

ཕྱིས་བདག་ཐག་ལྷན་ཅན་གྱིས་ཞུས་པ།

The Questions of Ugra the Householder

Grhapatyugraparipṛcchā

འཕགས་པ་ཁྱིམ་བདག་བླ་ལ་ཅན་གྱིས་ཚུས་པ་ཞེས་བྱ་བ་ཐེག་པ་

ཆེན་པོའི་མདོ།

'phags pa khyim bdag drag shul can gyis zhus pa zhes bya ba theg pa
chen po'i mdo

The Noble Mahāyāna Sūtra “The Questions of Ugra the
Householder”

Āryagr̥hapatyugrapariprcchānāmamahāyānasūtra

· Toh 63 ·

Degé Kangyur, vol. 42 (dkon brtsegs, nga), folios 257.b–288.a



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Summary

- s.1 A group of wealthy householders led by Ugra ask the Buddha for guidance on the proper conduct for married, male, lay practitioners. The Buddha answers by laying out, in great detail, the many challenges presented by remaining in a household as compared to the many advantages of going forth as an ordained monk and renouncing worldly life. Instructions are also given on how laymen should behave when visiting a monastery. Convinced of the superiority of monastic renunciation, Ugra and the other householders request to go forth and receive monastic ordination. The Buddha then lays out the proper conduct for renunciant bodhisattvas while living in retreat in the wilderness.

Acknowledgements

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Introduction

- i.1 In *The Questions of Ugra the Householder*, a group of wealthy lay practitioners from Śrāvastī visit the Buddha at Jeta Grove. There, the householder Ugra is inspired to ask the Buddha how married lay practitioners such as himself can follow the bodhisattva path. A teaching ensues on taking refuge and the precepts suitable for those who live in a household, with an emphasis on the practice of generosity. This is followed by instructions on how laymen can attempt to counter the attachments of household life. Wives, children, livelihoods, and material possessions are all explained as sources of clinging and unvirtuous behavior, and severe contemplations on the repulsiveness of conjugal life are suggested for cultivating detachment from worldly entanglements. The household life, with all its conflict and strife, is then contrasted with the many advantages of the renunciant path of those who leave their homes and go forth as ordained monks. No bodhisattva, the householders are told, has ever reached complete awakening while still living in a household. Instructions are also given for how lay practitioners should behave when visiting a monastery, and the respect and veneration they should have for the various categories of monks in the monastic community, all of whom have taken the courageous step of going forth. In this way, the teaching both illustrates how difficult it is to maintain the necessary detachment and impartiality required for the bodhisattva path while remaining in a household and simultaneously offers a way out of such difficulty by going forth as a monk. The discourse proves effective as Ugra and the rest of the householders then proceed to ask for and receive monastic ordination.

- i.2 Following ordination,¹ Ugra asks for further guidance on the proper conduct of renunciant bodhisattvas. In response, the Buddha explains the conditions under which monk bodhisattvas may be allowed to live in retreat as “wilderness dwellers” (Skt. *aranyaka*, Tib. *dgon pa po*)— how they must cultivate contentment with modest provisions (the “four traditions of the noble ones”), how they must maintain their motivation for the solitary life, and how they must master the cultivation of the six perfections, and nurture other important qualities.
- i.3 Towards the end of the sūtra, Ugra asks a further question about whether lay bodhisattvas can ever live with the precepts of a renunciant. In response, the Buddha outlines five conditions which make the renunciation of a layman equal to that of a monk. Ugra is delighted and then pledges to live henceforth in that way.² The Buddha then smiles. Asked by Ānanda to explain the reason for his smile, he says that Ugra, even while remaining a householder, will bring incalculable benefit to beings in this fortunate eon that will outstrip even the benefit that a renunciant can achieve. The sūtra concludes with instructions for preserving and widely propagating the teaching, extolling it as a Dharma discourse in which “all good qualities are brought together.”
- i.4 *The Questions of Ugra the Householder* is considered one of the oldest extant Mahāyāna sūtras and it has been the subject of a considerable body of scholarship, mainly concerning the early development of the Mahāyāna in India, for which it is considered an important source. Some early scholars of Buddhism argued that the early Mahāyāna was a movement of lay “wilderness-dwelling” practitioners and was only later incorporated into monastic Buddhism.³ However, as observed by Nattier, the testimony provided by the *Ugrapariṣcchā* indicates that, at least in theory, wilderness dwellers were members of the ordained monastic community, and that the bodhisattva path was a vocation within monastic Buddhism, rather than a movement separate from it.⁴

i.5

The figure of a householder named Ugra (Pali: Ugga) is also encountered as a disciple of the Buddha in the scriptures of the Pali canon, and some scholars have considered the *Ugrapariṭṭchā* as a “Mahāyānized version”⁵ of these earlier accounts, though the overlap between them appears to be slight.⁶ Clearly, the *Ugrapariṭṭchā* was highly influential among Mahāyāna Buddhists in both India and China over several centuries. In her important study of the sūtra, Jan Nattier suggests that the *Ugrapariṭṭchā* may have been put into writing as early as the first century BCE.⁷ The first hard evidence of its existence however is the translation into Chinese made in 181 CE by the Parthian layman An Xuan and the Chinese monk Yan Fotiao (Taishō 322). This is among the first Mahāyāna sūtras to be translated into Chinese.⁸ In total, as many as six different Chinese translations were made between the second and fifth centuries CE,⁹ only three of which are extant today. The second of these was completed around the turn of the fourth century by Dharmarakṣa, a monk from Dunhuang (Taishō 323). The third is the “Ratnakūṭa version” (Taishō 310–19) which is attributed to the Sogdian translator Kang Senghui in the third century but, according to Nattier and others, is more likely the “lost” translation of Dharmamitra from the early fifth century.¹⁰ The *Ugrapariṭṭchā* is also considered to have been a major source for the *Daśabhūmikavibhāṣa*, a text attributed to Nāgārjuna but which survives only in the Chinese translation made by Kumārajīva in the early fifth century (Ch. *Shi zhu pi po sha lun* 十住毗婆沙論 Taishō 1521). The continued prominence of the *Ugrapariṭṭchā* in Indian Mahāyāna Buddhism as late as the eighth century is reflected in the fact that it is among the most frequently and extensively cited texts in Śāntideva’s influential *Compendium of Training* (*Śikṣāsamuccaya* Toh 3940), a version of which is extant in Sanskrit.

i.6 *The Questions of Ugra the Householder* was translated into Tibetan under Tibetan imperial sponsorship in the late eighth or early ninth century by the Indian scholar Surendrabodhi and the Tibetan senior translator-editor Yeshé Dé. It is listed in both the Phangthangma and Denkarma imperial catalogs of translated texts.¹¹ Of the four full extant versions of the text (three in Chinese and one in Tibetan), the Tibetan, according to Nattier, is both “the fullest version of the text” and “by far the easiest to interpret.”¹² In comparing these different versions and noting their variations, Nattier has suggested that they “represent four quite different Indian recensions,” and that as such the *Ugrapariṣṭhā* provides an interesting case study for looking at the variant textual iterations of early Buddhist scriptures, and the complex process of accretion they underwent over time.¹³ Along with the rest of the Kangyur, *The Questions of Ugra the Householder* was later translated from Tibetan into Mongolian in the seventeenth century and is also included in the Mongolian Buddhist scriptural canon.

i.7 As noted, *The Questions of Ugra the Householder* has been the subject of a considerable amount of modern scholarship, particularly in Japanese.¹⁴ Two Japanese translations, and two complete English translations¹⁵ have previously been published. This new translation is based on the Degé Kangyur text in consultation with the variant readings recorded in the Comparative Edition (*dpe bsdur ma*) and the Stok Palace manuscript. The translation and notes provided by Nattier were also consulted.

The Translation

1.

The Noble Mahāyāna Sūtra

The Questions of Ugra the Householder

1.1 Homage to all buddhas and bodhisattvas.

- 1.1 Thus did I hear at one time. The Blessed One was residing at Jeta Grove, Anāthapiṇḍada’s garden near Śrāvastī, along with a great assembly of 1,250 monks and five thousand bodhisattva great beings, such as Maitreya, Mañjuśrī, Apāyajaha, Avalokiteśvara, and Mahāsthāmaprāpta, among others. The Blessed One was seated before a congregation of many hundreds of thousands, teaching them the Dharma that is pure in conduct; good in the beginning, good in the middle, and good in the end; that is excellent in meaning and in words; that is untainted, whole, pure, and refined.¹⁶
- 1.2 At that time, Ugra the Householder departed the great city of Śrāvastī and accompanied by five hundred servants went to Jeta Grove, Anāthapiṇḍada’s garden, where the Blessed One was residing. There, he bowed his head to the feet of the Blessed One, circled him three times, and sat down to one side. A great many other householders, such as Nandikāma, Yaśaskāma, Sudatta, Nandaka, Yaśodatta, Mañibhadra, Joy in Tradition, Anāthapiṇḍada, Glory of Nāgas, Joy in Truth, and many other householders, each with five hundred servants, also departed the great city of Śrāvastī and went to Jeta Grove, Anāthapiṇḍada’s garden, where the Blessed One was residing. Arriving before the Blessed One, they too bowed their heads to the feet of the Blessed One, circled him three times, and sat down to one side. Each of those householders, as well as their servants, for the most part, had entered the Great Vehicle. Each had generated roots of virtue by resolving to reach unexcelled and perfect awakening.
- 1.3 Aware that this great assembly of householders had convened, Ugra the Householder was inspired by the power of the Blessed One. He rose from his seat, draped his shawl over one shoulder, and placing his right knee on the ground, he bowed toward the Blessed One with joined palms and said, “If the Blessed One grants me the opportunity to make a request, I would like to query the blessed, thus-gone, worthy, completely perfect Buddha on a few matters.”

- 1.4 “Householder,” the Blessed One responded, “the Thus-Gone One will always grant you such an opportunity. Ask the Thus-Gone One anything you wish, and I will answer your questions and put your mind at ease.”
- 2.1 Ugra the Householder addressed the Blessed One, “Blessed One, noble sons and noble daughters who have developed the intention to reach unexcelled and perfect awakening are devoted to the Great Vehicle. They are settled in the Great Vehicle, they seek to practice authentically in the Great Vehicle, they seek to engage with the Great Vehicle, and they have committed themselves to the Great Vehicle. They seek armor in order to care for all beings, to provide relief for all beings, and to protect all beings. They take on a great burden for the benefit of all beings, vowing to liberate those who have not transcended,¹⁷ to free those who are not free, to provide relief to those who have none, and to bring those who have not overcome suffering to nirvāṇa. They have pledged themselves to this vast undertaking. Having heard of the limitless wisdom of the Buddha, they seek the armor that will enable them to gain that same wisdom. Despite understanding the many defects and sufferings of saṃsāra, they do not grow weary, and they continue to cycle through saṃsāra for countless eons without becoming disheartened.
- 2.2 “Blessed One, among these followers of the bodhisattva vehicle there are noble sons and noble daughters who have gone forth from their homes and practice the factors of awakening while no longer residing in a household. There are also those who have remained in their households and practice the factors of awakening without going forth from their homes. That being the case, Blessed One, out of compassion for the whole world with its gods, humans, and asuras, so as to safeguard this Great Vehicle, maintain the lineage of the Three Jewels, and ensure that the wisdom of the Omniscient One endures for a long time, I beseech you, Blessed One, please explain the particular qualities of the precepts for lay bodhisattvas.

- 2.3 “How can lay bodhisattvas follow the instructions of the thus-gone ones and maintain the factors of awakening without any decline, while continuing to live in a household? How can they refrain from nonvirtuous deeds in this life and in particular, refrain from them¹⁸ in other lives? Blessed One, please explain, with both instructions and teachings, the Dharma activities and virtuous behavior with which bodhisattvas go forth from their homes. How, abandoning [the distinction between] that which is dear and that which is not, they shave their heads and beards, don the saffron robes, and go forth from their homes into homelessness with genuine faith. How can lay bodhisattvas live with¹⁹ such renunciation? How must they practice?”
- 2.4 “Excellent, householder!” The Blessed One responded, “Excellent indeed! Your intention in asking me about this is fitting for your way of life. Listen well and pay attention, for I will explain to you how lay bodhisattvas can maintain superior conduct by upholding the qualities of their precepts with renunciation and how they should practice.”
- 2.5 “I will, Blessed One” replied Ugra the Householder, and he listened as the Blessed One had instructed.
- 2.6 “Householder,” the Blessed One continued, “lay bodhisattvas who remain in their households must take refuge in the Buddha, they must take refuge in the Dharma, and they must take refuge in the Saṅgha. And they must dedicate the roots of virtue from taking refuge in these three to reaching unexcelled and perfect awakening.

2.7 “Householder, how do lay bodhisattvas take refuge in the Buddha? Householder, lay bodhisattva should develop the conviction that ‘I must accomplish the body of a buddha adorned with the thirty-two marks of a superior being.’ They endeavor with diligence, using their roots of virtue to genuinely achieve the roots of virtue of accomplishing the thirty-two marks of a superior being. Lay bodhisattvas like this, householder, are those who have taken refuge in the Buddha.

2.8 “Householder, how do lay bodhisattvas take refuge in the Dharma? Householder, lay bodhisattvas have devotion and respect for the Dharma, strive for the Dharma, and yearn for the Dharma. They delight in the joy of the Dharma, dedicate themselves to the Dharma, and immerse themselves in the Dharma. Immersed in the Dharma, they protect the Dharma, maintain discretion with regard to the Dharma, and maintain the reputation²⁰ and conduct of the Dharma. They master the Dharma, seek out the Dharma, possess the strength of the Dharma, wield the sword of the gift of Dharma, and do what needs to be done for the Dharma. With such qualities, they remain mindful of the thought that, ‘After I have truly awakened to unexcelled and perfect buddhahood, I will continue to share the Dharma with the entire world with its gods, humans, and asuras.’ Lay bodhisattvas like this, householder, are those who have taken refuge in the Dharma.

- 2.9 “Householder, how do lay bodhisattvas take refuge in the Saṅgha? Householder, when lay bodhisattvas see a monk—whether he is a stream-enterer, a once-returner, a non-returner, an arhat, an ordinary being, a follower of the vehicle of hearers, a follower of the vehicle of solitary buddhas, or a follower of the Great Vehicle—they treat him with respect and reverence, they make effort to rise for him and speak courteously to him. They are reverential toward those who have properly embarked and correctly entered, and they maintain propriety with them. They keep in mind the thought that, ‘Even after I have truly awakened to unexcelled and perfect buddhahood, I will continue to teach the Dharma so that the qualities of hearers and solitary buddhas may continue to be realized.’ They treat them with respect and reverence, and bear no ill will toward them. Lay bodhisattvas like this, householder, are those who have taken refuge in the Saṅgha.
- 2.10 “Furthermore, householder, lay bodhisattvas have taken refuge in the Buddha when they have four qualities. What four? Not abandoning the aspiration to awaken; not breaking their commitments; not giving up on great compassion; and not concerning themselves with other vehicles. Lay bodhisattvas who have these four qualities, householder, are those who have taken refuge in the Buddha.
- 2.11 “Furthermore, householder, lay bodhisattvas have taken refuge in the Dharma when they have four qualities. What four? Relying on and serving proclaimers of the Dharma and showing them respect and veneration while listening to their teachings; appropriately investigating the teachings they have heard;²¹ teaching and expounding the Dharma teachings to others just as they have heard them, and according to their understanding of them; and dedicating the roots of virtue that arise from giving the gift of the Dharma to unexcelled and perfect awakening. Lay bodhisattvas who have these four qualities, householder, have taken refuge in the Dharma.

- 2.12 “Furthermore, householder, lay bodhisattvas have taken refuge in the Saṅgha when they have four qualities. What four? Guiding those who have [not yet] definitively entered²² the vehicle of hearers to the aspiration to omniscience; enjoining those who accumulate material things to [instead] accumulate dharmic qualities; relying on the saṅgha of irreversible bodhisattvas and not on the saṅgha of hearers; and seeking the qualities of hearers but not aspiring to their form of liberation. Lay bodhisattvas who have these four qualities, householder, have taken refuge in the Saṅgha.
- 2.13 “Also, householder, lay bodhisattvas who upon beholding a physical form of the Thus-Gone One, are mindful of the Buddha, are those who have taken refuge in the Buddha. Lay bodhisattvas who upon hearing the Dharma, are mindful of the Dharma, are those who have taken refuge in the Dharma. And lay bodhisattvas who upon seeing the Thus-Gone One’s saṅgha of disciples, are mindful of their aspiration to awaken, are those who have taken refuge in the Saṅgha.
- 2.14 “Householder, lay bodhisattvas living in a household who have the aspiration to accompany the Buddha and practice generosity, are those who have taken refuge in the Buddha. Those that practice generosity for the sake of upholding the holy Dharma, are those who have taken refuge in the Dharma. And those that dedicate their generosity to unexcelled and perfect awakening, are those that have taken refuge in the Saṅgha.

2.15 “Moreover, householder, lay bodhisattvas living in a household must perform the deeds of good men, and not perform the deeds of inferior men. Householder, what are the deeds of good men that are not the deeds of inferior men? Householder, they are these. Lay bodhisattvas seek wealth with Dharma,²³ not by means of that which is not Dharma. They seek it fairly, and not unfairly.²⁴ They live with right livelihood, and not with wrong livelihood. They do not use the wealth they have obtained with the Dharma to harm others. They repeatedly cultivate the perception of impermanence and extract its meaning. So it is. They respectfully serve their parents, and they share their wealth with their children, wives, male servants, female servants, workers, and staff.²⁵ They treat their friends, advisors, family members, and relatives with respect. When they lead those people to the Dharma, their generosity is multiplied.

2.16 “Moreover, householder, lay bodhisattvas are as follows. They bear the burden of all beings,²⁶ the five aggregates. To bear this burden, they apply perseverance. So it is. In order to bear this burden without abandoning those who follow the vehicle of hearers and the vehicle of solitary buddhas, they apply perseverance. They do not grow weary of the task of bringing beings to maturity. They are not attached to their own happiness, but rather they help all beings attain happiness. They are not motivated by profit or loss, fame or anonymity, praise or blame, happiness or suffering—they transcend these worldly concerns. They neither take pride in an abundance of profit and wealth, nor are they anxious about the absence of profit, fame, or praise. They perform their duties with great attentiveness, they guard genuine accomplishments, and they take no delight in fake accomplishments. They observe arising with a nonfixating mind, and their minds are not blown about like wisps of tree cotton.²⁷

- 2.17 “They keep their vows just as they have committed to them, they work for others, and they forsake working for themselves.²⁸ They do not hope for any reward when they work for others, and they do not retaliate against those who cause them harm. They are grateful and appreciative. They perform good deeds, make donations²⁹ to the poor, knock down the pride of the powerful, assuage the fears of the fearful, soothe the pain of the miserable, support and readily accept the weak, and, rather than being proud of doing so, they reject pride.
- 2.18 “They have respect for masters, they rely on the learned, and they ask questions of the wise. Their outlook is honest, and their conduct unwavering. They love all beings without deception or contrivance and are insatiable in seeking that which is virtuous. They are never satisfied with their level of learning and are firmly committed to their undertakings. They befriend exalted beings and have great compassion for those who are not exalted. They are dependable friends and are impartial between those who are friends and those who are not. They do not selfishly withhold any of the Buddha’s teachings but, rather, freely teach whatever Dharma they have heard, and they contemplate the meaning of what they have heard.
- 2.19 “They perceive all enjoyments and entertainments based on objects of desire as impermanent. They perceive the body as impure. They perceive the life force as being like a drop of dew. They perceive riches as being like an illusion or a mirage. They perceive their children and wives as denizens of the Avīci hell. They perceive the activities of farming, housework, and maintaining a variety of clothes as the travails of poverty, the pursuit of which they perceive as the destruction of roots of virtue. They perceive household life as being like an executioner. They perceive friends, advisors, family members, and relatives as the guardians of hell. They make no differentiation between day and night.³⁰

- 2.20 “They extract meaning from the body, which is otherwise meaningless; they extract meaning from the life force, which is otherwise meaningless; and they extract meaning from wealth, which is otherwise meaningless.³¹
- 2.21 “How do they extract meaning from the body, which is otherwise meaningless? They rejoice in all the deeds of others. They speak respectfully, they bow, they rise, they join their palms, and they pay homage to their masters. This is how they extract meaning from the body, which is otherwise meaningless.
- 2.22 “How do they extract meaning from the life force, which is otherwise meaningless? They do not let their roots of virtue from previous deeds degenerate and, instead, they make them flourish. This is how they extract meaning from the life force, which is otherwise meaningless.
- 2.23 “How do they extract meaning from wealth, which is otherwise meaningless? They eliminate any sense of miserliness, they cultivate the flourishing of generosity, and they practice giving generously.³² This is how they extract meaning from wealth, which is otherwise meaningless.
- 2.24 “This, householder, is how lay bodhisattvas perform the deeds of good men, and do not perform the deeds of inferior men. If they behave in this way, the thus-gone ones will not reproach them and, instead, will approve of them as those who speak with reason, and consider them proclaimers of the Dharma. So it is. Lay bodhisattvas do not let their former commitment to reach unexcelled and perfect awakening diminish in any way.
- 2.25 “Moreover, householder, lay bodhisattvas firmly uphold all the fundamental precepts. So it is. They uphold the five fundamental precepts. They must forsake killing. They must renounce clubs and weapons, have a sense of modesty, act with compassion, approach all living beings with an attitude of non-violence, have equanimity toward all beings, and always maintain loving kindness.

- 2.26 “They must forsake taking that which has not been given. They must be content with their own possessions, not covet the possessions of others, not be desirous or greedy, and not yearn for the wealth of others. They should not take so much as a leaf or a blade of grass that has not been given to them.
- 2.27 “They must forsake sexual misconduct.³³ They should be satisfied with their own wife³⁴ and not desire the wife of another. They should view the wives of others with indifference. They should strive to keep their minds fixed on indifference by remembering that mindsets of aversion and desire both bring great anguish. When they feel lust for their own wife arise, they have fallen under the power of the afflictions. They should therefore view their wife as unattractive and be afraid of indulging their desire. They should perceive them not as something to be grasped with passion, but as impermanence, as suffering, as devoid of an inherent self, and as impurity, thinking, ‘If my mind does not engage with objects of desire, then it goes without saying that I will not physically engage in intercourse. I will not do it.’
- 2.28 “They must forsake lying. They should speak honestly, truthfully, and act in accordance with their words. They should avoid deceit, and be well intentioned, mindful, and attentive. They should relate what they have actually seen and heard. As guardians of the Dharma, they should not knowingly tell falsehoods even at the cost of their life or limbs.

- 2.29 “They must forsake drinking alcoholic drinks that lead to intoxication.³⁵ They should not get intoxicated, [that is to say] drunk, unclear in their thinking, slurring their speech, excitable, worked up, and distracted. Rather, they should remain mindful and attentive. Then,³⁶ with the mindset of renouncing all possessions, they should think, ‘I will be generous in giving food to the hungry and drink to the thirsty,’ and, with this thought, they should give their liquor to others. Then they should reflect,³⁷ ‘Now is the time for the perfection of generosity. The time has come to give whatever is desired and I will do that. Giving liquor to whomsoever in this way, will engender in them mindfulness and attentiveness concerning clear-headed conduct.’ They should generate such intention. Why? Because to satisfy all wishes is to practice a bodhisattva’s perfection of generosity. Therefore, householder, even if lay bodhisattvas give liquor to others they will not be reproached by the thus-gone ones.
- 2.30 “Householder, lay bodhisattvas should dedicate the roots of virtue from upholding these five fundamental precepts to unexcelled and perfect awakening. They should carefully guard these five fundamental precepts.
- 2.31 “In all situations, they should not use divisive speech³⁸ but, rather, they should reconcile those who are at odds.
- 2.32 “They should not use harsh language but, rather, they should speak gently, softly, and sincerely.
- 2.33 “They should not engage in meaningless chatter but, rather, they should speak truthfully and at the appropriate time. They should speak the truth, be proponents of the Dharma, logic, and discipline. They should give correct answers, and act in accordance with their words.
- 2.34 “They should not entertain covetous thoughts but, rather, should aspire toward the welfare and happiness of all beings.

- 2.35 “They should not entertain malicious thoughts but, rather, should always don the powerful armor of patience.
- 2.36 “They should hold the authentic view and renounce all wrong and distorted views. Following the thought of the Buddha as their god, they should not embrace any other gods.
- 2.37 “Moreover householder, lay bodhisattvas should explain the Dharma to the inhabitants of whatever village, town, city, country, or region in which they live. They should guide those who are without faith toward faithfulness. They should guide the irreverent—those who do not respect their fathers or mothers, do not show respect to mendicants or brahmins, do not honor their leaders, are improper, and violate rules—to have respect for their masters and behave in accordance with the Dharma. They should educate those with little learning. They should guide the miserly to generosity, the morally undisciplined to discipline, the malicious to patience and peacefulness, the lazy to diligence, the absent minded to mindfulness and attentiveness, and those with misguided discernment to insight. They should distribute wealth to the poor, give medicine to the sick, protect those without protection, be a refuge for those who have none, and defend the defenseless. In whatever way is most appropriate for each being in their country and region, they should protect them all with the Dharma, such that not even a single one of them falls into the lower realms.

2.38 “Householder, if, after a lay bodhisattva has taught people once, twice, thrice, up to seven times, and rather than being established in good qualities, they have not acquired any suitable qualities at all, then, householder, the lay bodhisattva must generate great compassion for them, and must don the sturdy armor of omniscience with these words: ‘For as long as these beings who are obstinate and difficult to guide have not reached maturity, I will not truly awaken to unexcelled and perfect buddhahood. Why? Because it is for their sake that I have donned this armor! It is not for the sake of the upright, not for the sake of the unwavering, not for the sake of the undeceiving, and not for the sake of disciplined beings. It is not for the sake of beings already endowed with good qualities that I have donned this armor. So, by all and every means, I must seek to be of benefit to them, so that they are filled with joy and faith at the mere sight of me. I will succeed in this, and I will persevere toward these ends.’

2.39 “Householder, if a bodhisattva does not encourage those who live in their village, town, city, country, or region to follow the right direction or does not help them to be mindful, and those beings are consequently reborn in any of the lower realms, then that bodhisattva will be reproached by the thus-gone ones. By analogy, householder, it is like this. If a skilled doctor is unable to cure the ailment of someone in their village, town, city, county, or region, and that person subsequently passes away, that doctor will be blamed by many. In the same way, householder, if a bodhisattva overlooks even a single resident of their village, town, city, county, or region, if he fails to encourage them in the right direction or inspire mindfulness in them, and those beings are subsequently reborn in any of the lower realms, then that bodhisattva will be blamed by the thus-gone ones. Therefore householder, a lay bodhisattva who lives in a particular village, town, city, county, or region must think, ‘Come what may, I will make sure that not even a single being falls to the lower realms. I will succeed in this, and I will persevere toward these ends.’ That is how they must don their armor.

- 2.40 “Moreover, householder, lay bodhisattvas should understand the shortcomings of staying in a household. They should train in each of the following contemplations:
- 2.41 “The household destroys roots of virtue, it spoils their sprouts, and it tramples on the stems of virtue. That is why it is called a ‘household.’³⁹
- 2.42 “Household life⁴⁰ is the site of all afflictions, the site of thoughts that are the roots of nonvirtue, the site of undisciplined and unrestrained ordinary childish beings, the site of those whose conduct is nonvirtuous, where inferior men gather. That is why it is called ‘household life.’⁴¹
- 2.43 “Household life is known as ‘the site of all aspects of suffering’ in which roots of virtue that have previously been cultivated will degenerate. That is why it is called ‘household life.’
- 2.44 “The ‘household’ makes those who live in it act improperly. Those who live in it do not show respect to their mother, their father, to mendicants, or brahmins. That is why it is called a ‘household.’
- 2.45 “By taking pleasure in the creepers of attachment,⁴² the ‘household’ leads to misery, grief, suffering, unhappiness, and turmoil. That is why it is called a ‘household.’
- 2.46 “The ‘household’ combines the paths of killing, binding, striking, threatening, injuring, insulting, criticizing, reviling, and harmful words. That is why it is called a ‘household’.

- 2.47 “The ‘household’ prevents roots of virtue that have not yet been created from being planted, and it destroys the roots of virtue that have already been created. It is rejected by the learned, by the Buddha, and by all his disciples. Those who stay in it will be reborn in the lower realms. Those who stay in it will travel down the wrong path of attachment. Those who stay in it will travel down the wrong path of aversion, fear, and delusion. That is why it is called a ‘household.’
- 2.48 “Those who live in a household do not guard the aggregate of discipline. They cast aside the aggregate of meditative absorption. They do not engage with the aggregate of insight. They fail to attain the aggregate of liberation. They do not generate the aggregate of liberated wisdom vision. That is why it is called a ‘household.’
- 2.49 “Those who live in a household are attached to their fathers, mothers, children, wives, male servants, female servants, workers, staff, friends, advisors, family members, relatives, and attendants.
- 2.50 “To live in a household is as difficult as trying to fill an ocean by sprinkling water. Living in a household is like fire consuming wood—there is never enough. The relentless thinking of those who live in a household is like a relentless wind.⁴³ Household life is like a city made of sand—it will surely be destroyed. Household life is contaminated, like pure food that has been mixed with poison.
- 2.51 “Household life is perpetual suffering, like the discord of being with a disagreeable person. Household life creates obstacles for the accomplishment of noble qualities. Household life is bickering, back and forth. Household life is constant disagreement and mutual animosity. Household life brings great harm because one is engaged in both virtuous and nonvirtuous conduct.

- 2.52 “The activities of household life are endless, so there is constant toil. Material possessions, accumulated over a long time, are perishable by nature, so household life is impermanence. There are always things to be sought, which then need to be protected, so household life is suffering. In household life there is the constant fear of hostility, like the threat of enemies.
- 2.53 “Captivated by wrong views, those who live in a household are heedless. Those who live in a household achieve things through their own activities,⁴⁴ [but] there is no true nature [to such achievements], which are like the makeup of a dancer. Those who live in a household will soon come asunder and will eventually become decrepit.
- 2.54 “Household life is like looking at an illusion—people temporarily come together, [but] there is never any true nature there. Household life is like a dream—all prosperity ultimately fades. Household life is like a drop of dew—it quickly evaporates. Household life is like a drop of honey—it may be evaluated with just a small taste. Household life is like a tangle of thorns—a torment of visual forms, smells, tastes, tactile sensations, and mental phenomena. Those who live in a household are like stinging insects—they never grow weary of nonvirtuous thoughts.
- 2.55 “Living in a household destroys life through mutual deception. Living in a household is constant turmoil—it makes people troubled in mind. Those who live in a household are the common property of all, subject to oppression by kings and thieves, by fire and water, and each will take their share. Household life offers few pleasant experiences and many hardships.
- 2.56 “In this way, householder, lay bodhisattvas who live in a household should fully understand the shortcomings of household life.
- 2.57 “Moreover, householder, lay bodhisattvas who live in a household must have a great deal of generosity, self-control, commitment, and certainty. Therefore, they should also reflect in this way:

- 2.58 ‘That which is given away is mine, But that which is kept at home is not. That which is given away is meaningful, But that which is kept at home is meaningless.
- 2.59 ‘That which is given away makes others happy, But that which is kept home provides only temporary satisfaction. That which is given away needs no protection,⁴⁵ But that which is kept at home must be guarded.
- 2.60 ‘Attachment to that which is given away dissipates, But attachment to that which is kept at home increases. That which is given away is in no sense “mine,” But that which is kept at home encourages a sense of “mine.”
- 2.61 ‘There is no clinging to that which is given away, But there is clinging to that which is kept at home. There is no anxiety about that which is given away, But there is anxiety about that which is kept at home.
- 2.62 ‘That which is given away shows the path to awakening, But that which is kept at home shows the path to Māra. [The benefit from] that which is given away never runs out, But [the benefit from] that which is kept at home will be exhausted.
- 2.63 ‘That which is given away brings happiness, But that which is kept at home, since it needs guarding, causes suffering. That which is given away eliminates afflictions, But that which is at home causes afflictions to flourish.
- 2.64 ‘That which is given away will become a great wealth, While that which is kept at home will not. Giving away is the work of good men, While keeping at home is the work of inferior men.
- 2.65 ‘Giving away is praised by all the buddhas, While keeping at home is praised by childish beings.’
- 2.66 ‘Householder, with such contemplations, lay bodhisattvas should extract meaning [from their wealth].

- 2.67 “Furthermore householder, when lay bodhisattvas see a beggar,⁴⁶ they should generate three thoughts. What are the three? The thought [of the beggar] as a spiritual friend, the thought of wealth in future lives, and the thought [of the beggar] as showing the path to awakening. Householder, when lay bodhisattvas see a beggar, they should generate these three thoughts.
- 2.68 “Householder, there are three further thoughts that lay bodhisattvas should generate when they see a beggar. What three? The thought of eliminating miserliness, the thought of giving away all one’s possessions, and the thought of beholding omniscient wisdom. Householder, when lay bodhisattvas see a beggar, they should generate these three thoughts.
- 2.69 “Householder, there are three further thoughts that lay bodhisattvas should generate when they see a beggar. What three? The thought of acting in accordance with what the Thus-Gone One has instructed, the thought of eliminating Māra, and the thought of not hoping for any reward. Householder, when lay bodhisattvas see a beggar, they should generate these three thoughts.
- 2.70 “Householder, there are three further thoughts that lay bodhisattvas should generate when they see a beggar. What three? The thought of themselves as the beggar’s attendant, the thought of not abandoning the means of attraction, and the thought that that which is unwholesome arises from clinging. Householder, when lay bodhisattvas see a beggar, they should generate these three thoughts.

2.71 “Householder, there are three further thoughts that lay bodhisattvas should generate when they see a beggar. What three? The thought of being free from desire, the thought of cultivating loving-kindness, and the thought of disengaging from delusion. Householder, when lay bodhisattvas see a beggar, they should generate these three thoughts. Why? Because, householder, if lay bodhisattvas think in this way when they see a beggar, their desire, aversion, and delusion will become slender. Householder, how does the desire, aversion, and delusion of lay bodhisattvas become slender when they see a beggar? Those who are impartial and generous with their possessions have slender desire. Those who feel loving-kindness toward beggars have slender aversion. And those who give away their possessions and dedicate it to unexcelled and perfect awakening, have slender delusion. Householder, when lay bodhisattvas think in this way when they see a beggar, their desire, aversion, and delusion will become slender.

2.72 “Furthermore, householder, when lay bodhisattvas see a beggar, their cultivation of the six perfections will be complete. Householder, the moment lay bodhisattvas obtain any object, they do not cling to that object with their minds. In that way, their cultivation of the perfection of generosity will be complete. When they practice giving while relying on the intent to reach awakening, their cultivation of the perfection of discipline will be complete. When they treat beggars with loving-kindness and without anger or animosity, their cultivation of the perfection of patience will be complete. When they give without being agitated by thoughts like, ‘What is the point?’ their cultivation of the perfection of diligence will be complete. When they give to beggars without anguish or regret but rather with feelings of joy, delight, happiness, and pleasure, grounded in the intent to reach awakening, their cultivation of the perfection of concentration will be complete. When, after they have given, they do not conceptualize any phenomena, do not wish for any reward and, just as the wise ones have done, do not cling to phenomena as real, and while not clinging to any phenomena dedicate the absence of clinging to unexcelled and perfect awakening, then their cultivation of the perfection of insight will be complete. Householder, that is how lay bodhisattvas perfect their cultivation of the six perfections when they see a beggar.

2.73 “Moreover, householder,⁴⁷ lay bodhisattvas who live in a household should, without either attachment or aversion, reach equanimity with regard to the eight worldly concerns. They should not be arrogant or overjoyed at their own acquisition of wealth, wives, children, riches, or grain, and they should not be disappointed or sad if they do not obtain such things.

- 2.74 “They should reflect in the following way, ‘All composite things are illusory; each is characterized by a process of construction. My father, mother, children, wife, male servants, female servants, workers, staff, friends, advisors, family members, and relatives all manifest due to the ripening of karma. They are not “mine” and I am not “theirs.” How so? My parents and so forth are not my protectors, my refuge, my defenders, my abode, my island, myself, nor my possessions. If the aggregates [of personhood], the constituents, and the sense fields that I possess are not me and do not belong to me, then what need is there to mention my father and so forth as being “me” or “mine,” or me being “theirs”?’
- 2.75 ‘How so? I will experience the karmic share from the nature of my own actions. Whatever actions I perform, whether good or bad, I will experience the karmic share produced by them. I will experience the fruit of each and every one. I will experience their ripening.
- 2.76 ‘These people will likewise experience the karmic share from the nature of their actions. Whatever actions they perform, whether good or bad, they will experience the karmic share produced by them. They will experience their ripening and the fruition of each and every one.
- 2.77 ‘Therefore, it is not in my interest to accumulate nonvirtuous karma. The nature of my actions affects happiness in this life, not [just] happiness in other lives. I should engage in that which serves my best interest. It is so. Gathering and practicing the virtues of generosity, self-discipline, commitment, patience, gentleness, diligence, heedfulness, and practicing the limbs of awakening is in my best interest. Whatever path I may take, these things will come with me.’ With contemplations such as these, lay bodhisattvas do not engage in wrong deeds, even at the expense of their own life, or for the sake of their wives or children.

- 2.78 “Householder, lay bodhisattvas who live in a household should generate three perceptions with regard to their wives. What are the three? The perception of impermanence, the perception of unreliability, and the perception of change. Householder, lay bodhisattvas should generate these three perceptions regarding their wives.
- 2.79 “Householder, there are three further perceptions that lay bodhisattvas who live in a household should generate with regard to their wives. What three? The thought of her as a partner for love and companionship in this life, but not as a companion beyond this world; the thought of her as a companion in food and drink, but not as a companion who can experience the ripening of one’s actions; and the thought of her as a companion in pleasure, but not as a companion in suffering. Householder, lay bodhisattvas should develop these three perceptions regarding their wives.
- 2.80 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as unclean, the thought of her as smelling bad, and the thought of her as unsuitable.
- 2.81 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as an enemy, as an executioner, and as an adversary.
- 2.82 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as a piśācī, as a rākṣasī, and as a virūpākṣī.
- 2.83 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as difficult to satisfy, as a bottomless pit, and as ungrateful.

- 2.84 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as destined for the hell realms, as destined for the animal realms, and as destined for the realm of Yama.
- 2.85 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as a burden, as belonging to saṃsāra, and as firmly attached to saṃsāra.
- 2.86 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as not one’s own possession, as something that cannot be possessed, and as something borrowed.
- 2.87 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as a site of physical, verbal, and mental wrongdoing.
- 2.88 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as a site of desirous, malicious, and aggressive thoughts.
- 2.89 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as a dungeon, as a killer, and as shackles.
- 2.90 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three?⁴⁸ The thought of her as an impediment to discipline, as an impediment to absorption, and as an impediment to insight.

- 2.91 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as a net, as a trap, and as a cage.
- 2.92 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as a plague, as an injury, and as an infection.
- 2.93 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as conflict, as misfortune, and as [destructive] hail.
- 2.94 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as sickness, as old age, and as death.
- 2.95 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What are these three? The thought of her as Māra, as relying on Māra, and as terrifying.
- 2.96 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as a bad experience, as grief, and as suffering and unhappiness.
- 2.97 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as a giant female wolf, as a large female crocodile, and as a huge cat.
- 2.98 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as a black viper, as a child-killing crocodile, and as a robber of vitality.

- 2.99 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as offering no protection, as giving no refuge, and as providing no hospitality.
- 2.100 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as bloated, as decaying, and as sickly.
- 2.101 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as a thief, as a jailer, and as a guardian of hell.
- 2.102 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as a river, as a yoke, and as a knot.
- 2.103 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as a bog, as an attachment, and as an abyss.
- 2.104 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as a rope, as a chain, and as a snare.
- 2.105 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as a pit of embers, as being like a flaming grass torch, and as being like a razor blade.
- 2.106 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as useless, as a thorn, and as poison.

- 2.107 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as very superficial, utterly polluted, and completely attached.
- 2.108 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as a torturer, as a punisher, and as bearing arms.
- 2.109 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as argumentative, as quarrelsome, and as critical.
- 2.110 “Householder, there are three further perceptions that lay bodhisattvas should generate with regard to their wives. What three? The thought of her as an encounter with unpleasantness, as a separation from pleasantness, and as a misfortune.
- 2.111 “To summarize, they should develop perception of all the shortcomings and faults of their domestic partners,⁴⁹ perceiving them as the source of all harm, and as the root of all nonvirtue.
- 2.112 “Householder, lay bodhisattvas who live in a household should consider their wives with such thoughts in mind.
- 2.113 “Additionally, householder, lay bodhisattvas should not excessively cherish their sons. If they cherish their sons excessively⁵⁰ and do not have the same concern for other beings, they should censure their own minds with three criticisms. What three? That awakening is in the purview of bodhisattvas who have impartiality of intention, but not of those who are partial; that awakening is in the purview of bodhisattvas who practice correctly, but not of those who practice erroneously; and that awakening is in the purview of bodhisattvas who do not discriminate, but not of those who discriminate.

- 2.114 “Having censured their minds with these three criticisms, they should develop a perception of their sons as not being dear to them. With this, they should think: ‘He is not dear to my heart. When I have excessive care and concern for my son and do not have the same for others, I contradict the precepts given by the Buddha. For his sake, I am damaging my roots of virtue. By not being heedful in this life and damaging them, I am harming myself.’ And, ‘For his sake I have followed a path that contradicts the path to awakening, so he is my opponent.’ They should generate these three perceptions.
- 2.115 “With that, taking their son as a spur, lay bodhisattvas⁵¹ should feel loving-kindness toward all beings in the same way that they cherish their sons, and should feel loving-kindness toward them in the same way that they love themselves. In that way, they will generate the intent to awaken. They should further reflect by thinking, ‘Neither my son nor myself arose independently. Rather, all beings have been my son in the past, and I have been the son of all beings. Therefore, no beings at all belong to me, belong to someone else, or belong to anyone at all. Why? Because that would be a contradiction. Beings of the five realms who are my friends now may become my enemies later. So I should regard them as neither friends nor enemies. Why? If I take them as an enemy, then at no point nor under any circumstances will I want to act on their behalf, and if I take them as a friend, I will be over-eager to act. For as long as I maintain these two mental states of attraction and aversion, I will not be able to comprehend the sameness of phenomena. Why? Those who behave with partiality will move in a bad direction. Those who behave with impartiality will reach sameness.⁵² So I should not behave with partiality. If I behave with impartiality towards all beings, I will come to comprehend omniscience.’
- 2.116 “In this way, householder,⁵³ lay bodhisattvas should not cling to any objects whatsoever with a sense of ‘mine.’ They should not have attachment, they should be unwavering, and they should not give in to habitual cravings.

- 2.117 “Householder, if a beggar comes before a lay bodhisattva and requests a particular object, and the householder has not yet given them that object, then they should reflect,⁵⁴ ‘Whether or not I give this object away is not important. Either way, I will, without a doubt, be separated from this object. Whether I like it or not, when I die, this object will abandon me, and I will abandon it. If, however, I have given this object away, it will become a source of joy and I will face death having extracted meaning from it. If I practice generosity to the fullest, then at the time of death my mind will not be stuck in a tight-fisted, clinging mentality. Rather, I will meet the time of death joyfully, with delight and happiness, and without regret.’
- 2.118 “If a lay bodhisattva, even with this intention, is still unable to give the object away, then they should give the beggar these three explanations: ‘I am feeble, my roots of virtue have not yet ripened, and I am only a beginner in the Great Vehicle; I am still governed by a miserly attitude,’ and ‘I am still stuck in the grasping view that asserts a ‘me’ and ‘mine’. Therefore, good man, please have forbearance and do not be distressed. I will do what I can to completely fulfill your wishes and those of all beings. I will practice and persevere toward that end.’
- 2.119 “Householder, lay bodhisattvas should give beggars three explanations like this.
- 2.120 “Moreover, householder, lay bodhisattvas who live in a household should be adept in constantly making dedication without interruption. If the teachings of a former buddha still exist, but there is currently no living Buddha, no Dharma teachers, and no opportunity to meet the holy Saṅgha, then lay bodhisattvas should supplicate all the buddhas of the ten directions. They should recollect and celebrate the past deeds of the buddhas, their beneficial deeds, their virtuous deeds, their supreme motivations and intentions, and their accomplishment of all the qualities of a buddha, an awakened being.

2.121 “Moreover, three times every day and three times at night, lay bodhisattvas should confess all their transgressions and nonvirtuous deeds. They should do so while pure in body, speech, and mind, fully cleansed and with pure intention, while skillfully cultivating loving-kindness, with decency, modesty, and wearing clean clothes. They should confess as one who has accumulated the merit of gathered roots of virtue, one who delights in beauty and in the intent to awaken, as one with a gentle and amicable character, and as a performer of good deeds. They should confess with faith and confident eloquence, having eliminated pride, haughtiness, and arrogance. They should commit to thereafter having restraint, rejoice in the merit of having done so, complete the accumulation of the marks, and beseech the buddhas to turn the wheel of Dharma. They should uphold all the teachings and, to ensure rebirth in countless buddha fields, they should recite the Dharma discourse of the Three Sections.

2.122 “Moreover, householder, lay bodhisattvas who live in a household should adopt the eight precepts. They should serve mendicants and brahmins who observe ethical discipline, have good qualities, and are virtuous. They should attend to them and honor them. Serving, attending, and honoring them, lay bodhisattvas should see their own faults without confusion.

- 2.123 “If they see a monk who has deviated from the conduct of a mendicant, they should not show even the slightest disrespect towards them. They should think, ‘This is the saffron [robe] of the thus-gone, worthy, completely perfect Buddha, he who is unsullied and free from all the stains of affliction. This saffron [robe] is imbued with discipline, meditative absorption, insight, liberation, and liberated wisdom vision. It is the banner of the sages of the noble ones.’ Having in this way generated sincere respect, lay bodhisattvas should feel great compassion for such a monk, for misguided behavior is not good. Afflicted behavior is not good. Behavior that is impure, unpeaceful, indiscrete, undisciplined, and not well bred, does not befit one who wears the banner of the sages of the thus-gone, worthy, completely perfect Buddha, who should instead be disciplined, peaceful, discrete, and a thoroughbred. However, the Blessed One has said, ‘do not disparage the unlearned,’ so they are not to be blamed. Rather, it is the afflictions with which they are filled and which cause the display of such nonvirtue that are to be blamed. The teachings of the blessed buddhas concern the origins [of such afflictions]. Once the afflictions are fully understood—when each has been understood in the appropriate way—the first fruit will be obtained, which is resting in the certainty of attaining unexcelled and perfect awakening.
- 2.124 “How so? Because afflictions are cleared away by wisdom. The Blessed One has said ‘A person should not judge another person. If a person judges another person, harm will come of it.’ With the thought, ‘The Thus-Gone One knows, and I do not,’ they should eliminate any animosity, aversion, or anger towards such a monk.
- 2.125 “Moreover, householder, when lay bodhisattvas wish to visit a monastery, they should stop at the monastery gate, and with a well-bred and pliable mind, with reverence, respect, faith, and veneration, they should prostrate before the monastery with their five limbs. Then⁵⁵ they may enter the monastery.

- 2.126 “They should rejoice in the intention to go forth, reflecting as follows, ‘This is a place for resting in emptiness, in the absence of marks, and in the absence of wishes. It is a place for resting in loving-kindness, in compassion, in joy, and in equanimity. It is an abode of meditators, a dwelling place for those who have truly cut ties to all dwellings. It is an abode for those who have properly embarked and who have genuinely entered. One day, I too will leave my dusty dwelling, my household, and live in this way. One day, I too will take part in the activities of the Saṅgha, the rites of restoration and purification, the retreat conclusion ceremonies, and the practices of humility.
- 2.127 ‘No lay bodhisattva living in a household has ever truly awakened to unexcelled and perfect buddhahood. Those who have, have all gone forth from their households as renunciants, have been drawn to the wilderness, and have gone into the wilderness. Only after they have gone into the wilderness have they truly awakened to unexcelled and perfect buddhahood. They have fully accomplished the requisites.’⁵⁶
- 2.128 ‘Those who live in a household are perpetually injured and mired in dust, while those who go forth as renunciants are praised by the Buddha and his disciples. Those who live in a household have many objectionable shortcomings, while those who go forth as renunciants have many excellent qualities. Those who live in a household are anxious, while those who go forth as renunciants are carefree. Those who live in a household have the defilement of acquisitiveness, while those who go forth as renunciants are free from acquisitiveness. Household life is the foundation for faulty conduct, while life as a renunciant is the foundation for good conduct. Those who live in a household live amidst the dirt, while those who go forth as renunciants no longer live amidst the dirt. Those who live in a household are sinking in the bog of attachment, while those who go forth as renunciants have been lifted from the bog of attachment.

2.129 'Householder life is the undertaking of foolish, childish people, while going forth as a renunciant is the undertaking of the wise. Having a pure livelihood is difficult for those who live in a household, while having a pure livelihood is easy for those who go forth as renunciants. Those who live in a household have many rivals, while those who go forth as renunciants have none. Those who live in a household have many deprivations, while those who go forth as renunciants do not lack anything. Those who live in a household live in misery, while those who go forth as renunciants are joyful.

2.130 'Household life is a staircase to the lower realms, while going forth as a renunciant is a staircase to the higher realms. Those who live in a household are in bondage, while those who go forth as renunciants are liberated. Those who live in a household are fearful, while those who go forth as renunciants are fearless. The practice of those who live in a household is interrupted, while the practice of those who go forth as renunciants is uninterrupted. Those who live in a household have to take up arms, while those who go forth as renunciants do not. Those who live in a household are tormented, while those who go forth as renunciants are without torment. Those who live in a household suffer from having to seek everything for themselves, while those who go forth as renunciants are happy, not having to seek anything. Those who live in a household are agitated, while those who go forth as renunciants are tranquil. Those who live in a household are greedy, while those who go forth as renunciants are not. Those who live in a household are weak, while those who go forth as renunciants are not. To live in a household is lowly, while to go forth as a renunciant is exalted. Those who live in a household are ablaze [with afflictions], while those who go forth as renunciants have extinguished the flames.

2.131 'Household life is for the sake of others, while going forth as a renunciant benefits both [oneself and others]. There is little meaning to household life, while there is great purpose in going forth. To live in a household is unremarkable, while to live as a renunciant is remarkable. To live in a household is to suffer from every kind of affliction, while to live as a renunciant is to be happy. To live in a household produces thorns, while to go forth as a renunciant removes thorns. To live in a household is to have inferior duty, while to go forth as a renunciant is to have a great duty.⁵⁷ Household life makes one undisciplined, while going forth as a renunciant makes one disciplined.⁵⁸ Those who live in a household have regret, while those who go forth as renunciants have no regret. Those who live in a household shed an ocean of tears, breast milk, and blood, while those who go forth as renunciants dry up an ocean of tears, breast milk, and blood. Household life is scorned by buddhas, hearers, and solitary buddhas, while life as a renunciant is praised by them. Those who live in a household know no contentment, while those who go forth as renunciants are content. Household life delights Māra, while going forth as a renunciant torments Māra. In the end, household life leads to great difficulties, while, in the end, going forth as a renunciant solves all difficulties. Those who live in a household are without restraint, while those who go forth as renunciants have restraint. Those who live in a household do the work of servants, while those who go forth as renunciants act as masters. Saṃsāra is the fate of those who live in a household, while nirvāṇa is the fate of those who go forth as renunciants.

2.132

‘Those who live in a household are in a pit while those who go forth as renunciants have escaped the pit. Those who live in a household are in darkness while those who go forth as renunciants are in the light. Those who live in a household have no control over their senses while those who go forth as renunciants control theirs. Household life spurs arrogance, while life as a renunciant tames arrogance. Household life engenders that which is ignoble, while going forth as a renunciant engenders that which is noble. Household life leads to the lower realms, while going forth as a renunciant leads to the higher realms. Household life is not worthy of regard, while going forth as a renunciant is worthy of regard. Those who live in a household are busy with many things, while those who go forth as renunciants are not. Those who live in a household achieve minimal results, while those who go forth as renunciants achieve great results. Those who live in a household are deceitful, while those who go forth as renunciants are honest. Those who live in a household are very unhappy, while those who go forth as renunciants are happy. Household life involves many thorns of grief, while going forth as a renunciant removes the thorns of grief. Household life is sickly, while going forth as a renunciant is healthy. Household life causes the Dharma to decay, while going forth as a renunciant causes the Dharma to flourish. Household life begets heedlessness, while going forth as a renunciant begets heedfulness.

2.133 ‘Household life begets confused understanding, while going forth as a renunciant increases insight. Household life creates obstacles to insight, while going forth as a renunciant brings insight to life. Household life is characterized by deception, while going forth as a renunciant is characterized by a lack of deception. Those who live in a household have many things to do, while those who go forth as renunciants have few things to do. Household life is like drinking poison, while going forth as a renunciant is like drinking ambrosia. To live in a household is to be vulnerable, while to forth as a renunciant is to be beyond harm’s way. To live in a household is corrupted, while to go forth as a renunciant is pure. Household life is like the [bitter] fruit of the kimpāka, while going forth as a renunciant is ambrosia. To live in a household is to encounter unpleasantness, while to live as a renunciant is to be separated from unpleasantness. To live in a household is to be separated from pleasantness, while to live as a renunciant is to encounter pleasantness.

2.134 ‘Those who live in a household are heavy with delusion, while those who go forth as renunciants are light with wisdom. Household life destroys practice, while going forth as a renunciant purifies practice. Household life destroys aspiration, while going forth as a renunciant purifies aspiration. Household life destroys superior intention, while going forth as a renunciant purifies superior intention. Household life brings no allies, while going forth as a renunciant brings allies. To live in a household is to be defenseless, while going forth as a renunciant brings protection. Household life offers no place to rest, while going forth as a renunciant gives one a place to rest. Household life offers no refuge, while going forth as a renunciant gives one a refuge.

2.135 ‘Those who live in a household entertain many malicious thoughts, while those who go forth entertain many loving thoughts. To live in a household is to carry a burden, while to go forth is to cast off the burden. The work of those who live in a household is never finished, while those who go forth accomplish all their work. Those who live in a household commit transgressions, while those who go forth commit no transgressions. Those who live in a household are anguished, while those who go forth are not anguished. Those who live in a household are disturbed by the afflictions, while those who go forth are free from afflictions. Those who live in a household are involved with worldly goods, while those who go forth are free from worldly goods. Those who live in a household are full of excessive pride, while those who go forth are free from excessive pride. To live in a household is to cherish wealth, while to go forth is to cherish wholesome qualities. To live in a household is to be diseased, while to go forth is to cure the disease. Those who live in a household stagnate, while those who go forth thrive. Household life is common, while going forth as a renunciant is rare, even over the course of a hundred thousand eons. To live in a household is easy, while to go forth as a renunciant is a challenge.

2.136 ‘To stay in a household is to go with the current, while to go forth as a renunciant is to go against the current. Household life is a river, while going forth is a ferry. Household life is a river of affliction, while going forth is a bridge. To live in a household is the near shore, while to go forth as a renunciant is the far shore.

- 2.137 “Those who live in a household are vulnerable, while those who go forth are invulnerable. Household life creates strife, while going forth pacifies strife. To live in a household is to follow the king’s commands, while to go forth is to follow the Buddha’s teachings. Those who live in a household are unfortunate, while those who go forth have no misfortune. Household life is the source of suffering, while going forth is the source of happiness. To live in a household is to live at the surface, while to go forth as a renunciant is to dive deep. Those who live in a household have many friends, while those who go forth have few. Those who live in a household befriend their wives, while those who go forth befriend devotion. Household life is like a net, while going forth as a renunciant cuts through the net. Those who live in a household strategize how to harm others, while those who go forth strategize how to benefit others. Those who live in a household prioritize giving in material terms, while those who go forth as renunciants prioritize the gift of the Dharma.
- 2.138 “Those who live in a household fly the banner of Māra, while those who go forth fly the banner of the Buddha. Household life is the foundation of suffering, while going forth destroys the foundation of suffering. To live in a household is to propagate the aggregates, while to go forth is to cast away all aggregates. To live in a household is to be in impenetrable darkness, while to go forth is to escape the darkness.’
- 2.139 “In these ways, householder, lay bodhisattvas should be inclined toward going forth as a renunciant.
- 2.140 “Additionally, they should generate the thought, ‘If, over many days, I was to make as many offerings as there are grains of sand in the Ganges river and give away all my possessions, still my offerings would be outweighed by the intention to go forth as a renunciant in the well-spoken Dharma and Vinaya.’

- 2.141 “Why? Householder, even people without faith, the ungrateful, thieves, outcastes, royal soldiers, and ministers can give gifts, but gifts of material things are inferior. Householder, lay bodhisattvas should think, ‘I should not be satisfied with giving as the essence [of my practice] but, rather, I should make moral discipline, learning, and spiritual life the essence [of my practice].’
- 2.142 “When they visit a monastery, they should pay homage to representations of the thus-gone ones. After paying homage, they should generate three thoughts. What three? ‘Like them, I too should be worthy of offerings; Out of compassion for sentient beings, may my body too become a blessing’; and ‘I should train and be persistent so that, having quickly and truly awakened to unexcelled and perfect buddhahood, I too may perform the activities of a buddha, and like the Thus-gone One did after reaching nirvāṇa, I too may guide others to the extinction of suffering.’
- 2.143 “When they enter a monastery, they should observe and assess the different behavior of monks in the congregation, ‘Which are the learned monks? Which monks are Dharma teachers? Which monks Vinaya masters? Which monks māṭṛkā specialists? Which monks are masters of the Bodhisattva Collection? Which monks are wilderness dwellers? Which monks are alms collectors? Which of them wear discarded rags, have few desires, are content, and live in solitude? Which monks are practitioners of yoga? Which monks are meditators? Which monks follow the bodhisattva vehicle? Which monks are laborers? Which monks are supervisors? Which monk is the congregation leader?’⁵⁹
- 2.144 “Having assessed their roles, so as to enter in a way that is in harmony with each, they should stay accordingly and they should not act otherwise in the presence of others.⁶⁰

2.145 “Why? The monastery is discrete from the village, and the village is discrete from the monastery. Being guarded in speech, they should not divulge the monastery’s secrets in the village, nor the village’s secrets in the monastery.

2.146 “They should be generous to monks who do not have a complete set of robes, or do not have an alms bowl, or do not have the necessary medicines and provisions, so that others do not scold them or get angry with them. Why? The shackles of gods and humans are jealousy and miserliness. Therefore, they should be protective toward ordinary beings, not toward arhats.

2.147 “Why? The deeds of ordinary beings are faulty, but the deeds of arhats are not. Therefore, they should strive to seek learning by relying on⁶¹ those who are widely learned. When attending a Dharma teacher, they should exert themselves in the definitive discourses. When attending a master of the Vinaya, they should exert themselves in taming⁶² faults and afflictions. When attending a māṭṛkā specialist, they should exert themselves in the vows of body, speech, and mind. When attending a master of the Bodhisattva Collection, they should exert themselves in the six perfections and in mastering skillful means. When attending a wilderness dweller, they should exert themselves in the practice of solitude.⁶³ When attending an alms collector, they should exert themselves in not being motivated by profit or loss, fame or anonymity, praise or censure, happiness, or suffering. When attending one who wears discarded rags, they should exert themselves in taking no delight in adornment and wearing Dharma robes.⁶⁴ When attending one with few desires, they should exert themselves in having few desires. When attending one who is content, they should exert themselves in being content. When attending one who lives in solitude, they should exert themselves in being in solitude. When attending a practitioner of yoga, they should exert themselves in settling inwardly in the correct application of calm abiding and special insight. When attending a meditator, they should exert themselves in clearing away afflictions. When one who is on the bodhisattva vehicle, they should exert themselves in the four means of gathering disciples: generosity, pleasant speech, being helpful, and consistency in behavior. When attending a laborer, they should exert themselves to rejoice in renouncing material things. When attending a supervisor, they should exert themselves in all tasks. When attending a congregation leader, they should not grow weary. Householder, in this way, lay bodhisattvas who remain in their homes should exert themselves in pursuing their duties just as they should be done.

- 2.148 “When a lay bodhisattva provides Dharma robes or an alms bowl for a monk who has not yet definitively entered,⁶⁵ they should encourage that monk to strive for unexcelled and perfect awakening. Why? Because providing material things gives a basis for the provision of Dharma. That is why, householder, lay bodhisattvas should be well-versed in the activities of mendicants. They should mediate between monks who are at odds. At the time when the holy Dharma is under threat of eradication, they should protect the Dharma, even at the cost of their own lives. Householder, if lay bodhisattvas see a monk suffering from sickness, they should endeavor to heal that monk, even with their own flesh and blood.
- 2.149 “Furthermore, householder, lay bodhisattvas should give, and should exert themselves to be generous and hospitable to others. Once they have given something away, they should have no regret about it. Also, they should precede any [activity that generates] roots of virtue with the intention to awaken. This is how, householder, lay bodhisattvas who remain in their homes act in accordance with the teachings of the thus-gone ones. By not straying from the factors of awakening, and not letting them deteriorate, they will be without unwholesome deeds in this [life] and will become distinguished in future lives.”
- 3.1 At that point, Ugra the Householder and the other householders praised the teaching of the Blessed One, speaking to him in unison. “Wonderful!” they said, “The Blessed One has described the shortcomings, the responsibilities, and conduct of household life, as well as the benefits and advantages of going forth as a renunciant. Blessed One, having seen the full extent of the faults and shortcomings of household life, and the limitless good qualities and benefits of going forth, Blessed One, we wish to go forth as renunciants. Please, Well-Gone One, confer upon us full ordination into the well-taught Dharma and Vinaya.”

- 3.2 The Blessed One replied to the householders, “Householders, going forth as a renunciant comes with hardships. It is difficult to maintain conduct that is completely pure.”
- 3.3 The householders replied to the Blessed One, “Blessed One, even though going forth as a renunciant comes with hardships, please, Blessed One, grant us this opportunity to go forth. We will endeavor to practice the Blessed One’s teachings with persistence.” Whereupon the Blessed One granted the householders the opportunity to go forth as renunciants.
- 3.4 Then, the Blessed One addressed the bodhisattva Maitreya and the bodhisattva Ever-Pure Conduct, “You two, good men, confer full ordination on these householders so that they may go forth as renunciants.”
- 3.5 Following the instructions of the Blessed One, the bodhisattva Maitreya presided over the going forth of nine thousand householders and the bodhisattva Ever-Pure Conduct presided over the going forth of seven thousand more. While this Dharma discourse on the course of training for lay bodhisattvas was being given, a full one thousand beings generated the intent to reach unexcelled and perfect awakening.
- 4.1 Then Ugra the Householder⁶⁶ again addressed the Blessed One, “The Blessed One has explained the shortcomings of the household and of household life for lay bodhisattvas. Blessed One, now please explain the practices, the moral discipline, the learning, the ascetic precepts, the frugality, the behavior, and the excellent activities of renunciant bodhisattvas who have gone forth. Blessed One, how do bodhisattvas who have gone forth into the well-taught Dharma and Vinaya speak respectfully, pay homage, rise, join their palms, and bow in a way that is meaningful?”

- 4.2 The Blessed One replied to Ugra the Householder, “Excellent, householder! Your questions to the Thus-Gone One about the practices, moral discipline, learning, ascetic precepts, frugality, activities, and excellent activities of those who have gone forth as renunciants are very good. Therefore, householder, listen well and pay attention. I will explain how renunciant bodhisattvas who have gone forth should live and how they should practice.
- 4.3 “Very well, Blessed One,” replied Ugra the Householder, and he listened as the Blessed One had instructed.
- 4.4 The Blessed One continued, “Householder, renunciant bodhisattvas should consider the question, ‘For whose but my own sake have I gone forth from my home into homelessness as a renunciant? I should diligently seek wisdom as if my hair and clothes were on fire.’
- 4.5 “Having reflected in that way, they should first of all adhere to the four traditions of the noble ones, and they should take delight in [observing] the ascetic precepts and having few possessions.
- 4.6 “Householder, how do renunciant bodhisattvas adhere to the four traditions of the noble ones? Householder, renunciant bodhisattvas are content with even the simplest of robes, they express admiration for being content with the simplest of robes, and they do not behave inappropriately for the sake of obtaining robes. If they fail to obtain robes, they do not become despondent or upset. And if they do obtain robes, they remain unattached, without delusion, excessive delight, or craving, and nor do they develop clinging. Seeing its shortcomings and understanding its source, they behave without attachment. Those who are content with the simplest of robes neither praise themselves, nor criticize others.

- 4.7 “Furthermore, householder, renunciant bodhisattvas are content with even the most meager of alms. They express admiration for being content with the most meager of alms, and they do not behave inappropriately for the sake of obtaining alms. If they fail to obtain alms, they do not become despondent or upset. And if they do obtain offerings, they remain unattached, without delusion, excessive delight, or craving, and nor do they develop clinging. Seeing its shortcomings and understanding its source, they behave without attachment. Those who are content with the most meager of alms neither praise themselves, nor criticize others.
- 4.8 “Householder, renunciant bodhisattvas are content with even the most basic bedding. They express admiration for being content with the most basic bedding and they do not behave inappropriately for the sake of obtaining bedding. If they fail to obtain bedding, they do not become despondent or upset. And if they do obtain bedding, they remain attached, without delusion, excessive delight, or craving, and nor do they develop clinging. Seeing its shortcomings and understanding its source, they behave without attachment. Those who are content with the most basic bedding neither praise themselves, nor criticize others.
- 4.9 “Householder, renunciant bodhisattvas are content with even the most modest medicines and provisions. They express admiration for being content with modest medicines and provisions and they do not behave inappropriately for the sake of obtaining medicines and provisions. If they fail to obtain medicines and provisions, they do not become despondent or upset. And if they do obtain medicines and provisions, they remain unattached, without delusion, excessive delight, or craving, and nor do they develop clinging. Seeing its shortcomings and understanding its source, they behave without attachment. Those who are content with the most modest medicines and provisions neither praise themselves, nor criticize others.

- 4.10 “They also delight in relinquishing [negative behavior]. They are committed to relinquishing and strive to enjoy relinquishing. They feel joy in relinquishing negative deeds and nonvirtuous qualities and feel none in not doing so. They rejoice in meditation. They strive to enjoy meditation. They feel joy in cultivating virtue and feel none in not doing so. Those who delight in relinquishing, are committed to relinquishing, and strive to enjoy relinquishing, and those who delight in meditation, are committed to meditation, and strive to enjoy meditation, neither praise themselves nor criticize others. Householder, that is how renunciant bodhisattvas adhere to the four traditions of the noble ones.
- 4.11 “Why are they called ‘the traditions of the noble ones’? They are called the ‘traditions of the noble ones’ because all the factors of awakening are present within them.
- 4.12 “Moreover, householder, renunciant bodhisattvas who wear Dharma robes should rejoice in their ten beneficial factors. What are the ten? They are these: Dharma robes wrap them in modesty and decency; they are a covering against contact with flies and insects, wind, sun, scorpions, and snakes. They display the colors and symbols of a mendicant. Thinking ‘saffron robes are a support for offerings for the whole world with its humans, gods, and asuras,’ they are worn as a support for offerings. Colored by the absence of aversion and desire, they are not colored by desire. They are conducive to tranquility and are not conducive to the blazing of afflictions. Those who are wrapped and covered by saffron robes should turn away from negative deeds, perform positive deeds, and have no interest in wearing Dharma robes as an ornament. Knowing that saffron robes are conducive to the necessary accumulations of the noble path, those who wear saffron robes should not associate with impurity for even a single moment. Householder, renunciant bodhisattvas who wear Dharma robes should rejoice in their ten benefits.

4.13 “Furthermore, householder, renunciant bodhisattvas who see ten beneficial factors do not give up on collecting alms for as long as they live. What are the ten? Subsisting independently without needing to rely on another; when given desired alms, only accepting them after placing the donor in [the care of] the Three Jewels; when not given desired alms, generating great compassion for those people and maintaining diligence so that they may still embrace generosity; only eating alms after other duties are finished; acting in accordance with the instructions of the Thus-Gone One; creating the causes for being easily satiated and satisfied; illustrating the severance of pride; accumulating roots of virtue that are the invisible crown of the head; inspiring those who see one to train accordingly, without reliance on any man, woman, son, or daughter; and becoming equipped for omniscient wisdom through collecting alms with equanimity toward all beings. Householder, renunciant bodhisattvas who have seen these ten benefits will not give up on collecting alms for as long as they live. If someone invites them to a feast,⁶⁷ then they should attend in order to inspire altruism, faith, and purity. To do so is neither dishonest nor hypocritical. When to accept alms will bring benefit to oneself and others, I grant bodhisattvas permission to attend a feast.

4.14 “Furthermore, householder, renunciant bodhisattvas who see ten beneficial factors will be content with regard to medicines for as long as they live. What are the ten? Following the teachings of the Thus-Gone One; not needing to look to others; applying the perception of repulsiveness; determining what is unsuitable for oneself; relinquishing attachment to flavors with little effort; being trusted by all ordinary, childish beings; achieving the state of needing little to eat; no longer facing the adversity of searching for medicine; being free from the pain of the disease of mental affliction; and, following that, quickly resolving the diseases of the afflictions. Householder, renunciant bodhisattvas who have seen these ten beneficial factors will be content with regard to medicines for as long as they live.

- 4.15 “Householder, renunciant bodhisattvas who see ten beneficial factors will never give up on living in the wilderness for as long as they live. What are the ten? Being carefree and independent; not having any sense of ownership or possession; having an abundance of donated bedding; having an abiding sense of joy at living in the wilderness; having few household chores and obligations; letting go of servants and having little concern for their own body and life; enjoying isolation and abandoning worldly hustle and bustle for good; giving away the profits of their labor; focusing their mind single-pointedly on meditative concentration; and having concentration out in the open—unobstructed concentration. Householder, renunciant bodhisattvas who have seen these ten beneficial factors will never give up on living in the wilderness for as long as they live.
- 4.16 “Householder, if bodhisattvas who live in the wilderness travel into town because they wish to hear the Dharma, consult a teacher or preceptor, or inquire about a sickness, they should maintain their intention to return to the wilderness. If they stay in a monastery for group activities such as receiving instructions or chanting liturgies, they should maintain their yearning for the wilderness. They should maintain the perception of everything as ‘the wilderness’ and the thought that, ‘Those who insatiably pursue the Dharma are those who live in the wilderness.’
- 4.17 “Furthermore, householder,⁶⁸ renunciant bodhisattvas who live in the wilderness should investigate by reflecting, ‘Why do I live in the wilderness? One is not a mendicant merely by living in the wilderness. There are many beings living here that are untrained, unrestrained, not tranquil, untamed, lazy, and make no effort—such as deer, monkeys, flocks of birds, thieves, and outcastes. They do not have the qualities of a mendicant, so what is the point of my living in the wilderness? It is this: It is to fulfill the purpose of spiritual practice.’

4.18

“Householder, what is the purpose of spiritual practice for renunciant bodhisattvas? It is to attain mindfulness, attentiveness, undistractedness, and retention. It is to apply loving kindness and to apply compassion. It is to master the superknowledges. It is to perfect the cultivation of the six perfections and not to abandon the aspiration to omniscience. It is to cultivate wisdom that is skillful in means. It is to attract beings, bring them to maturity, and not abandon the four means of attracting disciples. It is to be mindful of the six recollections, not to abandon one’s learning and diligence, and to discern phenomena correctly. It is to strive for true and authentic liberation, to know the fruits that are to be attained [by various paths], to remain on a fixed course, and to protect the holy Dharma. It is to have right view by trusting that actions bear fruit, to have right understanding by extinguishing all thoughts and conceptions, to have right speech by teaching the Dharma in accordance with the inclinations of beings, to have right action by exhausting all karma, to have right livelihood by subduing the continuation of habitual patterns, to have right effort by inculcating perfect awakening, to have right mindfulness by possessing the qualities of memory, and to have right absorption by attaining the wisdom of omniscience. It is to have no fear of emptiness, to be undaunted in the face of signlessness, and not to be disheartened by wishlessness. It is to intentionally, with wisdom, remain in saṃsāra. It is to rely on the meaning and not on the words, on wisdom and not on cognition, on the Dharma and not on the individual, and on sūtras of definitive meaning, not sūtras of provisional meaning. It is not to conceive of an essential nature for phenomena since phenomena are uncreated and unceasing from the very beginning. These, householder, are the aims of spiritual practice for renunciant bodhisattvas.

4.19 “Moreover householder, renunciant bodhisattvas should not, for the most part, have companions. They should investigate this, thinking, ‘I should not mix⁶⁹ with other beings. Rather than generating roots of virtue for individual beings, I should generate roots of virtue for all beings.’ Nevertheless, householder, the Thus-Gone One allows renunciant bodhisattvas four types of association. What are the four? Association for the sake of listening to the Dharma, association for the sake of bringing beings to maturity, association for the sake of honoring and respecting the Thus-Gone One, and association with those who have unpolluted with the aspiration to omniscience. Householder, the Thus-Gone One grants permission for renunciant bodhisattvas to have these four kinds of association. Householder, renunciant bodhisattvas should therefore free themselves from [all other] forms of companionship.

“Furthermore, householder,⁷⁰ renunciant bodhisattvas who live in the wilderness should ask themselves, ‘Why did I come to the wilderness?’ They should carefully reflect on this, thinking, ‘I came to the wilderness because I was fearful and afraid. What was frightening and scaring me? The bustle of life was making me fearful and afraid. Associating with people was making me fearful and afraid. Desire, aversion, and ignorance were making me fearful and afraid. Pride, arrogance, and hypocrisy were making me fearful and afraid. Attachment, jealousy, and miserliness were making me fearful and afraid. Forms, sounds, smells, tastes, and tactile experiences were making me fearful and afraid. The Māra of the aggregates, the Māra of the afflictions, Māra the Lord of Death, and the deity Māra were making me fearful and afraid. Mistaking impermanence as permanence, mistaking suffering as bliss, mistaking the absence of self as a self, and mistaking impurity as purity was making me fearful and afraid. Thoughts, intellect, and cognition were making me fearful and afraid. Craving was making me fearful and afraid. Saṃsāra was making me fearful and afraid. Obscurations, interruptions, and obsessions were making me fearful and afraid. Reifying the transitory aggregates was making me fearful and afraid. Asserting “me” and “mine” was making me fearful and afraid. Agitation was making me fearful and afraid. Regrets and doubts were making me fearful and afraid. Unwholesome friends were making me fearful and afraid. Concern for gain and respect was making me fearful and afraid. Nonvirtuous spiritual friends were making me fearful and afraid. Thinking I had seen when I had not seen, thinking I had heard when I had not heard, thinking that I remembered when I did not remember, thinking that I had discerned when I had not discerned, and thinking that I understood when I did not understand, was making me fearful and afraid. The impurity of mendicants was making me fearful and afraid. The mindset of mutual retribution was making me fearful and afraid. I was afraid and terrified of the desire realm, of the form realm, and of the formless realm. I was afraid and terrified of death and rebirth in any of the realms of existence. I was afraid and terrified of going to the hells, to the animal realms, and the realm of hungry ghosts. I was afraid and terrified of all the unfortunate states. In short, being

caught up in nonvirtue was making me fearful and afraid. Frightened and scared by such things, I came to the wilderness out of fear.

4.21 “Those who remain in a household, who are engaged in worldly affairs, who lack enthusiasm and diligence in spiritual practice, and who pay attention to inappropriate things, cannot be liberated from such fears and terrors. All the bodhisattva great beings in the past who have liberated themselves from such fears have done so by living in the wilderness. It is so. In that way they attained the fearlessness of unexcelled and perfect awakening. All bodhisattva great beings in the future who will liberate themselves from all such fears will do so by living in the wilderness. It is so. They will attain the fearlessness of unexcelled and perfect awakening. All bodhisattva great beings of the present who attain unexcelled and perfect awakening, and liberate themselves from all such fears, do so by living in the wilderness. It is so. They attain the fearlessness of unexcelled and perfect and perfect awakening. Therefore, since I too wish to transcend all fears and terrors and attain the state of fearlessness, I too should live in the wilderness.’ They should consider this carefully.

4.22 “Furthermore, householder,⁷¹ renunciant bodhisattvas who are still fearful and afraid living in the wilderness should reflect as follows, ‘Even the slightest feelings of fear that I experience are due to self-clinging. They arise from attachment to a self, grasping at a self, asserting a basis for a self, craving a self, perceiving a self, accepting assertions of a self, believing in a self, having a sense of self, conceptualizing a self, and guarding a self. If I stay in the wilderness⁷² yet I do not abandon self-clinging and do not abandon attachment to a self, grasping at a self, asserting a basis for a self, craving a self, perceiving a self, accepting assertions of a self, believing in a self, having a sense of self, conceptualizing a self, and guarding a self, then living in the wilderness will be meaningless.’

- 4.23 “Those who perceives a self cannot be said to live in the wilderness, nor can those who perceive an ‘other.’ Those who fixate on ‘me’ and ‘mine’ cannot be said to live in the wilderness. Those who maintain reference points cannot be said to live in the wilderness. Those who hold on to wrong views cannot be said to live in the wilderness. Householder, if even those who have glimpsed nirvāṇa cannot be said to live in the wilderness, what need is there to mention those who have afflicted perceptions?
- 4.24 “Householder, those referred to as ‘living in the wilderness’ live without relying on any phenomena at all. They abide without grasping at any phenomena. They abide without being attached to any characteristics. They abide without relying on any form. They abide without relying on any sound, smell, taste, or touch. They abide without contradicting the sameness of all phenomena. With their mind completely calm, they abide in complete purity. Having abandoned all fears, they abide without fear. Free from all afflictions, they abide having crossed the river. They abide with stability. Satisfied by the most basic of things, they have few desires and abide happily in the traditions of the noble ones. Easily satiated and easily nourished, they abide with contentment. Applying analysis appropriate for insight, they abide with learning. Discerning the three gates of liberation—emptiness, signlessness, and wishlessness—they abide in liberation. Having cut through their bonds, they abide in complete freedom. In harmony with interdependent origination, they pacify the untamed. Being completely purified, they do what should be done.
- 4.25 “It is like the following analogy, householder. Grasses, bushes, and trees live in the wilderness, but they are not fearful and afraid. In the same way, householder, renunciant bodhisattvas who live in the wilderness should generate the perception of their own body, just like the grasses, bushes, shrubs, piles of stones, and wood, as being like hallucinations, or equivalent to illusions. In this state, they should ask themselves, ‘Who is there here to be fearful? Who is there to be afraid?’

- 4.26 “If they see any fearsome or terrible things, they should reflect on their own body in the appropriate manner by thinking, ‘In this body, there is no self, or sentience, or life-force, or living thing, or soul, or person, or individual, or human, or human being. So that which we call ‘fear’ is an imputation and is not truly existent. And I should not reify that which is imputed and lacks true existence.’
- 4.27 “Just as the grasses, bushes, shrubs, and trees living in the wilderness lack any sense of ‘mine’ and do not grasp onto anything, so too should bodhisattvas lack any sense of ‘mine’ and not grasp onto anything at all. They should rest in practice with the understanding that ‘All things are the wilderness.’ Why? Because to live in the wilderness is to sever the afflictions and to eliminate grasping and a sense of ‘mine.’

4.28 “Furthermore, householder, renunciant bodhisattvas who live in the wilderness should train by reflecting as follows, ‘Those that live in the wilderness are in accord with the aggregate of discipline. Those that live in the wilderness are immersed in the aggregate of absorption. Those that live in the wilderness are equipped with the aggregate of insight. Those that live in the wilderness achieve the aggregate of liberation. Those that live in the wilderness let the aggregate of liberated wisdom vision arise. Those that live in the wilderness are attentive to the factors of awakening. Those that live in the wilderness combine the twelve ascetic precepts. Those that live in the wilderness realize the truths. Those that live in the wilderness understand the aggregates. Those that live in the wilderness determine the elements as being the same as the expanse of phenomena. Those that live in the wilderness clarify the sense fields. Those that live in the wilderness never forget the intent to reach awakening. Those that live in the wilderness have no fear of discerning emptiness. Those that live in the wilderness uphold the Dharma. Those that live in the wilderness do not squander any roots of virtue. Those that live in the wilderness are praised by the buddhas. Those that live in the wilderness are lauded by the bodhisattvas. Those that live in the wilderness are honored by the noble ones. Those that live in the wilderness are attended by those who desire salvation. Those that live in the wilderness are approached by those who seek to embody omniscient wisdom.’

4.29 “Furthermore, householder, renunciant bodhisattvas who live in the wilderness will complete the cultivation of the six perfections with little difficulty. How so? Bodhisattvas who live in the wilderness have little concern for their own body and life. In this way, those who live in the wilderness will complete the cultivation of perfection of generosity.

- 4.30 “Householder, how do renunciant bodhisattvas who live in the wilderness complete the cultivation of the perfection of discipline? Householder, renunciant bodhisattvas who live in the wilderness live with the ascetic practices, with few possessions, and practice the threefold restraint. This is how renunciant bodhisattvas who live in the wilderness complete the cultivation of the perfection of discipline.
- 4.31 “Householder, how do renunciant bodhisattvas who live in the wilderness complete the cultivation of the perfection of patience? Householder, renunciant bodhisattvas who live in the wilderness have no malicious thoughts toward the mind and feel loving kindness toward all beings. They accept them with omniscient wisdom. This is how renunciant bodhisattvas who live in the wilderness complete the perfection of patience.
- 4.32 “Householder, how do renunciant bodhisattvas who live in the wilderness complete the cultivation of the perfection of diligence? Householder, renunciant bodhisattvas who live in the wilderness train by thinking, ‘in order to reach acceptance of nonarising, I should not turn back from wilderness life.’ This is how renunciant bodhisattvas who live in the wilderness complete the cultivation of the perfection of diligence.
- 4.33 “Householder, how do renunciant bodhisattvas who live in the wilderness complete the cultivation of the perfection of concentration? Householder, renunciant bodhisattvas who live in the wilderness do not abandon beings once they achieve concentration but bring them to maturation. In this way, they maintain the wish to accumulate roots of virtue. This is how renunciant bodhisattvas who live in the wilderness complete the cultivation of the perfection of concentration.

- 4.34 “Householder, how do renunciant bodhisattvas who live in the wilderness complete the cultivation of the perfection of insight? Householder, renunciant bodhisattvas train by reflecting, ‘The nature of this body is also the nature of the wilderness. The nature of this body is also the nature of awakening,’ And with suchness, they have no further thoughts or concepts. This is how renunciant bodhisattvas who live in the wilderness will complete the cultivation of the perfection of insight.
- 4.35 “Householder, this is how renunciant bodhisattvas who live in the wilderness complete the cultivation of the six perfections with little difficulty.
- 4.36 “Householder, permission to live in the wilderness is granted to renunciant bodhisattvas who have four qualities. What are the four? Householder, renunciant bodhisattvas who have received many teachings and remember them, are erudite in the definitive teachings, work to maintain the proper mindset, and practice the Dharma in accord with the Dharma, may live in the wilderness.
- 4.37 “Additionally, householder, renunciant bodhisattvas who have strong afflictions may live alone in the wilderness in order to pacify their afflictions. By doing so, they will sever their afflictions.
- 4.38 “Additionally, householder, renunciant bodhisattvas who have attained the five superknowledges may stay in the wilderness in order to bring gods, nāgas, yakṣas, and gandharvas to maturation.
- 4.39 “Additionally, householder,⁷³ renunciant bodhisattvas who know that the Buddha has granted them permission to live in the wilderness may live in the wilderness. There, they will perfect all virtuous qualities. Supported by roots of virtue, they may then venture into villages, towns, cities, counties, regions, or kingdoms to teach the Dharma.

- 4.40 “Householder, if renunciant bodhisattvas have any of these four qualities, they are granted permission to live in the wilderness.
- 4.41 “Householder,⁷⁴ if renunciant bodhisattvas join a congregation for the sake of receiving transmissions or chanting liturgies, they should do so with respect. They should honor the teachers, preceptors, elder monks, middle-ranking monks, and newly ordained monks in the appropriate manner. They should take care of matters for themselves without laziness and without bothering others.
- 4.42 “They should not seek to be served. They should reflect carefully, thinking, ‘If even the thus-gone, worthy, completely perfect Buddha, who is an object of worship for the whole world and its gods, including Māra, Brahmā, and all beings including mendicants, brahmins, gods, humans, and asuras, does not request service from anyone, what need is there to mention those like us who are untrained and wish to train? I should venerate all beings and not require veneration from anyone.’
- 4.43 “Why? Householder, a monk who seeks veneration wastes the chance to generate benefit. Anyone he gathers together will think, ‘We have been gathered together to pay respect, not for the sake of the Dharma,’ and their⁷⁵ faith will weaken. To venerate such a monk with material things will not have any great benefit. It will not have any great result.
- 4.44 “When they go before a teacher or a preceptor, they should think, ‘If this teacher or preceptor discern any absence of faith on my part, then no benefit will come from their transmissions, liturgies, and teachings.’ So they should go before them pliable in body and mind, with thoroughbred minds. In seeking transmissions and liturgies they should have little concern for their own life or limb. Seeking the Dharma, they should fulfill the wishes of the s and preceptors. Striving for the sake of good qualities, they should not seek material gain, respect, or verses of praise.

4.45 “Householder,⁷⁶ if a bodhisattva who seeks transmissions and liturgies hears, or is conferred, or receives from someone else, so much as a four-line verse, and that verse is imbued with generosity, discipline, patience, diligence, concentration, and insight, or with the accumulations of the bodhisattva path, then, for the sake of the Dharma, they should treat that teacher with respect, no matter who they may be. Even if they were to pay homage and serve that teacher without wavering for as many eons as there are words, syllables, and letters in that four-line verse and, further, were to offer property and supplications, then still householder, the service due to that teacher would be incomplete. That being the case, what need is there to mention treating them with disrespect?⁷⁷”

4.46 “Householder, take someone who studies, meditates, and recites full of faith. Imagine all the thoughts and mental events of a such person that are virtuous—that are focused on the Buddha, the Dharma, and the Saṅgha, that are free from despair and desire, or that are endowed with purity, discipline, and tranquility. Householder, even if the teacher were venerated for an equivalent number of eons as that, the respect due to the teacher would still be incomplete. In the same way, householder, it should be understood that the qualities to be matured are immeasurable, and that wisdom to be mastered is immeasurable. In this way, householder, by offering immeasurable respect to the Dharma, by asking about the immeasurable qualities to be matured, and the immeasurable wisdom to be mastered, bodhisattvas should think ‘my teacher too, is immeasurable.’”

- 4.47 “Furthermore, householder, renunciant bodhisattvas should maintain their practice of going forth. Householder, how do renunciant bodhisattvas maintain their practice of going forth? Householder, when renunciant bodhisattvas hear about pure discipline, they train in it. There are four [aspects to] pure discipline. What are the four? Adhering to the traditions of the noble ones; delighting in the ascetic precepts and having few possessions; not associating either with those who live in a household or those who have gone forth as renunciants; and living in the wilderness without hypocrisy. These four are [aspects of] pure discipline.
- 4.48 “Householder, there are four further [aspects of] pure discipline. What four? Controlling one’s body so that it is no longer a concern, controlling one’s speech so that it is no longer a concern, controlling one’s mind so that it is no longer a concern, and being without viewpoints so that omniscience arises. These four are [aspects of] pure discipline.
- 4.49 “Householder, there are four further [aspects of] pure discipline. What four? Abandoning self-clinging; renouncing the concept of ‘mine’; being free from nihilism and eternalism; and following the teaching on causality.⁷⁸ These four are [aspects of] pure discipline.
- 4.50 “Householder, there are four further [aspects of] pure discipline. What four? Understanding the arising and destruction of the aggregates; determining the elements as the expanse of phenomena; perceiving the sense fields as an empty city; and not fixating on conventional designations. These four are [aspects of] pure discipline.
- 4.51 “Householder, there are four further [aspects of] pure discipline. What four? Not praising oneself for having the perception of no self; not blaming others by not conceptualizing an ‘other’; being without conceit by thoroughly purifying the mind; and being unwavering through the sameness of all phenomena. These four are [aspects of] pure discipline.

- 4.52 “Householder, there are four further [aspects of] pure discipline. What four? Having conviction with respect to emptiness, being unafraid of signlessness, being deeply compassionate toward all beings, and accepting the absence of self. These four are [aspects of] pure discipline.
- 4.53 “Furthermore, householder, when renunciant bodhisattvas hear about pure meditative absorption, they train in it. What is pure meditative absorption? It is not striving toward any phenomena. It is the absence of duality through the sameness of all phenomena. It is the pliable mind, the single-pointed mind, the mind that is emancipated. It is the mind that is not scattered, that does not race after everything, and that does not abide anywhere. It is the mind blessed with certainty, the controlled mind, the mind not attached to desirable qualities. It is the mind that attentively discerns phenomena to be illusory. Just as the realm of phenomena is discerned to be unconditioned, and likewise unborn, nonarising, and sameness, so too householder, should renunciant bodhisattvas discern pure meditative absorption.
- 4.54 “Furthermore, householder, when renunciant bodhisattvas hear about the pure perfection of insight, they train in it. What is pure insight? It should be understood as follows. It is knowing all phenomena directly, knowing the distinctions between words, knowing how to engage in the precise discernments, and knowing how to make the Dharma intelligible to others. Householder, that is how renunciant bodhisattvas should understand pure insight.
- 4.55 “Householder, renunciant bodhisattvas also train themselves to think ‘Since insight is nonphysical, it is characterized as unhindered. Since insight is not alive, it is characterized as being ungraspable. Since insight does not arise, it is characterized as being nonabiding. Since insight is like space in that it lacks any essential nature, it is characterized as being unconditioned.’

- 4.56 “Householder, discerning phenomena in this way is the practice of renunciant bodhisattvas.
- 4.57 When the Blessed One gave this Dharma discourse, one hundred thousand living beings generated the intent to reach unexcelled and perfect awakening. Most of the householders attained acceptance of the unborn nature of phenomena and thirty-two thousand living beings purified the Dharma eye, stainless and free from dust, with regard to phenomena.⁷⁹
- 5.1 Ugra the Householder rejoiced with delight. Filled with joy, gratitude, and satisfaction, he rose from his seat and offering a length of precious finely-woven cloth⁸⁰ to the Blessed One he said, “Blessed One, I dedicate this root of virtue of mine to sentient beings. Through this root of virtue, may lay bodhisattvas perfect the qualities associated with their particular precepts as lay bodhisattvas. With this root of virtue, may renunciant bodhisattvas perfect the qualities associated with their particular precepts as renunciant bodhisattvas, as laid out by the Blessed One. I also beseech the Blessed One to answer the following question. Blessed One, how many qualities must lay bodhisattvas who remain in household have in order to train in the precepts of renunciant bodhisattvas?”
- 5.2 The Blessed One replied to the Ugra the Householder saying, “Householder, if lay bodhisattvas who remain in the household have five qualities, then they are training in the precepts of a renunciant. What are the five? First, householder, is when lay bodhisattvas who remain in their home practice generosity with no regard whatsoever for material things, and with the wisdom of omniscience, do not hope for any ripening [of their actions].
- 5.3 “Second, householder, is when lay bodhisattvas who remain in the home are chaste and pure. When they do not entertain lust even in the deepest corners of their minds, what need is there to mention engaging in actual intercourse?”

- 5.4 “Third, householder, is when lay bodhisattvas who remain in the home are not influenced by a fixed sense of what is correct.⁸¹ [It is like] they have entered an empty house, and employing skillful means, absorb themselves in the four concentrations.
- 5.5 “Fourth, householder, is when lay bodhisattvas who remain in the home strive for the happiness of all beings and are diligent in emancipating themselves with the perfection of insight.
- 5.6 “Lastly, householder, is when lay bodhisattvas who remain in the home uphold the holy Dharma and encourage others to pursue the authentic Dharma as well.
- 5.7 “Householder, when lay bodhisattvas who remain in their household have these five qualities, they are training in the precepts of a renunciant.”
- 5.8 “Blessed One,” Ugra the Householder said, “I pledge to do as the thus-gone ones have taught. I will train in the precepts of a renunciant. In this way, I will enter the sameness of all phenomena.”
- 5.9 At that moment, the Blessed One smiled. And as happens when blessed buddhas smile, a variety of multi-colored light, blue, yellow, red, white, saffron, crystal, and silver, streamed from his mouth. This light filled and illuminated limitless, boundless world systems, all the way up to their Brahma realms. The light then returned, circled the Blessed One three times, and dissolved into the crown of his head.
- 5.10 Then, by the power of the Buddha, venerable Ānanda rose from his seat, draped his shawl over one shoulder and bent his right knee to the ground. With joined palms, he bowed to the Blessed One and asked, “Blessed One, since the Thus-Gone One does not smile without cause or condition, what are the causes and conditions for your smile?”

- 5.11 “Ānanda,” the Blessed One replied, “did you see Ugra the Householder make offerings to the Thus-Gone One and proclaim with a lion’s roar his intention to practice the Dharma?”
- 5.12 “Yes, indeed, Blessed One, I did. Well-Gone One, I saw it.”
- 5.13 “Ānanda, Ugra the Householder will venerate all the thus-gone ones that will appear in this fortunate eon. He will worship them with every possible form of respect and offering. He will uphold the holy Dharma. Though always remaining a householder, he will live with the precepts of a renunciant. He will spread the awakening of the Thus-Gone One.”
- 5.14 Then venerable Ānanda asked Ugra the Householder, “Householder, what are the causes and conditions for your joy in remaining amidst the dust of household life?”
- 5.15 “Revered Ānanda,” Ugra replied, “In dust, there is not even the slightest dust. With great compassion, I harbor no hopes for my own happiness. Revered Ānanda, bodhisattvas persist no matter what suffering they endure. They do not abandon any sentient being.”
- 5.16 The Blessed One said, “Ānanda, in this fortunate eon, Ugra the Householder will bring an untold number of beings to maturity while still living in a household. A renunciant bodhisattva would be incapable of doing the same in one thousand or even one hundred-thousand eons. Why? Because Ānanda, even one thousand renunciant bodhisattvas do not possess the excellent qualities that this householder does.”
- 6.1 Then, venerable Ānanda asked the Blessed One, “Blessed One, what is this Dharma discourse called? How should it be remembered?”

- 6.2 The Blessed One replied, “Ānanda, remember this Dharma discourse as *The Questions of Ugra*. Remember it also as *The Practice of the Precepts of Laymen and Renunciants*. Remember it also as *The Chapter on Honoring Teachers with the Right Intention*. Ānanda, as soon as someone hears this Dharma discourse, they will attain the attributes, the perseverance, and the many qualities of a bodhisattva which those with weak diligence would not attain even after observing the practice of celibacy for one hundred eons.
- 6.3 “Therefore, Ānanda, those who wish to generate diligence and wish to inspire diligence in others, who wish themselves to rest in the utter sameness of virtuous qualities and wish to establish others in the sameness of all virtuous qualities, should listen to this Dharma discourse. They should comprehend it, they should read it aloud, and they should teach it extensively to others in an authentic way. Ānanda, I am entrusting this teaching to you so that it will be taught extensively, repeatedly, and in an authentic way. Why? Because the Thus-Gone One has taught that all good qualities are brought together in this Dharma discourse.
- 6.4 “Ānanda, a bodhisattva who is inseparable from this Dharma discourse will always be in the presence of the Buddha. Ānanda, a bodhisattva who is never separate from hearing, remembering, or reading this Dharma discourse, will always be in the presence of the Buddha and within the sight of all the buddhas. Why? Ānanda, because the Thus-Gone One has taught that all virtuous qualities are brought together in this Dharma discourse, and that all the qualities on the path of practicing one’s precepts are brought together in this Dharma discourse.

6.5 “Ānanda, noble sons or noble daughters who seek truly perfect awakening should listen to this Dharma discourse and master it, even if it means traversing the great trichiliocosm world while it is engulfed in flames. Ānanda, they should listen to this Dharma discourse and master it, even if it means making offerings to the teacher of every last bit of the seven precious substances with which the great trichiliocosm is filled.

6.6 “Ānanda, a bodhisattva who builds stūpas made from precious substances for the blessed buddhas of the past and makes every kind of offering to them, who venerates the blessed Buddha of the present and his saṅgha of hearers with all kinds of pleasant things for as long as they live, who venerates the blessed buddhas and bodhisattvas of the future and pledges to be their servant and disciple, but who does not remember, does not uphold, does not read aloud, does not master, and does not live engaging with and practicing according to this Dharma discourse—such a bodhisattva, Ānanda, is not one who honors the thus-gone ones of the past, future, or present.

6.7 “Ānanda, a bodhisattva who listens to and masters this Dharma discourse, and in order to ensure the persistence of the holy Dharma for a long time and maintain the unbroken lineage of the Buddha, teaches it extensively and authentically to others, and lives practicing according to it— such a bodhisattva, Ānanda, is one who honors the buddhas of the past, future, and present—one who venerates them with devotion.”

6.8 Thus spoke the Blessed One, and venerable Ānanda, Ugra the Householder, the monks, bodhisattvas, and the whole world with its gods, humans, asuras, and gandharvas rejoiced and praised what the Blessed One had said.

This concludes the noble *Questions of Ugra*, the nineteenth chapter from the hundred thousand chapters of the Dharma discourse of the noble Great Heap of Jewels.

Colophon

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

Abbreviations

C Choné (*co ne*) Kangyur

D Degé (*sde dge*) Kangyur

H Lhasa (*zhol*) Kangyur

J Lithang (*li thang*) Kangyur

K Peking (*pe cin*) or “Kangxi” Kangyur

Mvy. *Mahāvvyutpatti*. Entry numbers according to Sakaki 1916.

N Narthang (*snar thang*) Kangyur

S Stok Palace (*stog pho brang bris ma*) Kangyur

Taisho 310 (19) The *Heap of Jewels* Chinese translation (translator uncertain).

Taishō 322 2nd century Chinese translation by An Xuan and Yan Fotiao.

Taishō 323 3rd–4th century Chinese translation by Dharmarakṣa.

U Uрга (*ku re*) Kangyur

Y Yongle (*g.yung lo*) Kangyur

Śikṣ. *Śikṣāsamuccaya* Sanskrit text in Vaidya, P. L. (ed.) 1961.

Notes

1. At what stage in the discourse the householders take ordination varies between different iterations of this sūtra. In the earliest of the extant Chinese translations, namely that made by An Xuan and Yan Fotiao in the second century CE (Taishō 322), they only ask for ordination after the teachings on how renunciants live in the wilderness, while in the Tibetan version translated here it takes place before that teaching.
2. In the Tibetan Kangyur version of this sūtra, Ugra first goes forth as a monk along with all the others, but then he alone decides to continue to live as a householder, albeit with renunciation equal to that of monk. In accordance with the Buddha's prophecy, he will thereby be able to bring even greater benefit to beings. The differences between iterations of the sūtra in this aspect of the narrative likely reflect the processes of oral transmission and layers of textual accretion in this early Mahāyāna scripture.
3. The theory of the lay origins of the Mahāyāna, which is now largely discredited, was considered plausible by a number of scholars through the course of twentieth century western and Japanese scholarship (for a helpful summary see Drewes 2010). It was associated in particular with the lifetime of work by Akira Hirakawa (in Japanese). Reginald Ray (1994) more recently also argued that “the Mahāyāna from the beginning was primarily a forest [wilderness] tradition, entirely non-monastic in character” (Ray 1994, p. 407). For more recent scholarly perspectives on the issue see for example Harrison (ed.) 2018.
4. See Nattier 2003, pp. 89–95. She later concludes, “For the *Ugra*, in other words, the Mahāyāna is not a school, a sect, or a movement, but a particular spiritual vocation, to be pursued within the existing Buddhist community. To be a ‘Mahayanist’—that is, to be a bodhisattva—thus does not mean to adhere to some new kind of ‘Buddhism,’ but simply to practice Buddhism in its most rigorous and demanding form.” (Nattier 2003, p. 195).
5. Mochizuki 1988, p. 223, as cited by Nattier 2003, p.26. Nattier also cites Schuster (1985) as making a similar argument.
6. An English translation of one such account, the *Uggasutta* of the Aṅguttara Nikāya (“Numerical Discourses”) by Thānissaro Bhikkhu is available at dhammatalks.org (AN 8:22).
7. Nattier 2003, p. 45. Based on a variety of features, she suggests that the *Ugrapariṣṭchā* may have emerged within the Dharmaguptaka school.
8. Zurcher, 34.
9. The other versions are listed in the *Kai yilian shih chiao lu*, a catalog of Chinese translations of Buddhist texts compiled by Chih sheng in 730 CE, which mentions (no longer extant) versions of the *Ugra* by Zhi qian (222–28 CE), Bo Fazu (290–306 CE), and Dharmamitra (424–52 CE), in addition to the three extant translations discussed.
10. Nattier 2003, p. 17. In an unpublished Ph.D. dissertation on the *Ugrapariṣṭchā* Nancy Schuster (1976) produced preliminary translations of the three extant Chinese versions of the text.
11. Hermann-Pfandt 2008, pp. 26–7; Phangthangma, p. 11; Yoshimura, p. 123.

12. Nattier 2003, p. 201.
13. Nattier observes that the four extant versions are not linear descendants of one another and that the complex ways in which they overlap “does not allow the construction of a straightforward stemma” (p. 203). Nevertheless, looking at the changes to the text over the 650-year period over which these various translations appeared, Nattier presents a helpful analysis of the process of accretion through which such scriptures often expanded over time: the multiplication of epithets; the completion of standard lists; recall of passages from elsewhere; “filling in the blanks”; and reiteration with additional examples. The addition of genuinely new material, she observes, is rare. See Nattier 2003, p.58.
14. Over twenty research articles in Japanese, as well as a handful of articles in English and a PhD by Nancy Schuster, are listed in the bibliography for this text on the Open Philology website here.
15. The translation by Nattier (2003) is also an attempt, within constraints, to create something like a “critical edition.” Her translation takes the Tibetan as its base text, while providing annotation for the significant variants found in the three Chinese versions and the *Śikṣāsamuccaya* citations. Since the variations are pervasive, the resultant scholarly translation can be challenging for a general reader. The translation in Duff and Agocs (2013) is also from the Tibetan and appears to have been made without consulting Nattier’s prior work.
16. This standard list of epithets of the Dharma is found in the Mvy.1280–1289. According to Nattier, its inclusion in the Tibetan version is part of the later layer of accretions in the sūtra. See Nattier 2003, pp. 51–2.
17. Following D, S and others: *ma rgal ba*. Y, K read *ma sgrol ba* “those who have not been liberated.”
18. Following Y, K: *mi mchi bar*. D, S and others read *mchi bar*.
19. Our translation here diverges from that of Nattier (2003, p. 216) who translates “How should the householder bodhisattva and the renunciant bodhisattva live” (emphasis added). Tib. *byang chub sems dpa’ khyim pa dang / rab tu byung bas ji ltar gnas par bgyi*. Rather than reading the *dang* as “and,” our translation reads this as “how should lay bodhisattvas live with renunciation,” which makes better sense contextually. At the end of the sūtra Ugra reiterates the question when he asks again how lay bodhisattvas can live with the renunciation of those who have gone forth, illustrating that this is his central inquiry.
20. Tib. *grags pa*. Nattier suggests, based on the corresponding Chinese versions, that the underlying Sanskrit here was likely *prasiddha*, a term with a wide range of possible translations, among which “reputation” is just one. She translates accordingly as “accomplishment.” Nattier 2003, p. 218 n. 59.
21. Following Y, K, N, H, S: *nas*. D reads *dang*.
22. Tib. *yang dag par dang skyon med pa la zhugs pa rnams*. Lit. “those who have...” Here, our translation follows that of Nattier 2003, p. 221, n. 83 who observes that the underlying Sanskrit here is likely to have been *niyāma*-(~*nyāma*)-*avakrānta* (as per Mvy. 6503) “entered into an established state.” She contends that it is unlikely that the original text would have been urging them to lead those already firmly established in the śrāvaka vehicle, and instead follows the readings found in the oldest of the three extant Chinese translations (Taishō 322) and the citation in *Daśabhūmikavibhāṣā* (Toh 44–31) which suggest the original reading was “those who have not yet definitively entered.”

23. Following D and others: *chos kyis* “with the Dharma.” S, Y, K read *chos kyi* “of the Dharma.” The former reading is supported by the Sanskrit cited by Śāntideva in the *Śikṣāsamuccaya* (267.12-13), which cites from here up to “wrong livelihood.”
24. Following Nattier 2003, p.223. The translation here is informed by the Sanskrit of the *Śikṣāsamuccaya*: *samena na viṣameṇa*. The Tibetan reads *'thun pas tshol gyi mi 'thun pas ma yin* “they seek [it] appropriately and not inappropriately.”
25. This is cited in the *Śikṣāsamuccaya* (144.5–6).
26. Nattier argues that this reading in the Tibetan may be a corruption of an original reading as “for the sake of all beings.” For permutations found in Chinese iterations of the text, see Nattier 2003, p. 224 n. 102.
27. Tib. *shing bal 'da' ba* (N, H, S: *'dab ma*). “Wisps of cotton that are easily blown by the wind” is a common metaphor. This is cited in the *Śikṣāsamuccaya* (180.14).
28. Cited in the *Śikṣāsamuccaya* (145.10).
29. Following N, H: *'gyed pa*. D, S read *bged pa*.
30. Tib. *nyin dang mtshan du bye brag tu gyur pa ci yod ces yongs su 'jal bar 'du shes pa*. Lit. “they perceive day and night with the evaluation ‘what is the difference?’ ” Nattier suggests there may have been some error in transmission here. She observes that all three extant Chinese versions read “day and night he has [or they have] the same thoughts,” and translates accordingly (Nattier 2003, p. 227 n. 119).
31. Tib. *snying po blang/len* lit. “take the essence.” Extracting meaning from the body, from the life-force, and from material things, which are ultimately “without an essence,” would become a well-known trope in Buddhist literature.
32. Following N, H: *'gyed pa*. D reads *'ged pa*.
33. This section on sexual misconduct is cited in the *Śikṣāsamuccaya* (78.7–13).
34. Tib. *chung ma* “wife”. The Sanskrit witness (*Śikṣāsamuccaya*) has “wives” (plural).
35. This section on intoxicating drinks, up to “should remain mindful and attentive” is cited in the *Śikṣāsamuccaya* (120. 3–5).
36. Following Y, K *de nas*. D reads *de nam*.
37. This thought is cited in the *Śikṣāsamuccaya* (271.9–11).
38. After the five fundamental precepts, the remaining precepts from the ten virtues (*daśakuśala*, *dge ba bcu*) are taught. Since four of the ten virtues overlap with the five precepts, the total number of precepts taught for lay bodhisattvas here is eleven. Here, the order of “divisive speech” and “harsh language” are reversed from the standard order of presentation. For other scriptural iterations of this list of eleven precepts, see Nattier 2003, p. 108.
39. Tib. *khyim*, Skt. *grha*. The etymology of the latter lies in the cognate verb *grah* “to take” or “seize.” The implication is that the very notion of a household is something “seized,” which involves the trampling of land, as well as all the nonvirtue involved in material grasping.

40. Tib. *khyim na gnas pa*. This likely translates Skt. *grhastha* (“one who stays in a household”), or related terms such as *grhasthāna*, *grhasthiti* etc (“household life”). Such terms do not exclusively refer to the wealthy status implied by the term *khyim bdag* (Skt. *grhapati*) but to the laity in general. Based on context, this Tibetan term has been translated variously through this sūtra, as “household life,” “those who live in a household,” and “to live in a household.”
41. Again, referencing the etymology of *grha* “household” as that which is “taken” or “seized,” carrying the negative connotations of grasping.
42. Following N, H, S: *sred pa'i khri shing*. D reads *srid pa'i khri shing* “the creepers of worldly existence.” The term *khri shing* or *'khri shing* refers to plants that rely on other plants for support.
43. Following N, H: *rlung dmar*. D reads *mar*.
44. Following N, H: *spyod pas*. D, S read *dpyod pas* (“through analysis”).
45. This section, up to “childish beings” is cited in the *Śikṣāsamuccaya* (19.1–7).
46. Tib. *slong ba*, Skt. *yācanaka*. Lit. “requester” or anyone requesting alms, which could include mendicants and others. However, the primary meaning here appears to be “beggar,” as in someone unfortunate, worthy of compassion. Nattier (2003, p.241) also renders this as “beggar.”
47. This section, up to “I am not ‘theirs’” is cited in the *Śikṣāsamuccaya* (180.1–6).
48. These three are cited in the *Śikṣāsamuccaya* (78.17).
49. Tib. *thab mo*, literally “stove keeper (f).” Another Tibetan term for wife. Nattier reads this as “impurity of fighting.”
50. This section, up to “contradicting the precepts given by the Buddha” is cited (with some minor divergence) in the extant Sanskrit of the *Śikṣāsamuccaya* (19.8–14).
51. The citation in the *Śikṣāsamuccaya* (19.141–7) resumes here, up to “belong to anyone at all.”
52. Nattier observes a likely play on words in the underlying Sanskrit here. Skt. *sama* “even” or “same” or “impartial” can also have the meanings “good” “just” or “fair,” while its opposite, Skt. *viśama* “uneven” or “different” or “partial” also has meanings of “difficult” or “bad.” The implication is that those who behave with impartiality go on to favorable rebirths, while those who behave with partiality go on to unfavorable rebirths. Nattier (2003), p. 255 n.311 and p.257 n.319. The play on the word is also connected to a bodhisattva’s philosophical realization of the “sameness of all phenomena” in emptiness.
53. This and the following three paragraphs up to “three explanations like this” is cited in the *Śikṣāsamuccaya* (19.17-20.9)
54. The Sanskrit of the *Śikṣāsamuccaya* here has a negative: “should not reflect.” This appears to be a corruption in the (late) Sanskrit witness. Nattier (2003), p.257-8 n.322.
55. Tib. *de nas gdod bdag*. The puzzling phrase *gdod bdag* has been left untranslated. The phrase is omitted from the Narthang Kangyur recension.
56. Tib. *tshogs de yang yang dag par bsgrubs so*. Reading *tshogs* here, like Nattier (2003, p. 266 n. 368) as rendering the Sanskrit *sambhāra*. Literally “accumulations,” these are the requisites for complete

awakening. The two requisite accumulations are merit (Skt. *punya*, Tib. *bsod nams*) and wisdom (Skt. *jñāna*, Tib. *ye shes*).

57. The term translated as “duty” here is Tib. *chos*, Skt. *dharma*. It could be understood in a number of ways in keeping with the multivalence of the term.
58. The term translated here as “discipline” is Tib. *'dul ba*, Skt. *vinaya*. The pairing with *dharma* in the sentence above is notable. The life of a layman is without *dharma* and without vinaya.
59. Tib. *dpon sna byed pa*. This appears to be the only use of this term in the Kangyur. It may refer to a role of general leadership, like an ‘abbot’ held by a single person, or to several people with specific leadership roles.
60. The translation here is tentative as there appears to be some corruption to the text. Tib. *des gzhan gyi mdun du spyod pa gzhan bstan* [N, H: *bsten*] *par mi* [N, H: *-mi*] *bya'o*. The implication appears to be that while in a monastery, laymen should not do anything that others are not doing. Nattier also notes the variation in how this sentence is found in the various Chinese translations. Nattier 2003, p. 275 n. 438.
61. While the Degé (D) and Peking (Y, K) Kangyurs read *bsten* “serving,” S, N and H read *brten* “relying on.” As observed by Nattier (2003, p. 275 n. 442), both can translate the Sanskrit *avaṣṭambha*.
62. Vinaya (Tib. *'dul ba*) literally means to tame, subdue, discipline, or restrain.
63. Tib. *dben pa*. The practice of solitude, when not meant literally, means withdrawing from sensory objects.
64. Following S, Y, J, K, C, N: *chos gos kyi cha ba*. D reads *chos gos kyis tshab*.
65. In other words, a monk that has not yet committed themselves to a particular vehicle. On this phrase, see n. 22 above.
66. Despite having apparently now taken ordination, Ugra is still described in the text with his former epithet “Householder.”
67. These lines, up to “permission to attend a feast” are cited in the *Śikṣāsamuccaya* (131.10–12), although, in the extant Sanskrit witness, there is a negative “I do not give permission.” See Nattier 2003, p. 299 n. 530–1.
68. This section, up to “perfect the aims of spiritual practice” is cited in the *Śikṣāsamuccaya* (198.1–6).
69. Following J, K, C, S: *'dre ba*. D reads *'dra ba*.
70. This section, up to “fear of all those things” is cited in the *Śikṣāsamuccaya* (198. 6–19).
71. These lines, up to “self-clinging” are cited in the *Śikṣāsamuccaya* (198. 19–21).
72. The citation in the *Śikṣāsamuccaya* resumes here, with some degree of divergence from the Tibetan as found here, up to “eliminate grasping and a sense of ‘mine’ ” (198.21–199.12).
73. This fourth quality is cited in the *Śikṣāsamuccaya* (199. 12–15).
74. The citation in the *Śikṣāsamuccaya* resumes here, up to “for the sake of the Dharma” (199.15–200.4)
75. Reading *dag* from Y, S, in place of *bdag*.

76. This section, up to “cited in the *Śikṣāsamuccaya* (37. 7–12).
77. The translation of the final line is tentative. Tib. *chos ma yin pa'i gus pas lta ci smos*. The Tibetan diverges considerably here from the extant Sanskrit of the *Śikṣāsamuccaya*. For alternative interpretations see Goodman, p. 41 and Nattier, p. 309.
78. Tib. *rten pa'i chos la 'jug pa*. The translation here follows that of Nattier (2003, p. 311) in light of how the phrase was translated into Chinese. The Tibetan could also be interpreted as “engaging with the reliable Dharma.”
79. In the earliest of the extant Chinese translations of this sutra, that made by An Xuan and Yan Fotiao (Taishō 322), it is at this point in the discourse (and not earlier as found in the Tibetan witness), that Ugra and all the gathered householders go forth as renunciants. However, towards the end of this discourse, Ugra pledges to live as a renunciant while remaining a householder, and the buddha prophecies that he will do the same for many lifetimes to come.
80. Tib. *brgya stong ri ba* Lit. “worth a *lakh* (100,000).”
81. Translation tentative. Tib. *yang dag pa skyon med pa la mi reg cing*. Here following Nattier’s interpretation, which takes *skyon med pa* (lit. “faultless”) as a rendering of Skt. *niyāma* as a “fixed course [of practice].” See [n.22](#) above.

Glossary

acceptance of the unborn nature of phenomena

mi skye ba'i chos la bzod pa
anutpattikadharmakṣānti

aggregate of absorption

ting nge 'dzin gyi phung po
samādhiskandha

One of the five undefiled aggregates (Skt. pañcānāsravaskandha, Tib. zag med kyi phung po lnga), also known as the five aggregates beyond the world (Skt. lokottaraskandha, Tib. 'jig rten las 'das pa'i phung po lnga). Mvy. 104–8.

aggregate of discipline

tshul khrims kyi phung po
śīlaskandha

One of the five undefiled aggregates (pañcānāsravaskandha, zag med kyi phung po lnga), also known as the five aggregates beyond the world (lokottaraskandha, 'jig rten las 'das pa'i phung po lnga). The five are listed , as found here, in the Mahāvvyutpatti 104–108.

aggregate of insight

shes rab kyi phung po
prajñāskandha

One of the five undefiled aggregates (Skt. pañcānāsravaskandha, Tib. zag med kyi phung po lnga), also known as the five aggregates beyond the world (Skt. lokottaraskandha, Tib. 'jig rten las 'das pa'i phung po lnga). Mvy. 104–8.

aggregate of liberated wisdom vision

rnam par grol ba'i ye shes mthong ba'i phung po
vimuktijñānadarśanaskandha

One of the five undefiled aggregates (Skt. pañcānāsravaskandha, Tib. zag med kyi phung po lnga), also known as the five aggregates beyond the world (Skt. lokottaraskandha, Tib. 'jig rten las 'das pa'i phung po lnga). Mvy. 104–8.

aggregate of liberation

rnam par grol ba'i phung po
vimuktiskandha

One of the five undefiled aggregates (Skt. pañcānāsravaskandha, Tib. zag med kyi phung po lnga), also known as the five aggregates beyond the world (Skt. lokottaraskandha, Tib. 'jig rten las 'das pa'i phung po lnga). Mvy. 104–8.

aggregates

phung po
skandha

See “five aggregates.”

akṣaṇa

mi khom
akṣaṇa

Anāthapiṇḍada

mgon med zas sbyin
anāthapiṇḍada

Apāyajaha

ngan song spong
apāyajaha

arhat*dgra bcom pa**arhat***ascetic precepts***sbyangs pa'i yon tan**dhūtaguṇa*

An optional set of practices that monastics can adopt in order to cultivate greater detachment. The list of practices varies in different sources. When thirteen practices are listed, they consist of (1) wearing patched robes made from discarded cloth rather than from cloth donated by laypeople; (2) wearing only three robes; (3) going for alms; (4) not omitting any house while on the alms round, rather than begging only at those houses known to provide good food; (5) eating only what can be eaten in one sitting; (6) eating only food received in the alms bowl, rather than more elaborate meals presented to the Saṅgha; (7) refusing more food after indicating one has eaten enough; (8) dwelling in the forest; (9) dwelling at the root of a tree; (10) dwelling in the open air, using only a tent made from one's robes as shelter; (11) dwelling in a charnel ground; (12) satisfaction with whatever dwelling one has; and (13) sleeping in a sitting position without ever lying down.

aspiration to awaken*byang chub kyi sems**bodhicitta***aspiration to omniscience***thams cad mkhyen pa nyid kyi sems*

Literally, “mind of omniscience.” A term closely related to and often used as a synonym for bodhicitta (the “mind of awakening”), which is the defining aspiration of the bodhisattva path. See “aspiration to awaken.”

asura*lha ma yin**asura*

attentive*shes bzhin**samprajāna*

One of the main aspects of mindfulness, as broadly construed, is maintaining introspective awareness of one's own habits of mind, thoughts, and emotions. In the context of meditation, maintaining awareness of one's level of alertness or dullness, and correcting accordingly.

Avalokiteśvara*spyan ras gzigs dbang phyug**avalokiteśvara***Avīci***mnar med**avīci***Blessed One***bcom ldan 'das**bhagavān***blissing***byin gyis brlab pa**adhiṣṭhāna*

Here refers to the transformative power of representations of the body of the Buddha.

Bodhisattva Collection*byang chub sems dpa'i sde snod**bodhisattvapiṭaka*

The collection of Great Vehicle teachings.

Brahma realm*tshangs pa'i 'jig rten**brahmaloka***Brahmā***tshangs pa**brahman***calm abiding***zhi gnas**śamatha***constituents***khams**dhātu*

The elements or constituents of experience that together constitute saṃsāra. It can refer to the eighteen elements (eye, form, and eye consciousness; ear, sound, and ear consciousness; nose, smell, and nose consciousness; tongue, taste, and tongue consciousness; body, touch, and body consciousness; and mind, mental phenomena, and mind consciousness). It can also refer to the physical elements of the world which are enumerated as four (earth, water, fire, and air) or five (plus space). It can also refer to the various realms of existence.

crocodile*chu srin**makara*

A fabled sea creature, said to be the largest animal in the world, with the strongest bite. Its head is said to be a combination of the features of an elephant, a crocodile, and a boar. The name is also applied to crocodiles (in particular the Mugger crocodile, whose name is derived from makara), and the dolphin, particularly the Ganges dolphin. The Ganges goddess is said to ride on a makara.

deity Māra

lha'i bu'i bdud

devaputramāra

The aspect of Māra as a deity who assaulted the Buddha prior to his awakening. One of the four aspects of Māra.

desire realm

'dod pa'i khams

kāmadhātu

Dharma and Vinaya

chos 'dul ba

dharmavinaya

An early term used to denote the Buddha's teaching. "Dharma" refers to the sūtras and "Vinaya" to the rules of discipline.

Dharma discourse

chos kyi rnam grangs

dharmaparyāya

A teaching formulation of the Dharma.

Dharma eye

chos kyi mig

dharmacakṣus

Often found as one of the "five eyes," representing the superior faculties of vision attained by buddhas and bodhisattvas. The five eyes are the physical eye (Skt. māṃsacakṣus), the divine eye (Skt. divyacakṣus), the wisdom eye (Skt. prajñācakṣus), the Dharma eye (Skt. dharmacakṣus), and the buddha eye (Skt. buddhacakṣus).

eight precepts

yan lag brgyad

aṣṭāṅgaṣoḍha

These consist of the five fundamental precepts (abstaining from killing, stealing, sexual misconduct, lying, intoxication) with the addition of (6) abstaining from eating after noon, (7) abstaining from singing and dancing, and (8) abstaining from lying on an elevated bed.

eight worldly concerns

'jig rten gyi chos brgyad

aṣṭalokadharmā

The eight worldly concerns are typically presented as four pairs: concern for: gain (Tib. rnyed pa, Skt. lābha) and loss (Tib. ma rnyed pa, Skt. alābha); fame (Tib. snyan pa, Skt. yaśas) and lack of fame (Tib. ma snyan pa, Skt. ayaśas); praise (Tib. bstod pa, Skt. praśaṃsā) and blame (Tib. smad pa, Skt. nindā); happiness (Tib. bde ba, Skt. sukha), and suffering (Tib. sdug bsngal, Skt. duḥkha).

emancipation

nges par byung ba

niḥsaraṇa

A mind that is emancipated has turned away and departed from the bonds of saṃsāra.

Ever-Pure Conduct

spyod pa thams cad rnam par dag pa

A bodhisattva in this text.

excessive pride

mngon pa'i nga rgyal

abhimāna

A conceited, false sense of attainment. One of seven types of pride related to the spiritual path.

factors of awakening

byang chub kyi phyogs kyi chos

bodhipakṣikadharmā

bodhipakṣyadharmā

bodhipākṣikadharmā

Thirty-seven practices that lead to the awakened state: the four applications of mindfulness, the four correct exertions, the four bases of supernatural power, the five faculties, the five powers, the eightfold noble path, and the seven branches of awakening. These thirty-seven practices conducive to awakening are central to the path in both the Nikāya Buddhism of the Pali canon and in Mahāyāna or Great Vehicle Buddhism.

five aggregates

phung po lnga

pañcaskandha

five fundamental precepts

bslab pa'i gzhi lnga

pañcaśikṣāpada

The five fundamental precepts are to abstain from killing, from stealing, from sexual misconduct, from lying, and from intoxication.

five superknowledges

mngon par shes pa lnga po

pañcābhijñā

Five extraordinary abilities that result from meditative concentration: divine sight, divine hearing, knowing others' minds, recollecting past lives, and the ability to perform miracles. See also "superknowledges."

form realm

gzugs kyi khams

rūpadhātu

formless realm*gzugs med pa'i khams**ārūpyadhātu***four concentrations***bsam gtan bzhi po**caturdhyāna*

The four progressive levels of concentration of the form realm that culminate in pure one-pointedness of mind and are the basis for developing insight.

four means of attracting disciples*bsdu ba'i dngos po bzhi**catuḥsaṃgrahavastu*

The four means of attracting disciples are generosity, kind talk, meaningful actions, and practicing what one preaches.

four traditions of the noble ones*'phags pa'i rigs**'phags pa'i rigs bzhi**caturāryavaṃśa**āryavaṃśa*

This refers to four rigors that typify noble ones: being satisfied with the most basic clothing, food, bedding, and possessions.

full ordination*bsnyen par rdzogs pa**upasampadā*

The ceremony of full or higher ordination by which a novice is confirmed as a fully ordained member of the order of monks.

Glory of Nāgas*klu dpal*

A householder in this text.

good man

skyes bu dam pa

satpuruṣa

A term often used for exemplary practitioners (including lay practitioners) who truly practice the Dharma and are worthy of praise.

Great Vehicle

theg pa chen po

mahāyāna

hearer

nyan thos

śrāvaka

householder

khyim bdag

gṛhapati

An epithet often used for wealthy lay patrons and merchants. “Householder” is a literal translation of both the Sanskrit and the Tibetan. The term can also be used as an indicator of the third (merchant) caste, as distinct from brāhmaṇa (priestly) and kṣatriya (royal) castes. For the distinction between “householder,” which implies a certain level of wealth and status, and “layman,” (Skt. gṛhn, Tib. khyim pa) see Nattier 2003, pp. 22–4.

human being

shed bu

mānava

The common list of various mistaken notions of selfhood and personal identity (which to some extent map onto ideas of the self held by various philosophical and religious systems in ancient India) typically ends with two common Sanskrit terms for “human,” *manuja* and *mānava* (translated here as “human” and “human being”). These two terms were given etymological translations in Tibetan as “descendant of Manu” (Tib. *shed las skyes*) and “son of Manu” (Tib. *shed bu*) respectively. In many classical Indian texts, Manu is considered the archetypal human and the progenitor of humankind, so these are synonyms for “humans” or “human beings” in general. Each of the terms in this common list of mistaken notions of the self are found in the ninth century trilingual lexicon, the *Mahāvvyutpatti* (Nos. 4668–4677), and are explained in its accompanying commentary, the *Draḥor Bampo Nyipa*, available here.

insight

shes rab

prajñā

invisible crown of the head

spyi gtsug bltar mi mthong ba

anavalokitamūrdhata

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

irreversible*phyir mi ldog pa**avaivartika*

A stage on the bodhisattva path at which the practitioner will never turn back, or be turned back, from progress toward the full awakening of a buddha.

Jeta grove*rgyal bu rgyal byed kyi tshal**jetavana***Joy in Tradition***tshul dga'*

A householder in this text.

Joy in Truth*bden dga'*

A householder in this text.

kimpāka*kim pa ka**kimpāka*

The fruit of the kimpāka (the trichosanthes palm), also known as the “bitter snake gourd.” It is an attractive bright red or orange color but is poisonous to eat. In small doses it can be used medicinally.

laborer*lag gi bla**navakarmika*

A monk who does general menial service and manual labor for the monastic community. It was likely to have been considered a low rank.

lay bodhisattva

byang chub sems dpa' khyim pa

A follower of the great vehicle who has generated bodhicitta, but who has not gone forth as a renunciant and continues to live as a layman in a household with wife, family, possessions, and so on.

limbs of awakening

byang chub kyi yan lag

bodhyaṅga

Typically these are seven: mindfulness, investigation of reality, energy, joy, ease, samādhi, and equanimity.

Mahāsthāmaprāpta

mthu chen thob

mahāsthāmaprāpta

Maitreya

byams pa

maitreya

master

bla ma

guru

A spiritual guide or teacher.

Mañjuśrī

'jam dpal

mañjuśrī

Mañibhadra

nor bzangs

mañibhadra

A householder in this text.

means of attraction*bsdu ba'i dngos po**saṃgrahavastu*

See “four means of attracting disciples.”

mendicant*dge sbyong**śramaṇa***mendicants and brahmins***dge sbyong dang bram ze**śramaṇabrāhmaṇa*

How to interpret the common Sanskrit dvanda compound śramaṇabrāhmaṇa is debated, and depends partly on context. In the present context, it appears to refer Buddhist monks, though it could also refer wilderness-dwelling renunciants in other philosophical and spiritual traditions. While the term brāhmaṇa (“brahmin”) is often taken as referring to a caste identity, namely the priestly caste charged with the preservation of Vedic rituals, the term was appropriated in early Buddhism to also refer to Buddhist renunciant practitioners worthy of offerings. As such, both “mendicant” and “brahmin” can here refer to Buddhist renunciants. For analysis of the complex valences in how this term was used in early Buddhism, see McGovern 2018 and Bronkhorst 2011.

mindfulness*dran pa**rjes su dran pa**anusmṛti**smṛti*

One of the main aspects of mindfulness, as broadly construed, is recollection. Typically, this means remembering one’s commitments and calling to mind one’s core values. It can often refer to recollecting the objects of refuge, namely the Three Jewels.

monastery

gtsug lag khang

vihāra

In the early Buddhist Indian context, a vihāra was a place where “wandering” monks would stay during the monsoon. These later developed into permanent domiciles for monks. The Tibetan term *gtsug lag khang* refers to the house or temple where the sacred texts are kept and studied. In the later Tibetan context, *gtsug lag khang* came to be used specifically for temples while the alternative term *dgon pa* (which translates the Sankrit *araṇya*, meaning “wilderness” “forest” or “remote place”) came to be the term most often used for monasteries.

Māra

bdud

māra

Māra of the afflictions

nyon mongs pa'i bdud

kleśamāra

The aspect of Māra associated with the power of the afflictive emotions to obstruct awakening. One of the four aspects of Māra.

Māra of the aggregates

phung po'i bdud

skandhamāra

The aspect of Māra associated with the five aggregates, identification with which obstructs awakening. One of the four aspects of Māra.

Māra the Lord of Death

'chi bdag gi bdud

mṛtyumāra

The aspect of Māra that is death itself. One of the four aspects of Māra.

māṭṛkā specialist

ma mo 'dzin pa

māṭṛkādhara

In early Buddhism, specialists in the systematization of the Buddha's doctrine into lists. These lists would later evolve into what is known as the abhidharma.

Nandaka

dga' byed

nandaka

A householder in this text.

Nandikāma

dga' 'dod

nandikāma

A householder in this text.

nirvāṇa

mya ngan las 'das pa

nirvāṇa

non-returner

phyir mi 'ong ba

anāgāmin

Omniscient One

thams cad mkhyen pa

sarvajña

once-returner

lan cig phyir 'ong ba

sakṛdāgāmin

outcaste*gdol pa**caṇḍāla*

A member of a tribe or social group that fell outside the four caste categories (varṇa) of the Brahmanical caste system.

perfection*pha rol tu phyin pa**pāramitā*

See “six perfections.”

piśācī*sha za mo**piśācī*

A female member of a class of nonhuman beings traditionally associated with the charnel grounds and other unpleasant, polluted places. They are considered particularly violent and devour human flesh.

practice of celibacy*tshangs par spyod pa**brahmacarya*

In Buddhist traditions, “brahma conduct” tends to refer to celibacy in particular; in a broader sense, it refers to the conduct of those who renounce worldly life and devote themselves to spiritual study and practice.

practitioners of yoga*rnal 'byor spyod pa**yogācāra*

The term *yogācāra bhikṣu* (Tib. *dge slong rnal 'byor spyod pa*), as found in this and some other early Mahāyāna sūtras, referred in general to monks engaged in meditation practices and is not a reference to the Yogācāra-Vijñānavāda philosophical school. For more on this term in the Mahāyāna sūtras see Silk 2000.

preceptor*mkhan po**upādhyāya*

A sponsor of young novices and monks who must have at least ten years of standing in the saṅgha. A preceptor confers ordination, teaches, and provides students with all the necessary requisites.

precise discernments*so so yang dag par rig pa**pratisaṃvid*

The precise discernments are often listed as four: the precise discernment of phenomena (dharma), the precise discernment of meanings (artha), the precise discernment of definitions (nirukti), and the precise discernment of how to articulate (pratibhāna).

proclaimers of the Dharma*chos smra ba**chos smra ba'i gang zag**dharmabhāṇaka***realm of phenomena***chos kyi dbyings**dharmadhātu*

The ultimate nature of all phenomena as emptiness. The term is variously translated—given the many connotations of the terms dharma (Tib. chos) and dhātu (Tib. dbyings or khams). Dhātu can be used to mean both element or constituent and also realm, hence dharmadhātu as “the realm of phenomena,” meaning the ultimate nature that is true of all and every phenomenon.

realm of Yama

gshin rje'i 'jig rten

yamaloka

The realm of the dead, ruled over by Yama. Another name for the realm of pretas (lit. “the dead”) or the realm of hungry ghosts.

renunciant

rab tu byung ba

pravrajita

retreat conclusion ceremony

dgag dbye

pravāraṇa

pravāraṇa

pravāraṇa

A ceremony in which restrictions adopted for the rains retreat are relaxed, marking its end.

right absorption

yang dag pa'i ting nge 'dzin

samyaksamādhi

Eighth step of the noble eightfold path.

right action

yang dag pa'i las kyi mtha'

samyakkarmānta

Fourth step of the noble eightfold path.

right effort

yang dag pa'i rtsol ba

samyagvyāyāma

Sixth step of the noble eightfold path.

right livelihood

yang dag pa'i 'tsho ba

samyagājīva

Fifth step of the noble eightfold path.

right mindfulness

yang dag pa'i dran pa

samyaksmṛti

Seventh step of the noble eightfold path.

right speech

yang dag pa'i ngag

samyagvāc

Third step of the noble eightfold path.

right understanding

yang dag pa'i rtog pa

samyaksaṃkalpa

Second step of the noble eightfold path.

right view

yang dag par lta ba

samyagdr̥ṣṭi

First step on the noble eightfold path

rites of restoration and purification

gso sbyong

poṣadha

The fortnightly ceremony during which ordained monks and nuns gather to recite the prātimokṣa vows and confess faults and breaches.

robber of vitality

mdangs 'phrog ma

ojohārī

An epithet for female rākṣasī demons.

rākṣasī

srin mo

rākṣasī

A female rākṣasa. Supernatural beings with a yearning for human flesh but who can also be converted and become protectors of the Dharma.

saṃsāra

'khor ba

saṃsāra

saṅgha

dge slong gi dge 'dun

saṅgha

sense fields

skye mched

āyatana

seven precious substances

rin po che sna bdun

saptaratna

signlessness

mtshan ma med pa

animitta

The ultimate absence of marks and signs in perceived objects. Along with emptiness and wishlessness, one the “three gateways of the Dharma.”

six perfections

pha rol tu phyin pa drug
ṣaṭpāramitā

six recollections

rjes su dran pa drug
ṣaḍanusmṛti

Recollecting the Buddha, the Dharma, the Saṅgha, relinquishing, discipline, and the gods.

skillful means

thabs
upāya

solitary buddha

rang sangs rgyas
pratyekabuddha

special insight

lhag mthong
vipaśyanā

spiritual friend

dge ba'i bshes gnyen
kalyāṇamitra

Literally, “virtuous friend.” Someone who contributes to an individual’s progress on the path and is thereby regarded as a teacher.

stream-enterer

rgyun tu zhugs pa
srotaāpanna
srotāpanna
srotāpanna

stūpa

mchod rten

caitya

stūpa

Sudatta

legs byin

sudatta

A householder in this text.

superknowledges

mngon par shes pa

abhijñā

See “five superknowledges.”

supervisor

zhal ta byed pa

vaiyavṛtyakara

A monk who takes care of maintenance and other non-religious chores in the monastery

Surendrabodhi

su ren dra bo dhi

surendrabodhi

One of the Indian teachers invited to Tibet at the time of the emperor Ralpachen (early ninth century). He was one of the great Indian scholars who assisted the Tibetan translators with the translation of Buddhist texts from Sanskrit.

teacher*slob dpon**ācārya*

A spiritual teacher, meaning one who knows the conduct or practice (caryā) to be performed.

thirty-two marks of a superior being*skyes bu chen po'i mtshan sum cu rtsa gnyis**dvātriṃśanmahāpuruṣalakṣaṇa***thoroughbred***cang shes pa**ājāneya*

When used as an epithet for realized beings, the thoroughbred horse is as metaphor for nobility, speed, strength, and refinement. The standard Tibetan translation of ājāneya “well-bred,” as *cang shes pa* was based on a mistaken etymology that the verbal root of ājāneya was *jña* “know” (Tib. *shes*) rather than *jan* which means “breed” or “beget.” See Nattier (2003, p. 263 n. 343).

Three Jewels*dkon mchog gsum**triratna***Three Sections***phung po gsum**triskandha*

A well-known confessional rite practiced in order to purify transgressions of the precepts by those who have undertaken the bodhisattva’s discipline.

threefold restraint*sdom pa gsum**trisaṃvara*

The restraint of the body, speech, and mind.

Thus-gone One

de bzhin gshegs pa
tathāgata

trichiliocosm

stong gsum gyi stong chen po'i 'jig rten gyi khams
trisāhasramahāsāhasralokadhātu

truths

bden pa rnams
satya

In this context, "truths" is referring to the four truths that the Buddha transmitted in his first teaching: (1) suffering, (2) the origin of suffering, (3) the cessation of suffering, and (4) the path to the cessation of suffering.

Ugra the Householder

khyim bdag drag shul can
gṛhapatyugra

Lit. "Ferocious Householder." The name of the householder who is the Buddha's main interlocutor in this text.

Vinaya

'dul ba
vinaya

The vows and texts pertaining to monastic discipline. One of the three piṭakas, or "baskets," of the early Buddhist canon—the one dealing specifically with the code of monastic discipline.

virūpākṣī

gzugs mi sdug
virūpākṣī

The Sanskrit literally means "deformed eyes," the Tibetan literally means "unpleasant body." A class of demons.

wilderness*dgon pa**araṇya*

A place untended by human agriculture. The wilderness in an Indian context, often denoted the forest or jungle, as contrasted with the village, town, or city. In Tibetan, *dgon pa* would later become the standard term for “monastery.”

wisdom*ye shes**jñāna***Yama***gshin rje**yama*

The lord of death.

Yaśaskāma*grags 'dod**yaśaskāma*

A householder in this text.

Yaśodatta*grags byin**yaśodatta*

A householder in this text.

Yeshé Dé*ye shes sdes*

Śikṣāsamuccaya

bslab pa kun las btus pa

śikṣāsamuccaya

Śāntideva's "Compendium of Training" (Toh 3940) is an eighth-century work in which Śāntideva collects and comments upon citations from the Mahāyāna sūtras. In total, ninety-seven texts are cited, sometimes quite extensively, making this the only available Sanskrit source for many of the sūtras cited.

Śrāvastī

mnyan yod

śrāvastī

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