom of the buddhas like? What about the blessed buddhas is inconceivable? What is the blessed buddhas’ quality of being all-seeing? What is the blessed buddhas’ renown? How are the blessed buddhas indivisible and non-abiding? How are the blessed buddhas’ bodies unimpeded? How is it that the crown of a blessed buddha’s head is invisible? O son of the victorious one, what are the abodes where the blessed buddhas bring beings to maturity? How is it that the blessed buddhas are fearless in the way they bring beings to maturity?”

1.424 The bodhisattva great being Samantabhadra replied to Mañjuśrīkumārabhūta, “Mañjuśrī, this discourse on the Dharma is difficult to come across and difficult to comprehend. It is beyond scrutiny. It is not a topic of intellectual study. It is difficult to fathom. Only those who have served many trillions of buddhas come to hear and devote themselves to this discourse on the Dharma.”

1.425 Mañjuśrī then said, “O son of the victorious one, while candles may not be visible to the blind, they are visible to the sighted. Similarly, O son of the victorious one, I ask this now for the sake of bodhisattva great beings who

have gathered the accumulations of merit and wisdom to an unfathomable degree. I ask this for the sake of those who for countless eons have taken birth as hell beings or animals, [F.39.a] or within the realms of hungry spirits or the Lord of Death, and now in this life continue to experience that karma. I ask for the sake of those who may see, hear, or serve—those for whom it will be meaningful—please teach! O son of the victorious one, unexcelled and perfect awakening is not mentioned to those who lack interest in this discourse on the Dharma. O son of the victorious one, please teach in order to enact the benefit and welfare of many beings, out of compassion for the world, and for the benefit and welfare of ordinary beings, gods, and humans.”

1.426 The bodhisattva great being Samantabhadra then replied to Mañjuśrī-kumārabhūta, “Mañjuśrī, regarding unimpeded display, in each continent of every universe in the ten directions the thus-gone ones manifest unimpededly. For gods, humans, and bodhisattvas who are tamed by golden color, the thus-gone ones unimpededly manifest in the color of gold. For those who are tamed by the color of the king of precious jewels known as ‘starlight,’<sup>11</sup> the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as ‘starlight.’ For those who are tamed by the color of the king of precious jewels known as ‘lightning lamp,’ the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as ‘lightning lamp.’ For those who are tamed by the color of the king of precious jewels known as ‘sun-moon lamp,’ the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as ‘sun-moon lamp.’

1.427 “For those who are tamed by the color of the king of precious jewels known as ‘the gathering of all appearances,’ the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as ‘the gathering of all appearances.’ For those who are tamed by the color of the mighty king of precious jewels, the thus-gone ones unimpededly manifest in the color of the mighty king of precious jewels. [F.39.b] For those who are tamed by the color of the king of precious jewels known as ‘filament,’ the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as ‘filament.’ For those who are tamed by the color of the king of precious jewels known as ‘the lion-maned,’ the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as ‘the lion-maned.’ For those who are tamed by the color of the king of precious jewels known as ‘tip of the lion banner,’ the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as ‘tip of the lion banner.’ For those who are tamed by the color of the king of precious jewels known as ‘held by Śakra,’ the thus-gone ones unimpededly

manifest in the color of the king of precious jewels known as 'held by Śakra.' For those who are tamed by the color of the king of precious jewels known as 'light of all the gods,' the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'light of all the gods.'

1.428 "For those who are tamed by the color of the king of precious jewels known as 'water-purifier,' the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'water-purifier.' For those who are tamed by the color of the king of precious jewels known as 'vajra light,' the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'vajra light.' For those who are tamed by the color of the king of precious jewels known as 'lotus blade,' the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'lotus blade.' For those who are tamed by the color of the king of precious jewels known as beryl, the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as beryl. For those who are tamed by the color of the king of precious jewels known as sapphire, the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as sapphire. [F.40.a] For those who are tamed by the color of the king of precious jewels known as 'deep blue', the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'deep blue.'

1.429 "For those who are tamed by the color of the king of precious jewels known as 'vajra-essence,' the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'vajra-essence.' For those who are tamed by the color of the king of precious jewels known as 'essence of glory,' the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'essence of glory.' For those who are tamed by the color of the king of precious jewels known as 'arrangement of virtue,' the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'arrangement of virtue.' For those who are tamed by the color of the king of precious jewels known as 'essential arrangement of non-attachment,' the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'essential arrangement of non-attachment.' For those who are tamed by the color of the king of precious jewels known as white pearl, the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as white pearl. For those who are tamed by the color of the king of precious jewels known as azure pearl, the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as azure pearl. For those who are tamed by the color of the king of precious jewels known as golden pearl, the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as golden pearl.

For those who are tamed by the color of the king of precious jewels known as 'light of the sky' pearl, the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'light of the sky' pearl.

1.430      "For those who are tamed by the color of the king of precious jewels known as 'light proclaiming the boundless, ocean-like accumulation of merit,' [F.40.b] the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'light proclaiming the boundless, ocean-like accumulation of merit.' For those who are tamed by the color of the king of precious jewels known as 'proclaiming the boundless, ocean-like accumulation of wisdom,' the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'proclaiming the boundless, ocean-like accumulation of wisdom.' For those who are tamed by the color of the king of precious jewels known as 'proclaiming the boundless ocean of the perfections,' the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'proclaiming the boundless ocean of the perfections.' For those who are tamed by the color of the king of precious jewels known as 'proclaiming the boundless ocean of the levels,' the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'proclaiming the boundless ocean of the levels.' For those who are tamed by the color of the king of precious jewels known as 'proclaiming the boundless ocean of dhāraṇīs,' the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'proclaiming the boundless ocean of dhāraṇīs.' For those who are tamed by the color of the king of precious jewels known as 'proclaiming the boundless ocean of absorption,' the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'proclaiming the boundless ocean of absorption.' For those who are tamed by the color of the king of precious jewels known as 'proclaiming the boundless ocean of liberation,' the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'proclaiming the boundless ocean of liberation.'

1.431      "For those who are tamed by the color of the king of precious jewels known as 'proclaiming the boundless ocean of correct understandings,' [F.41.a] the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'proclaiming the boundless ocean of correct understandings.' For those who are tamed by the color of the king of precious jewels known as 'proclaiming the boundless ocean of super-knowledge,' the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as 'proclaiming the boundless ocean of super-knowledge.' For those who are tamed by the color of the king of precious jewels known as 'proclaiming the boundless ocean of aspiration,' the thus-gone ones unimpededly manifest in the color of the king of



precious jewels known as ‘proclaiming the boundless ocean of aspiration.’ For those who are tamed by the color of the king of precious jewels known as ‘proclaiming the boundless ocean of aroused diligence,’ the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as ‘proclaiming the boundless ocean of aroused diligence.’ For those who are tamed by the color of the king of precious jewels known as ‘proclaiming the boundless ocean of inspiration,’ the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as ‘proclaiming the boundless ocean of inspiration.’ For those who are tamed by the color of the king of precious jewels known as ‘proclaiming the boundless ocean of entering the state of a bodhisattva,’ the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as ‘proclaiming the boundless ocean of entering the state of a bodhisattva.’ For those who are tamed by the color of the king of precious jewels known as ‘proclaiming the boundless ocean of entering the state of the thus-gone,’ the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as ‘proclaiming the boundless ocean of entering the state of being thus-gone.’ For those who are tamed by the color of the king of precious jewels known as ‘proclaiming the boundless ocean of engaging with beings’ intentions and actions,’ [F41.b] the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as ‘proclaiming the boundless ocean of engaging with beings’ intentions and actions.’

1.432 “For those who are tamed by the color of the king of precious jewels known as ‘proclaiming the boundless ocean of entering universes,’ the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as ‘proclaiming the boundless ocean of entering universes.’ For those who are tamed by the color of the king of precious jewels known as ‘proclaiming the boundless ocean of entering eons,’ the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as ‘proclaiming the boundless ocean of entering eons.’ For those who are tamed by the color of the king of precious jewels known as ‘proclaiming the boundless ocean of entering the three times,’ the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as ‘proclaiming the boundless ocean of entering the three times.’ For those who are tamed by the color of the king of precious jewels known as ‘proclaiming the boundless ocean of showing the three times,’ the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as ‘proclaiming the boundless ocean of showing the three times.’ For those who are tamed by the color of the king of precious jewels known as ‘proclaiming the boundless ocean of arousing indefatigable resolve,’ the thus-gone ones unimpededly manifest in the color of the king of precious

jewels known as ‘proclaiming the boundless ocean of arousing indefatigable resolve.’ For those who are tamed by the color of the king of precious jewels known as ‘proclaiming the boundless ocean of inseparable wisdom,’ the thus-gone ones unimpededly manifest in the color of the king of precious jewels known as ‘proclaiming the boundless ocean of inseparable wisdom.’ [F.42.a] Why is this the case? Because they possess the unique qualities.

1.433 “Mañjuśrī, consider this analogy. With the aid of other implements, an infinite variety of activities can be performed with a precious beryl gem. While the beryl itself indeed has no thoughts or concepts, it nonetheless has certain unique qualities that allow such things to happen, non-conceptually and spontaneously. Similarly, Mañjuśrī, the thus-gone, worthy, perfect buddhas’ activity takes on a broad spectrum of different colors on account of the beings who are to be brought to maturity. While the thus-gone ones indeed have no thoughts or concepts, they nonetheless possess unique qualities, and therefore such activity unfolds. This, Mañjuśrī, is the unimpeded display of the blessed buddhas.

1.434 “Mañjuśrī, about the thus-gone ones’ unimpeded knowledge: they have unimpeded knowledge that penetrates every world-system, continent, and every atom throughout the infinite universes in the ten directions— it encompasses each and every particle in the ocean-like quantity of universes. In a single instant, within each atom in every continent in every world, they have unimpeded knowledge of the various ways of showing the individual instances of the boundless, ocean-like accumulation of merit, of which there are as many as there are atoms in every realm. Similarly, in a single instant, they have unimpeded knowledge of the various ways of showing the individual instances of the boundless, ocean-like accumulation of wisdom, as many as there are atoms in every realm. Similarly, in a single instant, they have unimpeded knowledge of the various ways of showing the individual instances of the boundless ocean of the perfections, as many as there are atoms in every realm. Similarly, in a single instant, they have unimpeded knowledge of the various ways of showing the individual instances of the boundless ocean of the levels,<sup>12</sup> as many as there are atoms in every realm. [F.42.b] Similarly, in a single instant, they have unimpeded knowledge of the various ways of showing the individual instances of the boundless ocean of dhāraṇīs, as many as there are atoms in every realm. Similarly, in a single instant, they have unimpeded knowledge of the various ways of showing the individual instances of the boundless ocean of absorptions, as many as there are atoms in every realm. Similarly, in a single instant, they have unimpeded knowledge of the various ways of demonstrating the individual instances of the boundless ocean of liberations, as many as there are atoms in every realm. Similarly, in a single instant, they have unimpeded

knowledge of the various ways of demonstrating the individual instances of the boundless ocean of correct understanding, as many as there are atoms in every realm. Similarly, in a single instant, they have unimpeded knowledge of the various ways of demonstrating the individual instances of the boundless ocean of super-knowledges, as many as there are atoms in every realm. Similarly, in a single instant, they have unimpeded knowledge of the various ways of demonstrating the individual instances of the boundless ocean of aspirations, as many as there are atoms in every realm. Similarly, in a single instant, they have unimpeded knowledge of the various ways of demonstrating the individual instances of the boundless ocean of diligence being aroused, as many as there are atoms in every realm. Similarly, in a single instant, they have unimpeded knowledge of the various ways of demonstrating the individual instances of the boundless ocean of ways of finding inspiration, as many as there are atoms in every realm. Similarly, in a single instant, they have unimpeded knowledge of the various ways of demonstrating the individual instances of the boundless ocean of entrances to the state of a bodhisattva, as many as there are atoms in every realm. Similarly, in a single instant, they have unimpeded knowledge of the various ways of demonstrating the individual instances of the boundless ocean of entrances to the state of the thus-gone, as many as there are atoms in every realm. Similarly, in a single instant, [F.43.a] they have unimpeded knowledge of the various ways of demonstrating the individual instances of the boundless ocean of entrances to realms, as many as there are atoms in every realm. Similarly, in a single instant, they have unimpeded knowledge of the various ways of demonstrating the individual instances of the boundless ocean of ways of engaging with beings' intentions and actions, as many as there are atoms in every realm. Similarly, in a single instant, they have unimpeded knowledge of the various ways of demonstrating the individual instances of the boundless ocean of entrances to universes, as many as there are atoms in every realm. Similarly, in a single instant, they have unimpeded knowledge of the various ways of demonstrating the individual instances of the boundless ocean of entrances to eons, as many as there are atoms in every realm. Why? Because they have achieved spontaneous wisdom.

- 1.435      “Mañjuśrī, consider this analogy. When beings make many noises in a cave, the echoes that ensue will continue to reverberate endlessly. While an echo in fact has no thoughts or concepts, it nonetheless has unique qualities that allow this to happen, non-conceptually and spontaneously. Similarly, Mañjuśrī, the thus-gone ones are able to dispense their teachings in languages that accords with beings' wishes and the proper way of guidance. The thus-gone ones indeed have no thoughts or concepts, and yet, because they possess unique qualities, such activity can unfold non-conceptually

and spontaneously. Mañjuśrī, this was an overview of the thus-gone ones' unimpeded knowledge. It could not be described in all its detail even if we remained until the end of the eon.

1.436 “Mañjuśrī, the thus-gone ones are foremost in bringing beings to maturity. A thus-gone one's uṣṇīṣa fills space throughout every continent in every world-system in all the infinite universes in the ten directions, [F.43.b] in a way that is unhindered, unobstructed, and indivisible. As thus-gone ones are foremost in bringing beings to maturity, they remain until the end of the eon. Mañjuśrī, the Thus-gone One's hair-coils fills space throughout every continent in every world-system in all the infinite universes in the ten directions, in a way that is unhindered, unobstructed, and indivisible. As thus-gone ones are foremost in bringing beings to maturity, they remain until the end of the eon. Similarly, Mañjuśrī, each of the Thus-gone One's major marks fills space throughout every continent in every world-system in all the infinite universes in the ten directions, in a way that is unhindered, unobstructed, and indivisible. As thus-gone ones are foremost in bringing beings to maturity, they remain until the end of the eon. In the same way, the Thus-gone One's excellent signs fill space throughout every continent in every world-system in all the infinite universes in the ten directions, in a way that is unhindered, unobstructed, and indivisible. As thus-gone ones are foremost in bringing beings to maturity, they remain until the end of the eon. In the same way, each of the Thus-gone One's pores fills space in a way that is unhindered, unobstructed, and indivisible. As thus-gone ones are foremost in bringing beings to maturity, they remain until the end of the eon. In the same way, all of the Thus-gone One's belongings fill space throughout every continent in every world-system in all the infinite universes in the ten directions, in a way that is unhindered, unobstructed, and indivisible. [F.44.a] As thus-gone ones are foremost in bringing beings to maturity, they remain until the end of the eon. Why? Because they possess unique qualities. They possess unique qualities because they are blessed with the power of aspiration. Mañjuśrī, this was an overview of the way the thus-gone ones are foremost in bringing beings to maturity. It could not be described in all its detail even if we remained until the end of the eon.

1.437 “Mañjuśrī, the thus-gone ones' manifestations are extremely numerous: there is an ocean-like quantity of bodhisattvas in every part of every atom of every continent of every world-system in every one of the infinite universes throughout the ten directions. Say there are as many world-systems as there are atoms in fifty world-systems. The atoms in this innumerable ocean-like quantity of world-systems would still be much fewer than the thus-gone ones' manifestations. These bodhisattvas manifest unimpededly and

unobstructedly—acting later just as they did before—among all sentient beings and all worlds; continents; mountains such as Meru, Mahāmeru, Cakravāla, and Mahācakravāla; villages; cities; towns; countries; kingdoms; royal palaces; waterfalls; ponds; and pools. They are able to do this because the thus-gone ones possess unique qualities. Various beings—whether gods, nāgas, yakṣas, gandharva, asuras, garuḍas, kinnaras, mahoragas, Śakra, Brahma, world protectors, humans, non-humans, or bodhisattvas—can directly see the thus-gone ones present right in front of them precisely in accord with their particular inclinations and ways of being guided. [F.44.b] Why? Because they possess the unique qualities.

1.438 “Mañjuśrī, consider this analogy. At midnight on the night of the fifteenth day of the waxing moon, all the world’s men, women, boys, and girls can behold the orb of the moon right there before them. The orb of the moon has no thoughts or concepts, and yet it possesses unique qualities that enable this to happen, non-conceptually and spontaneously. Similar to this, Mañjuśrī, are the thus-gone ones. The beings in all the infinite universes in the ten directions—with their particular wishes and ways of being guided—can behold the thus-gone ones present before them. While the thus-gone ones indeed have no thoughts or concepts, they nonetheless possess unique qualities, and so their activity unfolds in this way, non-conceptually and spontaneously. Mañjuśrī, this was an overview of the thus-gone ones’ manifestations. It could not be described in all its detail even if we remained until the end of the eon.

1.439 “Mañjuśrī, the thus-gone ones are undaunted by the task of purifying buddha realms. The thus-gone ones enter into each atom in every world-system throughout all the infinite universes in the ten directions—they enter into an ocean-like quantity of world-systems, as many as there are atoms in every universe. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like accumulation of merit. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like accumulation of wisdom. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like perfections. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like levels. [F.45.a] Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like dhāraṇīs. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like absorptions. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically

shows the incalculable, ocean-like liberations. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like correct understandings. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like super-knowledges. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like aspirations. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like arousal of diligence. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like ways of finding inspiration. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like entrance into the state of a bodhisattva. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like entrance into the state of the thus-gone. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like ways of engaging with beings' intentions and actions. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like entrance into world-systems. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like entrance into eons. [F.45.b] Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like display of the three times. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like entrance into the three times. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like arousal of indefatigable resolve. Certain of these ocean-like quantities of world-systems they purify with the wisdom that specifically shows the incalculable, ocean-like indivisibility. The thus-gone ones carry all this out while never parting from their abode. Why? Because they have achieved unwavering wisdom. Mañjuśrī, this was an overview of the way the thus-gone ones are undaunted by the task of purifying buddha realms. It could not be described in all its detail even if we remained until the end of the eon.

- 1.440 “Mañjuśrī, the thus-gone ones’ bodies are infinite. Take all the world-systems and all the continents in all the infinite universes throughout the ten directions—say there is an incalculable hundred-thousandfold ocean of world-systems, as many as there are atoms in fifty world-systems. The atoms

there would still be far fewer than the thus-gone ones' bodies, and the bodhisattvas who make up the ocean-like assembly of the thus-gone ones' retinue would be far more numerous. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assemblies of bodhisattvas, each with its ocean of bodhisattvas with a boundless, ocean-like accumulation of merit, each and every one of them having achieved the state of actually seeing the Buddha. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assemblies of bodhisattvas, each with its ocean of bodhisattvas with an boundless, ocean-like accumulation of wisdom, [F.46.a] each and every one of them having achieved the state of actually seeing the Buddha. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assemblies of bodhisattvas, each with its ocean of bodhisattvas with boundless, ocean-like perfections, each and every one of them having achieved the state of actually seeing the Buddha. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assemblies of bodhisattvas, each with its ocean of bodhisattvas with boundless, ocean-like levels, each and every one of them having achieved the state of actually seeing the Buddha. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assembly of bodhisattvas, each with its ocean of bodhisattvas with boundless, ocean-like dhāraṇīs, each and every one of them having achieved the state of actually seeing the Buddha. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assembly of bodhisattvas, each with its ocean of bodhisattvas with boundless, ocean-like absorptions, each and every one of them having achieved the state of actually seeing the Buddha. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assembly of bodhisattvas, each with its ocean of bodhisattvas with boundless, ocean-like liberations, each and every one of them having achieved the state of actually seeing the Buddha. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer [F.46.b] than the much more numerous assembly of bodhisattvas, each with its ocean of bodhisattvas with boundless, ocean-like correct understandings, each and

every one of them having achieved the state of actually seeing the Buddha. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assembly of bodhisattvas, each with its ocean of bodhisattvas with boundless, ocean-like super-knowledges, each and every one of them having achieved the state of actually seeing the Buddha. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assembly of bodhisattvas, each with its ocean of bodhisattvas with a boundless ocean of particular aspirations, each and every one of them having achieved the state of actually seeing the Buddha.

1.441 “Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assemblies of bodhisattvas, each with its ocean of bodhisattvas who all have their unique accumulations of merit and, being blessed with the power of their unique accumulations of merit, have all achieved the state of actually seeing the Thus-gone One. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assemblies of bodhisattvas, each with its ocean of bodhisattvas who all have their unique accumulations of wisdom and, being blessed with the power of their unique accumulations of wisdom, have all achieved the state of actually seeing the Thus-gone One. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer [F.47.a] than the much more numerous assemblies of bodhisattvas, each with its ocean of bodhisattvas who all have their unique perfections and, being blessed with the power of their unique perfections, have all achieved the state of actually seeing the Thus-gone One. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assemblies of bodhisattvas, each with its ocean of bodhisattvas who all have their unique levels and, being blessed with the power of their unique levels, have all achieved the state of actually seeing the Thus-gone One. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assemblies of bodhisattvas, each with its ocean of bodhisattvas who all have their unique dhāraṇīs and, being blessed with the power of their unique dhāraṇīs, have all achieved the state of actually seeing the Thus-gone One. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assemblies of bodhisattvas, each with



its ocean of bodhisattvas who all have their unique absorptions and, being blessed with the power of their unique absorptions, have all achieved the state of actually seeing the Thus-gone One. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assemblies of bodhisattvas, each with its ocean of bodhisattvas who all have their unique liberations and, being blessed with the power of their unique liberations, [F.47.b] have all achieved the state of actually seeing the Thus-gone One. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assemblies of bodhisattvas, each with its ocean of bodhisattvas who all have their unique correct understandings and, being blessed with the power of their correct understandings, have all achieved the state of actually seeing the Thus-gone One. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assemblies of bodhisattvas, each with its ocean of bodhisattvas who all have their unique super-knowledges and, being blessed with the power of their super-knowledges, have all achieved the state of actually seeing the Thus-gone One. Or take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much more numerous assemblies of bodhisattvas, each with its ocean of bodhisattvas who all have their unique aspirations and, being blessed with the power of their unique aspirations, have all achieved the state of actually seeing the Thus-gone One.

- 1.442 “Mañjuśrī, the same could be said about the supports, amazing conceptions, behaviors, spiritual friends, ways of arousing diligence, ways of finding inspiration, activities to bring beings to maturity, disciplines, prophecies, entrances into the state of a bodhisattva, entrances into the state of the thus-gone, [F.48.a] engagement with beings’ intentions and actions, entrances into world-systems, entrances into eons, ways of displaying the three times, entrances into the three times, ways of arousing indefatigable resolve, indivisible wisdoms, dhāraṇīs, awakened guides, ways of arousing excellent attitudes, qualities of excellent conduct, achievements of great compassion, conditions of the mind of awakening, ways of arousing reverence toward spiritual friends, purities, perfections, realizations of wisdom, discriminations, ways of engendering power, paths of equality, descriptions of the qualities of buddhahood, ways of upholding, confidences, wisdom faculties, ways of not abiding, mind-states of equanimity, accomplishments of wisdom, emanations, blessings, ways of great inspiration, ways of engaging with the profound, ways of relying on

the qualities of the Buddha, ways of stabilizing the mind of awakening, ways of eliminating all doubts, ways of arousing the mind of awakening, inconceivable qualities, skills in allegory, skills in wisdom discernment, manners of equipoise, spheres of totality, liberations, super-knowledges, qualities of awareness, emancipations, groves, jewel decorations, ways of engendering an unwavering mind, ways of not forsaking altruism, [F.48.b] entrances into ocean-like wisdom, jewel-like bodhisattva abodes, ways of arousing vajra-like mind, great vehicle armor, great compositions, compositions grounded in experience, resolute faiths, prophecies, ways of dedicating roots of virtue, ways of realizing wisdom, ways of engendering a vast attitude beyond center and periphery, treasures, precepts, emanated strengths, emanated realms, emanated phenomena, emanated aspirations, emanated experiences, emanated wisdoms, emanated super-knowledges, emanated miracles, emanated powers, displays, objects, powers, fearlessnesses, unique bodhisattva qualities, bodies, physical activities, forms, verbal activities, minds, ways of engendering the mind of awakening, ways of expanding the mind, faculties, intentions, noble intentions, applications, interests, ways of engaging with propensities for a world-system, habits, ways of grasping, emphases, accomplishments, certainty regarding the Buddha's teachings, vehicles, qualities of immutability, qualities that define them as bodhisattvas, paths of renunciation, titles they have achieved as sublime beings, paths, degrees along the path, path accumulations, trainings on the path, [F.49.a] and path delineations.

1.443      “The thus-gone ones have no thoughts or concepts. Why? Because they have achieved spontaneous wisdom. Mañjuśrī, consider the analogy of the sun's orb, which appears in any bowl filled with pure and stainless water. The orb of the sun has no thoughts or concepts, and yet it has unique qualities that enable this to take place non-conceptually and spontaneously. Similarly, Mañjuśrī, beings on all the continents in all the worlds in all the infinite world-systems throughout the ten directions—no matter their hopes or ways of being guided—can simultaneously behold the Thus-gone One. The thus-gone ones have no thoughts or concepts, and yet they have the unique quality of unhindered bodies, and so this sort of activity unfolds non-conceptually and spontaneously. Mañjuśrī, this was an overview of the thus-gone ones' infinite bodies. It could not be described in all its detail even if we remained until the end of the eon. [B5]

1.444      “Mañjuśrī, the thus-gone ones' objects must be described by means of analogy. Why? Because when a learned being uses analogies, the meaning can be grasped. So consider this analogy, Mañjuśrī. Imagine a lake 500,000 leagues across where birds come to drink. It has equal proportions on all sides and is covered in lotus petals. On that lake there is someone speedily

driving an iron chariot that has thousand-spoked wheels and is pulled by an extraordinary horse that can run faster than a garuḍa can fly. As the fast chariot rolls along its wheels do not touch the water, nor do the horse's hooves damage the lotus petals. [F.49.b] Then as this chariot is speeding along, a venomous snake emerges from the great lake and in a single moment it circles the chariot ten times. Mañjuśrī, in the same amount of time that the venomous snake takes to circle the chariot once, the monk Ānanda can expound on—and cause others to understand—ten Dharma topics. In the same time that it takes the monk Ānanda to teach one Dharma topic, the monk Śāriputra is able to teach—and cause understanding of—one thousand Dharma topics. In the same time that it takes the monk Śāriputra to teach one Dharma topic, the elder Maudgalyāyana can travel beyond eighty thousand world-systems. In the same time that it takes the elder Maudgalyāyana to travel beyond one world-system, the Thus-Gone One is able to demonstrate—on every continent in all the infinite world-systems throughout the ten directions—dwelling in and descending from the Heaven of Joy, being born, departing, practicing austerities, endeavoring, going to the seat of awakening, taming the demons, fully awakening, turning the wheel of Dharma, displaying the great passing of nirvāṇa, and the persistence and eventual disappearance of the Dharma. He appears simultaneously in all his lives, including those where he practices among people living in non-Buddhist communities. Why? Because he is inseparable from unimpeded knowledge and unimpeded vision, as well as from the non-abiding state.

1.445      “Mañjuśrī, consider this analogy. With the aid of other implements, an infinite variety of activities can be performed with a precious beryl gem. While the beryl itself has no thoughts or concepts, it nonetheless has certain unique qualities that allow such things to happen, non-conceptually and spontaneously. Similarly, Mañjuśrī, in a single moment in time, in all the infinite world-systems throughout the ten directions, an immeasurable amount of activities unfold from the thus-gone, worthy, perfect buddhas, [F.50.a] due to the act of bringing others to maturation. All the while though, the thus-gone ones have no thoughts or concepts, and yet such non-conceptual and spontaneous activity unfolds because of their unique qualities.

1.446      “Mañjuśrī, consider the analogy of the orbs of the moon and sun, which can simultaneously appear in any bowl filled with pure and stainless water in the world, without moving from their abodes. In a similar way, in all the infinite world-systems throughout the ten directions, pure and stainless beings—in accordance with their wishes and in the particular way they are to be guided—are able to behold the thus-gone, worthy, perfect Buddha. The

Thus-Gone One himself indeed does not part from the Heaven of Joy, and yet he appears to be carrying out activities in all the world-systems throughout the ten directions. Why? Because he has achieved unwavering wisdom.

1.447 “Mañjuśrī, consider this analogy. Due to the ripening of superior, medium, or lesser karma, beings develop formations of a superior, medium, or lesser type. The formations themselves have no thoughts or concepts, and yet their unique qualities allow for such things to occur non-conceptually and spontaneously. In a similar way, due to the ripening of lesser, medium, or superior karma, any being might see the Thus-Gone One in a lesser, medium, or superior way. While the Thus-Gone One himself has no thoughts or concepts, he nonetheless has unique qualities that allow for such activity to unfold non-conceptually and spontaneously.

1.448 “Mañjuśrī, consider the analogy of the rain that falls uniformly from clouds. [F.50.b] As it descends it takes on various colors and scents due to the specific things it touches. The clouds have no thoughts or concepts, and yet their unique qualities make all of this occur non-conceptually and spontaneously. Similarly, Mañjuśrī, the Thus-gone One’s realm of phenomena is uniform, and yet this realm of phenomena appears differently due to the process of bringing beings to maturity. The Thus-gone One has no thoughts or concepts and yet, due to his unique qualities, such activity can unfold non-conceptually and spontaneously.

1.449 “Mañjuśrī, consider the analogy of the precious *vaśīrāja* gem.<sup>13</sup> Wherever it might appear, there is no iron, nor anything made of iron. Why? Because it possesses unique qualities. In the same way, Mañjuśrī, wherever the Thus-gone One resides, there will not be any light from fires, lightning, the sun, or jewels. There will be no light from gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Śakra, Brahmā, or world protectors. Royal decrees will not apply there. The four castes will not exist. No one will be born in an unfree state. No one will be born as hell beings, animals, hungry spirits, or in the realm of the Lord of Death. There will be no paths of the ten unwholesome actions. There will be no afflictions. There will be no quarrels. There will be no rival communities such as the carakas, parivrājakas, nirgranthas, and ājīvikas. The thus-gone ones indeed have no thoughts or concepts, and yet since they have unique qualities and are not attached to objects, [F.51.a] such activity can unfold non-conceptually and spontaneously. Mañjuśrī, this was an overview of the thus-gone ones’ objects. It could not be described in all its detail even if we remained until the end of the eon.

- 1.450 “Next, Mañjuśrī, is the thus-gone ones’ spontaneous wisdom. Mañjuśrī, take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much greater amount of the thus gone ones’ form bodies—with all their colors, ways of being, and manifestations—occurring simultaneously moment by moment in every continent of every world-system throughout the ten directions. Why? Because they possess unique qualities.
- 1.451 “Mañjuśrī, take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. All atoms there would be far fewer than the much greater amount of the thus-gone ones’ spontaneous wisdom endeavors to instill in other beings the roots of virtue and all the fields of work and craftsmanship, which occur on every continent in every world-system throughout the ten directions. The thus-gone ones have no thoughts or concepts, and yet they possess unique qualities, so all this activity can unfold non-conceptually and spontaneously.
- 1.452 “Mañjuśrī, all the activities that unfold in all the infinite world-systems throughout the ten directions—both mundane and supramundane, including those in all the abodes of rival communities—occur due to the thus-gone ones’ spontaneous wisdom. Why? Because they possess unique qualities.
- 1.453 “Mañjuśrī, consider this analogy. Based on the earth and in dependence on the earth every seed, blade of grass, shrub, herb, and tree can grow, develop, and flourish. The earth has no thoughts or concepts, [F.51.b] and yet it possesses unique qualities that allow for such things to unfold non-conceptually and spontaneously. Similarly, Mañjuśrī, based on the thus-gone ones, and in dependence on the thus-gone ones, the roots of virtue of all beings in every universe throughout the ten directions—both mundane and supramundane, and even those of rival communities, such as the carakas, parivrājakas, and nirgranthas—can grow, develop, and flourish. The thus-gone ones indeed have no thoughts or concepts, and yet due to their unique qualities such activity can unfold non-conceptually and spontaneously.
- 1.454 “Mañjuśrī, consider the analogy of pain medicine, which can soothe all the ailments of those who acquire it. The pain medicine has no thoughts or concepts, and yet it possesses unique qualities, and so this can happen non-conceptually and spontaneously. Similarly, Mañjuśrī, even touching a picture of the Thus-gone One, or a volume of teachings, can be the cause for soothing the pain of all afflictions such as desire, anger, and ignorance. The thus-gone ones indeed have no thoughts or concepts, and yet they possess unique qualities, and so such activity can unfold non-conceptually and spontaneously.

- 1.455      “Mañjuśrī, consider the analogy of the king of gems, the wish-fulfilling jewel, which can fulfill all the wishes of every being. The precious wish-fulfilling jewel has no thoughts or concepts, yet it possesses unique qualities, thus all of this can unfold non-conceptually and spontaneously. Similarly, Mañjuśrī, gods, humans, asuras, and bodhisattvas who long for Dharma teachings [F.52.a] will seek out the thus-gone ones and hear such Dharma teachings from them. The thus-gone ones have no thoughts or concepts, yet they possess unique qualities, and so such activity can unfold non-conceptually and spontaneously. Mañjuśrī, this was an overview of the thus-gone ones’ spontaneous wisdom. It could not be described in all its detail even if we remained until the end of the eon.
- 1.456      “Mañjuśrī, next is the thus-gone ones’ quality of being inconceivable. Mañjuśrī, the thus-gone ones manifest in every atom in every world-system in all the infinite universes throughout the ten directions—in an amount of world-systems that is the same as the amount of atoms in every world-system. Take, for comparison, the atoms of every continent, in every world-system of five hundred sextillion ocean-like universes. These would still be much fewer than the far more numerous, boundless, ocean-like quantity of unique demonstrations by the thus-gone ones of the ways to accumulate merit. These demonstrations transcend classification; arise unimpededly, unobstructedly, and identically, moment by moment; expansively pervade the entirety of space; and remain until the end of the eon. Similar to this is the boundless, ocean-like quantity of unique demonstrations of the various accumulations of wisdom, which transcend classification; arise unimpededly, unobstructedly, and identically, moment by moment; expansively pervade the entirety of space; and remain until the end of the eon. Similar as well is the boundless, ocean-like quantity of unique demonstrations of the various perfections, which transcend classification; arise unimpededly, unobstructedly, and identically, moment by moment; expansively pervade the entirety of space, and remain until the end of the eon. [F.52.b] Similar as well is the boundless, ocean-like quantity of unique demonstrations of the various levels, which transcend classification; arise unimpededly, unobstructedly, and identically, moment by moment; expansively pervade the entirety of space; and remain until the end of the eon. Similar as well is the boundless, ocean-like quantity of unique demonstrations of the various dhāraṇīs, which transcend classification; arise unimpededly, unobstructedly, and identically, moment by moment; expansively pervade the entirety of space; and remain until the end of the eon. Similar as well is the boundless, ocean-like quantity of unique demonstrations of the various absorptions, which transcend classification; arise unimpededly, unobstructedly, and identically, moment by moment;

expansively pervade the entirety of space; and remain until the end of the eon. Similar as well is the boundless, ocean-like quantity of unique demonstrations of the various liberations, which transcend classification; arise unimpededly, unobstructedly, and identically, moment by moment; expansively pervade the entirety of space; and remain until the end of the eon. Similar as well is the boundless, ocean-like quantity of unique demonstrations of the various correct understandings, which transcend classification; arise unimpededly, unobstructedly, and identically, moment by moment; expansively pervade the entirety of space; and remain until the end of the eon. Similar as well is the boundless, ocean-like quantity of unique demonstrations of the various super-knowledges, which transcend classification; arise unimpededly, unobstructedly, and identically, moment by moment; expansively pervade the entirety of space; and remain until the end of the eon. Similar as well is the boundless, ocean-like quantity of unique demonstrations of the various aspirations, which transcend classification; [F.53.a] arise unimpededly, unobstructedly, and identically, moment by moment; expansively pervade the entirety of space; and remain until the end of the eon. Similar as well is the boundless, ocean-like quantity of unique demonstrations of the various ways of engendering diligence, which transcend classification; arise unimpededly, unobstructedly, and identically, moment by moment; expansively pervade the entirety of space; and remain until the end of the eon. Similar as well is the boundless, ocean-like quantity of unique demonstrations of the various ways of finding inspiration, which transcend classification; arise unimpededly, unobstructedly, and identically, moment by moment; expansively pervade the entirety of space; and remain until the end of the eon. Similar as well is the boundless, ocean-like quantity of unique demonstrations of the various entrances to the state of a bodhisattva, which transcend classification; arise unimpededly, unobstructedly, and identically, moment by moment; expansively pervade the entirety of space; and remain until the end of the eon. Similar as well is the boundless, ocean-like quantity of unique demonstrations of the various entrances to the state of the thus-gone, which transcend classification; arise unimpededly, unobstructedly, and identically, moment by moment; expansively pervade the entirety of space; and remain until the end of the eon. Similar as well is the boundless, ocean-like quantity of unique demonstrations of the various ways of engaging with beings' intentions and actions, which transcend classification; arise unimpededly, unobstructedly, and identically, moment by moment; expansively pervade the entirety of space; and remain until the end of the eon. Similar as well is the boundless, ocean-like quantity of unique demonstrations of the various entrances into world-systems, which transcend classification; [F.53.b] arise

unimpededly, unobstructedly, and identically, moment by moment; expansively pervade the entirety of space; and remain until the end of the eon. Similar as well is the boundless, ocean-like quantity of unique demonstrations of the various entrances into eons, which transcend classification; arise unimpededly, unobstructedly, and identically, moment by moment; expansively pervade the entirety of space; and remain until the end of the eon.

1.457 “Mañjuśrī, the entire ocean of the world-systems that have existed in the past, exist now, or will exist in the future—in all the infinite universes throughout the ten directions—is formed and then annihilated within the individual pores of the thus-gone ones. Why? Because they have discovered reality beyond center or periphery. Mañjuśrī, this was an overview of the thus-gone ones’ inconceivability. It could not be described in all its detail even if we remained until the end of the eon.

1.458 “Mañjuśrī, next is the thus-gone ones’ quality of being all-seeing. The thus-gone ones can see all beings in all the infinite world-systems throughout the ten directions as they die and pass on, take birth, migrate to blissful states, or migrate to lower states. They can also see all of this with their uṣṇīṣa, as well as with their hair coil, with each of their major marks, with each of their excellent signs, and with each pore of their skin. Moreover, they can see all beings in all the infinite world-systems throughout the ten directions as they die and pass on, take birth, migrate to blissful states, or migrate to lower states— all this in a single instant. Mañjuśrī, this was an overview of the thus-gone ones’ quality of being all-seeing. It could not be described in all its detail even if we remained until the end of the eon.

1.459 “Mañjuśrī, next is the thus-gone ones’ renown. [F.54.a] Mañjuśrī, the thus-gone ones pervade every atom, every continent, and every world-system in all the infinite universes throughout the ten directions—in an ocean-like amount of world-systems equal to the amount of atoms in all world-systems. In a single moment of mind, on each continent in every world-system, they have an amount of manifestations that equals the number of atoms in every world-system, which they unfold unimpededly, unobstructedly, and identically, to expansively pervade the entirety of space. In order to bring beings to maturity, these manifestations remain until the end of the eon due to their unique qualities. Similarly, an amount of manifestations equal to the number of atoms in all world-systems—including manifestations of realms, the Dharma, bodies, aspirations, domains, wisdoms, super-knowledges, miracles, and powers—unfold unimpededly, unobstructedly, and identically, moment by moment, expansively pervading the entirety of space. In order to bring beings to maturity, they remain until the end of the eon. Why? Because



they possess unique qualities. Mañjuśrī, this was an overview of the thus-gone ones' renown. It could not be described in all its detail even if we remained until the end of the eon.

1.460 “Mañjuśrī, next is the thus-gone ones' quality of being indivisible and non-abiding. Mañjuśrī, the Thus-gone One is separate from this world-system, and yet does not abide in another world-system. The Thus-gone One is separate from this continent, and yet does not abide in another continent. The Thus-gone One is separate from this home, and yet does not abide in another home. [F.54.b] The Thus-gone One is separate from this class of gods, and yet does not abide in another class of gods. The Thus-gone One is separate from this birth in the state of an animal, and yet does not abide in another animal state. The Thus-gone One is separate from this existence as a hungry spirit, and yet does not abide in another existence of a hungry spirit. The Thus-gone One is separate from this existence as a hell being, and yet does not abide in another existence of a hell being. The Thus-gone One is separate from the desire realm, and yet does not abide in the form realm. Mañjuśrī, this was an overview of the thus-gone ones' quality of being indivisible and non-abiding. It could not be described in all its detail even if we remained until the end of the eon.

1.461 “Mañjuśrī, regarding how the thus-gone ones' bodies are unimpeded: it may be possible that there could be an end to space within the buddha realms among the infinite world-systems throughout the ten directions. However, you will never find an end to the Victorious One's uṣṇīṣa—a place where it appears to arise or cease—anywhere in any of the infinite directions throughout the three times. Similarly, while it may be possible that there could be an end to space, you will never find an end to the Victorious One's hair coil, to any of his major marks, to any of his excellent signs, or to any of his pores.

1.462 “Gods, humans, and bodhisattvas perceive the Dharma teachings as unfolding in precisely the way that they are to be guided. For instance, certain gods, humans, and bodhisattvas might perceive a specific teaching on the boundless, ocean-like accumulation of merit emerging from the uṣṇīṣa. Others might perceive a specific teaching on the boundless, ocean-like accumulation of wisdom. Others might perceive a specific teaching on the boundless, ocean-like perfections. [F.55.a] Others might perceive a specific teaching on the boundless, ocean-like levels. Others might perceive a specific teaching on the boundless, ocean-like dhāraṇīs. Others might perceive a specific teaching on the boundless, ocean-like absorptions. Others might perceive a specific teaching on the boundless, ocean-like liberations. Others might perceive a specific teaching on the boundless, ocean-like

correct understandings. Others might perceive a specific teaching on the boundless, ocean-like super-knowledges. Others might perceive a specific teaching on the boundless, ocean-like aspirations. Others might perceive a specific teaching on the boundless, ocean-like ways of engendering discipline. Others might perceive a specific teaching on the boundless, ocean-like ways of finding inspiration. Others might perceive a specific teaching on the boundless, ocean-like entrances into the state of a bodhisattva. Others might perceive a specific teaching on the boundless, ocean-like entrances into the state of the thus-gone. Others might perceive a specific teaching on the boundless, ocean-like ways of engaging with beings' intentions and actions. Others might perceive a specific teaching on the boundless, ocean-like entrances into world-systems. Others might perceive a specific teaching on the boundless, ocean-like entrances into eons. Others might perceive a specific teaching on the boundless, ocean-like entrances into the three times. Others might perceive a specific teaching on the boundless, ocean-like displays of the three times. Others might perceive a specific teaching on the boundless, ocean-like ways of arousing indefatigable resolve.

1.463      “Certain gods, humans, and bodhisattvas [F.55.b] might perceive a specific teaching on the boundless, ocean-like inseparable wisdom emerging from the uṣṇīṣa. Similarly, in any given moment of mind, gods, humans, and bodhisattvas might perceive—precisely in accord with their wishes and ways of being guided—an ocean-like variety of specific Dharma teachings emerging from the hair coil, from each of the major marks, from each of the excellent signs, or from each pore. Mañjuśrī, this was an overview of the thus-gone ones' unimpeded body. It could not be described in all its detail even if we remained until the end of the eon.

1.464      “Mañjuśrī, next is the thus-gone ones' invisible crown. Mañjuśrī, take an ocean-like quantity of world-systems—as many as there are atoms in fifty world-systems. The amount of atoms in all those world-systems would still be far fewer than the thus gone ones' far greater ocean-like assembly of bodhisattvas. Some of those bodhisattvas measure a league in height. Other bodhisattvas measure ten, twenty, thirty, or forty leagues in height. Certain other bodhisattvas measure one hundred leagues in height, while others measure one thousand, two thousand, three thousand, or four thousand leagues in height. Some bodhisattvas in the retinue measure one thousand leagues in height, while others in the retinue measure ten thousand, twenty thousand, thirty thousand, forty thousand, or fifty thousand leagues in height. Certain bodhisattvas measure ten million leagues in height, while other bodhisattvas measure one hundred million, two hundred million, three hundred million, four hundred million, or five hundred million leagues in

height. Some bodhisattvas measure one billion leagues in height. Other bodhisattvas measure ten billion leagues in height, [F.56.a] while there are still other bodhisattvas who measure one hundred billion, two hundred billion, three hundred billion, four hundred billion, or five hundred billion leagues in height. On every continent in all of the infinite world-systems throughout the ten directions, all of them simultaneously see the Thus-gone One as double their own size.

1.465     “Mañjuśrī, say that in one moment of mind, a bodhisattva who dwells in inconceivable liberation, seeking the crown of the Thus-gone One’s head, were to walk upward the amount of steps that there are atoms in fifty world-systems. Say, moreover, that with each step he traveled the distance of an ocean-like quantity of world-systems, the same amount as there are atoms in fifty world-systems. And say as well that he traveled for an ocean-like quantity of eons, the same as there are atoms in fifty world-systems. Still he would see the Thus-gone One as double that distance. Why? Because the Thus-gone One possesses unique qualities. Mañjuśrī, this was an overview of how the crown of the Thus-gone One’s head is invisible. It could not be described in all its detail even if we remained until the end of the eon.

1.466     “Mañjuśrī, next is the abodes where the thus-gone ones bring beings to maturity. Mañjuśrī, take all the atoms in all the infinite world-systems throughout the ten directions. These would still be far fewer than the much more numerous abodes where the thus-gone ones bring beings to maturity within every atom, on every continent, and in every world-system. Mañjuśrī, as many abodes as there are where the thus-gone ones bring beings to maturity—in every atom, on every continent, and in every world-system—the ocean-like quantity of light rays that are emitted from the Thus-gone One’s body proclaiming the bodhisattva conduct are still far more. In each moment of mind, an ocean-like quantity of light rays, as many as there are atoms in all realms, are emitted from the Thus-gone One’s uṣṇīṣa and hair coil, as well as from each of his major marks, [F.56.b] excellent signs, and pores of his skin. A portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like accumulation of merit. Another portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like accumulation of wisdom. Another portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like perfections. Another portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like levels. Another portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like absorptions. Another portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like liberations. Another portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like correct understandings. Another portion of this ocean-

like quantity of light rays proclaims the boundless, ocean-like super-knowledges. Another portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like aspirations. Another portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like ways of engendering diligence. Another portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like ways of finding inspiration. Another portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like entrances into the state of a bodhisattva. Another portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like entrances into the state of the thus-gone. Another portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like ways of engaging with beings' intentions and actions. Another portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like entrances into world-systems. Another portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like entrances into eons. Another portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like entrances into the three times. Another portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like displays of the three times. Another portion of this ocean-like quantity of light rays proclaims the boundless, ocean-like ways of arousing indefatigable resolve. Another portion of this ocean-like quantity of light rays proclaims the boundless ocean of various wisdoms. [F.57.a] All of these arise unimpededly, unobstructedly, and identically, expansively pervade the entirety of space, and remain until the end of the eon. Mañjuśrī, this was an overview of the abodes where the thus-gone ones bring beings to maturity. They could not be described in all their detail even if we remained until the end of the eon.

- 1.467 “Next, Mañjuśrī, is the way that the thus-gone ones are fearless in bringing beings to maturity. Mañjuśrī, in each moment, in all the infinite world-systems throughout the ten directions, the thus-gone ones instantaneously bring an ocean-like quantity of beings, as many as there are atoms in every realm, to maturity within a single particle. Among this ocean-like quantity of beings, some are brought to maturity through the wisdom that specifically expresses the boundless ocean of the various accumulations of merit. Other beings among this ocean-like quantity are brought to maturity through the wisdom that specifically expresses the boundless ocean of the various accumulations of wisdom. Other beings among this ocean-like quantity are brought to maturity through the wisdom that specifically expresses the boundless ocean of the various perfections. Other beings among this ocean-like quantity are brought to maturity through the wisdom that specifically expresses the boundless ocean of the various levels. Other beings among this ocean-like quantity are brought to maturity through the wisdom that

specifically expresses the boundless ocean of the various dhāraṇīs. Other beings among this ocean-like quantity are brought to maturity through the wisdom that specifically expresses the boundless ocean of the various absorptions. Other beings among this ocean-like quantity are brought to maturity through the wisdom that specifically expresses the boundless ocean of the various liberations. Other beings among this ocean-like quantity are brought to maturity through the wisdom that specifically expresses the boundless ocean of the various correct understandings. [F.57.b] Other beings among this ocean-like quantity are brought to maturity through the wisdom that specifically expresses the boundless ocean of the various super-knowledges. Other beings among this ocean-like quantity are brought to maturity through the wisdom that specifically expresses the boundless ocean of the various aspirations. Other beings among this ocean-like quantity are brought to maturity through the wisdom that specifically expresses the boundless ocean of the various ways of engendering diligence. Other beings among this ocean-like quantity are brought to maturity through the wisdom that specifically expresses the boundless ocean of the various ways of finding inspiration. Other beings among this ocean-like quantity are brought to maturity through the wisdom that specifically expresses the boundless ocean of the various entrances into the state of a bodhisattva. Other beings among this ocean-like quantity are brought to maturity through the wisdom that specifically expresses the boundless ocean of the various entrances into the state of the thus-gone. Other beings among this ocean-like quantity are brought to maturity through the wisdom that specifically expresses the boundless ocean of the various ways of engaging with beings' intentions and actions. Other beings among this ocean-like quantity are brought to maturity through the wisdom that specifically expresses the boundless ocean of the various entrances into world-systems. Other beings among this ocean-like quantity are brought to maturity through the wisdom that specifically expresses the boundless ocean of the various entrances into eons. Similarly, other beings are brought to maturity through the inseparable wisdoms related to the various entrances into the three times, the displays of the three times, and the ways of arousing indefatigable resolve. Moreover, an ocean-like quantity of beings, as many as there are atoms in all realms, is instantaneously brought to maturity within a single particle through the wisdom that specifically expresses the boundless ocean of wisdoms that manifest in the form of emanated beings, emanated realms, emanated Dharma, emanated bodies, emanated aspirations, emanated domains, emanated wisdoms, emanated super-knowledges, emanated miracles, and emanated powers. [F.58.a]

Mañjuśrī, this was an overview of the way the thus-gone ones are fearless in bringing beings to maturity. It could not be described in all its detail even if we remained until the end of the eon.

1.468 “Mañjuśrī, say that a son or daughter of noble family, on a daily basis for an ocean-like span of eons numbering the same amount as sand in the Ganges, gave flavorful, divine food as well as divine garments to as many beings as there are atoms in every world-system. Compared to that, say that another son or daughter of noble family offered a single meal to a layperson, who follows the path of the ten wholesome deeds without relying on any other teacher, thinking, ‘This layperson trains in the practices of the blessed Buddha.’ The latter would create incalculably greater merit than the former.

1.469 “Otherwise, Mañjuśrī, say that a son or daughter of noble family, on a daily basis for an ocean-like span of eons numbering the same amount as sand in the Ganges, gave flavorful, divine food as well as divine garments to as many laypeople, who follow the path of the ten wholesome deeds without relying on any other teacher, as there are atoms in every world-system. Then say that another son or daughter of noble family one day offered a single meal to a monk. The latter would create incalculably greater merit than the former.<sup>14</sup>

1.470 “Otherwise, Mañjuśrī, say that a son or daughter of noble family, on a daily basis for an ocean-like span of eons numbering the same amount as sand in the Ganges, gave flavorful, divine food as well as divine garments to as many monks as there are atoms in every world-system. [F.58.b] Then say that another son or daughter of noble family one day offered a single meal to someone guided by faith. The latter would create incalculably greater merit than the former.

1.471 “Otherwise, Mañjuśrī, say that a son or daughter of noble family, on a daily basis for an ocean-like span of eons numbering the same amount as the sands in the Ganges, gave flavorful, divine food as well as divine garments to as many people guided by faith as there are atoms in every world-system. Then say that another son or daughter of noble family one day offered a single meal to someone guided by the Dharma. The latter would create incalculably greater merit than the former.

1.472 “Otherwise, Mañjuśrī, say that a son or daughter of noble family, on a daily basis for an ocean-like span of eons numbering the same amount as sand in the Ganges, gave flavorful, divine food as well as divine garments to as many people guided by the Dharma as there are atoms in every world-system. Mañjuśrī, suppose that another son or daughter of noble family one day offered a single meal to someone at the eighth-lowest stage. The latter would create incalculably greater merit than the former.

- 1.473      “Otherwise, Mañjuśrī, say that a son or daughter of noble family, on a daily basis for an ocean-like span of eons numbering the same amount as sand in the Ganges, gave flavorful, divine food as well as divine garments to as many beings at the eighth-lowest stage as there are atoms in every world-system. Mañjuśrī, suppose that another son or daughter of noble family one day offered a single meal to a stream-enterer. The latter would create incalculably greater merit than the former.
- 1.474      “Otherwise, Mañjuśrī, say that a son or daughter of noble family, on a daily basis for an ocean-like span of eons numbering the same amount as sand in the Ganges, gave flavorful, divine food as well as divine garments to as many stream-enterers as there are atoms in every world-system. [F.59.a] Mañjuśrī, suppose that another son or daughter of noble family one day offered a single meal to a once-returner. The latter would create incalculably greater merit than the former.
- 1.475      “Otherwise, Mañjuśrī, say that a son or daughter of noble family, on a daily basis for an ocean-like span of eons numbering the same amount as sand in the Ganges, gave flavorful, divine food as well as divine garments to as many once-returners as there are atoms in every world-system. Mañjuśrī, suppose that another son or daughter of noble family one day offered a single meal to a non-returner. The latter would create incalculably greater merit than the former.
- 1.476      “Otherwise, Mañjuśrī, say that a son or daughter of noble family, on a daily basis for an ocean-like span of eons numbering the same amount as sand in the Ganges, gave flavorful, divine food as well as divine garments to as many non-returners as there are atoms in every world-system. Mañjuśrī, suppose that another son or daughter of noble family one day offered a single meal to a worthy one. The latter would create incalculably greater merit than the former.
- 1.477      “Otherwise, Mañjuśrī, say that a son or daughter of noble family, on a daily basis for an ocean-like span of eons numbering the same amount as sand in the Ganges, gave flavorful, divine food as well as divine garments to as many worthy ones as there are atoms in every world-system. Mañjuśrī, suppose that another son or daughter of noble family one day offered a single meal to a solitary buddha. The latter would create incalculably greater merit than the former.
- 1.478      “Otherwise, Mañjuśrī, say that a son or daughter of noble family, on a daily basis for an ocean-like span of eons numbering the same amount as sand in the Ganges, gave flavorful, divine food as well as divine garments to as many solitary buddhas as there are atoms in every world-system. [F.59.b] Mañjuśrī, suppose that another son or daughter of noble family simply saw a painting or a statue of the Buddha. If in doing so the latter would create

incalculably greater merit than the former, no need to mention how incalculably greater the merit created would be if he or she showed respect to, or offered flowers, incense, fragrances, or candles to the image.<sup>15</sup>

1.479 “Otherwise, Mañjuśrī, say that a son or daughter of noble family, on a daily basis for an ocean-like span of eons numbering the same amount as sand in the Ganges, gave flavorful, divine food as well as divine garments to the blessed Buddha and as many members of his saṅgha of hearers as there are sands in the Ganges. Mañjuśrī, suppose that another son or daughter of noble family so much as offered assistance—with any root of virtue that leads to buddhahood—to an ‘ox-cart riding’ bodhisattva who had perfect motivation, and then one day offered a single meal. The latter would create incalculably greater merit than the former.

1.480 “Otherwise, Mañjuśrī, say that a son or daughter of noble family, on a daily basis for an ocean-like span of eons numbering the same amount as sand in the Ganges, gave flavorful, divine food as well as divine garments to the blessed Buddha and as many ‘ox-cart riding’ bodhisattvas as there are atoms in every world-system. Mañjuśrī, suppose that another son or daughter of noble family so much as offered assistance—with any root of virtue that leads to buddhahood—to an ‘elephant-cart riding’ bodhisattva, and then one day so much as offered a single meal. The latter would create incalculably greater merit than the former.

1.481 “Otherwise, Mañjuśrī, say that a son or daughter of noble family, [F.60.a] on a daily basis for an ocean-like span of eons numbering the same amount as sand in the Ganges, gave flavorful, divine food as well as divine garments to the blessed Buddha and as many ‘elephant-cart riding’ bodhisattvas as there are atoms in every world-system. Mañjuśrī, suppose that another son or daughter of noble family so much as offered assistance—with any root of virtue that leads to buddhahood—to a ‘sun and moon-cart riding’ bodhisattva, and then one day so much as offered a single meal. The latter would create incalculably greater merit than the former.

1.482 “Otherwise, Mañjuśrī, say that a son or daughter of noble family, on a daily basis for an ocean-like span of eons numbering the same amount as sand in the Ganges, gave flavorful, divine food as well as divine garments to as many ‘sun and moon-cart riding’ bodhisattvas as there are atoms in every world-system. Mañjuśrī, suppose that another son or daughter of noble family so much as offered assistance—with any root of virtue that leads to buddhahood—to a bodhisattva who ‘proceeds due to the miraculous powers of the hearers,’ and then one day so much as offered a single meal. The latter would create incalculably greater merit than the former.



- 1.483      “Otherwise, Mañjuśrī, say that a son or daughter of noble family, on a daily basis for an ocean-like span of eons numbering the same amount as the sands in the Ganges, gave flavorful, divine food as well as divine garments to the blessed Buddha and as many bodhisattvas who ‘proceed due to the miraculous powers of the hearers’ as there are atoms in every world-system. Mañjuśrī, suppose that another son or daughter of noble family so much as offered assistance—with any root of virtue that leads to buddhahood—to a bodhisattva who ‘proceeds due to the miraculous powers of the Thus-gone One,’ and then one day so much as offered a single meal. The latter would create incalculably greater merit than the former.
- 1.484      “Otherwise, Mañjuśrī, say that a son or daughter of noble family, on a daily basis for an ocean-like span of eons numbering the same amount as sand in the Ganges, [F.60.b] gave flavorful, divine food as well as divine garments to as many bodhisattvas who ‘proceed due to the miraculous powers of the Thus-gone One’ as there are atoms in every world-system. Mañjuśrī, suppose that another son or daughter of noble family records this discourse on the Dharma in writing, organizes to have it recorded in writing, or recites it. The latter would create incalculably greater merit than the former.
- 1.485      “Conversely, the opposite could also be said about disrespectfully carrying out non-virtuous actions. This applies to those who ‘ride ox-carts,’ those who ‘ride goat-carts,’ those who ‘ride elephant-carts,’ those who ‘ride sun and moon-carts,’ and those who ‘proceed due to the miraculous powers of the hearers.’ Mañjuśrī, say that a son or daughter of noble family made an obstacle for the roots of virtue of as many bodhisattvas who ‘proceed due to the miraculous powers of the hearers’ as there are atoms in every world-system. Mañjuśrī, suppose that another son or daughter of noble family made an obstacle for one bodhisattva who ‘proceeds due to the miraculous powers of the Thus-gone One’—even for a root of virtue associated with rebirth as an animal—with an angry and abusive attitude. The latter would create incalculably more negativity than the former.
- 1.486      “Mañjuśrī, say that a son or daughter of noble family plucked out the eyes of as many beings as there are atoms in all the world-systems in the ten directions and then robbed them of all their possessions. Then say that another son or daughter of noble family developed an abusive attitude and then berated, spoke harshly to, or disturbed a bodhisattva. The latter would create incalculably more negativity than the former. Mañjuśrī, if a son or daughter of noble family, for whatever reason, feels contempt for and criticizes a bodhisattva, [F.61.a] that non-virtuous action will result in him or her being reborn in the Great Howling Hell. There he or she will have a body

that is five hundred leagues tall with five hundred heads. Each head will have five hundred mouths, each mouth will have five hundred tongues, and each tongue will be plowed by five hundred plows.

1.487 “Mañjuśrī, say that a son or daughter of noble family were to strike every being born in all the worlds of the great trichiliocosm with sticks and weapons and then rob them of all their possessions. Then say that another son or daughter of noble family developed a critical attitude and then became angry, malicious, harsh, and furious toward a bodhisattva. The latter would create incalculably more negativity than the former.

1.488 “Mañjuśrī, say that a son or daughter of noble family became aggressive and wished to harm beings. Say, moreover, that he or she killed as many worthy ones as sand in the Ganges on each continent in every world-system, of which there were as many as there is sand in the Ganges. And say finally that he or she also destroyed as many stūpas—each made of jewels, and encircled by jewel shrines with parasols, victory banners, and divine pennants—as there are sands in the Ganges. Mañjuśrī, suppose that another son or daughter of noble family developed some exaggerated notions about the Great Vehicle of those bodhisattvas who are devoted to the Great Vehicle, and then with an attitude of contempt, for whatever reason, became angry, abused it, spoke unpleasantly about it, and deprecated it. The latter would create incalculably more negativity than the former. Why? Because bodhisattvas are destined to become thus-gone ones— in that way the family line of the buddhas remains intact. Whoever denigrates a bodhisattva [F.61.b] forsakes the Dharma. There is no other Dharma besides the bodhisattvas who foster the Dharma in others; bodhisattvas are the Dharma.

1.489 “Mañjuśrī, say that a son or daughter of noble family became angry and locked all beings in all the world-systems in the ten directions away in dark dungeons. Then say that another son or daughter of noble family became so angry as to turn his or her back on a bodhisattva and then say, ‘No one pay any attention to this horrible being!’ The latter would create incalculably more negativity than the former.

1.490 “Mañjuśrī, say that a son or daughter of noble family robbed the possessions of every being in the world. Then say someone else disparaged any bodhisattva. The latter would create incalculably more negativity than the former.<sup>16</sup>

1.491 “Mañjuśrī, consider this analogy. Mount Meru, the king of mountains, is so tall, wide, and immense that it outshines every other mountain. It is radiant, clear, and brilliant. Similarly, Mañjuśrī, bodhisattvas with devotion to this discourse on the Dharma are tall, wide, and immense. They outshine all bodhisattvas who do not feel devotion toward this Dharma discourse, even if

they are as numerous as the atoms in every world-system, and have accumulated roots of virtue that arise from the five perfections over the course of countless eons. Doing so, they are radiant, clear, and bright.

1.492 “Mañjuśrī, say that a son or daughter of noble family established every being in every world-system throughout the ten directions in the mind of awakening. Then say another son or daughter of noble family developed conviction in the basis for the absence of the aggregates. The latter would create incalculably more merit than the former.

1.493 “Mañjuśrī, [F.62.a] say every being developed conviction in the basis for the absence of the aggregates. Then say that another son or daughter of noble family became devoted to this Dharma discourse, recorded it in writing, arranged to have it recorded in writing, recited it, arranged to have it recited, or even kept and venerated a written version of it, honoring it with candles, flowers, incense, fragrances, garlands, and perfumes. The latter would create incalculably more merit than the former.

1.494 “Mañjuśrī, say that a son or daughter of noble family destroyed the roots of virtue of the beings in every world-system throughout the ten directions who were following the Vehicle of the Hearers—including the immeasurable and innumerable roots of virtue that each one has as a follower of the Vehicle of the Hearers, as well as the roots of virtue that lead to becoming a universal monarch, and the roots of virtue that lead to rebirth in the god realms. Then say someone else destroyed one single root of virtue of a bodhisattva. In this case the latter would create incalculably more negativity than the former, so no need to mention someone abusing or speaking unpleasantly to a bodhisattva.

1.495 “Mañjuśrī, say that a son or daughter of noble family demolished and incinerated as many stūpas as there are sands in the Ganges. Then say that another son or daughter of noble family developed a malicious, harsh, and angry state of mind, and then spoke abusively and unpleasantly toward a bodhisattva. The latter would create incalculably more negativity than the former. Why? Because bodhisattvas are destined to become the blessed buddhas, while stūpas—as well as everything pleasurable in the whole world and in all the divine existences—come from the buddhas. [F.62.b] Since buddhas themselves develop from bodhisattvas, to disrespect a bodhisattva is to disrespect every buddha. To respect a bodhisattva, then, is to respect every buddha. If you want to make the most unexcelled offering to all the buddhas, make offerings to the bodhisattvas.<sup>17</sup>

1.496 “Mañjuśrī, say there was city where there resided a number of bodhisattvas as high as one billion, ten billion, one trillion, or an immeasurable and incalculable number. If they nonetheless did not have devotion to this Dharma discourse, they would create the karma for conflicts

with the king, disturbances related to water, disturbances related to thieves and bandits, disturbances related to famine, disturbances related to fire, or disturbances related to barbarians. On the other hand, if in that city there were a bodhisattva who was devoted to this Dharma discourse, the associated karma would lead him or her not to be reborn in the abodes of immediate retribution for innumerable eons. The city, moreover, would be free of disturbance. However, it could happen that the karma of those bodhisattvas did not cause conflicts with the king, disturbances related to water, disturbances related to thieves and bandits, disturbances related to famine, disturbances related to fire, or disturbances related to barbarians. Still, if the bodhisattva devoted to this Dharma discourse had the karma to be reborn for countless eons in the hells, or as an animal, or a hungry spirit, such disturbances would in fact occur in that city. Why is that? It is because any karma that he or she might have to be reborn into immediate retribution for an inexpressible, incalculable number of eons, as well as the karma he or she might have to suffer through the lower realms for ten, twenty, or thirty eons, would be experienced already in this life. [F.63.a] Through such disturbances, that karma would be purified. Why? Because of the great amount of merit that he or she had accumulated.

1.497     “Mañjuśrī, consider this analogy. A pool filled with water of the eight qualities that is one hundred leagues in width would render safe even one thousand *tulā* units of poison. Why? Because of the immensity of the body of water. Similarly, although the karma of having to dwell among hell beings, animals, and hungry spirits for countless eons is immense, it would not ripen. Why not? Because of the great amount of merit that had been accumulated.”

1.498     After the Blessed One had spoken these words, the whole world, including the monks and the unfathomably innumerable bodhisattvas who had gathered there from all ten directions, as well as the gods, humans, asuras, and gandharvas, rejoiced and praised what the Blessed One had said.

1.499     *This concludes the noble Great Vehicle sūtra “The Seal of Engagement in Awakening the Power of Faith.”*

c.

## Colophon

c.1 Translated, edited, and finalized by the Indian preceptor Surendrabodhi and the translator-editor, Bandé Yeshé Dé.

n.

## NOTES

- n.1 The *Sūtrasamuccaya* is attributed to a Nāgārjuna, but it is unclear whether this refers to the famous Nāgārjuna who flourished around the first and second centuries. See Skilling 2013, p. 203, no. 51.
- n.2 The picture is complicated by the fact that a further three citations that are not found in the sūtra (or at least in surviving versions) are also cited under a slightly different but similar title. See Skilling 2013, p. 204.
- n.3 These include the *Buddhakṣetraguṇoktadharmaparyāya* (Toh 104), *The Dhāraṇī of the Jewel Torch* (<https://read.84000.co/translation/toh145.html>) (Toh 145), the *Buddhadharmācintyanirdeśa* (Toh 187), and the *Acintyarājasūtra* (Toh 268).
- n.4 Skilling 2013, p. 216.
- n.5 See Skilling 2013, p. 215. For this English translation only the Sanskrit passages in the *Śikṣāsamuccaya* were consulted. We have identified these passages in notes to the translation. The edited Sanskrit of these four passages are found in Bendall 1971. See also Mahoney (et al.) 2003.
- n.6 Denkarma, 297.b.2. See also Herrmann-Pfandt 2008, 61-62, no. 108. The Denkarma catalogue is dated to ca. 812 CE.
- n.7 This passage is a verbatim repetition of the second member of the previous set of five.
- n.8 There are only four items in this list in all versions of the text.
- n.9 In Buddhism, purity often has the sense of emptiness, as is the case here.
- n.10 This passage is quoted in Śāntideva's *Śikṣāsamuccaya*. See Bendall 1971, p. 153.16-18.

- n.11 In this and the following parallel sentences, the names in quotation marks refer to the colors, not to the kings.
- n.12 Here it seems the key term is absent in all the editions of the text. Based on the previous lists in the text, we have entered “boundless ocean of the levels”.
- n.13 As reported in the *Gandhavyūha*, the *vaśīrāja* gemstone has the power to reveal various features and qualities of the sun and moon.
- n.14 The preceding two paragraphs are quoted in Śāntideva’s *Śikṣāsamuccaya*. See Bendall 1971, p. 87.4-13.
- n.15 This paragraph is quoted in Śāntideva’s *Śikṣāsamuccaya*. See Bendall 1971, p. 311.6-12
- n.16 The preceding two paragraphs are quoted in Śāntideva’s *Śikṣāsamuccaya*. See Bendall 1971, p. 86.1-6.
- n.17 This paragraph is quoted in Śāntideva’s *Śikṣāsamuccaya*. See Bendall 1971, p. 86.6-12.

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 absorption

*ting nge 'dzin*

ཉིང་འཛིན།

*samādhi*

Definition from the 84000 Glossary of Terms:

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

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

g.2 accumulation of merit

*bsod nams kyi tshogs*

བསོད་ནམས་ཀྱི་ཚོགས།

*pūṇyasambhāra*

The progressive increase of virtuous karma. One of the two factors that come together in creating momentum toward a practitioner’s spiritual awakening, the other being the accumulation of wisdom.

g.3 affliction

*nyon mongs pa*

ཉོན་མོངས་པ།

*kleśa*

Definition from the 84000 Glossary of Terms:

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

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

g.4 aggregate

*phung po*

ཕུང་པོ།

*skandha*

The five psycho-physical components of personal experience: form, feeling, perception, formations, and consciousness.

g.5 ājīvika

*'tsho ba pa*

འཇོ་བ་པ།

*ājīvika*

A follower of a non-Buddhist mendicant movement founded by Makkhali Gosāla (fifth century BCE). The Ājīvikas adhered to a fatalist world-view according to which all beings eventually reach spiritual accomplishment by fate, rather than their own actions.

g.6 Ānanda

*kun dga' bo*

ཀུན་དགའ་བོ།

*ānanda*

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

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

g.7 asura

*lha ma yin*

ལྷ་མ་ཡིན།

*asura*

Definition from the 84000 Glossary of Terms:

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

g.8 barbarian

*kla klo*

མཁའ་ལྷོ།

*mleccha*

An inhabitant of an uncivilized borderland where the Dharma has not been propagated.

g.9 beryl

*bai dUrya*

བེ་རྩུ།

*vaiḍūrya*

A precious stone frequently used in Buddhist analogies.

g.10 blessed one

*bcom ldan 'das*

བཅོམ་ལྷན་འདས།

*bhagavat*

Definition from the 84000 Glossary of Terms:

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

the four mārās.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root √*bhañj* (“to break”).

g.11 bodhisattva

*byang chub sems dpa'*

བྱང་ཆུབ་སེམས་དཔལ།

*bodhisattva*

Definition from the 84000 Glossary of Terms:

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the ten bodhisattva levels (*daśabhūmi*, *sa bcu*). Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize both the selflessness of persons and the selflessness of phenomena.

g.12 bodhisattva level

*byang chub sems dpa' rnams kyi sa*

བྱང་ཆུབ་སེམས་དཔལ་རྣམས་ཀྱི་ས།

*bodhisattva-bhūmi*

A stage of progress on the spiritual path, especially one of the ten stages of the Great Vehicle path of cultivation.

g.13 Brahmā

*tshangs pa*

ཆོངས་པ།

*brahmā*

Definition from the 84000 Glossary of Terms:

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

g.14 branch of perfect awakening

*yang dag byang chub kyi yan lag*

ཡང་དག་བྱང་ཆུབ་ཀྱི་ཡན་ལག་

*sambodhyaṅga*

One of seven qualities cultivated on the path of seeing: mindfulness, discernment, diligence, joy, ease, absorption, equanimity.

g.15 buddha realm

*sangs rgyas kyi zhing*

སངས་རྒྱས་ཀྱི་ཞིང་།

*buddhakṣetra*

A realm manifested by a buddha or advanced bodhisattva through the power of their great merit and aspirations.

g.16 Cakravāla

*khor yug*

ཁོར་ཡུག་

*cakravāla*

In Buddhist cosmology, a ring of iron mountains said to exist at the periphery of a world system.

g.17 caraka

*spyod pa pa*

སྟོད་པ་པ།

*caraka*

In Buddhist usage, a general term for non-Buddhist religious mendicants, paired with parivrājaka in stock lists of followers of heretical movements.

g.18 conditioned

*'dus byas*

འདུས་བྱས།

*saṃskṛta*

Composed of constituent parts, whether physical or temporal; dependent on causes.

g.19 defilement

*kun nas nyon mongs*

ཀུན་ནས་ཉོན་མོངས།

*saṃkleśa*

The defilements of causality and emotional states the perpetuate our experience of saṃsāra.

g.20 definitive meaning

*nges pa'i don*

ངེས་པའི་དོན།

*nītārtha*

A statement of clear and explicit meaning that has no ulterior motive and thus does not require further explanation.

g.21 demon

*bdud*

བདུད།

*māra*

The embodiment of evil, anti-spiritual forces.

g.22 desire realm

*'dod pa'i kham*

འདོད་པའི་ཁམས།

*kamadhātu*

One of the three realms of saṃsāra, it is comprised of the traditional six realms of saṃsāra, from the hell realm to the realm of the gods, including the human realm. Rebirth in this realm is characterized by intense cravings via the five senses and their objects.

g.23 dhāraṇī

*gzungs*

གཟུངས།

*dhāraṇī*

The term dhāraṇī has the sense of something that “holds” or “retains,” and as such can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulae.

g.24 diligence



*brtson 'grus*

བརྩོན་འགྲུས།

*vīrya*

A state of mind characterized by joyful persistence when engaging in virtuous activity.

g.25 discipline

*tshul khrims*

ཚུལ་ཁྲིམས།

*śīla*

Controlled behavior in accordance with an ethical code of conduct.

g.26 ease

*shin tu spyangs pa*

ཤིན་དུ་སྦྱངས་པ།

*praśrabdhi*

Fifth among the branches of perfect awakening (Skt. *sambodhyaṅga*); a condition of calm, clarity, and composure in mind and body that serves as an antidote to negativity and confers a mental and physical capacity that facilitates meditation and virtuous action.

g.27 eighth-lowest stage

*brgyad pa*

བརྒྱད་པ།

*aṣṭamaka*

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

to be confused with the ten stages of the bodhisattva's path, these ten stages mark the progress of one who sequentially follows the paths of a hearer, solitary buddha, and then bodhisattva on their way to complete buddhahood. In this set of ten stages a person "on the eighth stage" is similarly one who is on the cusp of becoming a stream-enterer.

g.28 element

*kham*

ཁམས།

*dhātu*

In the context of Buddhist philosophy, one way to describe experience and the world is in terms of eighteen elements (eye, form, and eye consciousness; ear, sound, and ear consciousness; nose, smell, and nose consciousness; tongue, taste, and tongue consciousness; body, touch, and body consciousness; mind, mental phenomena, and mind consciousness).

g.29 eloquence

*spobs pa*

སྤྲོས་པ།

*pratibhāna*

Inspiration and courage that manifests in particular in one's endowment with brilliant abilities in oration.

g.30 emptiness

*stong pa nyid*

སྟོང་པ་ནིད།

*śūnyatā*

Definition from the 84000 Glossary of Terms:

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

According to this view, all things and events are devoid of any independent, intrinsic reality that constitutes their essence. Nothing can be said to exist independent of the complex network of factors that gives rise to its origination, nor are phenomena independent of the cognitive processes and mental constructs that make up the conventional framework within which their identity and existence are posited. When all levels of conceptualization dissolve and when all forms of dichotomizing tendencies are quelled

through deliberate meditative deconstruction of conceptual elaborations, the ultimate nature of reality will finally become manifest. It is the first of the three gateways to liberation.

g.31 eon

*bskal pa*

བསྐལ་པ།

*kalpa*

An ancient unit for measuring time; of variable length from several million to billions of years.

g.32 equality

*mnyam pa nyid*

མཉམ་པ་ཉིད།

*samatā*

The fact that while all phenomena appear differently, they nonetheless share an identical nature.

g.33 equanimity

*btang snyoms*

བཏང་སྟོབས།

*upekṣā*

The antidote to attachment and aversion; a mental state free from bias toward sentient beings.

g.34 equipoise

*snyoms 'jug*

སྟོབས་འདུག

*samāpatti*

A state of mental equilibrium derived from deep concentration.

g.35 eternalism

*rtaḡ pa*

རྟག་པ།

*śāśvata*

A belief that there is some lasting eternal entity, whether a creator god, eternal substance, etc.

g.36 excessive pride

*lhag pa'i nga rgyal*

ལྷག་པའི་ངར་རྒྱལ།

*adhimāna*

A particular type of pride associated with the unreasonable opinion that one is superior to those with whom one is in fact equal.

g.37 fearlessness

*mi 'jigs pa*

མི་འཇིགས་པ།

*vaiśāradya*

One of four unique types of confidence a buddha possesses, which are enumerated in a variety of ways.

g.38 form realm

*gzugs kyi kham*

གཟུགས་ཀྱི་ཁམས།

*rūpadhātu*

In Buddhist cosmology, the sphere of existence one level more subtle than our own (the desire realm), where beings, though subtly embodied, are not driven primarily by the urge for sense gratification. It is one of the three basic divisions of the realms of existence that constitute saṃsāra.

g.39 formations

*'du byed*

འདུ་བྱེད།

*saṃskāra*

Patterns of karma involved in the perpetuation of conditioned existence; in the scheme of the twelve links of dependent origination, “formations” constitute the second link.

g.40 formless realm

*gzugs med pa*

གཟུགས་མེད་པ།

*arūpa*

In Buddhist cosmology, the sphere of existence two levels more subtle than our own (the desire realm), where beings are no longer physically embodied, and thus not subject to the sufferings that physical embodiment brings.

g.41 four ways of magnetizing

*bsdu ba'i dngos po bzhi*

བསྐྱ་བའི་དངོས་པོ་བཞི།

*catuḥsaṃgrahavastu*

Generosity, kind speech, meaningful behavior, and practicing what one preaches.

g.42 gandharva

*dri za*

དྲི་ཟ།

*gandharva*

Definition from the 84000 Glossary of Terms:

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

g.43 garuḍa

*nam mkha' lding*

ནམ་མཁའ་ལྗིང་།

*garuḍa*

Definition from the 84000 Glossary of Terms:

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

g.44 great being

*sems dpa' chen po*

མེས་ས་དཔའ་ཆེན་པོ།

*mahāsattva*

An epithet often applied to bodhisattvas.

g.45 Great Howling Hell

*ngu 'bod chen po*

ངུ་འབོད་ཆེན་པོ།

*mahāraurava*

The fifth of the eight hot hells in the Buddhist classification.

g.46 great trichiliocosm

*stong gsum gyi stong chen po*

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོ།

*trisāhasramahāsāhasralokadhātu*

Definition from the 84000 Glossary of Terms:

The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000<sup>3</sup> world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (*dvisāhasra-mahāsāhasralokadhātu*), which are in turn made up of 1,000 first-order world systems, each with its own Mount Sumeru, continents, sun and moon, etc.

g.47 hair coil

*mdzod spu*

མཛོད་སྒྲུ།

*ūrṇakośa*

One of the physical marks of a buddha that takes the form of a hair that is coiled up between the eyebrows.

g.48 hearer

*nyan thos*

ཉན་ཐོས།

*śrāvaka*

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of

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

g.49 Heaven of Joy

*dga' ldan gyi gnas*

དགའ་ལྷན་གྱི་གནས།

*tuṣita*

Definition from the 84000 Glossary of Terms:

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

g.50 ill will

*gnod sems*

གནོད་སེམས།

*vyāpāda*

Maliciousness, malevolence, vindictiveness.

g.51 immediate retribution

*mtshams med pa*

མཚམས་མེད་པ།

*ānantarya*

Describing the result of committing one of five particularly heinous crimes: (1) killing one's father, (2) killing one's mother, (3) killing an arhat, (4) maliciously drawing blood from a buddha, and (5) causing a schism in the sangha.

g.52      imputation

*sgro 'dogs pa*

སྒོ་འདྲེགས་པ།

*samāropa*

A term that refers to the activity of superimposition or imputing characteristics to things that they do not possess. A paradigm case in Buddhism is the imputation of a singular, self-existent, enduring self to the transient bundle of *skandhas* that make up a person.

g.53      insight

*lhag mthong*

ལྷག་མཐོང་།

*vipaśyanā*

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

g.54      invisible crown

*spyi gtsug bltar mi mthong ba*

སྤྱི་གཙུག་བལྟར་མི་མཐོང་བ།

*anavalokitamūrdhata*

One of the features of a tathāgata, sometimes included as an additional characteristic of the uṣṇīṣa (q.v.) and sometimes as a separate sign, either within the major and minor marks or in addition to them. Although sometimes explained with the sense almost of a prohibition against looking down on a tathāgata from above, it is more usually linked to the idea that the uṣṇīṣa extends upwards so far that its top is literally out of sight. Its mention in this text relates to the overall stature of a tathāgata, presumably in more than one sense.

g.55      karma

*las*

ལས།

*karman*



Definition from the 84000 Glossary of Terms:

Meaning “action” in its most basic sense, karma is an important concept in Buddhist philosophy as the cumulative force of previous physical, verbal, and mental acts, which determines present experience and will determine future existences.

g.56 kinnara

*mi 'am ci*

མི་འམ་ཅི།

*kinnara*

Definition from the 84000 Glossary of Terms:

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

g.57 league

*dpag tshad*

དཔག་ཚད།

*yojana*

An ancient unit of measuring distance, calculated differently in various systems but in the range of four to nine modern miles.

g.58 level

*sa*

ས།

*bhūmi*

See bodhisattva level.

g.59 liberations

*rnam par thar pa*

རྣམ་པར་ཐར་པ།

*vimokṣa*

In this context, this refers to a category of advanced meditative attainments.

g.60 Lord of Death

*gshin rje*

གཤེན་ཇེ།

*yama*

From Vedic times, the deity who directs the departed into the next realm of rebirth.

g.61 Mahācakravāla

*khor yug chen po*

ཁོར་ཡུག་ཆེན་པོ།

*mahācakravāla*

“Great Cakravāla,” an epithet for the ring of mountains forming the periphery of a world system in Buddhist cosmology.

g.62 Mahāmeru

*ri rab chen po*

རི་རབ་ཆེན་པོ།

*mahāmeru*

An mountain of immense size, or a synonym for Mount Meru.

g.63 mahoraga

*lto 'phye chen po*

ལྷོ་འཕྱེ་ཆེན་པོ།

*mahoraga*

Definition from the 84000 Glossary of Terms:

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

g.64 Mañjuśrī

*'jam dpal*

འཇམ་དཔལ།

*mañjuśrī*

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known

iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name, Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.65 Mañjuśrīkumārabhūta

*'jam dpal gzhon nur gyur pa*

འཇམ་དཔལ་གཞོན་ནུར་བྱུར་པ།

*mañjuśrīkumārabhūta*

An alternate name for Mañjuśrī that includes the epithet “youthful” (*kumārabhūta*).

g.66 mark

*mtshan ma*

མཚན་མ།

*nimitta*

Can refer both to a physical mark or trait, as well as the data of perception.

g.67 Maudgalyāyana

*maud gal gyi bu*

མོད་གལ་གྱི་བུ།

*maudgalyāyana*

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

g.68 meaningful behavior

*don spyod pa*

དོན་སྟོན་པ།

*arthacarya*

One of the four ways of magnetizing disciples.

g.69 meditative seclusion

*nang du yang dag 'jog pa*

ནང་དུ་ཡང་དག་འཛོག་པ།

*pratisaṃlayana*

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

g.70 merit

*bsod nams*

བསོད་ནམས།

*punya*

Positive activity that is conducive to happiness and freedom from suffering; the resulting spiritual momentum that enables one to progress on the path.

g.71 Meru

*ri rab*

རི་རབ།

*meru*

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.72 mind of awakening

*byang chub kyi sems*

བྱང་ཆུབ་ཀྱི་སེམས།

*bodhicitta*

The intent to obtain buddhahood to benefit all sentient beings; the practices intended toward buddhahood; the realization of emptiness.

g.73 mindfulness

*dran pa*

རྟོག་པ།

*smṛti*

A positive mental state characterized by recollection of a teaching or object of focus.

g.74 nāga

*klu*

ལྷ

*nāga*

Definition from the 84000 Glossary of Terms:

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

g.75 nihilism

*chad pa*

ཆད་པ།

*uccheda*

A belief that something may arise without any causes and conditions, that actions have no consequences, etc.

g.76 nine things that torment the mind

*mnar sems kyi dngos po dgu*

མནར་སེམས་ཀྱི་དངོས་པོ་དགུ།

—

That one has been harmed by an enemy, that one's loved ones have been harmed, or that one's enemies have been helped, each in the past, present, or future respectively.

g.77 nirgrantha

*gcer bu pa*

གཅེར་བུ་པ།

*nirgrantha*

A type of non-Buddhist religious mendicant who eschews clothing and possessions. Often considered another name for the early Jain tradition.

g.78 nirvāṇa

*mya ngan las 'das pa*

མྱ་ངན་ལས་འདས་པ།

*nirvāṇa*

The ‘extinguishing’ of suffering; the state of freedom from the suffering of saṃsāra.

g.79 noble one

*’phags pa*

འཕགས་པ།

*ārya*

Someone who has entered the “path of seeing,” i.e., who has a direct and stable realization of selflessness, and therefore ceases to be an “ordinary person” and becomes a “noble one.”

g.80 non-regression

*phyir mi ldog pa*

ཕྱིར་སྤྲོད་པ།

*avaivartikatva*

A stage in the bodhisattva path where the practitioner will never turn back.

g.81 non-returner

*phyir mi ’ong ba*

ཕྱིར་སྤོང་བ།

*anāgāmin*

The third level of the noble ones when practicing the path of the hearers, wherein one is bound never to be reborn.

g.82 once-returner

*lan cig phyir ’ong ba*

ལན་ཅིག་ཕྱིར་འོང་བ།

*sakṛdāgāmin*

The second level of noble ones when practicing the path of the hearers, wherein one is bound to be born again no more than once.

g.83 parivrājaka

*kun tu rgyu*

ཀུན་ཏུ་རྒྱ།

*parivrājaka*

A non-Buddhist religious mendicant, lit. who “roams around.”

g.84 patience

*bzod pa*

བཟོད་པ།

*kṣānti*

A state of mind of forbearance in the face of a situation that would otherwise provoke anger; one of the six perfections.

g.85 perfection

*pha rol tu phyin pa*

ཕ་རོལ་ཏུ་ཕྱིན་པ།

*pāramitā*

To have transcended or crossed to the other side; typically refers to one or more of the six practices of bodhisattvas: generosity, discipline, patience, diligence, meditative concentration, and wisdom.

g.86 power

*dbang po*

དབང་པོ།

*indriya*

One of a list of five qualities cultivated on the first two stages of the path of joining (faith, diligence, mindfulness, absorption, and knowledge). These are similar to the five strengths but in a lesser stage of development.

g.87 power

*stobs*

སྟོབས།

*bala*

A set of ten powers attributed to buddhas.

g.88 provisional meaning

*drang ba'i don*

ངང་བའི་དོན།

*neyārtha*

A statement that is context-specific or which requires further explanation. Contrasted with “definitive meaning.”

g.89 purifying buddha realms

*zhing yongs su sbyong ba*

ཞིང་ཡོངས་སུ་སྤྱོད་བ།

*kṣetra-pariśodhana*

The process by which bodhisattvas manifest the realms in which they will enact their awakened activity.

g.90 realm of phenomena

*chos kyi dbyings*

ཚོས་ཀྱི་དབྱིངས།

*dharmadhātu*

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

g.91 rival communities

*mu stegs can*

མུ་སྟེགས་ཅན།

*tīrthika*

A generic term for the followers of the non-Buddhist religious systems that rivaled Buddhism in India, especially during its foundational period.

g.92 roots of virtue

*dge ba'i rtsa ba*

དགེ་བའི་རྩ་བ།

*kuśalamūla*

Wholesome actions that are conducive to happiness.

g.93 Śakra

*brgya byin*

བརྒྱ་བྱིན།

*śakra*

Definition from the 84000 Glossary of Terms:

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

Alternatively known as Indra, the deity that is called “lord of the gods”

dwells on the summit of Mount Sumeru and wields the thunderbolt. The

Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based

on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has

performed a hundred sacrifices. Each world with a central Sumeru has a

Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.94 Samantabhadra



*kun tu bzang po*

ཀུན་ཏུ་བཟང་པོ།

*samantabhadra*

A well-known bodhisattva who often figures in the Great Vehicle teachings.

g.95      saṃsāra

*'khor ba*

འཁོར་བ།

*saṃsāra*

The continuum of repeated birth and death.

g.96      saṅgha

*dge 'dun*

དགེ་འདུན།

*saṅgha*

The community followers of the Buddha; the third of the triad that constitute the “Three Jewels,” in which Buddhists take refuge.

g.97      Śāriputra

*shA ri'i bu*

ཤ་རི་བུ།

*śāriputra*

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.98      seat of awakening

*byang chub kyi snying po*

བྱང་ཆུབ་ཀྱི་སྙིང་པོ།

*bodhimāṇḍa*

The place where Śākyamuni Buddha achieved awakening and where countless other buddhas are said to have achieved awakening, and will do so in the future. This is understood to be located under the bodhi tree in

present-day Bodhgaya, India. In some texts, the term is used to refer to a seat of awakening in other buddha realms.

g.99 sense source

*skye mched*

སྐྱེ་མཆེད།

*āyatana*

Definition from the 84000 Glossary of Terms:

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

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

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

g.100 Śikṣāsamuccaya

*bslab pa kun las btus pa*

བསྐྱེད་པ་ཀློན་ལས་བརྒྱུས་པ།

*śikṣāsamuccaya*

The “Compendium of Training,” in which Śāntideva collects and comments upon citations from the Mahāyāna sūtras. In total, 97 texts are cited, sometimes quite extensively, making this the only available source for the original Sanskrit of many sūtras.

g.101 skill in means

*thabs*

ཐབས།

*upāya*

The skillful methods of a bodhisattva, enacted for the benefit of others.

g.102 solitary buddha

*rang sangs rgyas*

རང་སངས་རྒྱས།

*pratyekabuddha*

Definition from the 84000 Glossary of Terms:

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

g.103 spiritual friend

*dge ba'i bshes gnyen*

དགེ་བའི་བཤེས་གཉེན།

*kalyāṇamitra*

A personal tutor on spiritual matters; a spiritual guide.

g.104 stream-enterer

*rgyun du zhugs pa*

རྒྱུད་དུ་ཐུགས་པ།

*srotaāpanna*

A person who has entered the “stream” of practice that leads to nirvāṇa. The first of the four attainments of the path of the hearers.

g.105 strength

*stobs*

སྟོབས།

*bala*

One of a list of five qualities cultivated on the higher part of the path of joining (faith, diligence, mindfulness, absorption, and knowledge). These are similar to the five powers but in a higher stage of development.

g.106 stūpa

*mchod rten*

མཚོད་རྟེན།

*stūpa*

A monument that contains the relics of a buddha or saint, erected for devotees as an object of veneration and merit-making.

g.107 super-knowledge

*mngon par shes pa · mngon shes*

མངོན་པར་ཤེས་པ། · མངོན་ཤེས།

*abhijñā*

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

g.108 Surendrabodhi

*su ren+d+ra bo d+hi*

སུ་རེན་བོ་ནི།

*surendrabodhi*

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

g.109 the accumulation of wisdom

*ye shes kyi tshogs*

ཡེ་ཤེས་ཀྱི་ཚོགས།

*jñānasambhāra*

The progressive deepening of spiritual understanding. One of the two factors that come together in creating momentum toward a practitioner's spiritual awakening, the other being the accumulation of merit.

g.110 thus-gone one

*de bzhin gshegs pa*

དེ་བཞིན་གཤེགས་པ།

*tathāgata*

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in

conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.111 tranquility

*zhi gnas*

ཞི་གནས།

*śamatha*

One of the basic forms of Buddhist meditation, which focuses on calming the mind. Often presented as part of a pair of meditation techniques, with the other technique being “insight” (*vipaśyana*).

g.112 unconditioned

*'dus ma byas*

འདུས་མ་བྱས།

*asaṃskṛta*

Not composed of constituent parts; not dependent on causes.

g.113 undefiled

*rnyog pa med pa*

རྟོག་པ་མེད་པ།

*anāvīla*

Having an association with a state of (particularly mental) purity, and as such, not leading to further negativity and / or pain.

g.114 unique qualities

*ma 'dres pa'i chos*

མ་འདྲེས་པའི་ཆོས།

*āveṇīkadharma*

Eighteen special features of a buddha's behavior, realization, activity, and wisdom that are not shared by other beings. They are as follows: (1) he never makes a mistake, (2) he is never boisterous, (3) he never forgets, (4) his concentration never falters, (5) he has no notion of distinctness, (6) his equanimity is not due to lack of consideration, (7) his motivation never falters, (8) his endeavor never fails, (9) his mindfulness never falters, (10) he

never abandons his concentration, (11) his insight never decreases, (12) his liberation never fails, (13) all his physical actions are preceded and followed by wisdom (*jñāna*), (14) all his verbal actions are preceded and followed by wisdom, (15) all his mental actions are preceded and followed by wisdom, (16) his wisdom and vision perceive the past without any attachment or hindrance, (17) his wisdom and vision perceive the future without any attachment or hindrance, and (18) his wisdom and vision perceive the present without any attachment or hindrance.

g.115 universal monarch

*'khor los sgyur ba*

འཁོར་ལོས་སྐུར་བ།

*cakravartin*

Definition from the 84000 Glossary of Terms:

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

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

g.116 uṣṇīṣa

*gtsug tor*

གུམ་ཏི་མེ་

*uṣṇīṣa*

One of the physical marks of a buddha that takes the form of the elevated shape of the crown of his head or an extension rising upwards from it.

g.117 vajra

*rdo rje*

རྡོ་རྗེ།

*vajra*

An impenetrable substance, used both as a reference to diamond and in particular to the thunderbolt held by the god Indra; also denotes indestructibility.

g.118 world-system

*'jig rten gyi khams*

འཇིག་རྟེན་གྱི་ཁམས།

*lokadhātu*

Refers to any world or group of worlds illumined by one sun and moon, its own Mount Meru, continents, etc.

g.119 worthy one

*dgra bcom pa*

དག་བཅོམ་པ།

*arhat*

A person who has accomplished the final fruition of the path of the hearers and is liberated from saṃsāra.

g.120 yakṣa

*gnod sbyin*

གནོད་སྦྱིན།

*yakṣa*

Definition from the 84000 Glossary of Terms:

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

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

g.121    Yeshé Dé

*ye shes sde*

ཡེ་ཤེས་སྡེ།

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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.