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The Accomplishment of the Sets of Four Qualities: The Bodhisattvas' Prātimokṣa

Bodhisattvapratimokṣacatuṣkanirhāra

བྱང་ཆུབ་སེམས་དཔའི་སོ་སོར་ཐར་པ་ཚོས་བཞི་སྐབ་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

byang chub sems dpa'i so sor thar pa chos bzhi sgrub pa zhes bya ba theg pa chen po'i mdo

The Great Vehicle Sūtra “The Accomplishment of the Sets of Four Qualities: The
Bodhisattvas’ Prātimokṣa”

Bodhisattoaprātimokṣacatuṣkanirhāranāmamahāyānasūtra

· Toh 248 ·

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TRANSLATED INTO TIBETAN BY

Dīpaṅkaraśrījñāna · Śākya Lodrö · Gewé Lodrö



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SUMMARY

- s.1 In *The Accomplishment of the Sets of Four Qualities: The Bodhisattvas' Prātimokṣa*, Venerable Śāriputra requests the Buddha Śākyamuni to explain the conduct of bodhisattvas. The Buddha responds by describing how bodhisattvas train in many practices and in the cultivation of many qualities, here presented in sets of four, related to generosity and diligence in particular, and more broadly to their attitude, conduct, learning, insight, and teaching. In this way bodhisattvas swiftly progress along the path to buddhahood.

ac.

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ac.1 This sūtra was translated by the Dharmachakra Translation Committee under the supervision of Chogyi Nyima Rinpoche. Joseph McClellan produced the translation and wrote the introduction. Benjamin Collet-Cassart compared the draft translation with the Tibetan and edited the text.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Nathaniel Rich edited the translation and the introduction, and Ven. Konchog Norbu copyedited the text. Martina Cotter was in charge of the digital publication process.

i.

INTRODUCTION

i.1

The Accomplishment of the Sets of Four Qualities: The Bodhisattvas' Prātimokṣa is a sūtra significant for its wide-ranging discussion of the various attitudes, deeds, pursuits, and insights that constitute the practical discipline—the *prātimokṣa*—engaged in by bodhisattvas. The sūtra presents a dialogue between Śāriputra and the Buddha Śākyamuni at Vulture Peak near Rājagṛha, the capital of the former kingdom of Magadha (present-day Bihar). Śāriputra opens the conversation by asking the Buddha, “What are the deeds related to the aspects of the bodhisattvas’ truth?” The Buddha responds by expounding on a wide variety of qualities that bodhisattvas cultivate on their journey to awakening. These include, but are not limited to, expositions on the importance of generosity and diligence. The qualities are generally presented in groups of four and relate to vastly different themes.

i.2

One of the sets of four, for example, is patience, unimpeded wisdom and vision, undivided wisdom and vision, and unattached wisdom and vision, for which the Buddha says that bodhisattvas will be praised. In another set of four, the Buddha teaches that bodhisattvas will remember their past lives once they have perfected their training so that their acts are in accord with their words, their words are in accord with their acts, they have abandoned aggression, and they rely on wisdom. The Buddha also teaches that bodhisattvas will remember their past lives when they transcend and acquire virtuous qualities, establish others in virtue, seek the Dharma devotedly, and teach the Dharma extensively. Bodhisattvas will be joyful, the Buddha explains, when their search is meaningful, they have the treasure of learning, they possess insight based on that learning, and they give the gift of the Dharma. Many other such sets of four qualities are presented with brief explanations. Thus, *The Accomplishment of the Sets of Four Qualities: The Bodhisattvas' Prātimokṣa* provides a concise synoptic view of the many positive qualities to be cultivated by bodhisattvas on the path to awakening. The altruistic motivations, active pursuits, and more subtle insights promoted in

the sūtra form a mosaic of what it means to train in the *prātimokṣa* of the vehicle of the bodhisattvas as opposed to the *prātimokṣa* of the vehicles of the śrāvakas and pratyekabuddhas.

i.3

It is a common feature of Buddhist canonical literature to organize doctrinal terms and items in numbered lists. In some cases, those numbered lists are presented as a series in ascending numerical order. One of the early scriptural collections (Skt. *āgama*; Pali *nikāya*), The Numerical Discourses, organizes individual discourses in this way.¹ The first chapter contains discourses that focus on a single item, the second chapter discourses that focus on two items, and so on up to the eleventh chapter, which contains discourses focused on groups of eleven items. Within the body of Great Vehicle discourses, there are those that present lists of items in ascending numerical order²—one item, two items, three items, and so on—as well as those, such as the present discourse, that contain presentations of multiple sets of the same number of items. Among discourses in the *Ornaments of the Buddhas* (Skt. *Buddhāvataṃsaka*; Tib. *sangs rgyas phal po che*) section of the Kangyur, for example, one typically finds sets of ten items.³ Even more common, however, are those Great Vehicle discourses that present multiple sets of four items, often but not always in terms of “four *dharma*s that bodhisattvas possess” (Tib. *chos bzhi dang ldan*).⁴ In the part of the Degé Kangyur in which the present discourse has been placed, the four discourses that follow it are also based on one or more sets of four factors or qualities and have titles that indicate this central feature, one of them a variation on *The Accomplishment of the Sets of Four Qualities*. These are *The Sūtra Teaching the Four Factors* (*chos bzhi bstan pa'i mdo*, Toh 249);⁵ *The Four Factors* (*chos bzhi pa'i mdo*, Toh 250);⁶ *The Noble Mahāyāna Sūtra on the Four Factors* (*chos bzhi pa'i mdo*, Toh 251);⁷ and *The Fourfold Accomplishment* (*bzhi pa sgrub pa*, Toh 252).⁸

i.4

The Bodhisattvas' Prātimokṣa was a sūtra known during the period of the early diffusion of Buddhism in Tibet, since it is cited on several points, and in places at considerable length, by Śāntideva in his influential compendium of the sūtras known as the *Śikṣāsamuccaya*, which was translated in the early period.⁹ However, it seems that the Sanskrit source text of the sūtra was unavailable in Tibet at that time. The Denkarma (*ldan dkar ma*) imperial catalog lists a text with an identical title among the sūtras translated into Tibetan from Chinese. What appears to be the same text is also listed with the shorter title *Bodhisattva-prātimokṣa* (Tib. *byang chub sems dpa'i so sor thar pa*) in the Phangthangma (*'phang thang ma*) catalog.¹⁰ However, the Tibetan version of this discourse as found in the Kangyur is not that text but a later translation, since the colophon states clearly that it was translated, presumably from Sanskrit, by the renowned Bengali master Atiśa

Dīpaṅkaraśrījñāna (982–1054), along with his Tibetan associates Śākya Lodrö (*shAkya blo gros*; ca. eleventh century) and Gewé Lodrö (*dge ba'i blo gros*; ca. eleventh century). This would date the translation to sometime between Atiśa's arrival in Tibet in 1040 and his death there fourteen years later. Atiśa attested to the text's importance by quoting it at length seven times in his *Mahāsūtrasamuccaya*.¹¹ Since that time, however, the scripture does not seem to have received much attention.¹² No version of the text has survived in Sanskrit, and although the Denkarma indicates that there was at one time a version of the text in Chinese, "no trace of the sūtra itself has been identified in Chinese."¹³

i.5 This translation is based on the Tibetan translation of the text as preserved in the Degé edition of the Kangyur in consultation with the Comparative Edition (*dpe bsdur ma*) of the Kangyur and the Stok Palace Kangyur.

The Great Vehicle Sūtra
The Fourfold Accomplishments: The Bodhisattvas'
Prātimokṣa

1.

The Translation

[F.46.b]

1.1 Homage to the Blessed Mañjuśrī Kumārabhūta!

Thus did I hear at one time. The Blessed One was staying at Vulture Peak near Rājagṛha together with a great saṅgha of 1,250 monks—Venerable Śāriputra, Maudgalyāyana, and others—who were all worthy ones, whose defilements were exhausted, who were without afflictions, and who had gained mastery. A great many bodhisattva great beings were also present.

1.2 Then it happened that Venerable Śāriputra went before the Blessed One, bowed down at his feet, and sat to one side. While seated to one side, Venerable Śāriputra asked the Blessed One, “Blessed One, what are the deeds related to the aspects of the bodhisattvas’ truth? Blessed One, how do bodhisattvas speak truthfully and genuinely, thereby quickly awakening in a perfect manner to unexcelled and perfect buddhahood?”

1.3 The Blessed One replied to Venerable Śāriputra, “Śāriputra, when bodhisattvas have four qualities they speak truthfully and genuinely, and will quickly awaken in a perfect manner to unexcelled and perfect buddhahood. What are these four?

1.4 “Śāriputra, in their pursuit of all virtuous qualities, noble sons or noble daughters generate the mind set on unexcelled and perfect buddhahood, and then practice the application of diligence. [F.47.a] Śāriputra, as an analogy, when a man wishes to survey a city, he first generates effort regarding what is to be done for the city. Śāriputra, he then hopes that the city will develop, and that people will come to live there. Wishing to settle in that city, he comes to know all its places based on genuine insight.¹⁴ Similarly, Śāriputra, in their pursuit of all virtuous qualities, bodhisattvas practice the application of diligence and comprehend all qualities.¹⁵ Śāriputra, this way of quickly awakening in a perfect manner to unexcelled and perfect buddhahood is the first aspect of the bodhisattvas’ truth.

- 1.5 “Furthermore, Śāriputra, bodhisattvas who study the Dharma with earnest application will quickly ripen virtuous qualities. As an analogy, Śāriputra, when a doctor prescribes medicine to someone suffering from an illness, the person who carefully follows the doctor’s instructions will quickly recover from that illness. Why? Because that person has properly and carefully followed the doctor’s prescription. Similarly, Śāriputra, the virtuous qualities of bodhisattvas who study the Dharma with earnest application will quickly ripen. Śāriputra, this way of quickly awakening in a perfect manner to unexcelled and perfect buddhahood is the second aspect of the bodhisattvas’ truth.
- 1.6 “Furthermore, Śāriputra, bodhisattvas do not cling to any phenomenon in the slightest while they perceive all phenomena as being alien.¹⁶ Why? Because they seek out the path while thinking, ‘Since danger arises from appropriation, I perceive danger in all phenomena. Perceiving danger, I do not rely on them. If they are unreliable, how will I be free? [F.47.b] How will I be happy?’
- 1.7 “Furthermore, Śāriputra, bodhisattvas seek out the path and seek out the well-spoken teachings in the four directions while thinking, ‘If one is completely enveloped by birth, aging, sickness, death, sorrow, lamentation, suffering, unhappiness, and distress, how will there be freedom in unexcelled and perfect buddhahood? How will there be happiness?’ Śāriputra, this way of quickly awakening in a perfect manner to unexcelled and perfect buddhahood is the third aspect of the bodhisattvas’ truth.
- 1.8 “Furthermore, Śāriputra, bodhisattvas become benefactors, and since they are totally unafraid of and untainted by the phenomena of suffering, they maintain constant diligence. They arouse the determination that thinks, ‘I will clear away whatever suffering, unhappiness, and distress that arises in sentient beings in order to bring them to peace.’ They practice the application of diligence while thinking, ‘I will induce in all sentient beings the same experience of uncontaminated bliss that has arisen in me.’
- 1.9 “When they apply diligence, they do not conceive of profit. As an analogy, Śāriputra, consider people travelling through a wasteland in the middle of the summer, where there are no humans passing through, no trees or water, and the sun shines down, scorching and burning the ground. If a great river were to appear, flowing in front of those people, it would be a marvelous sight for them. Similarly, Śāriputra, for the sake of all sentient beings, bodhisattvas follow such a path that brings an end to suffering. Even if, after ten million eons, bodhisattvas who follow that path [F.48.a] give rise to a single thought of desire for the relief of a bit of rest, they should encourage themselves, saying, ‘There are many in my care; I will acknowledge my

faults for the sake of all sentient beings.¹⁷ Śāriputra, this way of quickly awakening in a perfect manner to unexcelled and perfect buddhahood is the fourth aspect of the bodhisattvas' truth.

1.10 “Śāriputra, what is meant by awakening in a perfect manner? It is said to be awakening in a perfect manner since it is the knowledge of what has not been known, and being intent on the phenomena that are known.¹⁸ It is also said to be unexcelled, since not even the slightest particle of any phenomenon is left out or passed over by the thus-gone ones. Therefore, they are said to have *gone thus* and to have reached the other shore.

1.11 “Śāriputra, what is meant by perfect buddhahood? Phenomena are known by a mind that is balanced, clear, and undisturbed. The knowledge of the sameness of all phenomena and of the lack of difference in all phenomena is said to be perfect buddhahood.

1.12 “Śāriputra, the diligence of bodhisattvas endowed with those four qualities is insuperable. Untainted by any affliction, they will awaken in a perfect manner to unexcelled and perfect buddhahood.

1.13 “Śāriputra, because this fourfold accomplishment of the bodhisattvas' qualities is known, seen, realized, attained, and actualized by the thus-gone ones, it is awakening in a perfect manner. Because bodhisattvas do not fall from those states and perfect all aspects of accomplishment, they will awaken in a perfect manner to unexcelled and perfect buddhahood. [F.48.b]

1.14 “Śāriputra, bodhisattvas who have four qualities will be praised.¹⁹ What are these four? Śāriputra, bodhisattvas are not excessively proud—they have set out to annihilate pride. They have no attachments—they have set out to abandon attachment. They have no anger—they delight in cultivating loving-kindness. They are without delusion—they possess the strength of insight. They hew closely to insight. They act insightfully. They are masters of insight. Insight motivates their renunciation. They have set out to abandon the web of delusion. They have set out to overcome darkness and gloom. They are powerful and dedicated to the causes of insight. They are certain to achieve insight. Śāriputra, bodhisattvas who have these first qualities will be praised.

1.15 “Furthermore, Śāriputra, bodhisattvas strive to liberate sentient beings. As an analogy, Śāriputra, if parents were to see their beloved, attractive, and pleasing only son sent by the king to the place of his execution, they would wail and lament, ‘Oh no! Our only son! Alas! Our only son! How can we abandon him?’ Similarly, Śāriputra, when bodhisattvas with perfect intentions see any sentient being engaged in negative actions, compassion will be born in them, and they will exclaim, ‘Oh no! Sentient beings with faulty insight stray from their correct livelihood!’ Śāriputra, those who think about guarding others should guard themselves. Śāriputra, because

bodhisattvas have such a desire to benefit, they will not commit a single negative action, even to save their life. Śāriputra, [F.49.a] bodhisattvas who have these two qualities will be praised.

1.16 “Furthermore, Śāriputra, bodhisattvas devotedly seek out the Dharma, devotedly uphold the Dharma, and devotedly practice giving the gift of the Dharma. Śāriputra, how do bodhisattvas devotedly seek out the Dharma? Śāriputra, bodhisattvas who wish for the Dharma pay respect to preceptors and teachers while thinking, ‘There is no jewel in the world I would not give away for it! There is nothing I would not do to honor it with my body! There is no distance I would not walk for it! There is no verbal act I would not perform for it! Why? Because the jewel of Dharma is the most precious jewel of all, so I will abandon all other jewels to seek out the jewel of Dharma and uphold it. Why? Because the Dharma severs all fetters; it severs birth, aging, sickness, death, sorrow, lamentation, suffering, and unhappiness!’ Thinking in this way, they arouse the thought that it is precious. They arouse the thought that it is difficult to find. They arouse the thought that it is medicine. Śāriputra, bodhisattvas seek out the Dharma while thinking, ‘Because this Dharma cures the ills of all sentient beings, I should seek this Dharma so as to cure the ills of all sentient beings.’

1.17 “Śāriputra, how do bodhisattvas arouse the thought that Dharma is priceless and devotedly uphold it? For the sake of a single four-line verse, they would give away heaps of jewels the size of Mount Meru, and they would not perceive any difficulty in that. Yet they perceive the difficulty in upholding that single four-line verse. [F.49.b] For the sake of a single word of the Dharma, they would give away the trichiliocosm filled up to the pinnacle of existence with the seven types of jewels, and they would not perceive any difficulty that. Yet they perceive the difficulty in upholding that single word of the Dharma. Śāriputra, bodhisattvas uphold the Dharma with this kind of respect and honor. This, Śāriputra, is a marvel of the bodhisattvas.

1.18 “Śāriputra, what do you think—is it out of concern for their life, for the sake of their life, that they would give away those heaps of jewels?”

“No, Blessed One.”

1.19 “Śāriputra,” continued the Blessed One, “for the sake of a single word of the Dharma, bodhisattva great beings who wish for the Dharma may cast themselves from the world of Brahmā or enter the trichiliocosm when it is completely filled with fire, and they would not perceive any difficulty in that. Yet they perceive the difficulty in upholding that single word of the Dharma. Śāriputra, this is how bodhisattvas devotedly uphold the Dharma.

1.20 “Śāriputra, how do bodhisattvas devotedly practice giving the gift of the Dharma? Śāriputra, when bodhisattvas practice giving the gift of the Dharma, they are not concerned with material things. Holy beings do not

practice giving the gift of the Dharma while thinking, 'Through my generosity, I will acquire robes, alms, bedding, medicine, or goods,' or 'I will at least be complimented for my generosity.' Rather, they practice generosity while thinking, 'I practice generosity to free sentient beings from birth, aging, death, sorrow, lamentation, suffering, unhappiness, and distress.' [F.50.a] Śāriputra, holy beings practice giving the gift of the Dharma with such thoughts and in such a manner.

1.21 "Śāriputra, if someone said to a bodhisattva,²⁰ 'If you offered me your body, I would accept it from you as a Dharma gift.' Śāriputra, bodhisattvas who have such a wish to benefit would reply, 'Partake of the flesh of the best parts of my limbs and body parts! Uphold this Dharma which brings an end to desire!' Śāriputra, bodhisattvas would not perceive any difficulty in acting in this manner. Yet they perceive the difficulty of relying on the gift of the Dharma. Śāriputra, bodhisattvas practice giving the gift of the Dharma with this kind of devotion, they uphold the Dharma with this kind of devotion, and they seek out the Dharma with this kind of devotion.

1.22 "Śāriputra, sentient beings who pursue the Dharma with such devotion are rare indeed. Śāriputra, sentient beings who uphold the Dharma with such devotion are rare indeed. Śāriputra, sentient beings who practice giving the Dharma with such devotion are rare indeed. Such a rarity is a marvel, and those bodhisattvas are to be praised by the world with its gods. Śāriputra, bodhisattvas who have these three qualities will be praised.

1.23 "Furthermore, Śāriputra, when bodhisattvas observe in themselves the arising of desire, they look for the ground from which this desire has arisen. When they look carefully, they cannot find that ground. They cannot find the place whence that desire has arisen, whose desire has arisen, the means by which that desire has arisen,²¹ for whom it has arisen, [F.50.b] or how it has arisen. As that desire cannot be found, they do not engage in negative actions motivated by desire. Rather, their positive qualities increase, and they are not criticized—they are praised. Consequently, they are praised by gods, nāgas, yakṣas, humans, nonhumans, buddhas, and śrāvakas. They do not affirm, and they do not observe, any phenomenon. They see that all phenomena are empty like space, and they become intensely dedicated to the awakening of the blessed buddhas.

1.24 "When they see worldly people fixated on wrong views, they are without anger and ill will. Established in supreme patience, they endeavor in generosity, discipline, patience, diligence, concentration, and insight, and they bring sentient beings to maturity. Why? Because, when ill will is present, aggression increases. When aggression increases, angry words are spoken to others, and this creates nonvirtuous karma. As a result, unfortunate existences will come to be.

- 1.25 “Śāriputra, patient bodhisattvas act with endurance. Why? Because by not apprehending any difference whatsoever between endurable and unendurable phenomena, they have compassion for sentient beings who do not know otherwise. They have compassion for sentient beings who completely criticize them, who completely abuse them, and who completely deprecate them. This shows that they have cultivated great love and virtuous qualities. This kind of patience—the attainment of supreme patience—is known as the concordant patience. Through their great compassion, [F.51.a] bodhisattvas awaken in a perfect manner to unexcelled and perfect buddhahood, and they then teach the Dharma to sentient beings. Undertaking difficulties and hardships, they attain supreme patience, unimpeded wisdom and vision, undivided wisdom and vision, and unattached wisdom and vision. Śāriputra, when bodhisattvas have those four qualities they will be praised.
- 1.26 “Furthermore, Śāriputra, bodhisattvas who have four qualities will remember their past lives. What are these four? Śāriputra, bodhisattvas’ acts accord with their words, and their words accord with their acts. They abandon, renounce, and rid themselves of aggression, and they rely on wisdom. As an analogy, Śāriputra, a pit filled with burning embers is extinguished by a great mass of water. Similarly, Śāriputra, bodhisattvas abandon and rid themselves of aggression, and they rely on wisdom. Śāriputra, bodhisattvas who have this first quality will remember their past lives.
- 1.27 “Furthermore, Śāriputra, bodhisattvas who pursue learning and all virtuous qualities never forsake what is essential. They possess much masterful learning.²² Wherever they go, their wishes are fulfilled.²³ They establish others at the level of erudition, and they cause them to understand the Dharma correctly. At the time of death, they will remain mindful of the Dharma.
- 1.28 “As an analogy, Śāriputra, when people set out traveling with an attitude of playfulness and delight, they may get hungry. [F.51.b] However, if they later remind themselves of their playfulness and delight, the thought of their prior state will dispel their hunger. Similarly, Śāriputra, when bodhisattvas are pressed by the feeling of impending death, they readily accept it with a mind turned toward the Dharma, and they become alert. If they enter a mother’s womb and remain there with this alertness, they will retain their memory. Śāriputra, bodhisattvas who have these two qualities will remember their past lives.
- 1.29 “Furthermore, Śāriputra, bodhisattvas guard their speech carefully. They do not criticize others. They do not behave aggressively toward others, calling them ‘ignorant,’ ‘deluded,’ ‘conceited,’ ‘blind,’ or ‘crippled.’ Instead,

they provide aggressive beings with relief, patience, and harmony. They delight them with the Dharma, they establish them in mindfulness, and they speak to them sincerely. They give them the gift of fearlessness, saying, 'Please come, you are welcome here. Do not be afraid! Do not be afraid!' They bring relief to those beings, and they instill confidence, patience, and harmony in them. They are motivated to act when they see sentient beings' confused behavior. Śāriputra, bodhisattvas who have these three qualities will remember their past lives.

1.30 "Furthermore, Śāriputra, such bodhisattvas, while thoroughly transcending virtuous qualities, will possess virtuous qualities. They dwell in them, and also firmly establish others in them. With devotion they seek out the Dharma and teach it extensively to others. Śāriputra, bodhisattvas who have these four qualities will remember their past lives.

1.31 "By remembering their past lives, bodhisattvas will attain five qualities. [F.52.a] What are these five? Adherence to and perfect memory of the teachings they have heard previously, sharp insight, supreme recollection, insight, and avoidance of negative actions—even at the cost of their life. As soon as they are born, they will attain these five qualities.

1.32 "Śāriputra, four qualities are not present in bodhisattvas. What are these four? Bodhisattvas are without deceit. Bodhisattvas are without miserliness. Bodhisattvas are without jealousy and slander. Bodhisattvas never lose heart, thinking, 'I am unable to awaken in a perfect manner to unexcelled and perfect buddhahood.' "Śāriputra, concerning those people in whom these four qualities are present, wise ones will know, 'Oh! These people are frauds! They are flatterers! They waste the Dharma! They are wracked by afflictions! They are obsessed with worldly things! They just want more and more food and clothes! They are thieves within the world!' Why? Because, Śāriputra, such people lack four things, and what are the four signs of this? Partaking of increasing amounts of food, perceiving themselves as supreme, teaching ostentatiously, and when it comes to undertaking the deeds of a bodhisattva, not applying themselves to develop a single bodhisattva quality.

1.33 "Śāriputra, what are the qualities in which bodhisattvas should exert themselves? They are perfect discipline, unbroken discipline, unspoiled mindfulness, liberality, the strength of patience, the lack of aggression, the absence of harm, [F.52.b] erudition, generosity, self-control, restraint, never indulging in sensual pleasures, never indulging in any kind of ill will, swift renunciation, the absence of slander, the lack of aggression,²⁴ the adoption of what is virtuous, behaving wisely, love for all sentient beings, reconciling those in conflict, acting as bridges over saṃsāra's mire, giving Dharma discourses, knowing the particular strengths of patience, and relying on the

ripening of actions. Śāriputra, those who exert themselves in these qualities will certainly become bodhisattvas. Śāriputra, these are the qualities in which bodhisattvas exert themselves. Śāriputra, you should know that those who lack the qualities in which bodhisattvas exert themselves are frauds destined for the lower realms.

1.34 “Śāriputra, four qualities lead bodhisattvas to the accomplishment of unexcelled and perfect buddhahood. What are these four? They are the Dharma and the knowledge of the Dharma, generosity and the knowledge of generosity, the knowledge of the duties of a caretaker,²⁵ and the knowledge of the pursuit of erudition.

1.35 “Śāriputra, what are the Dharma teachings of the bodhisattvas? The Dharma teachings of the bodhisattvas are the four applications of mindfulness, the four correct exertions, the four bases of miracles, the five powers, the five strengths, the seven factors of awakening, the eightfold path of the noble ones,²⁶ the absence of attachment, the absence of anger, the absence of ignorance, and the path of the ten virtuous actions.

1.36 “What is the knowledge of the Dharma teachings? The knowledge of the Dharma teachings consists in practicing those teachings properly—not incorrectly—with generosity, self-control, and restraint. [F.53.a]

1.37 “What is generosity? Śāriputra, bodhisattvas give away everything they have. They give away their arms, their legs, their hands and feet, their nose, their head, their limbs and body parts, their sons, their daughters, their spouses, their lives, their wealth, their happiness, their body, their material possessions, their lands, their jewels, and all their belongings. Śāriputra, bodhisattvas who give such gifts approach unexcelled and perfect buddhahood.

1.38 “What is the knowledge of generosity? It consists in giving alms at the appropriate time and giving appropriate offerings. It consists in giving donations of robes, alms, bedding, medicine, and requisites to monks. Śāriputra, wise bodhisattvas always turn away from inferior forms of generosity such as giving at inappropriate times, giving what is not suitable, giving liquor, giving poison, giving what is harmful, giving what is regrettable, giving weapons, giving what has been stolen, giving contemptuously, refusing to give with one’s own hands, giving while averting one’s face, giving motivated by desire, giving unpleasant gifts, improper gifts, inferior gifts, gifts mixed with poison, giving in ways that lead to harm, giving in order to profit, giving in order to inspire lasting fear, [F.53.b] giving in ways that jeopardize awakening, giving a hangman’s noose, giving deludedly, giving in order to be served, and giving with fear.

- 1.39 “Śāriputra, under no circumstances do the wise practice or involve themselves with those inferior forms of generosity. Bodhisattvas who practice or involve themselves with them should not be called bodhisattvas. Bodhisattvas who are endowed with bodhisattva qualities but who have spoiled their generosity are actually bereft of bodhisattva qualities.
- 1.40 “Śāriputra, how should bodhisattvas who strive in the factors of awakening after having renounced their homes practice generosity? What should they give? How much should they give? Śāriputra, bodhisattvas who strive in the factors of awakening after having renounced their homes should remain bound by the prātimokṣa vows. Their conduct, personal associations, and behavior should be perfect. They should train by seeing danger in even the subtlest misdeeds, by engaging in pure physical, verbal, and mental actions, and by adopting a pure livelihood. They should earnestly apply themselves to the instructions they receive, to the practice of recitation, and to dwelling in the remote places. They should teach extensively what they have learned and understood to others. They should be propagators and benefactors of the Dharma.
- 1.41 “Śāriputra, compared to householder bodhisattvas who fill buddhafi elds as numerous as the grains of sand in the Ganges with the seven types of jewels and then offer these to the thus-gone, worthy, perfect buddhas, [F.54.a] renunciant bodhisattvas who teach a single four-line verse produce much more merit. Śāriputra, the Thus-Gone One did not authorize renunciants to practice the giving of material things. Why? Because, Śāriputra, after having gone forth, for inconceivably countless eons they should not think about being invited to feasts where one is offered householders’ or renunciants’ robes or alms. Instead, they should maintain devotion and admiration for the Dharma alone. Why? Because, Śāriputra, my disciples²⁷ should be rich in Dharma, not rich in material things.
- 1.42 “Śāriputra, if whatever alms placed in their alms bowls are received in accord with the Dharma and by means of the Dharma, they should share them with their fellow practitioners of pure conduct. If someone comes along and asks for alms bowls or for robes, if they possess more than the three robes prescribed by the Buddha, they should give them away. If they have fewer than the three robes, they should not give away those robes that they rely upon to maintain pure conduct. Why? Because the Thus-Gone One has said that the three robes should not be given away. Śāriputra, if bodhisattvas prioritize the one who asks by giving away the three robes, they do not keep the practice of having few desires. Therefore, Śāriputra, bodhisattvas who renounce their homes should immerse themselves in the Dharma and exert

themselves in it. Śāriputra, bodhisattvas should cultivate love for all sentient beings at every single moment. This is what is meant by the knowledge of generosity.

1.43 “To what extent, Śāriputra, should one be known as a caretaker bodhisattva? Bodhisattvas should be caretakers in accord with the Dharma and caretakers of the thus-gone ones’ stūpas. They should be respectful toward preceptors and teachers. [F.54.b] They should practice the application of diligence in such a way that, until the very end of their life, they dispel sloth and torpor. Śāriputra, these are the duties of caretaker bodhisattvas.

1.44 “Śāriputra, what is the knowledge of the pursuit of erudition? Śāriputra, you should know that those who do not strive for erudition after having set their minds on the awakening of the buddhas are not bodhisattvas who speak truthfully. Śāriputra, one cannot awaken in a perfect manner to unexcelled and perfect buddhahood through mere words. Rather, it is through insight that one can awaken in a perfect manner to unexcelled and perfect buddhahood.

1.45 “Where does insight come from? Insight comes from erudition. Śāriputra, this is why you must gain direct experience and knowledge. Seeking to sow doubts in erudite beings who follow the Bodhisattva Vehicle, wicked māras will create obstacles to the awakening of bodhisattvas who benefit sentient beings. Śāriputra, when bodhisattvas do not strive for erudition after having set their minds on awakening, this is the doing of wicked māras. Therefore, Śāriputra, those who wish to know all the deeds of the māras should practice the application of diligence. They should not prioritize words. They should understand the ways of the wise, and the ways that are renowned within the entire world. Thus Śāriputra, through diligence and discipline that rise above all worlds, they will awaken in a perfect manner to unexcelled and perfect buddhahood .

1.46 “Śāriputra, [F.55.a] those who do not establish these states with great striving and perseverance will drift away from the ten powers of a thus-gone one, from the wisdom that rises above all worlds, and from their aspirations. Therefore, Śāriputra, bodhisattvas should speak words that please all sentient beings—they should not speak for their own benefit. Bodhisattvas should not practice inferior types of diligence.

1.47 “Śāriputra, one out of a thousand are accomplished, or none are. Śāriputra, one out of ten thousand, twenty thousand, thirty thousand, forty thousand, fifty thousand, or ten billion are accomplished, or none are. Why? Because, Śāriputra, it is difficult for those who abide by this bodhisattva conduct to reach emancipation.

- 1.48 “Therefore, Śāriputra, those who strive for unexcelled and perfect buddhahood should form this resolve: ‘For the sake of all sentient beings, I will endure what is hard to endure and bear what is hard to bear. I will joyfully exert myself to seek out the Dharma—not to seek out pleasure.’ Why? Because those who seek out the Dharma seek out wisdom. When they acquire what they wished for, they do not become conceited or pompous. Therefore, sentient beings who follow the Bodhisattva Vehicle should prioritize insight, not pleasure. Śāriputra, this is how bodhisattvas should exert themselves in giving the Dharma.
- 1.49 “Śāriputra, how should bodhisattvas seek out the knowledge of erudition? Śāriputra, bodhisattvas should send four persons in the four directions, telling them, ‘Go, and spread the excellent teaching that you have heard.’ They should also send four other persons by telling them, [F.55.b] ‘You should go forth and act as caretakers and nurses for them.’ Śāriputra, bodhisattvas should pervade the four directions with thoughts of love and focus their minds on pursuing the Dharma. They should go wherever the Dharma can be heard. Śāriputra, this is how bodhisattvas should seek out the Dharma. This is the knowledge of seeking out erudition. Śāriputra, these four qualities lead bodhisattvas to the accomplishment of unexcelled and perfect buddhahood.
- 1.50 “Śāriputra, in ancient times, there was a bodhisattva named Wise Diligence. At that time, there was a thus-gone, worthy, perfect buddha named Sujāta. After he had passed into parinirvāṇa, but while his teachings remained, the bodhisattva Wise Diligence was travelling by means of prostration to his stūpa, when he arrived before the Bodhi tree. When he saw the Bodhi tree, he wept uncontrollably and exclaimed, ‘The blessed, thus-gone, worthy, perfect Buddha awakened in a perfect manner to unexcelled and perfect buddhahood while staying here. In this place, that blessed, thus-gone, worthy, perfect Buddha subdued Māra, his armies, and their mounts. For the sake of this lion’s throne, the blessed, thus-gone, worthy, perfect Buddha underwent hardships for many hundreds of thousands of eons. The blessed, thus-gone, worthy, perfect Buddha sat here cross-legged for seven days. While the blessed, thus-gone, worthy, perfect Buddha was seated here, [F.56.a] many trillions of gods prostrated to the Blessed One upon seeing him; this was truly an excellent attainment for them. Someday, I too will awaken in a perfect manner to unexcelled and perfect buddhahood!’
- 1.51 “For eight days and nights, he wept uncontrollably at the foot of the Bodhi tree. As he did not partake of food or drink during that time, the gods of the pure abodes approached him and said, ‘Do not torment yourself like this. Instead, seek out the qualities of the Buddha.’
- 1.52 “He asked, ‘Do you know the qualities of the Buddha?’

- “ ‘We do not know them,’ they replied. ‘However, we know that this body has been sustained by rice and gruel; make some effort to feed yourself! Do not hasten your own death!’
- 1.53 “ ‘My body is weak and I lack higher perception,’ he said. ‘Yet where should I go? This is the very place where I should die!’ He then wept for seven days and nights, shouting, ‘Let death come!’ Śāriputra, he then maintained that diligence for six hundred million eons. Śāriputra, after another two hundred fifty million eons, that bodhisattva awakened in a perfect manner to unexcelled and perfect buddhahood. After he awakened in a perfect manner to unexcelled and perfect buddhahood, he ripened a trillion sentient beings to the level where their progress toward unexcelled and perfect buddhahood was irreversible. The span of time this took place is unfathomable, and his community of śrāvakas was also immeasurable and unfathomable.
- 1.54 “Śāriputra, why was he called Wise Diligence? Because he always exerted himself for emancipation. He always exerted himself in the application of diligence. He always exerted himself for erudition. Śāriputra, [F.56.b] through such diligence, the bodhisattva Wise Diligence awakened in a perfect manner to unexcelled and perfect buddhahood.
- 1.55 “Śāriputra, bodhisattvas who have four qualities will be endowed with insight, and they will quickly awaken in a perfect manner to unexcelled and perfect buddhahood. What are these four? Śāriputra, bodhisattvas receive many teachings. They retain and accumulate teachings. They respect practitioners of pure conduct who are elders, those who are novices, and those in between. When asked, they indicate the path with the right hand, saying, ‘This is the path. This is the path,’ and they exert themselves in teaching the Dharma. Śāriputra, bodhisattvas who have those four qualities will be endowed with insight, and they will quickly awaken in a perfect manner to unexcelled and perfect buddhahood.
- 1.56 “How should they seek out learning? They should renounce their own desires, abide by the scriptures of their preceptors and teachers, and pay respect to them.
- 1.57 “They should abandon four qualities. What are these four? Sloth and torpor, useless chatter, aggression, and arrogance. They should abandon these four qualities.
- 1.58 “They should cultivate four qualities. What are these four? They should habituate themselves to not lying down to sleep. They should apply themselves diligently and maintain the habit of walking in meditation.²⁸ Without arrogance, they should respectfully serve preceptors and teachers.

Arousing respect for others, they should uphold what they have learned, and, keeping it in mind, they should master its words. Those who possess those four qualities seek out learning.

1.59 “Through four qualities, teachers will be pleased. What are these four? Gentleness and affability, friendliness, abiding by the Dharma, and the ability to provide excellent explanations.²⁹ [F.57.a] Those who possess those four qualities will please teachers.

1.60 “Those who possess four qualities will be joyful. What are these four? Those whose search is meaningful will be joyful. Those who have the treasure of learning, those who possess the component of insight based on it, and those who give the gift of the Dharma to others will feel joy and delight. Bodhisattvas who have these four qualities will be joyful themselves.

1.61 “Respecting, venerating, and revering those who seek out learning in that way, bodhisattvas do not glorify themselves. Instead, just as they tame themselves, put themselves at peace, and pass into parinirvāṇa, they also tame others, put others at peace, and cause others to pass into parinirvāṇa. They do not act for their own benefit alone.

1.62 “Those who seek out and pursue learning in that way expand the insight related to their present life, so what need is there to mention the insight related to their next life? Insight is achieved through perseverance in learning. Bodhisattvas who do not persevere in learning should remember their yellow-colored robes. Thus, they should show respect to practitioners of pure conduct. When in their presence, they should not disparage them, speak, wash their own feet, use their tooth sticks, or spit. They should not make loud noises, speak without being asked, interrupt them, or leave without being bidden. They should not think about the past or future, they should not say a word, they should not engage in random discussions, and they should not engage in base talk. When they are questioned, others should not answer for them—those who are questioned must answer for themselves.³⁰ They should not tell tales about thieves. Instead, they should rely on the sūtras. [F.57.b] They should protect their own minds and the minds of others, and they should rely on the roots of virtue that are in harmony with that. They should help those who follow the genuine path leading to the awakening of the buddhas, without harming those who are not following it—they should never harm anyone of either sort. They should be wary or respectful of those who are angry at them, who accuse them of being wrong, who pose threats to their life, or create hindrances to their observance of pure conduct. They should even befriend them with fond words. They should perceive those from whom they receive instructions and

those who engage in recitation as their teachers, and they should respect them. This is how bodhisattvas should show respect to practitioners of pure conduct.

1.63 “How should they teach the path? They should explain the path with an even mind, with a mind that is pure, with correct perception, and with a mind free from hesitation. If they are not without doubt, they should first learn from those who know the path, and then teach it to others. Bodhisattvas who have those four qualities will quickly awaken in a perfect manner to unexcelled and perfect buddhahood.

“It is said:

1.64 “Those who show proper reverence,
Who listen to the Dharma properly,
And who properly focus on what is meaningful
Perfect all qualities.

1.65 “While they seek out the Dharma
For the benefit of living beings,
They attend the preceptors
And serve them respectfully.

1.66 “Always loving,
Thankful, filled with gratitude,
With a perfect sense of shame and decency,
They abandon jealousy and hypocrisy.

1.67 “Recognizing the preciousness
Of that which heals the sick and is hard to find,
They rest in that recognition
And seek out the excellent teachings.

1.68 “While learning, they become happy,
And sharp insight arises in them. [F.58.a]
From desire, anger, and ignorance
They are set at peace by their love.

1.69 “When someone who has bathed
Joyfully receives a garland,
That person accepts this gift with both hands
And places it on their crown.

1.70 “Similarly, the joy one might feel
From becoming the ruler of a kingdom

- Is nothing compared to the joy
Born from hearing the excellent teachings.
- 1.71 “They always venerate as supreme
Those who propound the Dharma.
The Dharma is the banner of the perfect buddhas;
The Dharma is the banner of the worthy ones.
- 1.72 “After hearing the teachings of the buddhas,
They abide in their accomplishment.
When they hear about discipline,
Their renunciation grows like the waxing moon.
- 1.73 “Undeluded and free of anger,
They follow the supreme paths
And relinquish that which immature beings
Keep regarding with respect.
- 1.74 “Like a lion overcomes a fox,
They expound the teachings with overwhelming splendor.
Like wind buffeting banks of clouds,
They outshine the tīrthikas.
- 1.75 “Like rainclouds above the earth,
They bring satisfaction to beings through the Dharma,
Like the King of Physicians
Who quells the suffering of beings.
- 1.76 “Settled in one-pointed equipoise,
Their minds are not involved in discursive thinking.
They never indulge in anger,
And they never glorify themselves.
- 1.77 “They guide others while knowing
What is timely, what is untimely, and what is meaningful.
Ever delighting in the strength of patience
They engage in the activity of knowledge.
- 1.78 “Firm in their mastery and power,
Learned in the knowledge of the Dharma,
Heroic and with vast strength of mind,
Like wind scattering dust
They overpower the wicked ones .
- 1.79 “Just as it is out in all directions

- That the rising sun shines brightly,
So too it is not for their own sake
That the wise ones choose to speak.
- 1.80 “In order to benefit the people of the world,
They master the concentrations and the higher perceptions.
With such a mastery, [F.58.b]
They dwell above the māras.
- 1.81 “Out of affection for sentient beings
They act as lanterns as they move about in the world.
- 1.82 “Furthermore, Śāriputra, bodhisattvas who have four qualities will accomplish patience. What are these four? Guarding one’s discipline respectfully and not disparaging the prātimokṣa, cultivating love with respect and renouncing ill will, arousing fervent longing for omniscience, and never ceasing to treasure virtuous qualities. Śāriputra, bodhisattvas who have these four qualities will accomplish patience.”
- 1.83 After the Blessed One had said these words, after the Well-Gone One had spoken thus, the Teacher said further:
- 1.84 “They maintain the uncorrupted, unbroken discipline
That is praised by the buddhas,
And they take delight
In the pure component of discipline.
- 1.85 “They seek out many teachings
And are well established in erudition.
Thereby they eliminate their doubts
And their insight expands.
- 1.86 “They teach the holy Dharma
With unremitting benevolence, wondering,
‘How can I liberate beings
From the rivers of birth and death?’
- 1.87 “Turning away from ill will,
They cultivate love.
Fearless and benevolent,
They regard themselves and others as equal.
- 1.88 “They fully apply themselves
With surpassing diligence aimed at awakening,
And they seek out virtuous qualities

- That are aimed at awakening.
- 1.89 “They cultivate what must be cultivated,
And abandon what must be abandoned.
As they abandon what must be abandoned,
They will quickly attain nirvāṇa.
- 1.90 “Facing the wilderness,
They turn their back on troubles.
Those who strive to seek out learning
Will realize the supreme state.
- 1.91 “Monks, nuns, [F.59.a]
Laymen, and laywomen—
Everyone should give up
What they are familiar with.
- 1.92 “All the fools who follow the path of the immature
Are without a refuge,
While those who follow the Dharma
Dedicate themselves to supreme buddhahood.
- 1.93 “Those who delight in the welfare of sentient beings
Are the fathers and mothers of the buddhas.
Those who wish for the Dharma without deceit
Have the utmost faith in awakening.
- 1.94 “Those who do not see the buddhas purely
Are said to have three characteristics:
Deceit, wishing for what is not the Dharma,
And constantly reveling in indolence.
- 1.95 “Having abandoned
Desire, anger, pride, and harmful actions,
The wise ones endowed with diligence
Will be fully devoted to awakening.”
- 1.96 When the Blessed One finished speaking, venerable Śāriputra and the world
with its gods, humans, asuras, and gandharvas rejoiced and praised what
the Blessed One had said.
- 1.97 *This concludes the Mahāyāna sūtra “The Fourfold Accomplishments: The
Bodhisattvas’ Prātimokṣa.”*

c.

Colophon

- c.1 Translated, edited, and finalized by the Indian preceptor *Dīpaṅkaraśrījñāna*, together with the chief editors and translators, the monks Śākya Lodrö and Gewé Lodrö.

n.

NOTES

- n.1 For an English translation of this collection by Bhikkhu Bodhi, see *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya*, Boston: Wisdom Publications, 2012.
- n.2 See, for example, *The Question of Maitreya (1)* (Toh 85), beginning at 1.7.
- n.3 For a brief discussion of this, see the introduction to *The Ten Bhūmis* (Toh 44-31), i.7.
- n.4 See, for example, chapter 14 of *Upholding the Roots of Virtue* (Toh 101); *The Questions of the Kinnara King Druma* (Toh 157), beginning at 1.29; and *The Questions of Sāgaramati* (Toh 152), beginning at 10.28. Note that in these three sūtras, *dharma* is rendered “qualities.” In other sūtras such as *The Sūtra Teaching the Four Factors* (Toh 249), *The Four Factors* (<http://read.84000.co/translation/toh250.html>) (Toh 250), and *The Sūtra on Four Factors (2)* (Toh 251), the same term is rendered “factors.”
- n.5 Pearcey, Adam. trans., *The Sūtra Teaching the Four Factors* (<http://read.84000.co/translation/toh249.html>), Toh 249 (84000: Translating the Words of the Buddha, 2019).
- n.6 Pearcey, Adam. trans., *The Four Factors* (<http://read.84000.co/translation/toh250.html>) Toh 250 (84000: Translating the Words of the Buddha, 2023).
- n.7 Pearcey, Adam. trans., *The Noble Mahāyāna Sūtra on the Four Factors* (<http://read.84000.co/translation/toh251.html>), Toh 251 (84000: Translating the Words of the Buddha, 2023).
- n.8 Dharmachakra Translation Committee, trans., *The Fourfold Accomplishment* (<http://read.84000.co/translation/toh252.html>), Toh 252 (84000: Translating the

Words of the Buddha, 2020).

- n.9 Śāntideva's *Śikṣāsamuccaya* was translated into Tibetan by Jinamitra, Dānaśīla, and Yeshé Dé during the height of Tibetan imperial sponsorship of Buddhism only some decades after it was composed. In it Śāntideva cites the *Bodhisattvapratimokṣa* on ten occasions. See Silk 2008, p. 60 n. 86, also Bendall (trans.) 1922, p. 322.
- n.10 Denkarma folio 300.b; see also Herrmann-Pfandt, pp. 142–43. Phangthangma 2003, p. 11.
- n.11 Silk 2008, p. 60 n. 86–89, affirms that the sūtra is cited as the *bden pa'i rnam pa'i mdo* in the *Mahāsūtrasamuccaya* and the *Śikṣāsamuccaya*. For a romanized critical edition of the *Mahāsūtrasamuccaya*, see Mochizuki 2004.
- n.12 We have only found a brief mention of the text by the contemporary master Kangyur Rinpoche, Longchen Yeshe Dorje (1887–1975), in Longchen 2001, p. 208. Interestingly, the passage Kangyur Rinpoche cites is not one of the passages included in the *Mahāsūtrasamuccaya*.
- n.13 Silk 2008, p. 61 n. 87.
- n.14 Our translation of this analogy is tentative.
- n.15 Tib. *chos thams cad*. Alternatively, this could be rendered “all phenomena.”
- n.16 Here “alien” renders the Tib. *gzhan*.
- n.17 Tib. *sems can thams cad la gnong bskur ro*. This might also be read to mean “to all sentient beings” rather than “for the sake of all sentient beings.”
- n.18 Translation tentative. Tib. *ma mkhyen pa'i mkhyen pa mkhyen pas mngon par mkhyen pa dang/ mkhyen pa'i chos de la rab tu gnas pas spyod pa des na mngon par sangs rgyas pa zhes bya'o*.
- n.19 Tib. *bsngags pa'i bya ba rjes su 'thob par 'gyur*. This particular turn of phrase in Tibetan does not appear to occur anywhere else in the Kangyur.
- n.20 Translation tentative. Tib. *byang chub sems dpa' la la zhig 'di skad du*. We would expect a particle after *byang chub sems dpa'* indicating the dative case, such as *la*, but this may have been elided either due to eye-skip or because it appeared redundant to a scribe, since it would have been followed by *la la zhig*. This is only speculative, however, since there are no variants recorded in the Comparative Edition here, and the reading in the Stok Palace version of the text is the same.

- n.21 The reading in Degé is *ji ltar 'dod chags de skye ba de ltar gang gi skye ba de mi dmigs*. This translation follows the reading in Stok Palace, which is *ji ltar 'dod chags skye ba de ltar gang gis skye ba de mi dmigs*.
- n.22 Translation tentative. Tib. *nyams 'og tu chud pa'i thos pa mang po dang ldan pa yin*.
- n.23 Translation tentative. Tib. *de gang dang gang du 'gro ba thams cad du 'dod pa'i bya ba rjes su 'thob par 'gyur la*.
- n.24 The repetition of “the lack of aggression” (Tib. *khro ba med pa nyid*) is found in all the Tibetan versions consulted.
- n.25 Translation tentative. Tib. *zhal ta byed pa'i shes pa*. This term (“caretaker”) occurs again below.
- n.26 These constitute the thirty-seven factors of awakening (Tib. *byang chub kyi phyogs kyi chos*).
- n.27 Tib. *nyan thos rnams*.
- n.28 Translation tentative. Tib. *'chag pa'i rang bzhin can du bya ba*.
- n.29 Translation tentative. Tib. *nges pa'i tshig bzang po dang ldan pa*.
- n.30 Translation tentative. Tib. *gzhan dris pa na gzhan gyis brda sprad par mi bya/gang dris pa de nyid brda sprad par bya*.

b.

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GLOSSARY

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

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

g.1 asura

lha ma yin

ལྷ་མ་ཡིན།

*asura**Definition from the 84000 Glossary of Terms:*

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

g.2 caretaker

zhal ta byed pa

ཞལ་ཏཱ་བྱེད་པ།

vaiyāprtyakara

A monk in charge of providing for monastery residents and visitors. One of several official administrative or managerial positions at a monastery.

g.3 concentration

bsam gtan

བསམ་གཏན།

dhyāna

Definition from the 84000 Glossary of Terms:

Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

g.4 diligence

brtson 'grus

བརྩོན་འགྲུས།

vīrya

Diligence, perseverance, or joyful effort is the fourth of the six perfections.

g.5 Dīpaṅkaraśrījñāna

dI paM ka ra shrI dz+nyA na

དྲི་པཎ་ཀ་ར་ཤེ་རྣམ་ལྷན་ལྟེ་སྐྱོད་ལ།

dīpaṅkaraśrījñāna

g.6 discipline

tshul khrims

ཚུལ་ཁྲིམས།

śīla

Definition from the 84000 Glossary of Terms:

Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. In a general sense, moral discipline is the cause for rebirth in higher, more favorable states, but it is also foundational to Buddhist practice as one of the three trainings (*triśikṣā*) and one of the six perfections of a bodhisattva. Often rendered as “ethics,” “discipline,” and “morality.”

g.7 eightfold path of the noble ones

'phags pa'i lam yan lag brgyad pa

འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད་པ།

āryāṣṭāṅgamārga

Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

g.8 gandharva

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

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

g.9 generosity

sbyin pa

སྤྱིན་པ།

dāna

Generosity or giving is the first of the six perfections.

g.10 Gewé Lodrö

dge ba'i blo gros

དགེ་བའི་བློ་གྲོས།

—

One of the Tibetan translators of this sūtra.

g.11 insight

shes rab

ཤེས་རབ།

prajñā

Insight or wisdom, understanding the nature of all compounded things as emptiness, is the sixth of the six perfections.

g.12 Mañjuśrī Kumārabhūta

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུ་རྒྱུ་པ།

mañjuśrīkumārabhūta

Definition from the 84000 Glossary of Terms:

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

g.13 Māra

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening

under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārthavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one’s life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.14 Maudgalyāyana

maud gal gyi bu

མོད་གལ་གྱི་བུ།

maudgalyāyana

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala’s descendants.” Respectfully referred to as Mahāmaudgalyāyana, “Great Maudgalyāyana.”

g.15 Mount Meru

ri rab

རི་རབ།

meru

Definition from the 84000 Glossary of Terms:

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

g.16 nāga

klu

ལྷ

nāga

Definition from the 84000 Glossary of Terms:

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

g.17 parinirvāṇa

yongs su mya ngan las 'das pa

ཡོངས་སུ་སྐྱེ་རྒྱ་རྒྱ་ལས་འདས་པ།

parinirvāṇa

Definition from the 84000 Glossary of Terms:

This refers to what occurs at the end of an arhat's or a buddha's life. When nirvāṇa is attained at awakening, whether as an arhat or buddha, all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence have ceased, but due to previously accumulated karma, the aggregates of that life remain and must still exhaust themselves. It is only at the end of life that these cease, and since no new aggregates arise, the arhat or buddha is said to attain *parinirvāṇa*, meaning "complete" or "final" nirvāṇa. This is synonymous with the attainment of nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*).

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

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

g.18 path of the ten virtuous actions

dge ba bcu'i las kyi lam

དགེ་བ་བརྒྱའི་ལས་ཀྱི་ལམ།

daśakuśalakarmapatha

Not engaging in the paths of the ten nonvirtuous actions: killing, stealing, sexual misconduct, lying, divisive speech, harsh speech, gossip, covetousness, ill will, and wrong views.

g.19 patience

bzod pa

བཟོད་པ།

kṣānti.

Definition from the 84000 Glossary of Terms:

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

g.20 prātimokṣa

so sor thar pa

སོ་སོར་ཐར་པ།

prātimokṣa

Prātimokṣa is the name given to the code of conduct binding on monks and nuns. The term can be used to refer both to the disciplinary rules themselves and to the texts from the Vinaya that contain them. There are multiple recensions of the Prātimokṣa, each transmitted by a different monastic fraternity in ancient and medieval India. Three remain living traditions, one of them the Mūlasarvāstivāda Vinaya of Tibetan Buddhism. Though the numbers of rules vary across the different recensions, they are all organized according to the same principles and with the same disciplinary categories. It is customary for monastics to recite the *Prātimokṣa Sūtra* fortnightly.

g.21 Rājagrha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Definition from the 84000 Glossary of Terms:

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

g.22 Śākya Lodrö

shAkya blo gros

ལྷ་ལྷོ་གོ་ས།

—

One of the Tibetan translators of this sūtra.

g.23 Śāriputra

shA ri'i bu

ལྷ་རི་བུ།

śāriputra

Definition from the 84000 Glossary of Terms:

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

g.24 śrāvaka

nyan thos

ལྷ་ལོ་ས།

śrāvaka

Definition from the 84000 Glossary of Terms:

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

g.25 stūpa

mchod rten

མཚོད་རྟེན།

stūpa

Definition from the 84000 Glossary of Terms:

The Tibetan translates both *stūpa* and *caitya* with the same word, *mchod rten*, meaning “basis” or “recipient” of “offerings” or “veneration.” Pali: *cetiya*.

A *caitya*, although often synonymous with *stūpa*, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics.

A *stūpa*, literally “heap” or “mound,” is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a buddha, but the symbolism of the *stūpa* is complex, and its design varies throughout the Buddhist world. *Stūpas* continue to be erected today as objects of veneration and merit making.

g.26 Sujāta

legs skyes

ལེགས་སྐྱེས།

sujāta

A past buddha.

g.27 thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

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

g.28 tīrthika

mu stegs can

མུ་སྟེགས་ཅན།

tīrthika

Definition from the 84000 Glossary of Terms:

Those of other religious or philosophical orders, contemporary with the early Buddhist order, including Jains, Jaṭilas, Ājīvikas, and Cārvākas. Tīrthika (“ford”) literally translates as “one belonging to or associated with (possessive suffix *-ika*) stairs for landing or for descent into a river,” or “a bathing place,” or “a place of pilgrimage on the banks of sacred streams” (Monier-Williams). The term may have originally referred to temple priests at river crossings or fords where travelers propitiated a deity before crossing. The Sanskrit term seems to have undergone metonymic transfer in referring to those able to ford the turbulent river of saṃsāra (as in the Jain tīrthaṅkaras, “ford makers”), and it came to be used in Buddhist sources to refer to teachers of rival religious traditions. The Sanskrit term is closely rendered by the Tibetan *mu stegs pa*: “those on the steps (*stegs pa*) at the edge (*mu*).”

g.29 trichiliocosm

stong gsum gyi 'jig rten gyi khams

སྟོང་གསུམ་གྱི་འཛིན་རྟེན་གྱི་ཁམས།

trisāhasralokadhātu

A universe containing one billion worlds.

g.30 Vulture Peak

bya rgod phung po'i ri

བྱ་རྗོད་ཕུང་པོའི་རི།

ḡṛdhrakūṭaparvata

Definition from the 84000 Glossary of Terms:

The Ḡṛdhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

g.31 Well-Gone One

bde bar gshegs pa

བདེ་བར་གསེགས་པ།

sugata

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot that is completely full”). According to Buddhaghōṣa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.32 Wise Diligence

mkhas pa'i brtson 'grus

མཁས་པའི་བརྩོན་འགྲུས།

—

A past bodhisattva.

g.33 worthy one

dgra bcom pa

དགའ་བཅོམ་པ།

arhat

Definition from the 84000 Glossary of Terms:

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

g.34 yakṣa

gnod sbyin

གོད་སྤྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

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

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