

BUDDHIST SUTRA SERIES

**MAITREYA'S SUTRAS
AND PRAYER**

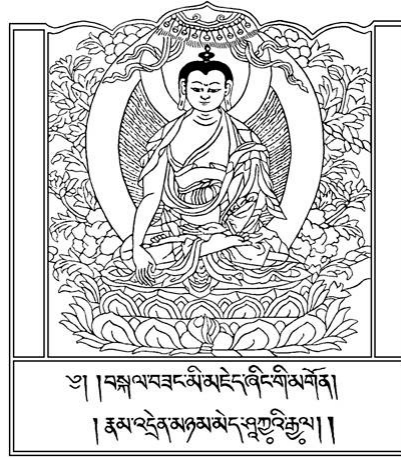
WITH COMMENTARY BY
PADMA KARPO



TONY DUFF AND TAMÁS AGÓCS
PADMA KARPO TRANSLATION COMMITTEE

Maitreya's Sutras and Prayer

With Commentary by Padma Karpo



By Tony Duff and Tamás Agócs
• Padma Karpo Translations •
Kindle Edition

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Preface

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Note that this is one of a group of sutras from the third turning of the wheel that we have published. Each sutra has its own important teaching, but the three sutras are special because they belong to a group of sutras that present the innermost meaning of the Buddha's teaching. Each book with these sutras comes with an extensive introduction that clarifies this point. These sutras are crucial reading for anyone who is trying to understand the Other Emptiness teaching, a point which each book's introduction also clarifies.

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Introduction

The main aim of this book is to present a prayer by the great bodhisatva Maitreya and to present it in a way that makes it useful to Westerners. It is a prayer which, although popular amongst Great Vehicle followers in Asia over the centuries, has not become popular with Westerners. The main reasons for that are that there has been no authoritative translation backed by the necessary background information and explanation of the meaning of the prayer. This book provides all of that and moreover provides a complete translation of the sūtra in which the prayer appears so that the reader can gain the clearest possible understanding of the context of the prayer. In short, this book makes Maitreya's prayer available in the most complete way possible so that Westerners could use it in their own practice or at least be fully informed about it.

The prayer is contained in one of two sūtras petitioned by Maitreya and found in a very large collection of Great Vehicle sūtras named *The Noble Great Stack of Jewels*. Thus, the second aim of this book is to present a selection of the two sūtras from that collection petitioned by Maitreya; this will be the first time that these sūtras have been seen in English.

Altogether, the book consists of background information given in this introduction, followed by the two sūtras petitioned by Maitreya, then the prayer itself extracted from the sūtra, and finally a commentary to the prayer by the famous Tibetan Buddhist author, All-Knowing Padma Karpo.

1. Two Sutras Petitioned by Maitreya in *The Noble Great Stack of Jewels*

1.a. About *The Noble Great Stack of Jewels*

The sūtras presented in this book represent all of the sūtras petitioned by Maitreya and preserved in a very large collection of Great Vehicle sūtras named the *Ārya Mahāratnakūṭa* or *Noble Great Stack of Jewels*. First, a little about that collection.

The word *Noble* at the beginning of the name indicates that it contains sūtras of the Great Vehicle. This use of “noble” is a convention that was settled on when the Buddhist sūtras were compiled; placed at the beginning of a sūtra’s name, it shows the sūtra is a Great Vehicle sūtra as opposed to a Lesser Vehicle sūtra. In this context, it has often been translated into English as “sublime” which is not the meaning at all; sublime in its true sense means that which is so deep that it *sub* goes below *lime* the level at which the normal mind can access it. The actual meaning of “noble” in this context is that the teachings of the Great Vehicle are superior and special compared to those of the Lesser Vehicle and sit high above them in the same way as the nobility of a country have a special position above the common people.

The words *Stack of Jewels* in the name means that the collection houses a great *stack* or pile of the Buddha’s teachings and that those teachings encompass all of the Three *Jewels*—buddha, dharma, and saṅgha.

The Great Stack of Jewels is comprised of forty-nine chapters, each one a sūtra of the Great Vehicle. The sūtras petitioned by Maitreya are the forty-first and forty-second chapters of *The Great Stack of Jewels*.

The forty-nine chapters begin and end with the words “chapter such and such of *The Noble One, The Great Stack of Jewels*’ dharma enumerations in a hundred thousand chapters”. If there are only forty-nine chapters in *The Great Stack of Jewels*, why does each chapter begin and end with the statement that it has one hundred thousand chapters of dharma enumerations? It is because each of the forty-nine chapters contains many smaller teachings in which specific classifications of the dharma are enumerated by the Buddha, so that *The Great Stack of Jewels* contains an enormous number—a hundred thousand, so to speak—of these little sections or chapters of teaching in which classifications of dharma are shown or enumerated. You will clearly see this style of presentation in the sūtras presented in this book.

1.b. Reading the Sutras

In general, the sūtras are not easy to read because they contain substantial amounts of the technical vocabulary of enlightenment as the Buddha presented it and because the actual intent behind the questions, answers, and doings of the people involved is often less than obvious. To overcome these

difficulties, two things are needed. First, one needs a good understanding of the vocabulary and style of expression of dharma, at least as it is used in a sūtra. Secondly, it is necessary to have experience with the sūtras and how to interpret them. Traditionally, and for good reason, a person has always gained that experience and knowledge by going to a Buddhist master and requesting that he transmit his knowledge to the person.

Specifically, the two sūtras petitioned by Maitreya do contain a great deal of technical vocabulary and to help the reader with that I have provided extensive notes and a glossary. However, the meaning of the sūtras is straightforward and does not require further interpretation. (For an example of a sūtra from *The Great Stack of Jewels*. that does require considerable interpretation, see our translation of *The Sūtra Petitioned by the Householder*, the nineteenth chapter of *The Great Stack of Jewels*.)

1.b.1. Authoritative Statement

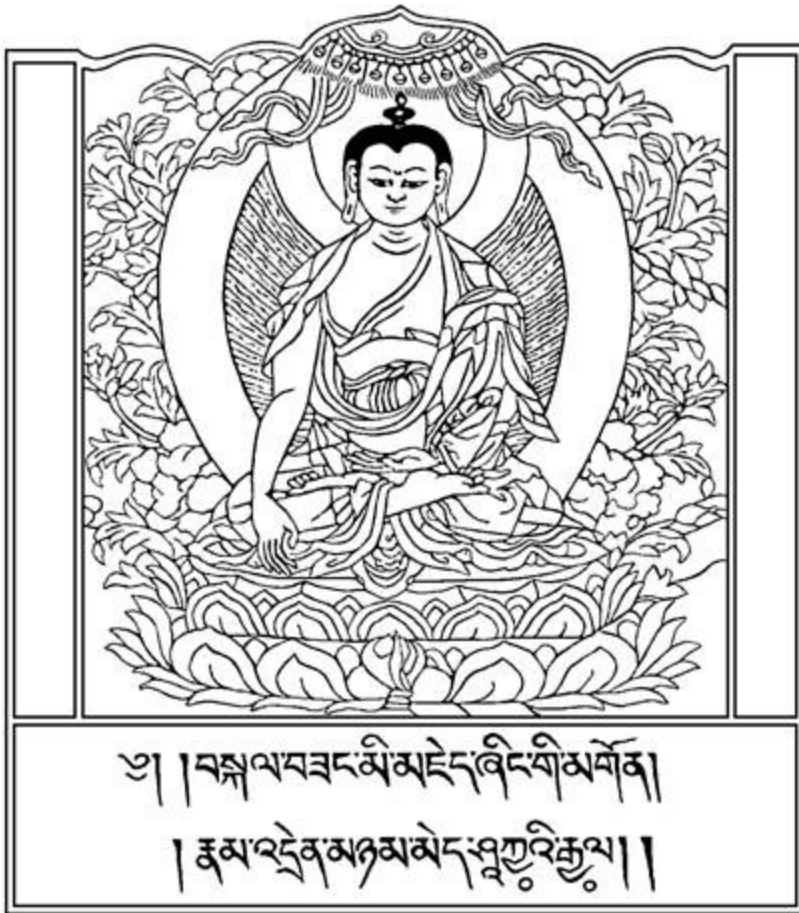
The very first words of the title of each sūtra petitioned by Maitreya are “An Authoritative Statement ...” On reading these two sūtras, you should be able to understand from context that this term “authoritative statement” is important within the Buddha’s teaching. What then is “authoritative statement”?

The Buddha taught that his transmission of the dharma occurs in two ways: one through what is known as “authoritative statement” and the other as “realization”. The first is the transmission of his word through person-to-person contact, though written scripture is not excluded. The second is the direct transmission from one mind to another through realization.

Most Tibetan Buddhists will know of a something called a “lung” in Tibetan. It is more fully called “imparting a lung”, a process in which someone who belongs to an unbroken transmission of a certain piece of scripture will impart it to the audience by reading it to them. Having done so, the audience now has the transmission of the scripture. Note the person-to-person quality of this. If the mere reading of the scripture was sufficient, then the audience would simply be given the text to read for themselves, but that is not how it is done. Personal transmission from someone who has received it from someone else, and so on, in an unbroken line is important.

The word “lung” translates the Sanskrit word “āgama”. Āgama means exactly something which is a verbal statement made by someone who is a true authority. In English, it comes to mean “authoritative statement”. Authoritative statement was a very important part of the Buddha’s teaching. As mentioned above, it was one of the two ways in which the Buddha himself said that his teaching was transmitted.

The importance of this term cannot be understated. Many of the forty-nine chapters of *The Great Stack of Jewels* are entitled “the authoritative statement petitioned by such and such” where such and such was a person who came before the Buddha and petitioned him for his authoritative statement on some matter. The two sūtras here go so far as to mention in the title that they arose because Maitreya was seeking authoritative statement of the Buddha.



Shakyamuni Buddha

The Buddha was a person who had total and unimpeded knowledge of all things both in terms of their reality and their surface appearances. Thus, his statements always would be correct and exactly applicable to the situation; they were authoritative statements given at the highest level. The petitioners could have gone elsewhere in the search to have their questions answered. However, by coming into the presence of a truly complete buddha, whatever statements they might hear would be guaranteed to be authentic statements made by a person who had the ultimate capacity to inform his listeners. Remember that in India, at the time of the Buddha, there were many teachers who had founded religious movements. Each of them claimed to be the one who had authentic statement. When you have investigated carefully and come to understand what a buddha actually is, you will understand that only a buddha⁽¹⁾—whoever that might be—can give the ultimate authentic statement to his listeners.

1.b.2. The General Story of the Two Sutras

Thus, we know even from the title that these two sūtras are cases of the next world-leading buddha, who is present in the sūtras as the bodhisatva mahāsatva⁽²⁾ Maitreya, coming before the current world-leading buddha Śhākyamuni and requesting of him answers from a truly complete buddha. In a sense, this is an amazing event: we have a truly complete buddha giving instruction to the great bodhisatva whom he has named as the next buddha. Even to see the interchange should be of interest.

The sūtra which is the forty-first chapter is not a long sūtra by any means, though it is much longer than the sūtra which is the forty-second chapter. It seems that Maitreya's question that results in the sūtra which is forty-first chapter gave the Buddha the opportunity he needed to make some important points about differing styles of progression along the bodhisatva's path. In essence, it contains a comparison between the ways followed by Śhākyamuni and Maitreya on their respective journeys to enlightenment. Śhākyamuni Buddha points out that, while Maitreya was very skilful in the way that he went along the bodhisatva path, he has progressed slowly to in comparison with himself. It becomes a very personal story in which Śhākyamuni Buddha details the sacrifices that he was willing to undergo in order to achieve truly complete enlightenment, sacrifices which Maitreya skilfully avoided in his lives as a bodhisatva.

The general details of Śhākyamuni's progression of lives as a bodhisatva is well-known from the *Birth Tales* in which the Buddha told many stories of his former incarnations. However, the sūtra which is the forty-first chapter has new information on his progress to enlightenment which does not appear in any other sūtra and which is fascinating to hear as he compares his approach with Maitreya's approach.

At some point in this story, Ānanda asks a question as he tries to understand what the Buddha has been explaining about the approach of Maitreya. In reply, the Buddha uses his extra-perceptions⁽³⁾ to present a prayer which Maitreya had composed and recited every day in a former life. Having recited the prayer word-for-word out of his total knowledge of events of the past, the Buddha continues by explaining how this prayer was a crucial factor in Maitreya's progress as a bodhisatva. With the presentation of the prayer, we arrive at a central message of this sūtra. With this we now not only have Maitreya's prayer for our own use but also have the Buddha's explanation of its overall

meaning—we understand the context for the prayer, making it considerably more accessible for our own use.

The sūtra which is the forty-second chapter is a discourse that occurred at a separate time from the discourse that is the basis for the forty-first chapter; we can tell that from the location in which each sūtra was taught. However, it does add to the meaning of the sūtra which is the forty-first chapter. In it, Maitreya again asks for instruction that will give him authoritative information on how to continue his path to enlightenment so that he does not slip back from his current position in any way and only continues to go forward⁽⁴⁾. The single answer given by the Buddha to Maitreya's single question seems to function as an adjunct to the answers given in the forty-first chapter. Once the forty-first chapter has been read and understood, the forty-second chapter is easy to read and understand.

So far, I have discussed the source for the two sūtras presented in this book—*The Great Stack of Jewels*—and given an overview of both sūtras. In doing so, we have seen that the sūtra which is the forty-first chapter is of greatest interest here because it gives the Maitreya's prayer and also gives the context for the prayers as explained by the Buddha himself. Next, we look at Maitreya's prayer in detail.

2. Maitreya's Prayer

2.a. Overview: Five Important Prayers of the Great Vehicle

The Great Vehicle tradition of Buddhism in general demarcates a group of five prayers that are most important to its followers. All five prayers are either in daily use by individuals or in regular use by individuals and groups. The five are: Samantabhadra's Prayer, Maitreya's Prayer, Mañjuśhrī's Prayer, the Sukhāvātī Prayer, and the chapter of prayers in Śhāntideva's famous guide to the bodhisatva's conduct.

Of the five prayers, the first three are connected with the three most senior bodhisatva sons of Śhākyamuni Buddha: Samantabhadra, Maitreya, and Mañjuśhrī. All three were bodhisatvas dwelling on the tenth bodhisatva level. Samantabhadra was regarded as the senior-most bodhisatva who was in many ways more advanced than all the others. It is mentioned in the sūtras that he was regarded as the chief of all of Śhākyamuni Buddha's bodhisatva sons because of being senior in age, training, good qualities, and wisdom. He was also known for his expertise in composing prayers and it is true that the most important prayer of his in the sūtras is a masterpiece of composition. Despite his position, the Buddha predicted him as one who would not show the deeds of a world-leading buddha for a very long time. Mañjuśhrī, the next most senior bodhisatva, was regarded as equivalent to Samantabhadra in his capacities and was predicted by the Buddha to be the sixth world-leading buddha of this good age of one thousand and two buddhas. Maitreya was appointed by the Buddha as his regent, meaning that he would be the next world-leading buddha to appear after Śhākyamuni Buddha, the fifth world-leading buddha of this good age of one thousand and two buddhas. In sum, these three bodhisatvas are regarded as the most advanced amongst Śhākyamuni Buddha's bodhisatva disciples and, as a consequence, the prayers associated with them are the most prominent prayers amongst followers of the Great Vehicle.

Of the three prayers composed by those three great bodhisatvas, the one spoken by Samantabhadra is not only the most well-known but without doubt the most used amongst followers of the Tibetan Buddhist tradition. It is also the longest and most complex of the three prayers, having an enormous amount of meaning packed into its sixty verses. The prayer was spoken aloud by Samantabhadra to a bodhisatva called Sudhana who had come to him for teachings. It is recorded in the fifty-third and last chapter of the *Gaṇḍavyūha Sūtra*, which itself is a sūtra at the end of the very large compilation of Great Vehicle sūtras called the *Flower Ornament* or *Avataṃsaka Sūtra*. There are many explanations of Samantabhadra's prayer available in the *Translated Treatises*,⁽⁵⁾ with several from Indian masters such as Nāgārjuna, and many by Tibetan masters⁽⁶⁾.

Maitreya's prayer whose source has already been described above, consists of twenty-four four-line verses. Essentially, it starts with the seven limbs for accumulating merit, proceeds to an explanation of emptiness as taught in the Great Vehicle which it then sets as the ground for all bodhisatva activity, and finally explains the practice of the six pāramitās as the path to supreme enlightenment. The prayer reads easily and its literal meaning can be understood by anyone with a basic knowledge of the Great Vehicle teachings. However, it also contains many less obvious meanings that can only be

understood through an explanation given by someone conversant with the details of the Great Vehicle. There are very few explanations of Maitreya's prayer available. Of them, I have chosen one by the Tibetan master Padma Karpo.

The prayer of Mañjuśhrī is not used as much as those of Samantabhadra and Maitreya, so no more will be said about it here.

2.b. Detail: A Commentary on Maitreya's Prayer

To understand Maitreya's prayer more fully, it is necessary to have a commentary on it. As mentioned above, there are very few explanations of Maitreya's prayer available. Of them, I have chosen one by the Tibetan master Padma Karpo because it is medium-sized and very succinct. It is short enough that a sense of the whole prayer can be easily be kept in mind as one reads through it, yet its wording is very concise, so a depth of meaning is available at the same time.

2.b.1. About the Author of the Commentary

All-Knowing Padma Karpo [1527–1592 C.E.] was the fourth Drukchen or hierarch of the Tibetan Drukpa Kagyu tradition. He was known for his extraordinary level of knowledge and unusual abilities at written composition. With his knowledge and erudition, Padma Karpo became one of the greatest authors of the Tibetan Buddhist tradition. His explanations are so valued that I have translated a number of them and, together with longer explanation of his capabilities and works, published them in a series of books.⁽⁷⁾

Because of the first quality mentioned above, he came to be known as “All-Knowing”, a title reserved in Tibet for those rare individuals—one or two in each century—who just seemed to “know it all”. Because of the second quality, he became famous for his ability to weave many threads of meaning into very tight explanations. His writings can seem deceptively simple because of it and Drukpa Kagyu teachers warn that his works must be read very carefully so as not to miss the subtle but important threads of meaning woven into them. This quality of many levels of detail in a short space is very evident in his commentary on Maitreya's prayer, and the warning of the Drukpa Kagyu lineage to read carefully so as not to miss the threads of meaning and implications involved is highly applicable!

Padma Karpo did not hide his capabilities; he was very sure of himself and said so in many of his writings, though he reputedly was not at all proud. There is an example of this in the closing verse of his commentary here; it says:

This, which I was able to compose in just a few lines of well-considered verse,
Brings the clever understanding of bloated learned people to a halt;
Is there any way that these people who know all topics of knowledge
And comment on the meaning of hundreds of texts can be fitted into the region of
becoming?⁽⁸⁾

There have been Tibetan commentators who wrote extensively on this prayer and many other things; their writings are clever but also long-winded. Padma Karpo says that his commentary might appear to be only middling in length but is equivalent if not better than their much longer writings. With that, he is saying that he is smarter than these other very learned people, but this is not mere pride talking—it happens to be true. His commentary might not be very long, but it packs all of the needed meaning into a short space and does so using just the right wording. In fact, it is remarkably erudite because the whole commentary is given in reference only to the works of Maitreya, as you will see from the citations that he makes.

2.b.2. About the Commentary

The commentary was given verbally by All-Knowing Padma Karpo whilst visiting a monastery in central Tibet called “The Dharma Sanctuary of Great Maitreya”. He was asked for it by someone from a place called Dromo who had meditative realization. Padma Karpo used quotations from the texts of Maitreya’s teachings on the Great Vehicle—the *Five Dharmas of Maitreya* as they are known—as the basis for his commentary. He supplemented them with quotations mainly from third turning of the wheel sūtras, which is fitting; Maitreya is known for being the bodhisatva who was given the responsibility by the Buddha of carrying forward the very profound teaching of view and meditation taught in the third turning of the wheel. Thus, All-Knowing Padma Karpo crafted an explanation of Maitreya’s prayer that had many connections with Maitreya. Even the title of the commentary—A Commentary to Noble One Maitreya’s Prayer, Asaṅga’s Understanding Clearly Shown—shows this, given that Asaṅga was the Indian master who was later primarily responsible for spreading Maitreya’s teachings in India.

The commentary packs an enormous amount of very detailed and often technical information into a very short space. To fully understand it requires a high level of familiarity with the Buddha’s Mind-Only and Other Emptiness presentations given in the third turning of the wheel of dharma and Maitreya’s own presentations of the same which are found in his *Five Dharmas of Maitreya* texts.

I am sure that some readers will want a commentary that is less technical and more general. Unfortunately, the few commentaries to the prayer which are available all go into even deeper technical explanations and do so at great length, as Padma Karpo alludes to in his verses at the end of his commentary. In short, Padma Karpo’s commentary is the best available for those who are not master scholars.

To give a hint of the depth of understanding that one could enter in relation to Maitreya’s prayer, we can say that the prayer is worded in such a way that it can be understood according to the approach that the Buddha expounded in the Prajñāpāramitā sūtras of the second turning of the wheel or according to the approach that he expounded in the Mind-Only sūtras and the sūtras which the Tibetans later called the profound essence sūtras or the sūtras connected with Other Emptiness, all of which are found in sūtras of the third turning of the wheel. Padma Karpo has mainly explained it through the approach of the Mind-Only sūtras of the third turning and Maitreya’s later commentaries on that. Other Tibetan commentators have done otherwise. An explanation of the differences and similarities between the approaches of the second and third turnings of the wheel of dharma and how they can be understood through Maitreya’s prayer are outside the scope of this volume, though Padma

Karpo Translation Committee has published several books on these matters, all of which would help with understanding Padma Karpo's commentary here.

As mentioned at the beginning of the introduction, the aim of this book was to make Maitreya's prayer accessible to English-speaking Buddhists so that they could use the prayer if they found it useful. Therefore, let's put behind us the complications and difficulties that could be entered in relation to the prayer and focus on how it could be useful for those who without great Buddhist scholarship. For this, the first thing to point out is that the prayer is written so that it reads easily. It is not like Samantabhadra's prayer which, in using all of the capabilities of the Sanskrit language, becomes quite difficult to read even if it is a masterpiece of composition. Maitreya's prayer was written in a very straightforward way that makes it very easy to read. I have found that people enjoy it for that reason alone. Nevertheless, there is a profound depth of knowledge that can be inferred from the seemingly easy to understand wording of the prayer, so it is important to ensure that one does not make the mistake of assuming that one has correctly understood the meaning of the words of the prayer simply because they are easy to read.

A good approach to studying Maitreya's prayer would be to first read the sutra containing the prayer, then to read the prayer itself a few times, and finally to look at it in more detail by taking it a verse or two at a time while reading the relevant section of the commentary. You will find that the commentary will give you a deeper understanding of the words of the prayer, but if you find that the commentary is becoming too technical, simply leave it there for those verses and move on. That way, it will not take long to get a basic yet correct understanding of the words of the prayer.

3. Related Matters

3.a. Translation Methods and Issues

We used the Derge Edition of the *Translated Word*⁽⁹⁾ as the source for the two sūtras of Maitreya. It is well known that there are several editions of the *Translated Word*, none of which is perfect. Therefore, it was not surprising that we found a number of errors in the Tibetan text of the sūtras. We corrected the Tibetan texts as we went; the corrected editions of the two sūtras are given in this book and the corrected electronic editions are also available on the Padma Karpo Translation Committee web-site.

A new edition of both the *Translated Word* and *Translated Treatises* was published in Beijing, China, about two years ago. It is a comparative edition which uses the Derge edition as the basis and then meticulously notes every difference with the seven other major editions of the *Translated Word* and *Translated Treatises*. It is a truly excellent reference. With it, we were able to examine the eight main editions of the Tibetan *Translated Word*. We found that there were differences between editions here and there throughout the prayer, though, fortuitously, most of them did not change the meaning. All in all, we were able to prepare a translation from the Derge edition which was consistent with the other editions.

Padma Karpo's commentary proceeds by citing from a few words to a few lines of the prayer at a time and then explaining that. Not so fortuitously, the prayer as quoted in the commentary does not match any of the editions in the Kangyur and has several obvious errors in it. This led me to check the three editions of Padma Karpo's *Collected Works*⁽¹⁰⁾ to see whether the edition I had first examined was perhaps a bad edition, but all editions read the same. This does not indicate that Padma Karpo's text is particularly faulty; on the one hand, this kind of corrupted citation of earlier works is endemic in Tibet literature and, on the other, the commentary portion of the text was very well done and free of errors. Most likely Padma Karpo relied on memory to quote the prayer as he gave the commentary and mis-quoted it here and there or the written edition of the prayer available to him at the time was slightly corrupt.

Many of the places where the prayer as cited in Padma Karpo's commentary differs from the prayer as written in the *Translated Word* can be resolved as obvious mistakes in the commentary's citation of the prayer. However, there are a few places where there is a real difference. To solve this in a way that I thought would lead to faith and minimize confusion, the prayer as seen in the *Translated Word* was used for the final translation of the prayer and the lines of the prayer as they have been cited in the commentary have been translated as they appear in the commentary. The final result is a translation of the prayer which fits with the *Translated Word*; This has been left without notes so that it makes a nice basis for recitation. And then, there is the translation of the commentary which is internally consistent and which has copious notes added to make any discrepancies clear.

The Tibetan text of All-Knowing Padma Karpo's commentary has been provided in this book and also made available electronically on our web-site. Note that the lines of the prayer cited in the Tibetan

commentary are highlighted in colour in the electronic edition of the commentary for ease of study.

3.b. Sanskrit and Diacriticals

Sanskrit terms are an important aspect of the technical explanations found in the commentary. They are properly rendered into English with diacritical marks, therefore, for the sake of precision, diacritical marks have been used with them throughout this book.

The IATS system of transliteration of Sanskrit, which is the one generally in use in academic circles is hard for non-scholars to read. Therefore, we have modified that system slightly to make the transliterated Sanskrit more readable even when the meaning of the diacritical marks is not understood. This same approach seems to be becoming commonplace amongst translators of Tibetan Buddhism. In it:

- ś is written the way it sounds, as śh ;
- ṣ is written similarly as ṣh ; and
- ṛ is written similarly as ṛi ;
- ca is written as cha;
- cha is written as chha.

The other letters for transliteration are used in the same way as they are used in the IATS scheme. In general, if you do not understand the system, simply read the letters as though they did not have the diacritical marks and, with our modified system, you will have a good approximation to the actual pronunciation.

3.c. Supports for Study

Padma Karpo Translation Committee has amassed a range of materials to help those who are studying this and related topics. In particular, several books on Other Emptiness have been published, all of which support each other and each of which clarifies another important aspect of the teaching. Please see the chapter containing information on supports for study at the end of the book for the details.

Lama Tony Duff, director
Agócs Tamás, translator
Christopher Duff, manager
Padma Karpo Translation Committee
Swayambunath, Nepal,
February 2013

The forty-first chapter of *The Great Stack of Jewels'* dharma enumerations in a hundred thousand chapters:

Authoritative Statement⁽¹¹⁾ Petitioned by Noble Maitriya⁽¹²⁾

A single bundle⁽¹³⁾.

In Sanskrit: ārya maitriya paripṛhchā nāma mahāyāna sūtra

In Tibetan: 'phags pa byams pas zhus pa zhes bya ba theg pa chen po'i mdo

In English: The Great Vehicle Sūtra Called "Petitioned by Noble Maitreya"⁽¹⁴⁾

Homage to every buddha and bodhisatva.

I heard these words at one time. The bhagavan⁽¹⁵⁾ was residing in the country of Varga, in a forest dwelling place of animals, on a fearsome mountain that was like a child-killing crocodile, together with a great community of monks⁽¹⁶⁾ consisting of about five-hundred monks made up exclusively of the great elder hearers⁽¹⁷⁾ who had attained the extra-perceptions⁽¹⁸⁾. Among these about five hundred monks were the Vitality-filled⁽¹⁹⁾ all-knowing Kauṇḍinya, the Vitality-filled Aśhvajit, the Vitality-filled Vāṣṭpa, the Vitality-filled Mahānāma, the Vitality-filled Bhadrīka, the Vitality-filled Vimala, the Vitality-filled Pūrṇa, the Vitality-filled Gavampati, the Vitality-filled Mṛigaśhīr, the Vitality-filled Uruvilva Kāśhyapa, the Vitality-filled Nāḍī Kāśhyapa, the Vitality-filled Gaya Kāśhyapa, the Vitality-filled Dāna Kāśhyapa, the Vitality-filled Great Kāśhyapa, the Vitality-filled Amogharāja, the Vitality-filled Sumati, the Vitality-filled Śhāriputra, the Vitality-filled Great Maudgalyayāna, the Vitality-filled Meru, the Vitality-filled Nanda, the Vitality-filled Upananda, the Vitality-filled Ānanda, the Vitality-filled Rāhula, and so forth.

He was also together with Maitreya and others, ten thousand bodhisatva mahāsatvas⁽²⁰⁾ who had attained the extra-perceptions, and among these ten thousand bodhisatvas were bodhisatva Vardhamānamati, bodhisatva Sumati, bodhisatva Sthiramati, Viśhālamati, Pratibhānakūṭa, Avalokiteśhvara, Mahāsthāmaprāpta⁽²¹⁾, Ketuśhīrī, Mañjuśhīrī, Abhijñāpuṣhpavaipulya, Anālambanamanasikārin, Śhṛaddhavaṭī, Ratnapāṇi, Indradeva, Varuṇa, Nirghośhākarna, Kṣhetraviśhuddhin, Merukūṭa, Pratibhānasampannaḥ, Indraśhīrī, Dharaṇimdhara, Gandhāraḥ, Narakātapta, Apāyajaha, Ratnakeśharam, and so forth.

Then the bhagavan, surrounded by a retinue of many hundreds of thousands and looking straight ahead, was teaching dharma. At that point, the bodhisatva Maitreya joined and became present in that

retinue. Then the bodhisatva Maitreya, aware of that assembled great retinue of bodhisatvas⁽²²⁾, rose from his seat and, having draped his outer robe over one shoulder, knelt down on his right knee. Then, bowing with joined palms in the direction of the bhagavan, he supplicated the bhagavan in these words:

“Were the bhagavan to give me the opportunity to petition him for authoritative statement, I would ask the tathāgata, arhat, truly complete buddha about some matters⁽²³⁾.”

He supplicated in those words and the bhagavan advised the bodhisatva mahāsatva⁽²⁴⁾ Maitreya in these words:

“Maitreya, the tathāgata has always given the opportunity to answer questions asked for the purpose of authoritative statement. Maitreya, ask me whatever you wish! And, through that question and its authoritative statement, your mind will be set at ease.”

Then, as the bhagavan had given him the opportunity, the bodhisatva mahāsatva Maitreya supplicated the bhagavan in these words:

“Bhagavan, how many dharmas⁽²⁵⁾ would a bodhisatva have to have for him to abandon all bad migrations and not fall into the clutches of degrading companions, and to quickly achieve unsurpassed, truly complete enlightenment, manifest complete buddhahood?⁽²⁶⁾”

He supplicated in those words and the bhagavan instructed the bodhisatva mahāsatva Maitreya in these words:

“Maitreya, as you have rendered outstanding service to the conquerors of the past, developed roots of virtue, remembered past lives, attained knowledgeability⁽²⁷⁾, and have for a long time practised chastity, and Maitreya, as you have fully taken on benefit for many beings and ease for many beings⁽²⁸⁾ and heartfelt love for the world, and the aims, benefit, and ease of ordinary beings and of gods and men, and the sons and daughters present and future of the bodhisatva vehicle family, it is good, it is good that you have thought to ask this question of the tathāgata! Therefore, Maitreya, listen well with your fullest attention, retain it in mind, and I will explain!”

The bodhisatva mahāsatva Maitreya said to the bhagavan “Very well!” then listened in accord with the bhagavan, and the bhagavan instructed him in these words:

“Maitreya, if a bodhisatva has one dharma, he will abandon all bad migrations⁽²⁹⁾ and not fall into the hands of degrading companions, and will quickly achieve an unsurpassed truly complete enlightenment, manifest complete buddhahood. ‘What is that one dharma?’ It is: the enlightenment mind of perfect special intention⁽³⁰⁾. Maitreya, if a bodhisatva possesses that single dharma, he will abandon all bad migrations and not fall into the hands of degrading companions, and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood.

“Maitreya, furthermore, if a bodhisatva has two dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions, and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood. ‘What are the two?’ They are: seeking calm-abiding and being skilled in insight⁽³¹⁾. If a bodhisatva has those two dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood.

“Maitreya, furthermore, if a bodhisatva has three dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions, and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood. ‘What are the three?’ They are: to have attained great compassion, to have ascertained the dharma of emptiness, and because of that also to be not bloated⁽³²⁾; Maitreya, if a bodhisatva has those three dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions, and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood.

“Maitreya, furthermore, if a bodhisatva has four dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions, and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood. ‘What are the four?’ They are: abiding within discipline, not being sceptical about all the dharmas, taking true delight in solitude, and to have entered the authentic and not be wavering from being in the authentic⁽³³⁾. Maitreya, if a bodhisatva has those four dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions, and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood.

“Maitreya, furthermore, if a bodhisatva has five dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood. ‘What are the five?’ They are: abiding in emptiness, not seeking the confusion of others⁽³⁴⁾, examining oneself, taking real delight in the dharma, and being engaged in working to benefit others. Maitreya, if a bodhisatva has those five dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions, and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood.

“Maitreya, furthermore, if a bodhisatva has six dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions, and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood. ‘What are the six?’ They are: being free from desire, being free from anger, being free from stupidity, replying to questions immediately with an appropriate answer, being not difficult to approach, and be conducting oneself within emptiness. Maitreya, if a bodhisatva has those six dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions, and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood.

“Maitreya, furthermore, if a bodhisatva has seven dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions, and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood. ‘What are the seven?’ They are: being

skilled in mindfulness, being skilled in the dharma, having undertaken perseverance, having attained joy, having attained thorough processing⁽³⁵⁾, being skilled in concentration, and being skilled in utmost discernment using prajñā⁽³⁶⁾. Maitreya, if a bodhisatva has those seven dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions, and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood.

“Maitreya, furthermore, if a bodhisatva has eight dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions, and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood. ‘What are the eight?’ They are⁽³⁷⁾: to have right view, to have right thought, to have right speech, to have right extremes of action⁽³⁸⁾, to have right livelihood, to have right effort, to have right mindfulness, and to have right concentration. Maitreya, if a bodhisatva has those eight dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions, and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood.

“Maitreya, furthermore, if a bodhisatva has nine dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions, and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood. ‘What are the nine?’ They are as follows⁽³⁹⁾. Maitreya, in regard to this a bodhisatva has accomplished and is abiding in the first absorption which is isolated from desirables and isolated from the evil actions of the non-virtuous dharmas, and which has with it examination, analysis, and joy and bliss born from the isolation⁽⁴⁰⁾. He has accomplished and is abiding in the second absorption, in which, being porced from examination and analysis⁽⁴¹⁾ and inwardly having utmost lucidity, the stream of mind has been integrated into a whole, so there is no examination, there is no analysis, and it has with it joy and bliss born from concentration. He has accomplished and is abiding in the third absorption when he has abandoned the desire for joy, so there is abiding in equanimity, and it has with it mindfulness and alertness, and while bodily bliss is experienced, it is without joy in what the noble ones have called “mindful equanimity abiding in bliss”. He has accomplished and is abiding in the fourth absorption in which bliss also has been abandoned and, since suffering also has previously already been abandoned and bliss of mind and non-bliss of mind also have subsided, there is neither bliss nor is there suffering, just completely pure equanimity and mindfulness. He has accomplished and is abiding in the āyatana of infinite space in which the perceptions of form have been truly transcended in every way, so the perceptions of tangibility have subsided and there is no mental involvement with the variety of perceptions because of which one thinks, ‘There is infinite space’. He has accomplished and is abiding in the āyatana of infinite consciousness in which the āyatana of infinite space has been truly transcended in every way, so one thinks, ‘There is infinite consciousness’. He has accomplished and is abiding in the āyatana of nothing at all in which the āyatana of infinite consciousness has been fully transcended in every way, so one thinks, ‘There is nothing at all’. He has accomplished and is abiding in the āyatana of neither absence of perception nor non-absence of perception in which the āyatana of nothing at all has been truly transcended in every way. Having truly transcended in every way the āyatana of neither absence of perception nor non-absence of perception, he has accomplished then abides in the cessation of perception and feeling. Maitreya, if a bodhisatva has those nine dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood.

Maitreya, furthermore, if a bodhisatva has ten dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions, and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood. ‘What are the ten?’ They are: to have the vajra-like concentration⁽⁴²⁾; to have the concentration in which one visibly strives at the topics and non-topics⁽⁴³⁾; to have the concentration in which one proceeds via method; to have the concentration which completely illuminates; to have the concentration of total illumination; to have the concentration that makes visibility everywhere; to have the concentration of the precious moon; to have the concentration of the moon lamp; to have the concentration of being without afflictions; and to have the concentration of the army’s ornament atop the king’s standard⁽⁴⁴⁾. Maitreya, if a bodhisatva has those ten dharmas, he will abandon all bad migrations and not fall into the hands of degrading companions, and will quickly achieve an unsurpassed, truly complete enlightenment, manifest complete buddhahood.

Then the bodhisatva mahāsatva Maitreya, being appeased and gratified, rejoiced; his utter joy gave rise to joy and mental happiness, so he rose from his seat and, having draped his outer robe over one shoulder, knelt down on his right knee, then, bowing with joined palms in the direction of the bhagavan, extolled the bhagavan with these fitting verses:

You who performed giving up till now,
Have given up your beautiful son, food and drink,
And even your head and eyes;
The Buddha has gone to the other shore of total generosity⁽⁴⁵⁾.

Like a yak and its tail, for a long time⁽⁴⁶⁾
You have kept uncorrupted discipline.
In terms of discipline you are incomparable;
The Buddha has gone to the other shore of good discipline.

Having developed the strength of patience,
You endure the mistaken doings of the childish⁽⁴⁷⁾;
Possessing all the strengths of patience,
The Buddha has gone to the other shore of good patience.

Having developed the strength of perseverance,
You have gained the unsurpassed peace⁽⁴⁸⁾;
Possessing strength due to the strength of perseverance,
The Buddha has gone to the other shore of good perseverance.

Having burnt away all evil deeds,
The great being who is a guide cherished absorption⁽⁴⁹⁾;
Possessing strength due to the strength of absorption,
The Buddha has gone to the other shore of good absorption.

Those dharmas are empty of nature⁽⁵⁰⁾,
Not being something born by way of an entity;
Having reached the other shore by prajñā,
The Buddha has gone to the other shore of good prajñā.

One of great knowing, at the foot of the bodhi-tree,
You tamed māra together with his regiments⁽⁵¹⁾,
And gained the most excellent goal;
The Buddha has defeated the bad māra hordes.

The great being did in Vāranāsi
Utterly turn the wheel of dharma,
Scaring the bad tīrthika groups;
The Buddha has defeated the groups with tīrthika ways.⁽⁵²⁾

You of unsurpassed great prajñā
That has no match anywhere
Teach the precious dharma;
The Buddha-Guide is the maker of light.

No one compares to you in generosity,
Discipline, patience, and perseverance;
Having gone to the other shore of them all,
The Buddha is by many good qualities raised aloft.

Then the bodhisatva mahāsatva Maitreya, having extolled the bhagavan with those fitting verses, sat down to one side. Then the Vitality-filled Ānanda supplicated the bhagavan in these words:

“Bhadanta⁽⁵³⁾ bhagavan, that this bodhisatva mahāsatva Maitreya is such that he has perfect knowledgeability, such that he teaches dharma using words of exacting ascertainment, such that he teaches dharma using apt words and letters, such that he teaches dharma using words of the profound, such that he teaches dharma using well-related words⁽⁵⁴⁾, and such that he teaches the dharma using words of recollection, is indeed wonderful!”

The bhagavan instructed:

“Ānanda, it is so! Just as you have said, that the bodhisatva Maitreya has perfect knowledgeability and that he teaches the dharma using words of exacting ascertainment down to teaches the dharma using words of recollection is wonderful!

“Ānanda, now is not the only time that the bodhisatva Maitreya has praised me with fitting verses. Why is that? Ānanda, in the events of the past, there was a point in time a full ten countless kalpas⁽⁵⁵⁾ ago when the tathāgata, arhat, truly complete buddha, possessor of knowledge and its feet, the sugata, knower of the world, unsurpassed driver who tames beings, and teacher of gods and men, the buddha bhagavan⁽⁵⁶⁾ called Ālokavikrīditābhijñāna appeared in the world. At that time, there was a brahman boy called Bhadrau, who was of finer form, handsome, lovely to behold, and of good colour and excellent build. He went off to a park and, having gone as far as the village, saw the tathāgata, arhat, truly complete buddha Ālokavikrīditābhijñāna, handsome; faith-inspiring; senses pacified; mind pacified; having the excellences of being tamed and calmly abiding; whose faculties were protected; who was like an elephant with his senses tamed; their being clearly evident like a lake limpid and

free of contamination, his body was nicely adorned with the thirty-two marks of a great being and his body was fully decorated with the eighty excellent insignia, fully bloomed like the fully-blossomed flower of the king Sāla tree, and strongly projecting, like the king of mountains Sumeru⁽⁵⁷⁾; his face like the disc of the moon was peaceful; like the disc of the sun he was dazzling, striking, conspicuous, and his body well-proportioned like a Nyagrodha tree⁽⁵⁸⁾ blazed with light, blazed with great glory. And on seeing him, his mind turned to having faith in the bhagavan. Due to his mind having turned to faith, he thought this, ‘Oh how good! This body of the tathāgata which is fully decorated and is colourful and brilliant, and which is blazing with glory and the marks and is dazzling, striking, and conspicuous is wonderful’. Having thought that, the brahman boy Bhadrau said, ‘Oh how good! May I also have a body like this in a future time! May I become blazing like this with colour, brilliance, glory, and the marks and become dazzling, striking, and conspicuous like this!’ Having made that prayer in those words, he lay down on the ground and thought, ‘If I shall in a future time come to have a body of this sort, blazing like this with colour, brilliance, glory, and the marks and become dazzling, striking, and conspicuous like this, may the foot of the tathāgata touch my body’

“Ānanda, then that tathāgata, arhat, truly complete buddha Ālokavikrīditābhijñāna, knowing the brahman boy Bhadrau’s special intention, went to where the brahman boy Bhadrau was and touched the brahman boy Bhadrau with his foot. As soon as that tathāgata, arhat, truly complete buddha Ālokavikrīditābhijñāna touched the brahman boy Bhadrau with his foot, at that very time, the boy attained forbearance with respect to the unborn dharma⁽⁵⁹⁾.

“Ānanda, then the tathāgata Ālokavikrīditābhijñāna, looking back towards the monks, instructed them, saying, ‘Monks, none of you should step on the brahman boy Bhadrau’s body with your feet! Why? It is because this bodhisatva mahāsatva has attained forbearance with respect to the unborn dharma. Then, right at that point, the brahman boy Bhadrau attained the knowledges which come as extra-perceptions—the god’s eye, the god’s ear, the knowing of the mind of others, and the knowledge that makes evident the recollection of past circumstances. He also actually accomplished miraculous powers. He, in the presence of the tathāgata Ālokavikrīditābhijñāna, also praised him openly with the following, fitting verses:

Though one may travel around the cardinal and intermediate directions and search,
No-one in the worlds who is a ruler amongst men like you will be found.
Amongst all migrators⁽⁶⁰⁾, the complete buddha is evidently superior;
Self-arising universal guide⁽⁶¹⁾, to you I prostrate!

Like for example, the sun shining up in space,
Its light brightening all these worlds in the world realms
In all the cardinal and intermediate directions;
Buddha, brilliant beam of good qualities, to you I prostrate!

Just as a lion roaring in the jungle will subdue
With its magnificence all the major packs of jackals,
So the holy one among men who has great power also
Will subdue with his magnificence all the many having tīrthika ways.

Tathāgata, the white urna⁽⁶²⁾ at the point between your eyebrows,

Which glitters with infinite brilliance like grains of silver or flakes of snow,
Has illuminated all these worlds;
In all worlds, you Buddha are equal to being unequalled.

Leader of beings you have on your feet a pine wheel,
Clear and beautiful with a full thousand spokes and encircling rim;
These make these lands with their mountains and forests
Utterly move; the Capable One is a person without equivalent⁽⁶³⁾!

You have discarded all of the mass of afflictions to be cast off,
And utterly gained the noble path of certain deliverance;
Possessing all riches and abounding in good qualities,
You display the riches of the noble ones⁽⁶⁴⁾ in accordance with intentions⁽⁶⁵⁾.

You are analogous to the earth and have become a place of generosity without analogy,
Have gained possession of all good qualities, and have completely pure discipline;
Just as a hand is unhindered, unattached in space,
You have no attachment or anger in the worlds.

With patience that has reached the endpoint, all facts and phenomena⁽⁶⁶⁾
Have been known as having no essence, as sustainable, and as accumulated⁽⁶⁷⁾;
For all the migrators of becoming⁽⁶⁸⁾ whoever they are,
The sentient beings with bloated mind do not gain vitality and things.⁽⁶⁹⁾

Knowing their constituents, conducts, applications, and intentions⁽⁷⁰⁾,
You have become a lamp that produces marvels and complete discernment;
Having come to look on migrators driven by the great river,⁽⁷¹⁾
From the past till now you acted to develop the power of a steady force of
perseverance.

Having abandoned birth and possessing a mind pacified of the afflictions,
You, vast-minded one have brought forth the end of birth, aging, and death;
Moving about without defilement, as would happen in the depths of space,
You move in the three worlds not shrouded by the things of the world.⁽⁷²⁾

Great Soul⁽⁷³⁾, by your prajñā you do the act of illuminating;
All darkness—pitch-black darkness—is completely dispelled.
You alleviate the perspiration of desire and remove the darkness
Of the various stains of anger and delusion—to you I prostrate

“Ānanda, since then, the brahman boy Bhadrau’s miraculous powers and extra-perceptions have not diminished. Ānanda, should you have concern or be of two minds or entertain doubts in which you think, ‘The one who, at that point, at that time, was the brahman boy called ‘Bhadrau’ is someone else’, then do not view it that way! Why is that? Because it was this very bodhisatva mahāsātva Maitreya who at that point, at that time, was born as the brahman boy called ‘Bhadrau’; he was the one who openly extolled the tathāgata, arhat, truly complete buddha Ālokavikrīditābhijñāna with these verses.”

He instructed with those words and the Vitality-filled Ānanda supplicated the bhagavan in these words:

“Bhagavan, if it were the case that this bodhisatva mahāsatva Maitreya indeed attained forbearance with respect to the unborn dharma a long time ago, then on what account did he not quickly achieve unsurpassed, truly complete enlightenment, manifest complete buddhahood?”

He supplicated in those words and the bhagavan instructed the Vitality-filled Ānanda in these words:

“Ānanda, the bodhisatvas’ arrangements and ownerships are twofold. What are the two? They are arrangement of sentient beings and ownership of sentient beings, and arrangement of a field and ownership of a field. If these are the two, then the bodhisatva mahāsatva Maitreya, when performing the bodhisatva’s activities in the past, had totally purified the arrangement of a field and had owned the ownership of a field. Ānanda, when I was performing the bodhisatva’s activities in the past, I had totally purified the arrangement of sentient beings and had owned ownership of sentient beings, and I also had totally purified the arrangement of a field and had owned the ownership of a field.

“Ānanda, I know through extra-perceptions that it was not until forty-two kalpas after the bodhisatva mahāsatva Maitreya had entered the authentic that I first aroused the mind for unsurpassed, truly complete enlightenment. Ananda, ninety-four kalpas after this good kalpa has passed it will be suitable for him to attain unsurpassed, truly complete enlightenment, manifest complete buddhahood. Ānanda, it is because I made blazing perseverance that I quickly achieved unsurpassed, truly complete enlightenment, manifest complete buddhahood. Ānanda, I, through tremendous perseverance, quickly achieved unsurpassed, truly complete enlightenment, manifest complete buddhahood. Ānanda, it is through these ten dharmas that I quickly achieved unsurpassed, truly complete enlightenment, manifest complete buddhahood. ‘What are those ten?’ I completely stopped caring about loss of any and all possessions; completely stopped caring about loss of goods; completely stopped caring about loss of son; completely stopped caring about loss of head; completely stopped caring about loss of eyes; completely stopped caring about loss of dominion over a kingdom; completely stopped caring about loss of possessions; completely stopped caring about loss of blood; completely stopped caring about loss of bone and marrow; and completely stopped caring about loss of limbs. Through that, I quickly achieved unsurpassed, truly complete enlightenment, manifest complete buddhahood.

“Ānanda, furthermore, I quickly achieved unsurpassed, truly complete enlightenment, manifest complete buddhahood by a set of ten dharmas. What are the ten? Ānanda, I quickly achieved unsurpassed, truly complete enlightenment, manifest complete buddhahood by abiding in the dharma of the good quality of discipline. Ānanda, I quickly achieved unsurpassed, truly complete enlightenment, manifest complete buddhahood by having strength of patience. Ānanda, I quickly achieved unsurpassed, truly complete enlightenment, manifest complete buddhahood by undertaking blazing perseverance. Ānanda, I quickly achieved unsurpassed, truly complete enlightenment, manifest complete buddhahood by abiding in the good quality of absorption. Ānanda, I quickly achieved unsurpassed, truly complete enlightenment, manifest complete buddhahood by abiding in the Prajñāpāramitā. Ānanda, I quickly achieved unsurpassed, truly complete enlightenment, manifest complete buddhahood by not rejecting any sentient being at all. Ānanda, I quickly achieved

unsurpassed, truly complete enlightenment, manifest complete buddhahood by staying within skilful means. Ānanda, I quickly achieved unsurpassed, truly complete enlightenment, manifest complete buddhahood by having an even mind towards all sentient beings. Ānanda, I quickly achieved unsurpassed, truly complete enlightenment, manifest complete buddhahood by realizing the dharma of emptiness. Ānanda, I quickly achieved unsurpassed, truly complete enlightenment, manifest complete buddhahood by realizing the dharmas of signlessness and wishlessness⁽⁷⁴⁾. Ānanda, it is by those ten dharmas that I quickly achieved unsurpassed, truly complete enlightenment, manifest complete buddhahood.

“Ānanda, if you were to know the sorts of raw, intense pain I went through to achieve unsurpassed, truly complete enlightenment, manifest complete buddhahood, you could not believe it. How could that be? Ānanda, in the events of the past there was a point in time when there was a young prince called ‘Giver of All Wealth’ who was of finer form, handsome, lovely to behold, of good colour and excellent build, great royal wealth and great royal power. He went off to a park and, having gone as far as the village, saw a man who was afflicted by and suffering from harm, who had been stricken with a severe disease. On seeing the man, he felt compassion, so he went over to him and asked, ‘Hey! Man, why are you suffering?’ He said, ‘pine One, I am stricken by a illness.’ The prince asked him, ‘Hey! Man, what would alleviate your disease? What could I give you?’ He said, ‘If I could drink as much of the blood from the pine One’s body as it would take to satisfy me, then my disease would be alleviated.’ Ānanda, then the young prince called Giver of All Wealth took a sharp weapon and, piercing his own body, let his blood run out, then gave it to that man to drink. Ānanda, as soon as the man drank it, the disease of the man was cured. Ānanda, although the young prince Giver of All Wealth pierced his own body and let all his blood run out, he had not a single mind of regret. Ānanda, should you have concern or be of two minds or entertain doubts in which you think, ‘The one who, at that point, at that time, had become the young prince Giver of All Wealth is someone else’, then do not view it that way! Why is that? It was I who, at that point, at that time, had become the young prince called ‘Giver of All Wealth’. Ānanda, the mass of water in the four great oceans is measurable, but the blood I have given to sentient beings during the quest for this unsurpassed, truly complete enlightenment is immeasurable.

“Ānanda, in the events of the past there was a point in time when there was a young prince called ‘Flower’ who was of finer form, handsome, lovely to behold, of good colour and excellent build, great royal wealth and great royal power. He went off to a place where there was a park and, having gone as far as the village, saw a man who was afflicted by and suffering from the harm of being stricken by a very severe form of the disease oedema. On seeing the man, he felt compassion, so he went over to him and asked, ‘Hey! Man, what would alleviate this disease of yours? What could I give you?’ He said, ‘If I could get as much of the marrow from the pine One’s body as it would take to satisfy me, then my disease would be alleviated.’ Then that young prince Flower being appeased and gratified rejoiced, and his utter joy gave rise to bliss and mental bliss, so he beat his own body, extracted the marrow, then spread it on that man’s body. Ānanda, as soon as he spread it, the disease of the man was cured. Ānanda, although the young prince Flower beat his own body and let the marrow run out, he had no regret in his mind. Ānanda, should you have concern or be of two minds or entertain doubts in which you think, ‘The one who, at that point, at that time, had become the young prince called ‘Flower’ is someone else’, then do not view it that way! Why is that? It was I who, at that point, at that time, had become the young prince called ‘Flower’. Ānanda, the mass of water in

the four great oceans is measurable, but the marrow I have given to sentient beings during the quest for this unsurpassed, truly complete enlightenment is immeasurable.

“Ānanda, in the events of the past, there was a point in time when there was a king called ‘Moonlight’ who was of finer form, handsome, lovely to behold, of good colour and excellent build, great royal wealth and great royal power. He went off to a park and, having gone as far as the village, saw a blind man without eyes, a poor, destitute man who begged to get by. On seeing the man, he felt compassion. Then that man went over to King Moonlight and having arrived before him said, ‘pine One, you are happy. You are glad. I am suffering. I am blind. I have no eyes. I am poor. I am destitute. I am a beggar. I am without a guardian.’ Then the king Moonlight saw the man again and heard his words too, and wept. While shedding tears, he said this to him, ‘Hey! Man, what do you need? Shall I give you food, drink, a mount, ornaments, gold, gems, pearls, or various precious things? Or, tell me what you need.’ The man said, ‘If you could give me your eyes, I would ask you for your eyes.’ Ānanda, then King Moonlight took out his own eyes and gave them to the man. Ānanda, although King Moonlight took out his own eyes and gave them to that man, he had no regret in his mind. Ānanda, should you have concern or be of two minds or entertain doubts in which you think, ‘The one who, at that point, at that time, had become the young prince called ‘Flower’ is someone else’, then do not view it that way! Why is that? It was I who, at that point, at that time, had become the king called ‘Moonlight’. Ānanda, the king of mountains Sumeru is measurable, but the eyes I have given to sentient beings during the quest for this unsurpassed, truly complete enlightenment are much greater, are immeasurable.

“Ānanda! When the bodhisatva mahāsatva Maitreya previously was performing the bodhisatva’s activities, he genuinely accomplished unsurpassed, truly complete enlightenment using an easy vehicle, using an easy entry, using an easy path. Ānanda, when the bodhisatva mahāsatva Maitreya previously was performing the bodhisatva’s activities, he did not give up his hands, did not give up his legs, did not give up his marrow, did not give up the loss of his wife, did not give up the loss of his son, did not give up the loss of his villages, his towns, his cities, his lands, his country, or his royal palace with retinue. Ānanda, when the bodhisatva mahāsatva Maitreya previously was performing the bodhisatva’s activities, by fully concerning himself with means, he used an easy vehicle, easy entrance, and easy path, through which he truly accomplished unsurpassed, truly complete enlightenment.”

Then the Vitality-filled Ānanda supplicated the bhagavan in these words:

“Bhagavan, the bodhisatva mahāsatva Maitreya based himself in skilful means to truly accomplish unsurpassed, truly complete enlightenment, and what indeed was that skilful means?”

He supplicated with those words and the bhagavan instructed the Vitality-filled Ānanda in these words:

“Ānanda, in regard to this, previously, when the bodhisatva mahāsatva Maitreya was performing the bodhisatva’s activities, he would three times in the day and three times at night drape his upper robe over one shoulder, kneel down on his right knee, join his palms, and making all the buddhas actually

present, say these words⁽⁷⁵⁾:

I prostrate to all the buddhas.
I prostrate to the bodhisatvas,
The ṛishis having the god's eye,
And to the śhrāvakas as well.

I prostrate to the enlightenment mind which
Turns away all of the bad migrations and
Utterly shows the path to the higher strata,
And leads to absence of old age and death.

I have fallen under the control of mind⁽⁷⁶⁾
And therefore have done evil deeds;
Going into the presence of the buddhas,
I lay aside all the ones I have done.

The accumulation of merit I have created
By any of the three types of karma,
Is the seed of my own all-knowing,
May it become my unending enlightenment.

Every offering to the buddhas made
In the fields of the ten directions
Is known by the buddhas who rejoice,
And I rejoice in that.

I will lay aside every evil.
I will rejoice in all merits.
I prostrate to all buddhas.
May I obtain supreme wisdom.

I urge the bodhisatvas in the ten directions
Who are dwelling on the ten levels
To go to supreme enlightenment
By becoming buddhas.

Having subdued the maras with their regiments
And reached finest enlightenment, buddhahood,
In order to provide medicine for all living creatures
Please will you turn the wheel of dharma.

Please use the sound of the great drum of dharma
To end the unsatisfactoriness of sentient beings.
Please stay for unthinkable tens of millions of aeons
Doing the deed of teaching dharma.

Sunk in the mire of desire and
Bound tight by the rope of becoming,

I am totally bound by fetters.
You the best of bipeds, please look on me!

Oh buddhas, please do not berate us
Who have developed stains of mind;
With your minds of love for sentient beings
Please release us from the ocean of becoming.

Completed buddhas who are present and
Those who have passed and not yet come
May I train following you and
Course in the conduct of enlightenment.

May I complete the six pāramitās and then
Emancipate the six migrator sentient beings.
May I manifest the six extra-perceptions
Then contact unsurpassed enlightenment.

May I realize unproduced, unarisen,
Not with nature, not with dwelling,
Not with knowing superficialities, not with things,
Empty phenomena.

May I realize like the buddhas, the great ṛishis,
That phenomena are not with sentient being,
Not with life, not with a person,
Not with living being, not with a self.

Not remaining at all in the things
Of grasped I and grasped mine,
In order to provide ease for all sentient beings,
Without avarice may I perform generosity.

By not treating things as existent things
May my possessions arise spontaneously.
Through the total collapse of all things may I
Complete the pāramitā of generosity.

With rules of discipline free of fault and
Discipline which has complete purity,
Through discipline without conceit may I
Complete the pāramitā of discipline.

Like the elements of earth, water,
Fire and air are without aggression,
So too through patience without aggression may I
Complete the pāramitā of patience.

Through the perseverance of perseverance undertaken,
The steady and delighted applications, without laziness

And with body and mind having force may I
Complete the pāramitā of perseverance.

Through the Illusion-Like Concentration,
Going Like A Hero Concentration, and
Vajra-Like Concentration may I
Complete the pāramitā of absorption.

Through the three doors of complete emancipation,
And equality of the three times and also
Three knowledges seeing in direct perception, may I
Complete the pāramitā of prajñā.

Through what all the buddhas have commended, and
Light and blazing brilliance, and
The perseverance of a bodhisatva may I
Complete my intentions.

Through doing that sort of conduct
And through renowned loving kindness
May I complete the six pāramitās
Then utterly abide on the tenth level.

“Ānanda, as for what skilful means the bodhisatva mahāsatva Maitreya based himself in so that by the skilful means of using an easy vehicle, easy entrance, and easy path he accomplished unsurpassed, truly complete enlightenment, that was it.

Ānanda, when the bodhisatva mahāsatva Maitreya previously was performing the bodhisatva’s activities, sentient beings had little desire, little aggression, little delusion, and had the path of the ten virtuous actions. Later, when I achieved unsurpassed, truly complete enlightenment, manifest complete buddhahood, the complete purification of a field in that way was something I could only wish for⁽⁷⁷⁾. Ānanda, the time and circumstance for such will arise. There will be a point in time when sentient beings appear who have little desire, little aggression, little stupidity, and who have the path of the ten virtuous actions, and when that has happened, the bodhisatva mahāsatva Maitreya will, because of his prayer, achieve unsurpassed, truly complete enlightenment, manifest complete buddhahood.

“Ānanda, when I previously was performing the bodhisatva’s activities, a time of a world having the five dregs,⁽⁷⁸⁾ sentient beings had a large amount of desire, a large amount of aggression, a large amount of delusion; their desires had started up, their aggression had started up, their delusion had started up; they were attached and clung to what is not dharma, were overwhelmed by the anxiety of attachment, held to wrong dharma; they were hostile to their fathers, hostile to their mothers, hostile to their relatives, hostile to their brothers and sisters, hostile to their spouses, hostile to their kinsmen, hostile to the noble ones, hostile to the preceptors and to the masters, hostile to themselves, and hostile to other people; they were impure men, savages of men, men with no education at all. For me in the midst of such people to achieve unsurpassed, truly complete enlightenment, manifest complete

buddhahood through the accomplishment in that way of such a prayer is something that one could only wish for, saying, ‘How nice it would be if ...’

“Living in such dreadful times, Ānanda, I have put great compassion to the fore. If, with that great compassion, I had taught the dharma while staying in my village, in my town, in my city, in my land, in my country, or in my royal palace with retinue, I would have been the subject of backbiting and criticism; I would have been talked about in coarse, negative ways that would never be voiced in public. Ānanda, I would have been called a nihilist and I also would have been called an eternalist. They would have discussed how my retinue was full of desires, and would have talked about ‘having great desire’. Even if I stayed in a household, I would have had dirt thrown at me, I would have been given food mixed with poison, and they would even have tried their best to put me on a pyre⁽⁷⁹⁾. It is like this: even though I have become a buddha, they would have denigrated me, saying that I had sexual relations, with words like, ‘He is a buddha but he is with a beautiful woman’. Ānanda, I have put great compassion to the fore, and with great compassion I now teach dharma to them, sentient beings who are like that.”

He instructed saying those words and the Vitality-filled Ānanda supplicated the bhagavan in these words:

“Bhagavan, the act of teaching dharma to them, sentient beings who are like that, is that the tathāgata, arhat, truly complete buddha indeed tames the untamed, carries the great burden, and does what is difficult”

He supplicated with those words and the bhagavan instructed the Vitality-filled Ānanda in these words:

“Ānanda, it is like that. As with what you said Ānanda, so a tathāgata, arhat, truly complete buddha tames the untamed, carries the great burden, and, those who have all of the virtuous dharmas teaching the dharma to sentient beings like that is their doing of what is difficult. Why is that? It is because they fully adhere to great compassion.”

He instructed in those words and the Vitality-filled Ānanda supplicated the bhagavan in these words:

“Bhagavan, this enumeration of dharma is beautiful, and my hearing this enumeration of dharma and hearing it in the place of the foremost among men, the bhagavan, makes ‘my hair stand on end’ as is said; it is indeed wondrous! Bhagavan, what should be the title of this enumeration of dharma? How should it be retained?”

The bhagavan instructed:

“Ānanda, for that, retain this enumeration of dharma as ‘A Truly Noble Prayer of the Past’! Or retain it as ‘The True Emergence of a Tathāgata’! Or retain it as ‘The Emergence of the Intention of Enlightenment’! Or retain it as ‘Petitioned by Maitreya’!”

The bhagavan instructed with those words then the Vitality-filled Ānanda, the bodhisatva Maitreya, those five-hundred monks, and all of their retinue, and the world with its gods and men, asuras, and gandharvas⁽⁸⁰⁾ rejoiced and openly praised what the bhagavan had said.

Of the hundred thousand chapters of dharma enumerations of the *Noble One The Great Stack of Jewels*, this is the end of the forty-first chapter called “The Chapter Petitioned by Maitreya”.



Translated and edited by the Indian preceptors Jinamitra and Surendrabodhi and by the chief editor translator Bande Yeshe De, this has been finalized.

The forty-second chapter of *The Great Stack of Jewels'* dharma enumerations in a hundred thousand chapters:

The Authoritative Statement Concerning Eight Dharmas Petitioned by Noble Maitreya

Half a bundle.

In Sanskrit: āryamaitriya paripṛhchā nāma mahāyāna sūtra

In Tibetan: 'phags pa byams pas zhus pa zhes bya ba theg pa chen po'i mdo

In English: The Great Vehicle Sūtra called "Petitioned by Noble Noble Maitreya"

Homage to every buddha and bodhisatva

I heard these words at one time. The bhagavan was residing on Vulture Peak Mountain in Rājagṛiha, together with a great community of monks consisting of one thousand two hundred and fifty monks and with ten thousand bodhisatvas. Then the bhagavan, surrounded by a retinue of many hundreds of thousands and looking straight ahead, was teaching dharma. At that point, the great bodhisatva called "Maitreya" joined that retinue and became present in it. Then the bodhisatva Maitreya rose from his seat and, having draped his outer robe over one shoulder, knelt down on his right knee. Then, bowing with joined palms in the direction of the bhagavan, he supplicated the bhagavan in these words:

"Were the bhagavan to give me the opportunity to petition him for an authoritative statement, I would indeed ask the one who has become a tathāgata, arhat, truly complete buddha about some matters. "

He supplicated in those words and the bhagavan instructed the bodhisatva mahāsatva Maitreya in these words:

"Maitreya, the tathāgata has always given the opportunity to answer questions asked for the purpose of authoritative statement. Maitreya, ask me whatever you wish!"

Then, as the bhagavan had given him the opportunity, the bodhisatva mahāsatva Maitreya supplicated the bhagavan in these words.

"Bhagavan, how many dharmas would a bodhisatva have to have for him to be someone who has the dharma of being irreversible from unsurpassed, truly complete enlightenment and be someone who does not slip back and does not slip back at all⁽⁸¹⁾, and as such to be one who has a special attainment, who has defeated the attacking māras⁽⁸²⁾, who has when performing the bodhisatva's

activities, because of having realized the essential character of all phenomena exactly as it is, the capacity to be in saṃsāra without being wearied of it at all⁽⁸³⁾, and who, having become possessed of a mind that remains totally unwearied of it would, moreover, through the wisdom⁽⁸⁴⁾ which does not come from another place, quickly attain unsurpassed, truly complete enlightenment, manifest buddhahood?”

He supplicated in those words and the bhagavan instructed the bodhisatva mahāsatva Maitreya in these words:

“Maitreya, you have done well! For having thought to ask a question concerning this meaning to the tathāgata, you also have done well! Therefore, Maitreya, listen well with your fullest attention and retain it in mind, and I will explain it to you!”

He replied, “I will do as the bhagavan asks”. The bodhisatva mahāsatva Maitreya then listened in accord with the bhagavan, and the bhagavan instructed him in these words.

Maitreya, if a bodhisatva mahāsatva possesses eight dharmas, he will be someone who has the dharma of being irreversible from unsurpassed, truly complete enlightenment and be someone who does not slip back and does not slip back at all, and as such will be one who has a special attainment, who has defeated the attacking māras, who has when performing the bodhisatva’s activities, because of having realized the essential character of all phenomena exactly as it is, the capacity to be in saṃsāra without being wearied of it at all, and who, having become possessed of a mind that remains totally unwearied of it would, moreover, through the wisdom which does not come from another place, quickly attain unsurpassed, truly complete enlightenment, manifest buddhahood. ”

“What are those eight? They are as follows. Maitreya, for this, the bodhisatva mahāsatva is someone who has perfect intention, perfect application, perfect giving, skill at thorough dedication, perfect loving kindness, perfect compassion, skilful means, and is one who has turned definitely to the Prajñāpāramitā.

“Maitreya, how is a bodhisatva mahāsatva someone of perfect intention? Maitreya, for this, whether a bodhisatva mahāsatva hears the approval or disapproval of buddha, he is definite in his intent for unsurpassed, truly complete enlightenment, whether he hears approval or disapproval of dharma, he is definite in his intent for unsurpassed, truly complete enlightenment, and whether he hears approval or disapproval of the sangha, he is definite in his intent for unsurpassed, truly complete enlightenment. Maitreya, that is how it is with a bodhisatva mahāsatva who has perfect intention.

“Maitreya, how is a bodhisatva mahāsatva someone who has perfect application? Maitreya, for this, a bodhisatva mahāsatva abstains from killing, abstains from taking what is not offered, and from desirous improper sexual conduct, lying, divisive speech, harsh speech, and gossip. Maitreya, that is how it is with a bodhisatva mahāsatva who has perfect application.

“Maitreya, how is a bodhisatva mahāsatva someone who has perfect giving? Maitreya, for this, a bodhisatva mahāsatva becomes generous in many ways, giving clothes, food, bedding, medicine to

cure disease, and useful articles to spiritual seekers, brahmins, and the poor and beggars. Maitreya, that is how it is with a bodhisatva mahāsatva who has perfect giving.

“Maitreya, how is a bodhisatva mahāsatva someone who has skill at thorough dedication? Maitreya, for this, a bodhisatva mahāsatva makes an thorough dedication of the roots of virtue actually formed by body, speech and mind, whatever they might be, all of them, to unsurpassed, truly complete enlightenment; Maitreya, that is how it is with a bodhisatva mahāsatva who has skill at thorough dedication.

“Maitreya, how is a bodhisatva mahāsatva someone who has perfect loving kindness? Maitreya, for this, a bodhisatva mahāsatva has bodily actions of loving kindness, has verbal actions of loving kindness, and has mental actions of loving kindness; Maitreya, that is how it is with a bodhisatva mahāsatva who has perfect loving kindness.

“Maitreya, how is a bodhisatva mahāsatva someone who has perfect compassion? Maitreya, for this, a bodhisatva mahāsatva has bodily actions without any harmful intent, has verbal actions without harmful intent, and has mental actions without harmful intent; Maitreya, that is how it is with a bodhisatva mahāsatva who has perfect compassion.

“Maitreya, how is a bodhisatva mahāsatva someone who has skilful means? Maitreya, for this, the bodhisatva mahāsatva is skilled in the meaning of fictional reality, is skilled in the meaning of superfactual reality,⁽⁸⁵⁾ and is skilled in both; Maitreya, that is how it is with a bodhisatva mahāsatva who has skilful means.

“Maitreya, how is a bodhisatva mahāsatva someone who has who has turned definitely to the Prajñāpāramitā? Maitreya, for this, a bodhisatva mahāsatva trains in the authentic like this:⁽⁸⁶⁾

Because this exists, this becomes; because this has arisen, this arises’. It is like this. By the condition of ignorance, formatives⁽⁸⁷⁾ arise. By the condition of formatives, consciousness arises. By the condition of consciousness, name and form arises. By the condition of name and form, the six āyatana arise. By the condition of the six āyatana, contact arises. By the condition of contact, feeling arises. By the condition of feeling, craving arises. By the condition of craving, appropriation⁽⁸⁸⁾ arises. By the condition of appropriation, becoming arises. By the condition of becoming, birth arises. By the condition of birth, aging and death, and misery, lamentation, suffering, sorrow, and disturbance arise. In that way, this which is only a great mass of suffering, originates.

Because this does not exist, this does not originate, because this ceases, this also ceases. It is like this. If ignorance ceases, formatives cease. If formatives cease, consciousness ceases. If consciousness ceases, name and form cease. If name and form cease, the six āyatana cease. If the six āyatana cease, contact ceases. If contact ceases, feeling ceases. If feeling ceases, craving ceases. If craving ceases, appropriation ceases. If appropriation ceases, becoming ceases. If becoming ceases,

birth ceases. If birth ceases, then old age and death, and misery, lamentation, suffering, sorrow, and disturbance cease. In that way, this which is only a great mass of suffering ceases.

Maitreya, that is how it is with a bodhisatva mahāsatva who has turned definitely to the Prajñāpāramitā.

“Maitreya, if a bodhisatva mahāsatva possesses eight dharmas, he will be someone who has the dharma of being irreversible from unsurpassed, truly complete enlightenment and be someone who does not slip back and does not slip back at all, and as such will be one who has a special attainment, who has defeated the attacking māras, who has when performing the bodhisatva’s activities, because of having realized the essential character of all phenomena exactly as it is, the capacity to be in saṃsāra without being wearied of it at all, and who, having become possessed of a mind that remains totally unwearied of it would, moreover, through the wisdom which does not come from another place, quickly attain unsurpassed, truly complete enlightenment, manifest buddhahood.”

The bhagavan instructed with those words then the bodhisatva mahāsatva Maitreya, those monks, those bodhisatvas, and the world with its gods, men, asuras, and gandharvas rejoiced and openly praised what the bhagavan had said.

Of the hundred-thousand chapters of dharma enumeration of the *Noble One The Great Stack of Jewels*, this is the end of the forty-second chapter called “The Eight Dharmas Petitioned by Maitreya”.



Translated and edited by the Indian preceptors Jinamitra and Dānaśhīla and by the chief editor translator Bande Yeshe De, then also modified in accordance with the language revision, this has been finalized.

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Maitreya's Prayer and a Commentary to it by All-Knowing Padma Karpo

—...—

Maitreya's Prayer

From the forty-first chapter, petitioned by Maitreya, of the Stack of Jewels Sūtra ...

I prostrate to all the buddhas.
I prostrate to the bodhisatvas,
The ṛiṣhis having the god's eye,
And to the śhrāvakas as well.

I prostrate to the enlightenment mind which
Turns away all of the bad migrations and
Utterly shows the path to the higher strata,
And leads to absence of old age and death.

I have fallen under the control of mind
And therefore have done evil deeds;
Going into the presence of the buddhas,
I lay aside all the ones I have done.

The accumulation of merit I have created
By any of the three types of karma,
Is the seed of my own all-knowing,
May it become my unending enlightenment.

Every offering to the buddhas made
In the fields of the ten directions
Is known by the buddhas who rejoice,
And I rejoice in that.

I will lay aside every evil.
I will rejoice in all merits.
I prostrate to all buddhas.
May I obtain supreme wisdom.

I urge the bodhisatvas in the ten directions
Who are dwelling on the ten levels
To go to supreme enlightenment
By becoming buddhas.

Having subdued the maras with their regiments
And reached finest enlightenment, buddhahood,

In order to provide medicine for all living creatures
Please will you turn the wheel of dharma.

Please use the sound of the great drum of dharma
To end the unsatisfactoriness of sentient beings.
Please stay for unthinkable tens of millions of aeons
Doing the deed of teaching dharma.

Sunk in the mire of desire and
Bound tight by the rope of becoming,
I am totally bound by fetters.
You the best of bipeds, please look on me!

Oh buddhas, please do not berate us
Who have developed stains of mind;
With your minds of love for sentient beings
Please release us from the ocean of becoming.

Completed buddhas who are present and
Those who have passed and not yet come
May I train following you and
Course in the conduct of enlightenment.

May I complete the six pāramitās and then
Emancipate the six migrator sentient beings.
May I manifest the six extra-perceptions
Then contact unsurpassed enlightenment.

May I realize unproduced, unarisen,
Not with nature, not with dwelling,
Not with knowing superficialities, not with things,
Empty phenomena.

May I realize like the buddhas, the great ṛishis,
That phenomena are not with sentient being,
Not with life, not with a person,
Not with living being, not with a self.

Not remaining at all in the things
Of grasped I and grasped mine,
In order to provide ease for all sentient beings,
Without avarice may I perform generosity.

By not treating things as existent things

May my possessions arise spontaneously.
Through the total collapse of all things may I
Complete the pāramitā of generosity.

With rules of discipline free of fault and
Discipline which has complete purity,
Through discipline without conceit may I
Complete the pāramitā of discipline.

Like the elements of earth, water,
Fire, and air are without aggression,
So too through patience without aggression may I
Complete the pāramitā of patience.

Through the perseverance of perseverance undertaken,
The steady and delighted applications, without laziness
And with body and mind having force may I
Complete the pāramitā of perseverance.

Through the Illusion-Like Concentration,
Going Like A Hero Concentration, and
Vajra-Like Concentration may I
Complete the pāramitā of absorption.

Through the three doors of complete emancipation,
And equality of the three times and also
Three knowledges seeing in direct perception, may I
Complete the pāramitā of prajñā.

Through what all the buddhas have commended, and
Light and blazing brilliance, and
The perseverance of a bodhisatva may I
Complete my intentions.

Through doing that sort of conduct
And through renowned loving kindness
May I complete the six pāramitās
Then utterly abide on the tenth level.

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A Commentary to Noble One Maitreya's Prayer, Asanga's Understanding Clearly Shown By All-Knowing Padma Karpo

I prostrate at the feet of the holy guru.
Maitreya the guardian let fall a rain of nectar
Which drew out all the sickness of ignorance
Making him the supreme of great healers, a pine doctor;
Bowling to him one hundred times, I prostrate.
This rite of aid that was performed by
The tongue of that leader among conquerors
Was heard by those in the group with Ānanda,
And has been explained during the five-hundred year periods since exactly as originally heard. ⁽⁸⁹⁾

The one who is outstanding compared to others because of his loving kindness for sentient beings is Maitreya whose name literally is “Loving Kindness”. Because this is his prayer and also because of what in this case the use of the term prayer is intended to convey, the term “king” additionally has to be joined to the word prayer and, on top of that, the final meaning to be understood in this usage of the word prayer is “a thorough dedication of the bodhisatva’s conduct”. Therefore, this prayer is understood to be “The Noble One Maitreya’s King of Prayers”. The explanation of it has three parts: the story behind it, the prayer itself, and the conclusion.

1. The Story Behind the Prayer

“Ānanda, in regard to this, previously, when the bodhisatva mahāsatva Maitreya was performing the bodhisatva’s activities, he would three times in the day and three times at night drape his upper robe over one shoulder, kneel down on his right knee, join his palms, and making all the buddhas actually present, say these words ...”

The provisional meaning heard at that time was that noble one Maitreya was a great bodhisatva empowered as the regent who had one life hindering him⁽⁹⁰⁾. From that perspective, “previously” was understood to mean that there had been a time long ago when he had originally aroused the mind and that since then he had not become a buddha. The definitive meaning contained in the words is that Maitreya, having become a buddha in Akanishṭha, is seated as a nirmāṇakāya in Tuṣhita where he was on the verge of descending into the worlds to show the act of becoming a buddha, and in that case, “previously” refers to the time when he was training as a bodhisatva.

2. The Prayer Itself

This has two parts: making a preliminary prostration and then making the prayer.

2.1. Making A Preliminary Prostration

The object of the prostration is the Three Jewels. Of the three, for the buddha, it says:

I prostrate to all the buddhas.

“*All*” makes the object referenced every buddha—those who have descended already, those who are present now, and those who will descend. For the saṅgha it says:

*I prostrate to the bodhisatvas,
The ṛishis having the god’s eye,*

which refers to the assembly of bodhisatvas, the ones who have gained the six extra-perceptions,

And to the śhrāvakas as well.

which refers to the saṅgha of the noble ones in four pairs with eight members. The prostration itself is made through speech by saying *I prostrate* while mind and body are bowing.

For the holy dharma there are two types of prostration: a provisional meaning one for making a good birth and a definitive meaning one for putting an end to birth.

*I prostrate to the enlightenment mind which
Turns away the path of the bad migrations⁽⁹¹⁾
Utterly shows the path to the higher strata,
And leads to absence of old age and death.*

For the first, provisional meaning, there is “*turns away the path of the migrations*” with bad migrations being the three bad places, the path to them being non-virtue, and turning away from it being the abandoning of all evil deeds. *And* there is “*utterly shows the path to the higher strata*”, where the higher strata are those abodes of gods and men in which there can be complete emancipation. The path to those higher strata is to course in conduct in which the two types of formatives⁽⁹²⁾ have been perfectly purified, which is called “the vehicle for manifesting the higher ones”.

For the second, definitive meaning, there is “*and leads to absence of old age and death*”. Absence of old age and death is nirvāṇa, which is of two types: peaceful nirvāṇa and non-dwelling nirvāṇa⁽⁹³⁾. “*Enlightenment mind which leads to*” refers to the stages of the path of the journey to nirvāṇa and includes all the ways of going there—the śhrāvakas’ arousing of the mind for enlightenment, the pratyekas’ arousing of the mind for enlightenment, and the bodhisatvas’ arousing of the mind for unsurpassable enlightenment. That is called “the vehicle of definite goodness”.

2.2. Making the Prayer

This has two parts: making a prayer to hold the holy dharma of all the conquerors, and a thorough dedication of the bodhisatva conduct that will be used to accomplish that dharma.

2.2.1. Making a prayer to hold the holy dharma of all the conquerors

To apprehend the first of the vehicles of that vehicle of definite goodness, there is this:

I have fallen under the control of mind

The *Sūtra of Complete Purity of All Karmic Obscurations* says:

Bhikṣhus! The mind which is totally afflicted will make sentient beings have total affliction and the mind of complete purity will make sentient beings into complete purity.

That teaches that whether there will be saṃsāra or nirvāṇa depends on mind⁽⁹⁴⁾. Good and bad births in saṃsāra depend on the power of evil and virtue, and virtue and evil moreover depend on one's thought, thus Āryadeva said:

Therefore, the five root thoughts
Are present in meritorious and evil forms⁽⁹⁵⁾.

And the *Vinaya Āgama* says:

Dharmas beforehand go in mind; mind is chief.

And in the *Treasury of Abhidharma* it says:

From karma the various worlds have been produced.
Karma is both mind in operation and what it has done⁽⁹⁶⁾.

***And therefore have done evil deeds;
Going into the presence of the buddhas,
I lay aside all the ones I have done.***

If you do not want to go to a bad birthplace, it is necessary to lay aside⁽⁹⁷⁾ evils already done and take a vow not to do them henceforth, so laying aside has been taught here. Going further with that, laying aside is to be done with a complete set of the four types of force: the force of reliance, the force of complete rejection, the force of fully performing of the antidote, and the force of turning away from repeating the bad action. Moreover, what is to be laid aside is: what oneself did previously or is now engaged in or was pleased at others doing or instigated others to do or has delighted in others doing. Though note that, once these have been restrained by taking a vow against them, because they will not happen again in the future, there has been no statement of their needing to be laid aside.

***The accumulation of merit I have created
By any of the three types of karma***

The three karmas—meritorious karma which causes birth as a man, meritorious karma which causes birth as a god, and unfluctuating karma which causes birth in the upper realms—are mentioned because the tradition teaches a division into those three in relation to the vehicles which manifest the higher strata called “men’s vehicle”, “god’s vehicle”, and “Brahmā vehicle”. There is no accumulation of wisdom for worldly beings, so all three are considered to belong to the accumulation of merit.

The vehicle of definite goodness is as follows:

*Is the seed of my own all-knowing;
May it become my unending enlightenment.*

The **all-knowing** of enlightenment is further taught⁽⁹⁸⁾ as knowledge of all, and due to what accompanies it, knowledge of the path and knowledge of superficialities⁽⁹⁹⁾. Those three are made out as seeds, leading to the four noble ones arising like shoots, through which there is the unending or manifold situation of accomplishment in the three levels of enlightenment. Thus, the two noble ones śhrāvaka and pratyeka are the fruition of knowledge of all. Then the bodhisatvas having knowledge of the path are non-final noble ones, and their finalized fruition⁽¹⁰⁰⁾ is the knowledge of superficialities. The “**my**” connected to that means that bodhisatvas also train in that knowledge of all; as has been said⁽¹⁰¹⁾:

There is no such thing as
Bodhisatvas not training in that.

That continues:

Nonetheless, it is because that is to be known;
It is not because that is to be manifested.

In definitive meaning, **all-knowing** is the sugata⁽¹⁰²⁾. The seed is the time when it is present in the enclosure of the nine stains, which is taught to be “the sugatagarbha”, so it is the element⁽¹⁰³⁾. Moreover, “sentient beings, bodhisatvas, and sugatas” are taught: there is no difference to be found in their entity but the first two situations are defined because they are the time when it has obscurations to the superficialities associated with it and the last one is defined as the time when it has been freed of obscurations. Thus the text says:

For suchness, there is no difference between
Any of them, but when it has become pure,
Because that is the tathāgata⁽¹⁰⁴⁾ itself,
All migrators are ones having its garbha⁽¹⁰⁵⁾.

Because of the key point that the entity itself is the same, if it is totally cleansed, that entity itself will be manifested, so there is a single fruition and therefore a single, ultimate vehicle is taught. If through it one becomes a buddha, while doing so nothing will have been done for other sentient beings given that the appearances of self and other have to be regarded as “the phenomena of adventitious confusion”. There is no confusion in the objects but they are grasped through the grasping style of rational mind, so they should be freed of that because of which the text says:

The element⁽¹⁰⁶⁾ empty of the adventitious ...

However, it is not possible for the nature⁽¹⁰⁷⁾ to change to something else, so the text says:

... is not empty of the unsurpassed dharmas⁽¹⁰⁸⁾.

Although it is explained to have that nature, it is illustrated with the words “space-like” which prevents it from being grasped as an object.

Thus, this has been a prayer for holding all dharmas. Because it contains all of the thorough dedications of bodhisatvas it is, according to the explanations in commentaries to the *Excellent Conduct*⁽¹⁰⁹⁾, a synopsis of all prayers.

2.2.2. A thorough dedication of the bodhisatva conduct that will be used to accomplish that

This has three parts, the entering conduct, the accomplishing conduct, and the accomplished conduct.

2.2.2.1. The entering conduct

***Every offering to the buddhas made
In the fields of the ten directions***

Imagining that you have set out great clouds of offerings—ones manifested by mind and ones actually set out—in all of the field realms⁽¹¹⁰⁾, there is a vast offering. In regard to ***every ... made*** it has been said:

Except for acting to please sentient beings
There is no other way to please the conquerors.

and, given that arousing the enlightenment mind for enlightenment itself is the supreme of all offerings, that is what this phrase is in fact showing.

***Is known by the buddhas who rejoice in it,
And I rejoice in that.***

These two lines speak of the unsurpassed offering, which is the offering made with the purity of the three spheres⁽¹¹¹⁾.

***I will lay aside every evil⁽¹¹²⁾.
I will rejoice in all merits.***

The words ***all merits*** mean “all the merits of others”.

***I prostrate to all buddhas.
May I gain supreme wisdom.***

To be transformed in the way that the fourth line dedicates is for the roots of merit to become like the elixir which transforms things into gold.

*I urge the bodhisatvas in the ten directions
Who are dwelling on the ten levels
To go to supreme enlightenment
>By becoming buddhas.*

*Having subdued the maras with their regiments
And in finest enlightenment become buddhas,
In order to provide medicine for all living creatures
Please will you turn the wheel of dharma.*

These lines fit with the transformation mentioned above. This is urging the bodhisatva mahāsatvas.

*Please use the sound of the great drum of dharma
To end the unsatisfactoriness of sentient beings⁽¹¹³⁾.*

This is urging the buddhas to turn the wheel of dharma.

*Please stay for unthinkable tens of millions of aeons
Doing the deed of teaching dharma.*

This is supplicating the buddhas not to pass into nirvāṇa. It comes before the seventh limb⁽¹¹⁴⁾.

*Sunk in the mire of desire and
Bound tight by the rope of becoming,
I am totally bound by fetters;*

These first three lines show who will be protected or given refuge—sentient beings. The next line shows who will give protection or refuge—it shows only the ultimate refuge, though includes dharma and saṅgha as well.

You the best of bipeds, please look on me!⁽¹¹⁵⁾

The next three lines show the reason for the protection, which is like a mother having love for her son even if he is badly behaved:

*Oh buddhas, please do not berate us
Who have developed stains of mind⁽¹¹⁶⁾;
With your minds of love for sentient beings*

And next how will that protection be given:

Please release us from the ocean of becoming.

And next there is the liturgy for the special arousing of mind⁽¹¹⁷⁾:

*Completed buddhas who are present and
Those who have passed and not yet come
May I train following you and*

Course in the conduct of enlightenment.

***May I complete the six pāramitās and then
Take the six migrator sentient beings to the end⁽¹¹⁸⁾.***

The arousing of mind which is not special is explained in the texts of the śhrāvakas whereas this special one is not, something which can be understood from Nāgārjuna's statement:

The thorough dedication of conduct
Not explained in the śhrāvaka basket of teachings ...

To rouse a mind that follows that absence of explanation of dedication found in those texts is mistaken. This⁽¹¹⁹⁾ shows that the right understanding is that the arousing of the mind of enlightenment itself means that the vows of the enlightenment mind have happened:

Intelligent ones know that immediately they have aroused the supreme mind for
enlightenment,
They have also utterly restrained the mind away from doing the infinite types of bad
behaviour.

That arousing of the mind moreover, must be taken to its completion by perfectly accomplishing the conduct associated with it. Thus there is the second topic, the accomplishing conduct.

2.2.2.2. Accomplishing conduct

This has two parts: prajñā apprehending superfact and compassion apprehending fiction.

2.2.2.2.1. Prajna which apprehends superfact

This has two parts: preliminary śhamatha and vipaśhyanā present in that.

2.2.2.2.1.1. Preliminary śhamatha

***May I manifest the six extra-perceptions
Then contact unsurpassed enlightenment.***

In regard to this, Atīśha said:

The cause of completing the accumulation
Whose nature is merit and wisdom
Has been asserted by all the buddhas
To be the generation of the extra-perceptions.

Just as a bird whose wings are incomplete
Is not able to fly in the sky,
So anyone not having the force of the extra-perceptions
Is not able to work for the sake of sentient beings.

The merits of a night and day

Of having the extra-perceptions is that
There is no separation from the extra-perceptions
Even in one hundred births.

Extra-perceptions moreover come with the accomplishment of the concentration of
śhamatha,
So if śhamatha has not been accomplished,
The extra-perceptions will not be accomplished.
Therefore, you must make efforts again and again
In order to accomplish śhamatha.

And similarly:

The accumulation of merit must be truly completed.
After that, the intelligent will stabilize mind.
Then the mindstream will be thoroughly clothed
In faith, and so on, the virtuous dharmas.

For a countless aeon through renunciation
In order to accomplish the wisdom accumulation
They utterly engage in the level of conduct in which
The oral instructions for extra-perceptions are taught.

2.2.2.2.1.2. Vipashyana present in that

This has two parts: actual prajñā and what is taught within its functioning.

2.2.2.2.1.2.1. Actual prajna

>It is as *The Condensed*⁽¹²⁰⁾ says:

By prajñā one entirely knows the nature of dharmas
Then one truly transcends the three realms without exception.

Thus the prayer says:

May I realize unproduced, unarisen,

Prajñā is defined as the part⁽¹²¹⁾ which fully discerns dharmas. It is divided into three prajñās: the prajñās which arise from hearing, contemplating, and meditating. Based on the prajñā arising from hearing, the prajñā arising from contemplation analyses and, by remaining in that, the prajñā arising from meditation is acquired.

The first one, hearing, occurs through listening to the holy dharma taught by a spiritual friend. This is how a spiritual friend shows the oral instructions of the true path: at first you rely on the spiritual friend as someone who is expert in the bodhisatva sūtra section or at least able to transmit the true oral instructions and later, because of him, you meet with buddha in direct perception⁽¹²²⁾.

Contemplation is the proper dissection with thought of the words and meanings as they were heard. When through that an understanding arises which is consistent with the path of statement and reasoning⁽¹²³⁾, that is referred to as “cutting exaggerations”⁽¹²⁴⁾.

When exaggerations have been cut, one knows that all things⁽¹²⁵⁾, because of depending on causes and conditions, are *unproduced* and because of that do not arise anywhere at all, so are *unarisen*. And,

Not with nature, not with dwelling⁽¹²⁶⁾,

they are an illusion without *nature*. And, because they have no centre and edge, they do *not dwell* anywhere with a factor of dimensionality. And,

Not with knowing superficialities, not with things,

means that, being without consciousness⁽¹²⁷⁾ they are without *knowing superficialities*, and that, being porced from all references of grasped-at and grasping, they are *not with things*. It says,

may I realize ... Empty phenomena.

What has just been set in the preceding lines is emptiness, so now they have been determined to be empty. That emptiness is called “absence of a self in dharmas”. A self of phenomena seems to be there in phenomena, but when the matter is examined, that seeming existence is not found. Doing that leads to the disintegration of all references⁽¹²⁸⁾, therefore doing that is called “making all things⁽¹²⁹⁾ disintegrate”.

The tīrthika texts designate a self which is “permanent, solitary, and independent”, then go on to refer to it as a sentient being, life, person, living being, and other similar names. Nevertheless, such a self is empty: it is empty in fact and the names used for it are empty of their suggested meaning.

Therefore:

May I realize like the buddhas, the great ṛishis,

meaning may I realize the actual nature of phenomena according to how they spoke about it, which has been:

That phenomena are not with sentient being,

Not with life, not with a person,

Not with living being, not with a self.

The words *realized ... are not with a self* mean “remain in that fact”. Thus, the conceptually-imagined self of phenomena and self of persons have both been negated.

Grasped I and grasped mine

Do not abide in all things.

This teaches, “What is called ‘self’ is not a thing itself, is not something else, is not their entity, and also is not, like rice and a wheel⁽¹³⁰⁾, based on them. It does not reside in things, so if it were apprehended like that, that would be nothing but twisted.” In that way it proves that the co-emergent

self of the view of the perishable which is apprehended as a convention on the basis of cause and effect is non-existent.⁽¹³¹⁾

2.2.2.2.1.2.1. *What is taught within its functioning*

The work of that prajñā is exactly that meditation. Because of it⁽¹³²⁾:

The bodhisatva's equipoise
Not comprehending with the expressions of mental mind
Utterly does not see any of all the facts.

That is saying that forbearance⁽¹³³⁾ with respect to conceptually ascertaining phenomena is gained. Then it says:

In order to develop the appearances of phenomena,
An unyielding perseverance must be thoroughly undertaken.

Through that cause, forbearance with respect to great phenomena is gained. At that time:

The appearance of phenomena has been increased,
And one will abide in mind only.
Then within fact all appearances
Will utterly appear within mind.

At that time, the distraction of those
Grasped at things will have been abandoned.
Then, only the distraction of grasping
At them will be left.

Then, the superficialities of grasped-at and grasping are pacified by the awareness abiding in its own nature—self-knowing, self-illumination—which the same text refers to with:

At that time, he will quickly contact
And unimpeded concentration.

That has brought him to the verge of the Other Emptiness Middle Way, so he proceeds into it:

Then, by entering that luminosity
All karma and affliction is ended,
Due to which there is not even
Simple self-knowing appearing.

The self-knowing just referred to means consciousness itself⁽¹³⁴⁾. The result of entering the luminosity is that the level beyond consciousness has been reached, which is given the sweet-to-hear name “wisdom”. In *The Sūtra Petitioned by the King of Men or What* it says:

That luminosity is the nature of mind. What the nature of mind is, is entered. What will be entered has all concept tokens⁽¹³⁵⁾ suppressed⁽¹³⁶⁾. What has all concept tokens suppressed is called “entrance into absence of fault”. What the entrance into the bodhisatva's absence of fault is, is forbearance with respect to unborn phenomena; that

being so, “the bodhisatva who has entered absence of fault has gained forbearance for unborn phenomena”. That gaining of forbearance forbears everything. It forbears emptiness and it also forbears persons. Why is that so? There is no being empty other than a person; a person is empty ...

Son of the family! The bodhisatva who has gained the forbearance like that for unborn phenomena has nothing contrary; there is nothing for him which is contrary to any of all phenomena.

That process has been explained in the *Descent into Lañka* like this:

In dependence on mind only
External facts are not thought of.
In dependence on abiding in suchness
One also passes beyond mind only.
In dependence on having passed beyond mind only
One will abide in absence of appearance.
The yogin who abides in absence of appearance
Sees the Great Vehicle⁽¹³⁷⁾.

And, similar to that, it has also been explained like this⁽¹³⁸⁾:

Rational mind having understood that there is nothing other than mind
The non-existence even of mind is then understood.
Those having a rational mind understand that both are non-existent,
Then abide in dharmadhātu which does not have that.

2.2.2.2.2. *Compassion which apprehends fiction*

This has two parts: overview and the body of the text.

2.2.2.2.2.1. *Overview*

The Mother says:

Coursing in the six pāramitās of mind which possesses knowledge of all superficialities⁽¹³⁹⁾, he quickly arrives at manifest complete buddhahood.

Method is the enlightenment mind which does not discard sentient beings. It is included in the six pāramitās. The way that generosity is done, it works for others’ sakes by having three patiences and works for one’s own sake by having threefold perseverance, absorption, and prajñā⁽¹⁴⁰⁾:

Utterly persevering at the sake of sentient beings,
Giving with the patience of no harm;
Place and liberation together in the basis
All of one’s own sakes are coursed in.

And, the first three are the higher training in discipline, the fifth is the higher training in mind⁽¹⁴¹⁾, and

the last one is the higher training in prajñā, with perseverance assisting them all⁽¹⁴²⁾:

From the standpoint of the three trainings,
The conqueror truly explained the six pāramitās;
The first three, the last two making two types,
And one also included in the three.

The first four manifest the higher levels and the last two accomplish definite goodness⁽¹⁴³⁾, so:

Perfect possessions, body, and
Perfect retinue to begin with are actually seen and
There is perpetually not falling under the control of the afflictions
And not going wrong in actions.

And their sequence is defined in this way as a progression from coarse subtle: there is a sequence of their production as in generosity gives rise to discipline, and so on; and there is a progression from lesser to better; and generosity is easier to do and its characteristics are easier to understand, so it is taught first. Thus:

Their steps are taught
Because of the next one being produced in dependance on the previous one,
Because of them sitting as lesser and better,
And because of them being coarser and subtler.

The function of that method is that, amongst all the actions of body, speech, and mind, there will not be one which is not done—directly or indirectly—for the purpose of sentient beings. In regard to that, there are two parts: with and without referencing sentient beings.

2.2.2.2.1.1. With referencing sentient beings

A person who is a beginning bodhisatva applies the name “sentient being” to beings who have a self and because of that arouses compassion for their suffering. With that compassion he trains in generosity and the other pāramitās. As he familiarizes himself with the training, the so-called “sentient beings” are understood to be non-existent from the start and they end up being named “adventitious”.

In relation to others he thinks that “There is nothing at all there except mere aggregates, dhātus, and āyatanas” and also that “Other ends up being no more than my own mind; this other is nothing at all”, because of which he produces compassion for their sufferings. Having produced it, he engages in generosity, and so on.

2.2.2.2.1.2. Without referencing sentient beings

The superfactual and fictional truths are realized in just-that-ness as one taste, but various methods are used to entirely ripen sentient beings in whichever of the three vehicles is appropriate. A commentary on the *Inexhaustible Intellect Sūtra* says the same:

According to what was taught earlier, he stays in equipoise in all avenues of conduct but, in order to entirely ripen sentient beings, he follows all the ways of the world, of the kingly caste, and so on, so he also possesses the skilful means of conduct which accords with theirs. That skilful means is held by prajñā so he dwells among them but remains unmixed with the world⁽¹⁴⁴⁾. In what way does he remain unmixed with the world? It is what was taught, “Having gone beyond the eight worldly dharmas, he remains unmixed with any of all the afflictions”.

2.2.2.2.2. The body of the text

Now, in terms of performing generosity, that is,

In order to provide ease for all sentient beings,

the non-conducive side is abandoned:

Without avarice ...

and the conducive side is trained in:

... may I perform generosity.

In order that the things to be given do not become exhausted, or, in terms of the result:

By not treating things as existent things

May my possessions arise spontaneously.

In that way he acquires the “the space storehouse”. However, this is not the sort of storehouse in which there are many treasures piled up; it is that anything he wants becomes immediately and perfectly available to him.

The last two lines are from the standpoint of a beginner. The next two are more advanced:

Through the total collapse of all things may I

Complete the pāramitā of generosity.

By dwelling in thorough pacification of all the references involved with the given, giver, object of giving, and action of giving, there is the performance of generosity as an illusory being. That transcends the world so, because it has gone across to the shore where it is has that sort of ability, it gains the name “pāramitā” or “gone across to the other shore”, which is happening in this case through generosity⁽¹⁴⁵⁾. In this case, it is to give up on one’s “dhana” or wealth, that is, it is “generosity”⁽¹⁴⁶⁾. Its characteristic is “giving completely” so the Buddha taught that if it is done in a vast way, “giving completely” itself will be classified as one of the six pāramitās.

With rules of discipline ...

“Rules of” here has to be understood to mean “rules of the buddhas”, which are the bodhisatva vows comprised of all three of the dutiful vows of personal emancipation, gathering virtuous dharmas, and acting for the sake of sentient beings. Doing so is “śhīla”⁽¹⁴⁷⁾, meaning “that which gains the relief of

being cooled from the oppression of afflictions”⁽¹⁴⁸⁾.

Next the non-conductive side is abandoned:

... free of fault and; &hellip

with “free of fault” meaning being without the faults of lax discipline. Then the conducive side is stated:

Discipline which has complete purity,

That sort of discipline has six aspects: keeping possession of the disciplines of personal emancipation; being bound by the vows one has; perfection of liturgy⁽¹⁴⁹⁾; perfection of behaviour⁽¹⁵⁰⁾; viewing with fear even the slightest unmentionable⁽¹⁵¹⁾; and properly keeping and training in the bases of training⁽¹⁵²⁾. Discipline which has those six limbs is called “accumulation of discipline” or “aggregate of discipline”.

***Through discipline without conceit may I
Complete the pāramitā of discipline.***

First, one properly accepts the disciplines. After that, from the time one starts to observe them until the end when one reaches the wisdom of complete liberation, there should not be even the slightest corruption or loss of them. Through that absence of corruption and loss, discipline goes to its end and, when it has turned into un-outflowed discipline⁽¹⁵³⁾, the aggregate of discipline has been fully completed. Thus, through being without conceit and the single key point of not conceiving of the three spheres, that discipline gains the name “pāramitā” which is happening through discipline.

***Like the elements of earth, water,
Fire, and air are without aggression,
So too through patience ...***

There is no anger present in the four great elements because they have no mind. Not conceiving of the three spheres is equivalent to that, so there is “kṣhānti”, literally meaning being peaceful without anger, and that is given the name “patience”. The non-conductive side is abandoned:

... without aggression ...

and the conducive side is trained in:

***... may I
Complete the pāramitā of patience.***

The Stack of Jewels Bodhisatva’s Piṭaka Sūtra says:

“Aggression” is that which “destroys the roots of virtue created during one hundred thousand aeons”.

And *The Sport of Mañjuśhrī Sūtra* says:

“Aggression” is that which “destroys the roots of virtue accumulated during one

hundred aeons”.

Aggression should be understood in terms of the root afflictions, the proximate afflictions, and the specifics of the object⁽¹⁵⁴⁾.

***Through the perseverance of perseverance undertaken,
The steady and delighted applications, ...***

“Vīrya” is glossed as the “best” type⁽¹⁵⁵⁾ so it is called “perseverance”. “Undertaken” means that it is being done, that effort has been started up. “Steady” refers to the “perpetual application” and “delight” to the “devoted application” types of perseverance⁽¹⁵⁶⁾. Then, the non-conducive side is abandoned:

... without laziness

and the conducive side is trained in:

***And with body and mind having force may I
Complete the pāramitā of perseverance.***

Because he is armoured with the great armour and does not show off to others, his patience cannot be challenged by the non-conducive side. Thus, it ends up meaning that, no matter how much a person possessing force exerts himself, he ends up without fatigue, disenchantment, and idleness⁽¹⁵⁷⁾. The pāramitā mode is the same as before.

“Dhyāna”, because it means a steadiness of mind is called absorption⁽¹⁵⁸⁾. Moreover, this is achieved:

Through the Illusion-Like Concentration,

about which the *Descent into Laṅka Sūtra* says:

If he meditates by gradually entering the objects of the concentrations⁽¹⁵⁹⁾ of the stages of the levels which are great compassion and skilful means in connection with spontaneous existence, and all sentient beings’ realms being illusion, and reflection, and equality, and not begun by conditions, and being isolated from the superficialities of outer and inner objects, and possessing the blessing of being without concept tokens due to viewing them as an externalized play of mind, and so utterly dedicates himself to the three realms being mind’s illusion, he will fully gain the Illusion-Like Concentration.

That is saying that the concentration involved with viewing in direct perception all dharmas which have been defined from form up to knowledge of all as dream-like, illusion-like, is the illusion-like concentration. Then there is:

Going Like A Hero Concentration, and

The *Going Like A Hero Concentration Sūtra* says:

The holy beings who have gained this, the Going Like A Hero Concentration, have

indeed gone into the place of all buddhas. They have indeed gained control over independent wisdom⁽¹⁶⁰⁾.

And says:

Sons of the family! That being so, in order for the bodhisatva who wants to definitely arise in all paths of definite arising⁽¹⁶¹⁾ to be without every mind of conceit, he is to train in the Going Like a Hero Concentration.

The concentration which has, like a heroic army commander, defeated to the point of no resistance all of the things to be abandoned, is called “Going Like a Hero”.

Then there is:

***Vajra-Like Concentration may I
Complete the pāramitā of absorption.***

The *Descent into Laṅka Sūtra* says:

Mahāmati! Because that is so, I enter my mind into mind-only without appearances whereby the post-attainment abiding in Prajñāpāramitā is born and the bodhisatvas free of activity have followed, following into a concentration of the tathāgata’s body which is like the form of a vajra. It is adorned with the force of possessing the manifestations of suchness, extra-perceptions, controls, love, and compassion and method. And, by separating themselves from the mind and mental mind and mental consciousness⁽¹⁶²⁾ which strongly goes to the Tīrthika places of the fields of all buddhas, they will, gradually, gain the tathāgata’s body which transfers to places. Mahāmati! Because that is so, the bodhisatva mahāsatvas who have fully gained following the body of the tathāgata, with the aggregates, dhātus, āyatanas, mind, movement, and function possessed will, freed of the elaborations of discursive thought with its birth, and dwelling, and disintegration, follow sentient beings.

That says that that concentration which has destroyed every obscuration, is called the “Vajra-Like Concentration”.

“Prajñā” is a rational mind which utterly dissects dharmas that functions in regard to the aspect of knowing superfact; that aspect is part of method, forces, prayers, and wisdom.

Through the three doors of complete emancipation,

They are: the complete emancipation of emptiness, signlessness and wishlessness⁽¹⁶³⁾.

And equality of the three times as well as ...

And, equality of the three times which refers to there being no time in superfact and there has to be as well with that:

***Three knowledges seeing in direct perception may I
Complete the pāramitā of prajñā.***

In terms of appearance, the three knowledges are defined⁽¹⁶⁴⁾ in relation to the three times; the *Petitioned by the King of Men or What Sūtra* says:

A truly completed buddha has sight of the unimpeded Wisdom. Why is that? Son of the family! In regard to the past minds of all sentient beings, all of the endings, cessations, separations from, and transformations of the mindstream are utterly known by the tathāgata. The causes from which those mindstreams arose, and the causes by which their ending and being separated from was shown, and all of their virtue or non-virtue or determinacy or indeterminacy together with superficialities, together with grounds, together with logical reasonings, are utterly known by the tathāgata.

The mindstream of the minds of all sentient beings arisen in the present, whether virtuous or non-virtuous, whether determinate or indeterminate—all of those mental events which arose under any mind—and together with superficialities, together with country and direction, together with the basis they came from, are utterly understood by the tathāgata.

The mindstream of the mind of all sentient beings in the future, and the dharmas which are the events of the minds whether virtuous or non-virtuous or determinate or indeterminate, all of those mental events which will arise under that mind and, moreover, together with superficialities, together with country and direction, together with which basis they came from, are utterly understood by the tathāgata.

Son of the family! Being like that, the tathāgata, arhat, truly complete buddha is possessed of unimpeded wisdom.

Here, the non-conducive side to be abandoned has not been mentioned for either absorption or prajñā because they are carried into the equality of becoming and peace and it is understood that there is no abandonment-adoption in that.

In the context of individualized beings, the non-conducive side to absorption—which is a concentration of one-pointed mind—to be abandoned is distraction. For prajñā—which is complete dissection in accordance with fact—the non-conducive side is lax prajñā.

2.2.2.3. The accomplished conduct

This has two parts: non-ultimate and ultimate.

2.2.2.3.1. Non-Ultimate

There is this which refers to the good qualities of bodhisatvas in general:

Through what all the buddhas have commended, and ...

And there is this which refers to good qualities that specifically occur within the path of meditation:

Light and blazing brilliance, and ...

Thus, those two lines refer to the infinite good qualities that bodhisatvas gain in general and to the empowerment of great luminosity attained by bodhisatvas on the tenth level which brings them to the level of being a conqueror's regent⁽¹⁶⁵⁾.

2.2.2.3.2. Ultimate

The perseverance of a bodhisatva may I ...

For three or thirty-two or infinite numbers of countless great aeons a bodhisatva is to ripen those to be tamed, to complete prayers, and to cleanse a field, so it says may I

Complete my intentions.

That is, may I become a buddha with the activities of the three kāyas⁽¹⁶⁶⁾.

3. Conclusion

Through doing that sort of conduct ...

means “By conducting myself in a way which is consistent with the prayer that has just been made”.

And through renowned loving kindness⁽¹⁶⁷⁾ ...

May I complete the six pāramitās⁽¹⁶⁸⁾,

Then utterly abide on the tenth level.

This teaches that, starting from first arousing of the mind of enlightenment, the bodhisatva journeys through the stages of the ten levels following the order of the six pāramitās.

Altogether the meaning is that “This lordly, venerable being, as with our teacher⁽¹⁶⁹⁾, did not perform generosity and the others according to what pleased him, but by doing them with skilful means and a happy frame of mind accomplished enlightenment”⁽¹⁷⁰⁾.



This, which I was able to compose in just a few lines of well-considered verse,
Brings the clever understanding of bloated learned people to a halt;
Is there any way that these people who know all topics of knowledge
And comment on the meaning of hundreds of texts can be fitted into the region of
becoming?⁽¹⁷¹⁾

The virtue of the master of Tuṣhita’s statements

Has entered all the worlds bringing with it

The vast sovereignty of a Capable One;

I dedicate this to its becoming even vaster.⁽¹⁷²⁾

This composition of White Lotus (Padma Karpo), a lotus born together with the view of the transitory⁽¹⁷³⁾ made in the Dharma Sanctuary of Great Maitreya, was written down by the Realized One of Dromo.

Glossary

Adventitious, Tib. glo bur: This term has the connotations of popping up on the surface of something and of not being part of that thing. Therefore, even though it is often translated as “sudden”, that only conveys half of the meaning. In Buddhist literature, something adventitious comes up as a surface event and disappears again precisely because it is not actually part of the thing on whose surface it appeared. It is frequently used in relation to the afflictions because they pop up on the surface of the mind of buddha-nature but are not part of the buddha-nature itself.

Affliction, Skt. kleśha, Tib. nyon mongs: This term is usually translated as emotion or disturbing emotion, etcetera, but the Buddha was very specific about the meaning of this word. When the Buddha referred to the emotions, meaning a movement of mind, he did not refer to them as such but called them “kleśha” in Sanskrit, meaning exactly “affliction”. It is a basic part of the Buddhist teaching that emotions afflict beings, giving them problems at the time and causing more problems in the future.

Alertness, Tib. shes bzhin: Alertness is a specific mental event that occurs in dualistic mind. It and another mental event, mindfulness, are the two functions of mind that must be developed in order to develop shamatha or one-pointedness of mind. In that context, mindfulness is what remembers the object of the concentration and holds the mind to it while alertness is the mind watching the situation to ensure that the mindfulness is not lost. If distraction does occur, alertness will know it and will inform the mind to re-establish mindfulness again.

All-Knowing One, Tib. kun mkhyen: Every century in Tibet, there were just a few people who seemed to know everything so were given the title “All-Knowing One”. One of them was Longchen Rabjam and throughout this text All-Knowing One always refers to him. Moreover, of all the All-Knowing ones, Longchenpa was regarded as the greatest, therefore, he is also frequently referred to as the “great” or “greatest” All-Knowing One. Note that “All-Knowing” does not mean “omniscient one” even though it is often translated that way.

Appropriation, Skt. upādāna, Tib. nye bar len pa: This is the name of the ninth of the twelve links of interdependent origination. Tsongkhapa gives a good treatment of all twelve links in his interdependent origination section of the *Great Stages of the Path to Enlightenment*, a translation of which is available for free download from the PKTC web-site. It is the crucial point in the process at which a karma that has been previously planted is selected and activated as the karma that will propel the being into its next existence. In other words, it is the key point in a being’s existence when the next type of existence is selected. There is the further point that, at the time of death, the particular place that the wind-mind settles in the subtle body, a place related to the seed syllables mentioned in the tantras, also determines the next birth. The two points are not different. The selection of the karma that will propel the next life then affects how the wind-mind will operate at the time of death.

Arousing the mind, Tib. sems bskyed: This is a technical term nearly always used to mean “arousing

the enlightenment mind”, though it is occasionally used to refer to the deliberate production of other types of mind, for example renunciation. There are two types of arousing the mind—fictional and superfactual; see under fictional enlightenment mind and superfactual enlightenment mind.

Authoritative statement, Skt. āgama, Tib. lung. Although often translated as “scripture”, authentic statement means statement made by someone who has the true knowledge needed to make fully reliable statements about a subject. It is often used to indicate dharma taught by the Buddha or his disciples which is authoritative because of its source. It is also used in the pair “authoritative statement and realization” which, the Buddha explained, summed up the ways of transmitting his realization.

Awareness, Skt. jñā, Tib. shes pa: “Awareness” is always used in our translations to mean the basic knower of mind or, as Buddhist teaching itself defines it, “a general term for any registering mind”, whether dualistic or non-dualistic. Hence, it is used for both samsaric and nirvanic situations; for example, consciousness (Tib. rnam par shes pa) is a dualistic form of awareness, whereas rigpa, wisdom (Tib. ye shes), and so on are non-dualistic forms of awareness.

Becoming, Skt. bhāvanā, Tib. srid pa: This is another name for samsaric existence. Beings in saṃsāra have a samsaric existence but, more than that, they are constantly in a state of becoming—becoming this type of being or that type of being in this abode or that, as they are driven along without choice by the karmic process that drives samsaric existence.

Bliss, Skt. sukha, Tib. bde: The Sanskrit term and its Tibetan translation are usually translated as “bliss” but refer to the whole range of possibilities of everything on the side of good as opposed to bad. Thus, the term will mean pleasant, happy, good, nice, easy, comfortable, blissful, and so on, depending on context.

Bodhicitta, Tib. byang chub sems: See under enlightenment mind.

Bodhisatva, Tib. byang chub sems dpa’: A bodhisatva is a person who has engendered the bodhichitta, enlightenment mind, and, with that as a basis, has undertaken the path to the enlightenment of a truly complete buddha specifically for the welfare of other beings. Note that, despite the common appearance of “bodhisattva” in Western books on Buddhism, the Tibetan tradition has steadfastly maintained since the time of the earliest translations that the correct spelling is bodhisatva; see under satva and sattva.

Bodhisatva mahasatva, Skt. bodhisatva mahāsatva, Tib. byang chub sems dpa’ sems dpa’ chen po: In general, “bodhisatva” refers to *satva*, an heroic being, who is on the path to *bodhi*, truly complete enlightenment, and “mahāsatva” refers to a person who is *mahā* at a greater level of *satva* being, a higher kind of person. Thus, the usual explanation of *bodhisatva mahāsatva* is that it means “a being on the path to truly complete enlightenment, one who is a great type of being because of his intention to reach truly complete enlightenment for the sake of all sentient beings.

However, there is also a second, less common explanation, in which “mahāsatva” does not

mean a great being in general but has the specific meaning of those bodhisatvas who, amongst all bodhisatvas, have attained a very great level of being. In this case, it particularly refers to bodhisatvas who have achieved and are dwelling on the highest bodhisatva levels, the eighth to tenth bodhisatva levels. Unlike bodhisatvas at all levels below that, these bodhisatvas have attained such a high level of purity that they cannot regress to a lower level. Their level of attainment is enormous and with it, they have many qualities which very similar to those of a buddha. It is important to know of this second understanding of “bodhisatva mahāsatva”, because when it is used with that meaning, it says something about the bodhisatvas being mentioned. For example, when any of the eight heart-sons of the Buddha are mentioned, they are often referred to as bodhisatva mahāsatvas to indicate their extreme level of attainment. In that case, they specifically are the bodhisatvas above all other bodhisatvas, ones who are close to truly complete enlightenment.

Capable One, Skt. muni, Tib. thub pa: The term “muni” as for example in “Shakyamuni” has long been thought to mean “sage” because of an entry in Monier-Williams excellent Sanskrit-English dictionary. In fact, it has been used by many Indian religions since the times of ancient India to mean in general, a religious practitioner “one who could do it”, one who has made progress on a spiritual path and thereby become able to restrain his three doors away from non-virtue and affliction.

Clinging, Tib. zhen pa: In Buddhism, this term refers specifically to the twofold process of dualistic mind mis-taking things that are not true, not pure, as true, pure, etcetera and then, because of seeing them as highly desirable even though they are not, attaching itself to or clinging to those things. This type of clinging acts as a kind of glue that keeps a person joined to the unsatisfactory things of cyclic existence because of mistakenly seeing them as desirable.

Complete purity, rnam dag: This term refers to the quality of a buddha’s mind, which is completely pure compared to a sentient being’s mind. The mind of a being in saṃsāra has its primordially pure nature covered over by the muck of dualistic mind. If the being practises correctly, the impurity can be removed and mind can be returned to its original state of complete purity.

Concept tokens, Tib. mtshan ma: This is the technical name for the structures or concepts which function as the words of conceptual mind’s language. They are the very basis of operation of the third skandha and hence of the way that dualistic mind communicates with its world. For example, a table seen in direct visual perception will have no concept tokens involved with knowing it. However, when thought becomes involved and there is the thought “table” in an inferential or conceptual perception of the table, the name-tag “table” will be used to reference the table and that name tag is the concept token.

Although we usually reference phenomena via these concepts, the phenomena are not the dualistically referenced things we think of them as being. The actual fact of the phenomena is quite different from the concept tokens used to discursively think about them and is known by wisdom rather than concept-based mind. Therefore, this term is often used in Buddhist literature to signify that dualistic samsaric mind is involved rather than non-dualistic wisdom.

Confusion, Tib. ’khrul pa: In Buddhism, this term mostly refers to the fundamental confusion of

taking things the wrong way that happens because of fundamental ignorance, although it can also have the more general meaning of having lots of thoughts and being confused about it. In the first case, it is defined like this “Confusion is the appearance to rational mind of something being present when it is not” and refers, for example, to seeing an object, such as a table, as being truly present, when in fact it is present only as mere, interdependent appearance.

Consciousness, Skt. vijñāna, Tib. rnam shes: The term means “awareness of superficialities”. A consciousness is a dualistic (jñā) awareness which simply registers a certain type of (vi) surface, for example, an eye consciousness by definition registers only the superficialities of visual form. A very important point is that the addition of the “vi” to the basic term (jñā) for awareness conveys the sense of a less than perfect way of being aware. This is not a wisdom awareness which knows every surface in an utterly uncomplicated way but a limited type of awareness which is restricted to knowing one kind of surface or another and which is part of the complicated—and highly unsatisfactory process—called (dualistic) mind. Note that this definition, which is a crucial part of understanding the role of consciousness in samsaric being, is fully conveyed by the Sanskrit and Tibetan terms but not at all by the English term.

Cyclic existence: See under saṃsāra.

Dharmadhatu, Skt. dharmadhātu, Tib. chos kyi dbyings: This is the name for the *dhātu* meaning range or basic space in which all *dharma*s, meaning all phenomena, come into being. If a flower bed is the place where flowers grow and are found, the dharmadhātu is the dharma or phenomena bed in which all phenomena come into being and are found. The term is used in all levels of Buddhist teaching with that base meaning but the explanation of it becomes more profound as the teaching becomes more profound.

Dharmakaya, Skt. dharmakāya, Tib. chos sku: In the general teachings of Buddhism, this refers to the mind of a buddha, with “dharma” meaning reality and “kāya” meaning body.

Dharmata, Skt. dharmatā, Tib. chos nyid: This is a general term meaning the way that something is, and can be applied to anything at all; it is similar in meaning to “actuality” *q.v.* For example, the dharmatā of water is wetness and the dharmatā of the becoming bardo is a place where beings are in a samsaric, or becoming mode, prior to entering a nature bardo. It is used frequently in Tibetan Buddhism to mean “the dharmatā of reality” but that is a specific case of the much larger meaning of the term. To read texts which use this term successfully, one has to understand that the term has a general meaning and then see how that applies in context.

Discursive thought, Skt. vikalpa, Tib. rnam rtog: This means more than just the superficial thought that is heard as a voice in the head. It includes the entirety of conceptual process that arises due to mind contacting any object of any of the senses. The Sanskrit and Tibetan literally mean “(dualistic) thought (that arises from the mind wandering among the) various (superficialities *q.v.* perceived in the doors of the senses)”.

Elaboration, Tib. spro ba: This is a general name for what is given off by dualistic mind as it goes about its conceptual business. The term is pejorative in that it implies that a story has been made up, un-necessarily, about something which is actually nothing, which is empty. Elaborations, because of what they are, prevent a person from seeing emptiness directly.

Freedom from elaboration or being elaboration-free implies direct sight of emptiness. It is important to understand that these words are used in a theoretical or philosophical way in the second turning sūtra teachings but are used in an experiential way in the final teachings of the third turning sūtras and in the tantras of Great Completion and Mahāmudrā. In the former, being free of elaborations is a definition of what could happen according to the tenets of the Middle Way, and so on; in the latter it is a description of a state of being, one which, because it is empty of all the elaborations of dualistic being, is the actual sphere of emptiness.

Enlightenment mind, Skt. bodhicitta, Tib. byang chub sems: This is a key term of the Great Vehicle. It is the type of mind that is connected not with the lesser enlightenment of an arhat but the enlightenment of a truly complete buddha. As such, it is a mind which is connected with the aim of bringing all sentient beings to that same level of buddhahood. A person who has this mind has entered the Great Vehicle and is either a bodhisatva or a buddha.

It is important to understand that “enlightenment mind” is used to refer equally to the minds of all levels of bodhisatva on the path to buddhahood and to the mind of a buddha who has completed the path. Therefore, it is not “mind striving for enlightenment” as is so often translated, but “enlightenment mind”, meaning that kind of mind which is connected with the full enlightenment of a truly complete buddha and which is present in all those who belong to the Great Vehicle. The term is used in the conventional Great Vehicle and also in the Vajra Vehicle. In the Vajra Vehicle, there are some special uses of the term where substances of the pure aspect of the subtle physical body are understood to be manifestations of enlightenment mind.

Entity, Tib. ngo bo: The entity of something is just exactly what that thing is. In English we would often simply say “thing” rather than entity. However, in Buddhism, “thing” has a very specific meaning rather than the general meaning that it has in English. It has become common to translate this term as “essence” *q.v.* However, in most cases “entity”, meaning what a thing is rather than an essence of that thing, is the correct translation for this term.

Equipose and post-attainment, Tib. mnyam bzhag and rjes thob: Although often called “meditation and post-meditation”, the actual term is “equipose and post-attainment”. There is great meaning in the actual wording which is lost by the looser translation.

Exaggeration, Tib. sgro ’dogs: In Buddhism, this term is used in two ways. Firstly, it is used in general to mean misunderstanding from the perspective that one has added more to one’s understanding of something than needs to be there. Secondly, it is used specifically to indicate that dualistic mind always overstates or exaggerates whatever object it is examining. Dualistic mind always adds the ideas of solidity, permanence, singularity, and so on to everything it references via the concepts that it uses. Severing of exaggeration either means removal of these un-necessary understandings when trying to properly comprehend something or removal of the dualistic process altogether when trying to get to the non-dualistic reality of a phenomenon.

Expressions, Tib. brjod pa: According to Sanskrit and Tibetan grammar following it, expressions refers to mental and verbal expressions. Thus, for example, the phrase seen in translation of

“word, thought, and expression” is mistaken. The phrase is actually “expressions mental and verbal”.

Fact, Skt. artha, Tib. don: “Fact” is that knowledge of an object that occurs to the surface of mind or wisdom. It is not the object but what the mind or wisdom understands as the object. Thus there are two usages of “fact”: fact known to dualistic and non-dualistic minds. The higher tantras especially use “fact” to refer to the actual fact known in direct perception of actuality. Thus, there are phrases such as “in fact” which do not mean that the author is speaking truly about something but that whatever is about to be said is referring to actual fact as known to wisdom. A further complexity is that phrases such as “in fact” in those contexts are often abbreviations of “in superfact” *q.v.* This brings a further difficulty for the reader because “superfact” can be used in a general way to indicate directly perceived non-samsaric fact or can be used according to its specific definition (for which see superfact). In Buddhist tradition, problems like this are solved by having the text explained by one’s teacher. That might not be possible for some readers, so uses of the word “fact” should be looked at carefully to see whether they are indicating fact in general or the factual situation of knowing reality in direct perception.

Fictional, Skt. saṃvṛtti, Tib. kun rdzob: This term is paired with the term “superfactual” *q.v.* In the past, these terms have been translated as “relative” and “absolute” respectively, but those translations are nothing like the original terms. These terms are extremely important in the Buddhist teaching so it is very important that they be corrected, but more than that, if the actual meaning of these terms is not presented, then the teaching connected with them cannot be understood.

The Sanskrit term saṃvṛtti means a deliberate invention, a fiction, a hoax. It refers to the mind of ignorance which, because of being obscured and so not seeing suchness, is not true but a fiction. The things that appear to that ignorance are therefore fictional. Nonetheless, the beings who live in this ignorance believe that the things that appear to them through the filter of ignorance are true, are real. Therefore, these beings live in fictional truth.

Fictional and superfactual: Fictional and superfactual are our greatly improved translations for “relative” and “absolute” respectively. Briefly, the original Sanskrit word for fiction means a deliberately produced *fiction* and refers to the world projected by a mind controlled by ignorance. The original word for superfact means “that *superior fact* that appears on the surface of the mind of a noble one who has transcended saṃsāra” and refers to reality seen as it actually is. Relative and absolute do not convey this meaning at all and, when they are used, the meaning being presented is simply lost.

Field, Field realm, Tib. zhing, zhing khams: This term is often translated “buddha field” though there is no “buddha” in the term. There are many different types of “fields” in both saṃsāra and nirvāṇa. Thus there are fields that belong to enlightenment and ones that belong to ignorance. Moreover, just as there are “realms” of saṃsāra—desire, form, and formless—so there are realms of nirvāṇa—the fields of the dharmakāya, saṃbhogakāya, and nirmāṇakāya and these are therefore called “field realms”.

Generic image, Tib. spyi don: Generic image is the technical name for one type of conceptual structure used in the operation of conceptual mind. A generic image is a concept that conceptual mind takes and uses instead of having a direct perception of the actual thing. For example, a person can have a concept of a table, a complicated operation one aspect of which is a generic image, or can have direct sight of a table, which has no operation of concept with it. Thus, for example, the process of rational, dualistic mind with its generic images can never get at something like rigpa which lies outside the reach of dualistic mind.

Grasped-at and grasping, Tib. gzung 'dzin: When mind is turned outwardly as it is in the normal operation of dualistic mind, it has developed two faces that appear simultaneously. Special names are given to these two faces: mind appearing in the form of the external object being referenced is called “that which is grasped” and mind appearing in the form of the consciousness that is registering it is called the “grasper” or “grasping” of it. Thus, there is the pair of terms “grasped-grasper” or “grasped-grasping”. When these two terms are used, it alerts one to the fact that a Mind Only style of presentation is being discussed. This pair of terms pervades Mind Only, Middle Way, and tantric writings and is exceptionally important in all of them.

Note that one could substitute the word “apprehended” for “grasped” and “apprehender” for “grasper” or “grasping” and that would reflect one connotation of the original Sanskrit terminology. The solidified duality of grasped and grasper is nothing but an invention of dualistic thought; it has that kind of character or characteristic.

Great Vehicle, Skt. mahāyāna, Tib. theg pa chen po: The Buddha’s teachings as a whole can be summed up into three vehicles where a vehicle is defined as that which can carry a person to a certain destination. The first vehicle, called the Lesser Vehicle, contains the teachings designed to get an individual moving on the spiritual path through showing the unsatisfactory state of cyclic existence and an emancipation from that. However, that path is only concerned with personal emancipation and fails to take account of all of the beings that there are in existence. There used to be eighteen schools of Lesser Vehicle in India but the only one surviving nowadays is the Theravāda of south-east Asia. The Greater Vehicle is a step up from that. The Buddha explained that it was great in comparison to the Lesser Vehicle for seven reasons. The first of those is that it is concerned with attaining the truly complete enlightenment of a truly complete buddha for the sake of every sentient being where the Lesser Vehicle is concerned only with a personal liberation that is not truly complete enlightenment and which is achieved only for the sake of that practitioner. The Great Vehicle has two divisions: a conventional form in which the path is taught in a logical, conventional way, and an unconventional form in which the path is taught in a very direct way. This latter vehicle is called the Vajra Vehicle because it takes the innermost, indestructible (vajra) fact of reality of one’s own mind as the vehicle to enlightenment.

Kaya, Skt. kāya, Tib. sku: The Sanskrit term means a functional or coherent collection of parts, similar to the French “corps”, and hence also comes to mean “a body”. It is used in Tibetan Buddhist texts specifically to distinguish bodies belonging to the enlightened side from ones belonging to the samsaric side.

Enlightened being in Buddhism is said to be comprised of one or more kayas. It is most commonly explained to consist of one, two, three, four, or five kāyas, though it is pointed out that there are infinite aspects to enlightened being and therefore it can also be said to consist of an infinite number of kāyas. In fact, these descriptions of enlightened being consisting of one or more kāyas are given for the sake of understanding what is beyond conceptual understanding so should not be taken as absolute statements.

The most common description of enlightened being is that it is comprised of three kāyas: dharma, saṃbhoga, and nirmāṇakāyas. Briefly stated, the dharmakāya is the body of truth, the saṃbhogakāya is the body replete with the good qualities of enlightenment, and the nirmāṇakāya is the body manifested into the worlds of saṃsāra and nirvāṇa to benefit beings.

Dharmakāya refers to that aspect of enlightened being in which the being sees the truth for himself and, in doing so, fulfils his own needs for enlightenment. The dharmakāya is purely mind, without form. The remaining two bodies are summed up under the heading of rūpakāyas or form bodies manifested specifically to fulfil the needs of all un-enlightened beings.

“Saṃbhogakāya” has been mostly translated as “body of enjoyment” or “body of rapture” but it is clearly stated in Buddhist texts on the subject that the name refers to a situation replete with what is useful, that is, to the fact that the saṃbhogakāya contains all of the good qualities of enlightenment as needed to benefit sentient beings. The saṃbhogakāya is extremely subtle and not accessible by most sentient beings; the nirmāṇakāya is a coarser manifestation which can reach sentient beings in many ways. Nirmāṇakāya should not be thought of as a physical body but as the capability to express enlightened being in whatever way is needed throughout all the different worlds of sentient beings. Thus, as much as it appears as a supreme buddha who shows the dharma to beings, it also appears as anything needed within sentient beings’ worlds to give them assistance.

Kayas and wisdoms, Tib. sku dang ye shes: Enlightened being might be empty of samsaric phenomena but it does have enlightened content. “Kāyas and wisdoms” or “bodies and wisdoms” is a stock phrase used to indicate either the content of enlightenment or to imply that it does have content.

Knowledgeability, Tib. spob pa: Knowledgeability is a quality of both mind and speech. It refers to having the ability to instantly recall the knowledge needed when something needs to be expressed verbally, for example when teaching, and therefore also a confidence that of knowledge that comes with it. Knowledgeability can be developed by anyone but the knowledgeability in the case of a buddha is inconceivable: a buddha’s wisdom knows all things throughout all times so he can recall an inconceivable array of knowledge and with that a buddha has an ultimate level of confidence that he can do so. This then means that a buddha’s verbal presentation of his knowledge is inconceivable: his abilities of speech are miraculous and beyond the reach of ordinary being’s spoken abilities. For example, with one instance of speech he can answer the questions of countless numbers of beings, with each answer appearing to each listener in a language that the listener understands, and in a way that the listener can comprehend.

Lay aside, Tib. bshags pa: This term is usually translated as “confession” but that is not the

meaning. The term literally means to cut something away and remove it from oneself. In Buddhism, it is used in the context of ridding oneself of the karmic seeds sown by bad karmic actions.

Buddhism is a totally non-theistic religion, so it is very important to understand that one is not confessing wrongdoings to anyone, including oneself. There is no granting of absolution in this system. As the Buddha himself said, he has no ability to purify the karmic stains of sentient beings, he can only teach them how to do so. The practice that he taught for ridding oneself of karmic wrongdoings is the practice of realizing for oneself that they hold the seed of future suffering, rousing regret, and distancing oneself from them. In doing so, one lays them aside.

There is a longer phrase that indicates the full practice of laying aside. The Tibetan phrase “mthol zhing shags pa” literally means “admitting and laying aside”. Note that “admitting” also does not entail confession; it refers to that fact that one first has to admit or acknowledge to oneself that one has done something wrong, karmically speaking, and that it will have undesirable consequences. Without this, one cannot effectively take the second step of distancing oneself from the actions. Therefore, it is explained that the process of “laying aside” has to be understood to include the practice of “admission” because, without that acknowledgement, the laying aside cannot be done.

Lesser Vehicle, Skt. hīnayāna, Tib. theg pa dman pa: See under Great Vehicle.

Luminosity or illumination, Skt. prabhāsvara, Tib. ’od gsal ba: The core of mind has two aspects: an emptiness factor and a knowing factor. The Buddha and many Indian religious teachers used “luminosity” as a metaphor for the knowing quality of the core of mind. If in English we would say “Mind has a knowing quality”, the teachers of ancient India would say, “Mind has an illuminative quality; it is like a source of light which illuminates what it knows”.

This term been translated as “clear light” but that is a mistake that comes from not understanding the etymology of the word. It does not refer to a light that has the quality of clearness (something that makes no sense, actually!) but to the illuminative property which is the nature of the empty mind.

Note also that in both Sanskrit and Tibetan Buddhist literature, this term is frequently abbreviated just to Skt. “vara” and Tib. “gsal ba” with no change of meaning. Unfortunately, this has been thought to be another word and it has then been translated with “clarity”, when in fact it is just this term in abbreviation.

Mara, Skt. māra, Tib. bdud: The Sanskrit term is closely related to the word “death”. Buddha spoke of four classes of extremely negative influences that have the capacity to drag a sentient being deep into saṃsāra. They are the “maras” or “kiss of death”: of having a saṃsāric set of five skandhas; of having afflictions; of death itself; and of the son of gods, which means being seduced and taken in totally by sensuality.

Migrator, Tib. ’gro ba: Migrator is one of several terms that were commonly used by the Buddha to mean “sentient being”. It shows sentient beings from the perspective of their constantly being

forced to go here and there from one rebirth to another by the power of karma. They are like flies caught in a jar, constantly buzzing back and forth. The term is often translated using “beings” which is another general term for sentient beings but doing so loses the meaning entirely: Buddhist authors who know the tradition do not use the word loosely but use it specifically to give the sense of beings who are constantly and helplessly going from one birth to another, and that is how the term should be read. The term “six migrators” refers to the six types of migrators within samsaric existence—hell-beings, pretas, animals, humans, demi-gods, and gods.

Mind, Skt. *chitta*, Tib. *sems*: There are several terms for mind in the Buddhist tradition, each with its own, specific meaning. This term is the most general term for the samsaric type of mind. It refers to the type of mind that is produced because of fundamental ignorance of enlightened mind. Whereas the wisdom of enlightened mind lacks all complexity and knows in a non-dualistic way, this mind of un-enlightenment is a very complicated apparatus that only ever knows in a dualistic way.

Mindfulness, Skt. *smṛiti*, Tib. *dran pa*: A particular mental event, one that has the ability to keep mind on its object. Together with alertness, it is one of the two causes of developing *śamatha*. See under alertness for an explanation.

Mindness, Skt. *chittatā*, Tib. *sems nyid*: Mindness is a specific term of the tantras. It is one of many terms meaning the essence of mind or the nature of mind. It conveys the sense of “what mind is at its very core”. It has sometimes been translated as “mind itself” but that is a misunderstanding of the Tibetan word “nyid”. The term does not mean “that thing mind” where mind refers to dualistic mind. Rather, it means the very core of dualistic mind, what mind is at root, without all of the dualistic baggage.

Mindness is a path term. It refers to exactly the same thing as “actuality” or “actuality of mind” which is a ground term but does so from the practitioner’s perspective. It conveys the sense to a practitioner that he has baggage of dualistic mind that has not yet been purified but that there is a core to that mind that he can work with.

Muni: See under capable one.

Noble one, Skt. *ārya*, Tib. *’phags pa*: In Buddhism, a noble one is a being who has become spiritually advanced to the point that he has passed beyond cyclic existence. According to the Buddha, the beings in cyclic existence were ordinary beings, spiritual commoners, and the beings who had passed beyond it were special, the nobility.

Outflow, Skt. *āsrāva*, Tib. *zag pa*: The Sanskrit term means a bad discharge, like pus coming out of a wound. Outflows occur when wisdom loses its footing and falls into the elaborations of dualistic mind. Therefore, anything with duality also has outflows. This is sometimes translated as “defiled” or “conditioned” but these fail to capture the meaning. The idea is that wisdom can remain self-contained in its own unique sphere but, when it loses its ability to stay within itself, it starts to have leakages into dualism that are defilements on the wisdom. See also under un-outflowed.

Post-attainment, Tib. rjes thob: See under equipoise and post-attainment.

Prajna, Skt. prajñā, Tib. shes rab: The Sanskrit term, literally meaning “best type of mind” is defined as that which makes correct distinctions between this and that and hence which arrives at correct understanding. It has been translated as “wisdom” but that is not correct because it is, generally speaking, a mental event belonging to dualistic mind where “wisdom” is used to refer to the non-dualistic knower of a buddha. Moreover, the main feature of prajñā is its ability to distinguish correctly between one thing and another and hence to arrive at a correct understanding.

Provisional and definitive meaning, Skt. neyārtha and nitartha, Tib. drangs don and nges don: This is a pair of terms used to distinguish which is an ultimate or final teaching and which is not. A teaching which guides a student along to a certain understanding where the understanding led to is not an ultimate understanding is called “provisional meaning”. The teaching is not false even though it does not show the final meaning; it is a technique of skilful means used to lead a student in steps to the final meaning. A teaching which shows a student the final meaning directly is called “definitive meaning”. The understanding presented cannot be refined or shown in a more precise way; it is the final and actual understanding to be understood. These terms are most often used in Buddhism when discussing the status of the three turnings of the wheel of dharma.

Rational mind, Tib. blo: Rational mind is one of several terms for mind in Buddhist terminology. It specifically refers to a mind that judges this against that. With rare exception it is used to refer to samsaric mind, given that samsaric mind only works in the dualistic mode of comparing this versus that. Because of this, the term is mostly used in a pejorative sense to point out samsaric mind as opposed to an enlightened type of mind.

This term has been commonly translated simply as “mind” but that fails to identify this term properly and leaves it confused with the many other words that are also translated simply as “mind”. It is not just another mind but is specifically the sort of mind that creates the situation of this and that (*ratio* in Latin) and hence, at least in the teachings of Kagyu and Nyingma, upholds the duality of saṃsāra. In that case, it is the very opposite of the essence of mind. Thus, this is a key term which should be noted and not just glossed over as “mind”.

Realization, Tib. rtogs pa: Realization has a very specific meaning: it refers to correct knowledge that has been gained in such a way that the knowledge does not abate. There are two important points here. Firstly, realization is not absolute. It refers to the removal of obscurations, one at a time. Each time that a practitioner removes an obscuration, he gains a realization because of it. Therefore, there are as many levels of realization as there are obscurations. Maitreya, in the *Ornament of Manifest Realizations*, shows how the removal of the various obscurations that go with each of the three realms of samsaric existence produces realization.

Secondly, realization is stable or, as the Tibetan wording says, “unchanging”. As Guru Rinpoche pointed out, “Intellectual knowledge is like a patch, it drops away; experiences on the path are temporary, they evaporate like mist; realization is unchanging”.

Reference and Referencing, Tib. dmigs pa: Referencing is the name for the process in which

dualistic mind references an actual object by using a conceptual token instead of the actual object. Whatever is referenced is then called a reference. Note that these terms imply the presence of dualistic mind and their opposites, non-referencing and being without reference imply the presence of non-dualistic wisdom.

Refuge, Skt. śharaṇaṃ, Tib. bskyab pa: The Sanskrit term means “shelter”, “protection from harm”. Everyone seeks a refuge from the unsatisfactoriness of life, even if it is a simple act like brushing the teeth to prevent the body from decaying un-necessarily. Buddhists, after having thought carefully about their situation and who could provide a refuge from it which would be thoroughly reliable, find that three things—buddha, dharma, and saṅgha—are the only things that could provide that kind of refuge. Therefore, Buddhists take refuge in those Three Jewels of Refuge as they are called. Taking refuge in the Three Jewels is clearly laid out as the one doorway to all Buddhist practice and realization.

Samsara, Skt. saṃsāra, Tib. ’khor ba: This is the most general name for the type of existence in which sentient beings live. It refers to the fact that they continue on from one existence to another, always within the enclosure of births that are produced by ignorance and experienced as unsatisfactory. The original Sanskrit means to be constantly going about, here and there. The Tibetan term literally means “cycling”, because of which it is frequently translated into English with “cyclic existence” though that is not quite the meaning of the term.

Satva and sattva: According to the Tibetan tradition established at the time of the great translation work done at Samye under the watch of Padmasambhava not to mention one hundred and sixty-three of the greatest Buddhist scholars of Sanskrit-speaking India, there is a difference of meaning between the Sanskrit terms “satva” and “sattva”, with satva meaning “an heroic kind of being” and “sattva” meaning simply “a being”. According to the Tibetan tradition established under the advice of the Indian scholars mentioned above, satva is correct for the words Vajrasatva and bodhisatva, whereas sattva is correct for the words samayasattva, samādhisattva, and jñānasattva, and is also used alone to refer to any or all of these three sattvas.

All Tibetan texts produced since the time of the great translations conform to this system and all Tibetan experts agree that this is correct, but Western translators of Tibetan texts have for last few hundreds of years claimed that they know better and have “satva” to “sattva” in every case, causing confusion amongst Westerners confronted by the correct spellings. Recently, publications by Western Sanskrit scholars have been appearing in which these great experts finally admit that they were wrong and that the Tibetan system is and always has been correct!

Shamatha, Skt. śhamatha, Tib. gzhi gnas: This is the name of one of the two main practices of meditation used in the Buddhist system to gain insight into reality. This practice creates a one-pointedness of mind which can then be used as a foundation for development of the insight of the other practice, vipaśhyānā. If the development of śhamatha is taken through to completion, the result is a mind that sits stably on its object without any effort and a body which is filled with ease. Altogether, this result of the practice is called “the creation of workability of body and mind”.

Special intention, Tib. lhag bsam: This term is used in general to refer to all specially pure intentions. In Great Vehicle literature it will more often refer specifically to bodhicitta but even then, it can be used to mean bodhicitta in general or an especially pure instance of bodhicitta.

Sugata, Tib. bde bar gshegs pa: This term is one of many names for a buddha. It has the twofold meaning of someone who has gone on a good, pleasant, easy journey and who has arrived at a place which is good, pleasant, and full of ease. The meaning in relation to buddhahood is explained at length in *Unending Auspiciousness, the Sutra of the Recollection of the Noble Three Jewels* by Tony Duff, published by Padma Karpo Translation Committee, 2010, ISBN: 978-9937-8386-1-0.

Sugatagarbha, Tib. bde bar gshegs pa'i snying po: This one of a pair of terms for the potential existing in all sentient beings that makes the attainment of buddhahood possible, also called the buddha-nature. The other term is tathāgatagarbha. The sanskrit term “garbha” primarily means something which is potent but contained in an outer shell, like a seed, and is also used to mean a matrix or womb from which something can be produced. Both meanings are applicable. Tibetans translated garbha with “snying po” which has many meanings but in this case means “an essence or core”, which was their take on the meaning of buddha-nature. The meaning altogether is a seed contained within the obscurations of samsaric being, which makes it possible to become a sugata or tathagatha, that is, a buddha.

Sugatagarbha has the same basic meaning as tathāgatagarbha but is a practical way of talking where tathagātagarbha is theoretical. Sugatagarbha is used when an author is talking about the practical realities of an essence that can be or is being developed into enlightened being. For example, in the sūtras of the third turning of the wheel, the Buddha speaks of tathagatagarbha when laying out the theory of buddha-nature but switches to sugatagarbha when speaking of wisdom as what is to be actually attained. Similarly, the tantras, which are mainly concerned with the practical attainment of wisdom mainly, use the term sugatagarbha and rarely use the term tathagatagarbha. See also under sugata.

Superfactual, Skt. paramārtha, Tib. don dam: This term is paired with the term “fictional” *q.v.* In the past, the terms have been translated as “relative” and “absolute” respectively, but those translations are nothing like the original terms. These terms are extremely important in the Buddhist teaching so it is very important that their translations be corrected but, more than that, if the actual meaning of these terms is not presented, the teaching connected with them cannot be understood.

The Sanskrit term literally means “the fact for that which is above all others, special, superior” and refers to the wisdom mind possessed by those who have developed themselves spiritually to the point of having transcended saṃsāra. That wisdom is *superior* to an ordinary, un-developed person’s consciousness and the *facts* that appear on its surface are superior compared to the facts that appear on the ordinary person’s consciousness. Therefore, it is superfact or the holy fact, more literally. What this wisdom knows is true for the beings who have it, therefore what the wisdom sees is superfactual truth.

Superfactual truth, Skt. paramārthasatya, Tib. don dam bden pa: See under **superfactual**.

Superfice, **superficies**, Tib. rnam pa: In discussions of mind, a distinction is made between the entity of mind which is a mere knower and the superficial things that appear on its surface and which are known by it. In other words, the **superficies** are the various things which pass over the surface of mind but which are not mind. **Superficies** are all the specifics that constitute appearance—for example, the colour white within a moment of visual consciousness, the sound heard within an ear consciousness, and so on.

The authentic, Tib. yang dag: A name for reality, that which is real. For example “the view of the authentic” means “the view of reality” not a correct view.

The element, Skt. dhātu, Tib. khams. The Sanskrit term has many meanings; the meaning here is “a fundamental substance from which something else can be produced”. When the Buddha explained the tathāgatagarbha or buddha nature in the third turning of the wheel, he used several names for it, each one showing a specific aspect of it. He called it the element with the meaning “that basis substance from which buddhahood can be produced”. He called it “the type” meaning that it was the same sort of thing as buddhahood and therefore could lead to buddhahood; this term is also translated as “family” and “lineage”. He also called it “the seed” meaning the seed of enlightenment. He also called it “the garbha”; see under **sugatagarbha** for the meaning.

Three kayas: See under **kaya**.

Tirthika, Skt. tīrthika, Tib. mu stegs pa: This is very kind name adopted by the Buddha for those who did not follow him but who, because they followed some other spiritual path, had at least started on the path back to enlightenment. The Sanskrit name means “those who have arrived at the steps at the edge of the pool”. A lengthy explanation is given in the *Illuminator Tibetan-English Dictionary* by Tony Duff and published by Padma Karpo Translation Committee.

Un-outflowed, Skt. anāśhrāva, Tib. zag pa med pa: Un-outflowed dharmas are ones that are connected with wisdom that has not lost its footing and leaked out into a defiled state; it is self-contained wisdom without any taint of dualistic mind and its apparatus. See also **outflowed**.

Unsatisfactoriness, Skt. duḥkha, Tib. sdug bngal: This term is usually translated into English with “suffering” but there are many problems with that. When the Buddha talked about the nature of samsaric existence, he said that it was unsatisfactory. He used the term “duḥkha”, which includes actual suffering but means much more than that. Duḥkha is one of a pair of terms, the other being “sukha”, which is usually translated as, but does not only mean, bliss. The real meaning of duḥkha is “everything on the side of bad”—not good, uncomfortable, unpleasant, not nice, and so on. Thus, it means “unsatisfactory in every possible way”. The real meaning of its opposite, sukha, is “everything on the side of good”—not bad, comfortable, pleasant, nice, and so on. Therefore, that he is completely liberated from the sufferings actually means that he has completely liberated himself from the unsatisfactoriness of samsara, which includes all types of suffering and happiness, too.

Vipashyana, Skt. vipaśhyānā, Tib. lhag mthong: This is the Sanskrit name for one of the two main practices of meditation needed in the Buddhist system for gaining insight into reality. The other one, śhamatha, keeps the mind focussed while this one looks piercingly into the nature of things.

Wisdom, Skt. jñāna, Tib. ye shes: This is a fruition term that refers to the kind of mind—the kind of knower—possessed by a buddha. Sentient beings do have this kind of knower but it is covered over by a very complex apparatus for knowing, that is, dualistic mind. If they practise the path to buddhahood, they will leave behind their obscuration and return to having this kind of knower.

The Sanskrit term has the sense of knowing in the most simple and immediate way. This sort of knowing is present at the core of every being's mind. Therefore, the Tibetans called it “the particular type of awareness which is there primordially”. Because of the Tibetan wording it has often been called “primordial wisdom” in English translations, but that goes too far; it is just “wisdom” in the sense of the most fundamental knowing possible.

Wisdom does not operate in the same way as samsaric mind; it comes about in and of itself without depending on cause and effect. Therefore it is frequently referred to as “self-arising wisdom” *q.v.*

About Padma Karpo Translation Committee, The Author Tony Duff, And Supports for Study

I have been encouraged over the years by all of my teachers to pass on the knowledge I have accumulated in a lifetime dedicated to study and practice, primarily in the Tibetan tradition of Buddhism. On the one hand, they have encouraged me to teach. On the other, they are concerned that, while many general books on Buddhism have been and are being published, there are few books that present the actual texts of the tradition. Therefore they, together with a number of major figures in the Buddhist book publishing world, have also encouraged me to translate and publish high quality translations of individual texts of the tradition.

My teachers always remark with great appreciation on the extraordinary amount of teaching that I have heard in this life. It allows for highly informed, accurate translations of a sort not usually seen. Briefly, I spent the 1970's studying, practising, then teaching the Gelugpa system at Chenrezig Institute, Australia, where I was a founding member and also the first Australian to be ordained as a monk in the Tibetan Buddhist tradition. In 1980, I moved to the United States to study at the feet of the Vidyadhara Chogyam Trungpa Rinpoche. I stayed in his Vajradhatu community, now called Shambhala, where I studied and practised all the Karma Kagyu, Nyingma, and Shambhala teachings being presented there and was a senior member of the Nalanda Translation Committee. After the vidyadhara's nirvana, I moved in 1992 to Nepal, where I have been continuously involved with the study, practise, translation, and teaching of the Kagyu system and especially of the Nyingma system of Great Completion. In recent years, I have spent extended times in Tibet with the greatest living Tibetan masters of Great Completion, receiving very pure transmissions of the ultimate levels of this teaching directly in Tibetan and practising them there in retreat. In that way, I have studied and practised extensively not in one Tibetan tradition as is usually done, but in three of the four Tibetan traditions—Gelug, Kagyu, and Nyingma—and also in the Theravada tradition, too.

With that as a basis, I have taken a comprehensive and long term approach to the work of translation. For any language, one first must have the lettering needed to write the language. Therefore, as a member of the Nalanda Translation Committee, I spent some years in the 1980's making Tibetan word-processing software and high-quality Tibetan fonts. After that, reliable lexical works are needed. Therefore, during the 1990's I spent some years writing the *Illuminator Tibetan-English Dictionary* and a set of treatises on Tibetan grammar, preparing a variety of key Tibetan reference works needed for the study and translation of Tibetan Buddhist texts, and giving our Tibetan software the tools needed to translate and research Tibetan texts. During this time, I also translated full-time for various Tibetan gurus and ran the Drukpa Kagyu Heritage Project—at the time the largest project in Asia for the preservation of Tibetan Buddhist texts. With the dictionaries, grammar texts, and specialized software in place, and a wealth of knowledge, I turned my attention in the year 2000 to the translation and publication of important texts of Tibetan Buddhist literature.

Padma Karpo Translation Committee (PKTC) was set up to provide a home for the translation and publication work. The committee focusses on producing books containing the best of Tibetan literature, and, especially, books that meet the needs of practitioners. At the time of writing, PKTC has published a wide range of books that, collectively, make a complete program of study for those practising Tibetan Buddhism, and especially for those interested in the higher tantras. All in all, you will find many books both free and for sale on the PKTC web-site. Most are available both as paper editions and e-books.

books and how they can be used as the basis for a study program. However, a guide of that sort is available on the PKTC web-site, whose address is on the copyright page of this book and we recommend that you read it to see how this book fits into the overall scheme of PKTC publications.

The commentary here is by Padma Karpo, one of Tibet's greatest authors, for more about him and for other texts of his which we have published, see:

1. *Drukchen Padma Karpo's Collected Works on Mahāmudrā*, the entire writings on Mahāmudrā of Padma Karpo;
2. *Gampopa's Mahāmudrā, The Five-Part Mahāmudrā of the Kagyus*, includes a text of Padma Karpo on Mahāmudrā and a long explanation of Padma Karpo's place in Tibetan literature;
3. *The Bodyless Dakini Dharma: The Dakini Hearing Lineage of the Kagyus*, with several very early teachings on the view.

Other sūtra publications of interest would be:

1. *The Noble One Called "Point of Passage Wisdom", A Great Vehicle Sutra*, the root sūtra of the ten profound essence sūtras of Other Emptiness of the third turning of the wheel;
2. *The Noble One Petitioned by the Householder Uncouth, A Great Vehicle Sutra*, another sūtra of the ten profound essence sūtras of Other Emptiness of the third turning of the wheel;
3. *Samantabhadra's Prayer with Commentaries By Noble Nāgārjuna Tenpa'i Wangchuk, and Tony Duff*.

We make a point of including, where possible, the relevant Tibetan texts in Tibetan script in our books. We also make them available in electronic editions that can be downloaded free from our web-site, as discussed below. The Tibetan texts for this book are included at the back of the book and are available for download from the PKTC web-site.

Electronic Resources

PKTC has developed a complete range of electronic tools to facilitate the study and translation of Tibetan texts. For many years now, this software has been a prime resource for Tibetan Buddhist centres throughout the world, including in Tibet itself. It is available through the PKTC web-site.

The wordprocessor TibetDoc has the only complete set of tools for creating, correcting, and formatting Tibetan text according to the norms of the Tibetan language. It can also be used to make texts with mixed Tibetan and English or other languages. Extremely high quality Tibetan fonts, based on the forms of Tibetan calligraphy learned from old masters from pre-Communist Chinese Tibet, are also available. Because of their excellence, these typefaces have achieved a legendary status amongst Tibetans.

TibetDoc is used to prepare electronic editions of Tibetan texts in the PKTC text input office in Asia. Tibetan texts are often corrupt so the input texts are carefully corrected prior to distribution. After that, they are made available through the PKTC web-site. These electronic texts are not careless productions like so many of the Tibetan texts found on the web, but are highly reliable editions useful to non-scholars and scholars alike. Some of the larger collections of these texts are for purchase, but most are available for free download.

The electronic texts can be read, searched, and even made into an electronic library using either TibetDoc or our other software, TibetD Reader. Like TibetDoc, TibetD Reader is advanced software with many capabilities made specifically to meet the needs of reading and researching Tibetan texts. PKTC software is for purchase but we make a free version of TibetD Reader available for free download on the PKTC web-site.

A key feature of TibetDoc and Tibet Reader is that Tibetan terms in texts can be looked up on the spot using PKTC's electronic dictionaries. PKTC also has several electronic dictionaries—some Tibetan-Tibetan and some Tibetan-English—and a number of other reference works. The *Illuminator Tibetan-English Dictionary* is renowned for its completeness and accuracy.

This combination of software, texts, reference works, and dictionaries that work together seamlessly has become famous over the years. It has been the basis of many, large publishing projects within the Tibetan Buddhist community around the world for over thirty years and is popular amongst all those needing to work with Tibetan language or deepen their understanding of Buddhism through Tibetan texts.

Tibetan Text

Where possible, we include the Tibetan text of the translated materials in all of our books. Unfortunately, at the time of writing Amazon's Kindle devices do not support Tibetan, even though they supports most other languages. If this changes, we will add Tibetan text to our Kindle books.

Notes

1. An excellent place to start with understanding what a buddha is is to read the Buddha's own explanation of it. You will find this laid out with commentaries to it in the book *Unending Auspiciousness, the Sutra of the Recollection of the Noble Three Jewels* by Tony Duff, published by Padma Karpo Translation Committee, 2010, ISBN: 978-9937-8386-1-0. This book contains many of the definitions needed to understand the terminology of the sūtras, so is particularly useful as background reading to go together with this book.
2. For the important term bodhisatva mahāsatva, see the glossary. Here, it has the second meaning, specifically indicating a bodhisatva dwelling on the highest, non-regressing bodhisatva levels.
3. The extra-ordinary or we could say extra-sensory knowledges or perceptions are those knowledges which are beyond the range of the ordinary person's six senses and which come with taming the mind.
4. Not that he had far to go—he was already a bodhisatva known as a “master of the tenth level”, a bodhisatva who has not only arrived at the last bodhisatva level prior to the achievement of truly complete enlightenment but who had mastered that level completely and is now awaiting final attainment of truly complete enlightenment.
5. Tib. bstan 'gyur. Tangyur.
6. A major book on Samantabhadra's Prayer, including commentaries by Nāgārjuna and others called *Samantabhadra's Prayer and Commentaries* by Tony Duff has been published by Padma Karpo Translation Committee, ISBN 978-9937-572-60-6.
7. If you would like to know more about him or find yourself drawn to his style of explanation, look at the listing of books containing his works in the Supports for Study chapter of this book.
8. They have become so bloated with their pride and their endless words of concepts that you have to wonder how they could possibly fit into something as large as even becoming, meaning saṃsāra, itself.
9. Tib. bka' 'gyur. Kangyur.
10. These were all editions made last century: the Lhasa and Bhutanese editions from the turn of the twentieth century, and an edition made in Darjeeling in the 1970's.
11. Authoritative statement is explained in the introduction.
12. Here, the Tibetan text spells the Sanskrit out as “Maitriya”, which is a metrical version used mainly in verse of the usual spelling “Maitreya”.
13. Indian Buddhist texts were written on palm-leaves which were then stitched together into

bundles. When they were translated, there was often an indication of how many bundles the text had come as. This text was in a single bundle.

14. The system for translating texts from other languages into Tibetan included adding this header before the actual translation, giving the name of the text as written in the source language followed by the name of the text as it had been translated into the Tibetan language. We think that the system should be extended by adding the translation of the original name in the target language as a third item, as done here for this translation into English.

15. “Bhagavan” is a term of respect used throughout Indian religions for a person who is regarded to be very advanced spiritually. The term literally means “one who has overcome the defilements” preventing enlightenment and is also explained to mean “one who has good qualities”. Very extensive explanations of the meaning of “bhagavan” are given in *Unending Auspiciousness, the Sutra of the Recollection of the Noble Three Jewels*; see note 1.

16. Skt. bhikṣhu. “Monk” in this translation refers only to full monks, not to śhrāmaṇeras or novices.

17. Skt. mahā sthavira śhrāvakas. The first five in the list are the first five disciples of the buddha. The rest include the other five who were included as the ten closest śhrāvaka disciples, and the various Kāśhyapas all of whom played an important role in the transmission of the Buddha’s teaching, and the two foremost śhrāvaka disciples Śhāriputra and Maudgalyayāna, the Buddha’s personal attendant Ānanda, the Buddha’s son Rāhula, and so on.

18. “Extra-perceptions” here indicates a level of spiritual attainment.

19. Skt. āyushmat. This is a standard honorific term used in the monastic community when addressing other monks. It means that the other person is full of life, full of vitality, because of having abandoned worldly pursuits and taken up training in virtue.

20. For bodhisatva mahāsatva, see the glossary.

21. This is another name for Vajrapāṇi.

22. The sense here is that he had realized the extent of the assembly that he had joined and was in awe of it and that he therefore proceeded in the most respectful way possible.

23. “Tathāgata, arhat, truly complete buddha” is the standard, most respectful way of referring to or addressing a truly complete buddha. It addresses him by referring to three of his attainments. The phrase is fully explained in *Unending Auspiciousness, the Sutra of the Recollection of the Noble Three Jewels*; see note 1.

24. The phrase “bodhisatva mahāsatva” is explained in the introduction. It is mostly used in this sūtra with the common meaning of “a bodhisatva who is, generally speaking, a greater type of being”, though here it could also have the uncommon meaning because of showing the very high position of Maitreya amongst all bodhisatvas.

25. The word “dharma” is accepted in Buddhism as having ten distinct meanings. In the sūtras and texts in this book, it either refers, as it does here, to “feature” or “quality”, or to dharma being the teaching of the Buddha, or to phenomena.

26. “Truly complete enlightenment, manifest complete buddhahood” is a description of the enlightenment of a person who has followed the bodhisatva path to enlightenment. An arhat is referred to as enlightened, someone who has manifested buddhahood. However, his degree of enlightenment is not truly complete. This phrase distinguishes the attainment of unsurpassed enlightenment, truly complete buddhahood from lesser types of enlightenment, lesser attainments of buddhahood.
27. For knowledgeability, see the glossary.
28. “Benefit and ease” is a standard phrase in Buddhist teaching. Benefit means to help sentient beings in a worldly way, assisting them as much as possible. Ease means to help sentient beings in a transcendent way, bring them into the ease of unsurpassed enlightenment.
29. Bad migrations are births in the hells, preta realms, or animal realms.
30. For special intention, see the glossary. Here it means a perfect, very pure intention of enlightenment mind or bodhicitta, for which see the glossary.
31. For calm-abiding and insight see the entries under their Sanskrit names, śhamatha and vipaśhyānā respectively, in the glossary.
32. A person who has not realized the absence of self, which is done through realizing its emptiness, will be bloated with the pride that comes of thinking that one truly exists.
33. To have entered and not be wavering from the authentic means that the person has entered and is staying firmly within a genuine approach to life and also can mean that the person has entered and is staying firmly within reality, which is also known as “the authentic”.
34. “Not seeking the confusion of others” means to be working on oneself using one’s own intelligence rather than seeking answers to the unsatisfactoriness of saṃsāric existence by looking outside oneself and following other people’s confused ideas about life.
35. “Thorough processing” is the final outcome of the perfect development of calm-abiding or shamatha. It includes bliss of body and mind, lightness of body and mind, utter workability of mind, the ability to fly, and many other features.
36. In general, one discerns what is from what is not using prajñā—that is the function of prajñā. When the Buddha taught the path to enlightenment, he pointed out that one needs one-pointedness of mind as a basis followed by an unrelenting examination of phenomena and oneself using prajñā so that all phenomena without exception and oneself as well are known to be empty. In other words, the use of the word “utter” has meaning in terms of how the Buddha taught the path.
37. The eightfold path of the noble ones, which he will now enumerate.
38. The “extremes of action” are good and bad karmic actions. One has to know which is which and then practise right action accordingly. Although this has usually been translated simply as “right action”, that misses some of what the Buddha actually said.
39. The nine are: to have accomplished and be abiding in: the four absorptions (Skt. dhyāna) of the

formless realm; the four āyatanas of the formless realm; and the non-analytical cessation. The Buddha explains them in that order, with full information how each one leads to the next stage. The presentation of each one is very brief; more information on them is available in other texts.

40. Tib. dben pa. Isolation means “to be completely removed from” or “to have completely removed oneself from”. For example, to abide in the first absorption, one has to have completely removed oneself from the phenomena of and the coarse non-virtuous actions associated with the desire realm, as mentioned here.

41. Examination and analysis are two functions of coarse dualistic mind. They are eliminated by the development of the absorptions.

42. This is one of several important absorptions that the Buddha taught for bodhisattvas.

43. Topics and non-topics are those things which have become topics for discussion and not. Things which have become topics for discussion are, for example, the doing of bad karmic actions because the Buddha has to explain to his followers why the action is faulty, what should be done to purify it, and so on. Non-topics are those things which require no further discussion on the Buddha’s part. A thorough treatments of topics and non-topics is given in the book *The Six Topics that All Buddhists Learn* by Tony Duff, published by Padma Karpo Translation Committee, 2012, ISBN: 978-9937-572-13-2.

44. In ancient India and elsewhere, a king would go into battle with someone carrying the king’s standard at the head of the troops. The insignia of the armed force in ancient India was an ornament at the top of the standard.

45. Gone to the other shore is the literal translation of pāramitā, so this is saying that the Buddha has totally achieved the pāramitā of generosity. The same idea applies to the subsequent verses.

46. The Tibetan yak is famous for protecting its magnificent tail to the utmost. It is used as an example of how one’s vowed disciplines should be guarded.

47. The childish are the confused beings in saṃsāra who have yet to mature and develop spiritual knowledge.

48. ... of enlightenment ...

49. Skt. dhyāna, Tib. bsam gtan.

50. “Those dharmas” refers to the previous five pāramitā, all of which must be known to be empty by being conjoined with prajñā pāramitā in order to be the true forms of pāramitā.

51. The four regiments of mara’s army which attacked the Buddha in his final approach to enlightenment.

52. “Tīrthikas” is a kindly way of referring to the followers of other spiritual system. Rather than simply saying that they are, for example, non-Buddhists and imply with it that they have no spiritual possibility at all, the term “Tīrthika” means someone who has made a start on the spiritual path, even if they later will have to find a path that correctly leads to enlightenment.

53. Bhadanta is the common term used in the Buddhist tradition when a layman addresses a monk. It comes to mean “virtuous one”.
54. “Well-related words” means that his composition of words when teaching is excellent.
55. Skt. kalpa. “Kalpa” is the general term for a long period of time. Indian culture defined many degrees of kalpa, going from thousands of years up to cosmic ages.
56. The string of terms from “tathāgata” down to the “buddha bhagavan” is a string of nine epithets of a buddha. The string was taught by Śhākyamuni Buddha under the name “Recollection of the Buddha”. A very thorough presentation of this recollection, with extensive explanations of each of the terms in it can be found in the book *Unending Auspiciousness, the Sutra of the Recollection of the Noble Three Jewels*; see note 1.
57. “Fully blossomed” and “visibly projecting” are the way that the Buddha described the appearance of the thirty-two marks and eighty insignia.
58. A Nyagrodha tree is a large tree with a visually perfect symmetry. It is used as an example of a buddha’s body with its perfect symmetry.
59. “Attained forbearance with respect to the unborn dharma” means that he gained acceptance of the fact that all phenomena are unborn, that is empty of a nature.
60. For migrator, see the glossary.
61. “Universal guide” is one of the many epithets of a Buddha. Buddha’s are guides. The universal guide is the supreme nirmānakāya type of Buddha, like Śhākyamuni Buddha.
62. The urna is a small hair at the point between the eyebrows of a buddha. It is one of the thirty-two major marks. Miraculous events emanate from it, such as the all-illuminating light rays of this verse.
63. For Capable One, see the glossary.
64. The riches of the noble ones are the many excellent qualities of the noble ones.
65. Intentions here means the specific thoughts and wishes of sentient beings who the Buddha will tame.
66. “Facts” here means phenomena as they are known by mind.
67. “Sustainable” here means that phenomena are things which come into being because of the force of karma.
68. For becoming, see the glossary.
69. For bloated, see [note 32](#). Because they do not follow the training in virtue that leads to enlightenment, they do not have vitality. Because they do not follow virtuous ways, they do not gain what they want.
70. This is a standard listing of what a buddha knows of sentient beings and, because of knowing it, is

able to teach them dharma in a way that is exactly tailored to their needs. Constituents are the eighteen dhātus, conducts is their way of doing things, applications is what they apply themselves to in order to achieve their goals, and intentions is their thoughts and wishes about how they should proceed.

71. ... of saṃsāra ...

72. Defilements of saṃsāric mind are hindrances. Buddha does not have defilements in his mind, so he moves around unhindered, as one would move around in space ...

73. Skt. mahātma. For example, as in Mahatma Gandhi but here referring to the Buddha.

74. The three doors of emancipation taught in the Prajñāpāramitā sūtras as a summary of the bodhisatva's approach to enlightenment are: emptiness, signlessness, and wishlessness.

75. The following verses are what is called "Maitreya's Prayer". A full commentary to the meaning is provided in a later chapter.

76. He is saying that he has fallen under the control of dualistic, that is, saṃsāric mind and because of that has done evil deeds. If he had not fallen under the control of dualistic mind, he would not have done evil deeds.

77. The meaning here is that it such a thing was impossible at that time so one could only wish for such a thing, saying, "How nice it would be if that could happen!"

78. The five dregs refers to five degraded features of the later times in a human era which started with exceptionally good circumstances. They are: degradation of views, degradation into afflictions, degradation of the lot of sentient beings in general, degradation or shortening of life, and the dregs or bottom end of the era.

79. In ancient India, it was a cultural norm to burn undesirable elements of society on a blazing pyre.

80. This is a standard listing of the beings who were in the audience, listening to the Buddha. Gods who could be taught dharma directly were the ones living in the levels above humans in the desire realm and also in the form realm; asuras are gods of the lowest god level of the desire realm who constantly war with the gods of the upper levels in an attempt to be like them; and gandharvas are the equivalent of European fairies, and they too historically took an interest in dharma.

81. "To not slip back" is part of the vocabulary of the Great Vehicle teaching. It is used when discussing the irreversibility of a bodhisatva's progress towards enlightenment. Here, irreversibility not only means not going backwards but also means not reverting into lesser approaches such as those of the śhrāvaka monks.

82. For māra, see the glossary.

83. The bodhisatva undertakes the journey of remaining in saṃsāra for the sake of completing his own path and benefiting others despite the suffering nature of saṃsāra. To be able to do that, he develops a mind which never wearies of the task he has set himself.

84. For wisdom, see the glossary. Wisdom is something that sentient beings have within and something which they discover by looking into their own being. It is not something that is found on the other side, in things or other sentient beings. The principal quality of wisdom is that it knows everything, knowing each of every one of all phenomena and knowing the actual nature of each of all of those phenomena all at once.
85. For fictional and superfactual, see the glossary.
86. In what follows, first the Buddha explains the forward order of the twelve links of interdependent origination in the first paragraph and the reverse order of the same in the second paragraph. The forward order is the mode of perpetuating saṃsāra, the reverse order is the mode of ending saṃsāra, which results in nirvāṇa.
87. Skt. saṃskāra, Tib. 'du byed. This term is usually called “formations”, but a formation is the product of that which caused its formation, whereas this term refers to the agent which will cause a formation. The formatives, which are the contents of the fourth of the five aggregates, cause the production of a future set of aggregates for the mindstream involved.
88. For appropriation, see the glossary.
89. The bodhisatva who was Maitreya in the time of the Buddha composed a prayer in verse in one of his lifetimes long before that. It was a great composition that would benefit beings by leading them from the sickness of saṃsāra into the healthy state of enlightenment. Later, the Buddha recalled the words of that prayer when giving a discourse to a group that included Ānanda. It was a question of Ānanda that prompted the Buddha to recall the words of the prayer. That prayer has been faithfully passed on since then down to the present time.
90. “One life hindering” is a Great Vehicle term meaning that a bodhisatva is in his last life before becoming a buddha.
91. The prayer is misquoted here. It should say, “Turns away all of the bad migrations”. However, the meaning is essentially the same.
92. The formatives are the contents of the fourth aggregate, the aggregate of formatives. Formatives are of two types: mental events and external events both of which are the primary cause of the formation of future sets of samsaric aggregates. With a mind purified of those, there can be no production of the causes for birth in the lower realms.
93. Peaceful nirvāṇa is the peaceful nirvāṇa of the arhats and non-dwelling nirvāṇa is the nirvāṇa of truly complete buddhas who neither dwell in saṃsāra nor the peace of the arhats.
94. Total affliction means saṃsāra and complete purity means nirvāṇa.
95. The five root thoughts are the five mental events present in every instance of samsaric mind. They will become virtuous or non-virtuous depending on the rest of the mental events appearing with them.
96. These two lines are the famous opening of the fourth chapter of the text, a chapter on karma. “Karma is mind in operation” means that karma is produced by the actions (karma) of samsaric mind. “And what it has done” means that the operating mind also causes the actions of body and speech,

which then also become karmic actions.

97. For lay aside see the glossary.

98. ... in Maitreya's teaching which Asaṅga wrote down and published under the name *Ornament of Manifest Realization*.

99. For superficialities, see the glossary.

100. Their finalized fruition is the buddha type of noble one. He has the buddha-knowledge that knows all superficialities without exception.

101. Unknown source.

102. This paragraph paraphrases the teaching of the Maitreya and Asaṅga's *Highest Continuum* then quotes from it at the end of the paragraph.

103. The element is another name for the sugatagarbha. It is the element of being which is the basis for enlightenment.

104. Tathāgata means "gone to suchness"; with that knowledge, this line properly connects to the first line.

105. That is, all migrators have the tathāgatagarbha.

106. Tib. khams. "The element" is another name for the tathāgatagarbha. It is empty of what is adventitious to it, which is all of the afflictions of dualistic mind. The name has the sense of the basis or fundamental element within sentient beings from which tathāgatahood occurs. For element, also see the glossary.

107. "The nature" is yet another name for the tathāgatagarbha, in this case it has the sense of being the nature of sentient beings.

108. "The unsurpassed dharmas" are the unsurpassed qualities of supreme enlightenment which are the unsurpassed of all good qualities. These lines are very famous. They indicate that the sugatagarbha, which eventually becomes the wisdom of a sugata or buddha, is never parted from the good qualities of enlightenment.

109. ... that is, commentaries to Samantabhadra's prayer called "Excellent Conduct". Samantabhadra's prayer also has a section of prayer for holding the buddha's dharma, and the comments on that apply here, and vice versa.

110. "In the fields of the ten directions" means within all the fields of saṃsāric existence.

111. The three spheres are the three main components of any action: the agent, action, and acted upon or the offerer, the act of offering, and the offering.

112. Tib. sdig pa. "Evil" means evil deeds or those actions which have karmically bad results.

113. Most Tibetan editions, including the Derge edition, have "mthar" meaning "end" instead of

“thar” meaning “emancipation” in this line. Thus the line could either be “to end the satisfactoriness of sentient beings” or, slightly less likely, “to emancipate all sentient beings from their unsatisfactoriness”. This is one of the few places in the prayer where the translation will noticeably change according to differences in edition.

114. The prayer so far has been through the first to sixth of the seven limbs. He makes the comment about the sixth coming before the seventh not because there is a special relationship between the sixth and seventh limbs but because the seventh limb would be expected next but is not mentioned. Thus his comment means “Normally, the seventh limb would come next”. The seventh limb is the limb of dedicating all one’s merits to unsurpassed enlightenment for the sake of all other sentient beings.

115. “Best of bipeds” is one of the many epithets of a buddha from the time of ancient India. It is often translated as “best of humans” but that is yet another epithet of the buddhas.

116. A minority of Tibetan editions of the *Translated Word* have this line reading “Who have made (mental) stains with our minds”. The Derge edition has the reading shown. The meaning does not really change.

117. “Arousing of mind” is a generic phrase used in Sanskrit to mean the deliberate production of a specific frame of mind. Thus, there is the arousing of mind of ordinary beings following their aspirations whatever those might be. That sort of arousing of mind is purely worldly and is not considered here. Then, in Buddhism in particular, there are the arousings of mind of those training on the śhrāvaka and pratyekabuddha paths and those training on the bodhisatva path. The latter is special compared to the former two because it has many special features such as referencing all sentient beings rather than oneself only, and so on. Maitreya taught seven specific ways in which the Great Vehicle is great compared to the Lesser Vehicle and these are applicable.

118. Half of the Tibetan editions, including the Derge edition, have “thar” meaning “emancipation” instead of “mthar” meaning “end” in this line. Padma Karpo’s commentary has the latter. Thus the line could either be “emancipate the migrator sentient beings” or, less likely, “take the six migrator sentient beings to the end”. This is one of the few places in the prayer where the translation will noticeably change according to differences in edition.

119. From the *Ornament of the Great Vehicle Sūtra Section* by Maitreya and Asaṅga.

120. *The Condensed Prajñāpāramitā in Verse*.

121. Śhamatha provides the calmness part for needed for prana’s factor of discernment to work properly.

122. First he explains and guides you through the teachings of the Lesser and Great Vehicles, then he gives you the introduction to your own buddha-nature in direction perception needed to practise the Vajra Vehicle.

123. Tib. lung dang rigs pa. Authoritative statement and correct reasoning are the two aspects of the way to come to an intellectually correct certainty about a subject being analyzed.

124. Exaggerations are mental over- or under-statements of how something actually is. Removing all

of them is called “cutting exaggerations”, though it simply means “removing all one’s incorrect understandings about a subject”.

125. The use of “thing” in this section of the prayer has a specific meaning. “Things” are the things invented by conceptual mind. Thus, this is saying “one knows that all the things that one normally considers to be solid and real are unproduced, and so on, that is, all these things are empty of what they seem to be before they are carefully analysed”. Watch for this term “things” in the coming lines and perhaps substitute it with “conceived-of things”, which will make the meaning clearer. For example, a little further on the prayer says “not remaining in the (conceived-of) things of grasped I and grasped mine ...”, which is an important two-line introduction to the conduct needed in order for generosity and the others to become actual pāramitā. This is so because the true pāramitās are actions done while coursing in direct perception of the emptiness of things.

126. One Western translator has tried to say that “unproduced” means was not produced in the past, “unrisen” means will therefore not be produced in the future, “not with nature” means does not have a nature in the present, and therefore it is always empty of being a solid entity. That is all very clever, but wrong—for instance, the construction for “unarisen” is in the present tense, not the future tense.

127. The Sanskrit and Tibetan terms for consciousness mean “awareness of superfice”, which explains this item.

128. “References” are the concepts used to label something and the process of referencing that uses them is the very heart of dualistic mind. Therefore, to slay dualistic mind, stab it in the heart and then, when its heart of referencing stops dead, all of its references will disintegrate, and that will be the end of dualistic mind. The prajñā directly knowing non-dualistic wisdom is then born and becomes the basis for the practise of the pāramitās.

129. “Things” again is a technical term meaning conceived-of things.

130. These are two well-known examples from the sūtras of a self not being based on things.

131. This is the one place in Padma Karpo’s commentary where, because he has started with an incorrect edition of the prayer, his commentary goes askew. According to his version of the prayer, these two lines stand alone as a single sentence which says “grasped at I and mine are not present in any thing”. His commentary makes perfect sense when the lines are understood that way. However, all versions of the prayer in the various editions of the *Translated Word* have these two lines reading “Not remaining at all in the things of grasped I and grasped mine” as the first clause of a set of lines. Because of the wrong reading, Padma Karpo’s commentary does not go far enough. It should explain what it has explained, then additionally point out that the person making the prayer is saying that, since all phenomena are empty, “I will, in order to set the ground for the conduct of the bodhisatva’s path, not remain any longer in any of the conceptually-created things with their superimposed I and mine. Having like that taken up the view of empty phenomena as the basis for the path, I will—as it says in the next two lines—in order to bring happiness to all sentient beings, start the practise of the six pāramitās with the practice of generosity”. Thus, these two lines conclude the discussion of emptiness and set the stage for acting on the basis of emptiness in all of the bodhisatva’s enlightened conduct which now becomes the main topic of the prayer.

132. This and following quotes are from the *Ornament of the Great Vehicle Sūtra Section*.
133. Forbearance here means that one has developed the knowledge and realization needed to withstand a certain situation on the path and then remain in it.
134. That is, just pure knowing, saṃsāric consciousness having totally ended.
135. For concept token, see the glossary.
136. Luminosity or wisdom is the inner nature of the samsaric mind. When it has been entered, dualistic mind and all of its paraphernalia, such as the fundamental bits of conceptual process called concept token, are dissolved back into the fundamental luminosity and cease to operate.
137. The true Great Vehicle is the coursing in Prajñāparamita beyond speech and thought, the nature of wisdom. The yogin who goes beyond the normal appearances of dualistic mind into the illusory appearances of wisdom has truly entered the Great Vehicle.
138. This is from the *Ornament of the Great Vehicle Sūtra Section*. These four lines are very famous. They summarize the path of Mind Only which proceeds in four steps, going from normal dualistic consciousness only to self-knowing, self-illuminating dharmadhātu wisdom, as shown.
139. Mind which possesses knowledge of all superficialities is non-dual wisdom.
140. This is from the *Ornament of the Great Vehicle Sūtra Section*.
141. These are the three trainings in śhīla, samādhi, and prajñā. The Buddha called them higher trainings to distinguish them from the trainings of the non-Buddhists of his time who used the words “trainings” to refer to the trainings of their own systems. The higher training of samādhi is a training of dualistic mind, so is also called, as it is here, “higher training of mind”.
142. The next three quotations are from the *Ornament of the Great Vehicle Sūtra Section*.
143. Definite goodness is the unchanging goodness of enlightenment.
144. In other words “he remains in but not of the world”.
145. The Sanskrit term pāramitā literally means *itā* gone across *pāram* to the other shore. Although it is translated often as “transcendent action” or something similar, transcendent is another term. It is so cumbersome to translate the Sanskrit correctly that it is left untranslated or, unfortunately, translated with “transcendent” or “perfection”, both of which mislead the reader. In the sentence here, Padma Karpo cleverly shows the meaning of pāramitā. He points out that a person who can remain in emptiness of the three spheres of an action—in this case giving—performs the action as a person who is not grasping at a self anywhere during the performance of the action. Therefore, his action is not a worldly one but one which has passed over to being non-worldly. There are two types of pāramitā of the bodhisatva. There is the worldly pāramitā which is the action of a person who is not able to remain in absence of self while doing the action of the pāramitā and the pāramitā which has passed over to being non-worldly and is the action of a person who is able to do so. The one that has passed over to being non-worldly is the true meaning of pāramitā given that pāramitā means “that which has ceased to be part of the doings on this side or shore of the ocean of

samsāra because it has gone across to the far side or shore of that ocean, the side of nirvāṇa”. Thus, the prayer being made here is “may I complete the true pāramitā, which is to act in the world while being in the realization of nirvāṇa, via the action of being generous”. The same understanding applies to the verses of the remaining five pāramitās.

146. The Sanskrit term for “personal wealth” is “dhana” as shown. To be fearless in giving it away is what is meant means here. Note that the Sanskrit term for generosity is “dāna”.

147. ... which we translate as discipline.

148. Śhīla is the correct Sanskrit for the name of this second pāramitā. It literally means “to cool” and was explained by the Buddha in relation to the vows in the way that Padma Karpo has just done.

149. The various vows require various liturgies to be performed at certain times in order to maintain their purity and dispense with any infractions that might have occurred. Perfection of liturgy means that one always does those liturgies fully and completely at the required times.

150. Perfection of behaviour in relation to the conduct expected of a person who has the vows.

151. “Unmentionable” is one of many names for wrongdoing. In the community of those keeping vows, any act of impurity is embarrassing to hear, which is how the name came about. The term covers every kind of infraction of a vow from small to large.

152. The bases of training are the vows themselves, for example, a layman’s set of vows, or a monk’s set of vows, and so on.

153. For un-outflowed, see the glossary. Un-outflowed discipline is discipline done within non-dual wisdom.

154. There are several similar states of mind which are variations on the root affliction called “anger”, for example the “aggression” listed here. They are stated in the listings of root and proximate afflictions found in the listings of mental events. How anger is unrealistic and so should be abandoned in favour of patience can be understood through an analysis of the object towards which anger is being expressed.

155. “Vīrya” is the Sanskrit name for this pāramitā. It means the best type of effort.

156. Perseverance is defined as two fold in the Abhidharma sūtras: perpetual, meaning an unflagging type of perseverance, and devoted, meaning a faith-based type of perseverance such as inspired perseverance. Thus the verse here is saying that one should have perseverance which is not merely in name but which has been taken up and been engaged and then that that engaged perseverance should be of the two types just mentioned. Altogether, that perseverance will firstly be without what opposes it, laziness, and secondly will be with what supports it, a force of body and mind.

157. There is a point here. “Force” is defined in the Great Vehicle literature as having a strength which cannot be overcome by whatever would oppose it. His words here are a direct commentary on the third line of the verse which mentions having force of body and mind. By having the specific force connected with the pāramitā of perseverance—named “armour-like perseverance”—the

bodhisatva in training cannot be stopped by any of the things—fatigue, disenchantment, any of the many forms of laziness such as idleness—which would normally oppose and prevent his persevering.

158. The name of this fifth pāramitā has always been the hardest to translate into English. The Sanskrit term “dhyāna” means a state of mind which is held utterly steady. However, it is not a concentration but an absorption into a particular realm of mind. This “absorption into a realm of mind” is what is intended by the Tibetan translation which seems to be saying “steadiness of thought”. It is not that thought is being eliminated, as is the case with concentration, but that one is entering into an absorption of mind. Because of this, the term “dhyāna” is also frequently used in Sanskrit, such as in the sūtras and tantras, to mean “meditation”. Thus this pāramitā is actually the pāramitā of meditation in which one learns to absorb the mind into all those states of mind or contemplations, either way, which are useful to the path and to sentient beings.

159. Skt. samādhi, Tib. ting nge ’dzin.

160. Dualistic consciousness is dependent in that it is controlled by the objects that appear to it; non-dualistic wisdom is independent in that it is not controlled by the objects which appear to it.

161. “Definite arising” is what is often translated as “renunciation”. The term does not mean renunciation but means, having renounced, that one proceeds in a positive direction towards that which will provide definite release. It is one of the factors of cessation, the third truth of the noble ones. Here it means “for the bodhisatva who definitely wants to turn towards enlightenment in all the ways possible”.

162. Tib. sems, yid, rnam shes. These are three terms all meaning dualistic mind of saṃsāra.

163. Emptiness means “absence of a nature”. Signlessness means “absence of concept tokens”. Wishlessness means “absence of aspiration”, for example, absence of aspiration to obtain the various levels of the paths.

164. “Equality of the three times” refers to empty superfact, but because there has to be appearance, there also has to be more, so the three knowledges which know not only emptiness but also appearance also have to be mentioned.

165. Which then refers back to Maitreya, given that he was a master of the tenth level and had been prophesied by Śhākyamuni Buddha as his regent.

166. One Tibetan scholar read this commentary and thought that this sentence means that the first line of the verse refers to the dharmakāya, the second to the saṃbhogakāya, and the third to the nirmāṇakāya. However, that is not what Padma Karpo is saying.

167. In the original Sanskrit Loving Kindness here was “maitrī”. This line of the prayer is a prayer by the former incarnation of Maitreya that in future he would have loving kindness for others at a level which was highly renowned. Accordingly, in the future he became known as Maitreya, meaning “he of loving kindness”. This line has been translated as “By Maitreya of great renown” but that is not possible because this prayer was spoken aeons before Maitreya appeared. The translation as given is correct.

168. The prayer is to complete the six pāramitās, then to complete the remaining four pāramitās, then become a buddha by following the conduct which has been explained in the prayer and by basing oneself in a renowned level of loving kindness.

169. The lordly, venerable being is Maitreya and our teacher is Śhākyamuni Buddha.

170. This paragraph is not a commentary on the last verse but a distillation of what the Buddha explained was the meaning of this prayer as a whole. This can be known from reading the sūtra which contains the prayer, presented earlier in the book.

171. There have been Tibetan commentators who wrote extensively on this and many other things. Their writings are clever but Padma Karpo says he is smarter than them so was able to accomplish the task here with an economy of words.

172. The master of Tuṣhita is Maitreya. Having attained full enlightenment, he remains there, awaiting the time to manifest as a world-leading, guide, a supreme nirmāṇakāya. The virtue of his prayer made in an earlier time has pervaded all the saṃsāric worlds, and with that has led beings to the total sovereignty over both saṃsāra and nirvāṇa that comes with their becoming buddhas. May the prayer become even more pervasive!

173. White Lotus is Padma Karpo. He is a lotus born into a human body, that is as a person having the view of the transitory five aggregates.

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