

*Avataṃsaka Sūtra (The Flower Garland Sutra)*

Chapter on the Practices and the Vows of Bodhisattva Samantabhadra

“All Buddhas, Thus Come Ones, develop the great compassion as their essential quality. For living beings’ sake, they develop the great compassion. From the great compassion springs the *bodhicitta*. Because of the *bodhicitta*, they accomplish the unexcelled perfect enlightenment.”

“It is like the king of mighty tree growing in the wilderness and barren desert. When the roots get water, its branches, leaves, flowers, and fruits will all flourish. Similarly, in the wilderness, a bodhi-tree is living in the cycle of birth and death. All living beings are its roots. The accomplishment of the bodhisattva path and the attainment of Buddhahood are its flowers and fruits. By benefitting all beings with the water of great compassion, the bodhi-tree will bloom with the flowers and bear fruits.”

“Why is this? If bodhisattvas apply the water of great compassion to benefit all beings, they will attain the unexcelled perfect enlightenment. Therefore the living beings are indispensable to bodhisattvas’ attainment of awakening. Without them, there are no bodhisattvas able to attain the unexcelled perfect enlightenment.”

“Virtuous men, you should understand these teachings in this way: Look upon all beings with impartial mind and equanimity, thus the great compassion will be brought to the state of fullness and completion. To bestow the great compassion upon all beings is equal to serve the Buddhas. In such way bodhisattvas constantly benefit living beings in accordance with their needs.” (T10, no. 293, p. 846a)

*Śatasāhasrikā Prajñāpāramitā Sūtra*  
*Sutra on the Perfection of Wisdom in 100,000 Lines*

“Śāriputra, a bodhisattva shall direct the mind to the state of all-encompassing awareness and be guided primarily by great compassion. Cultivating loving-kindness, he contemplates: ‘I shall assist all living beings to obtain peace and happiness.’ Cultivating compassion, he contemplates: ‘I shall liberate all living beings to be free from suffering.’ Cultivating altruistic joy, he contemplates: ‘I shall rejoice with all living beings and support them to reach liberation.’ Cultivating equanimity, he contemplates: ‘I shall impartially benefit all living beings and help them to eliminate defilements.’” (T05, no. 220, p. 272c)

“Śāriputra, a bodhisattva shall direct the mind to the state of all-encompassing awareness and be guided primarily by great compassion. He also cultivates a variety of practices, including the four establishments of mindfulness, the four right strivings, the four bases of spiritual power, the five spiritual faculties, the five powers, the seven factors of enlightenment, and the noble eightfold path. Practicing non-grasping and skillful means, a bodhisattva, together with all sentient beings, set out for the supreme enlightenment. Śāriputra, this is how a bodhisattva starts a journey on the Mahāyāna to benefit all living beings.” (T05, no. 220, p. 273a)

“Śāriputra, a bodhisattva shall direct the mind to the state of all-encompassing awareness and be guided primarily by great compassion. He also cultivates a variety of practices, including generously giving, using kind words, engaging in altruistic activities, and cooperating with others. Practicing non-grasping and skillful means, a bodhisattva, together with all sentient beings, set out for the supreme enlightenment. Śāriputra, this is how a bodhisattva starts a journey on the Mahāyāna to benefit all living beings.” (T05, no. 220, p. 273a)